Release Notes

for

The *Scholar's Toolbox* edition

of

Helen Schucman's *Shorthand Notes*

of

A Course in Miracles

(revised February 17 2009)

Formatted for viewing on a computer monitor

By Doug Thompson

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By Doug Thompson

1 General Introduction

There is a need for thoroughly researched, factually accurate information about ACIM, especially as it relates to the actual primary source documents. One reason for that need is that so little has been available in an accurate and accessible form. It has been very difficult to sift through masses of sometimes difficult to find information and determine whether what has been passed off as "information about ACIM" can really be verified.

In this package we have taken a step toward solving that problem by providing four versions of ACIM, including most of the original *Shorthand Notes,* in a broadly cross-referenced and almost entirely searchable form with links to an exhaustive concordance such that it can no longer be said that the material is wholly inaccessible. The only genuinely "inaccessible" material here is about 5% of the early *Shorthand Notes* for which we do not yet have a searchable electronic transcript. We have – and provide – the facsimile pages, but no searchable transcript. Now one reason we've not just made a transcript is that A) it is a lot of work and B) one exists. We're trying to get it.

There are many curious and sometimes contradictory ideas in circulation about ACIM's origins and precisely what ACIM says. There are many claims being made about ACIM which, because they contradict each other so much, can't all be true. Yet ACIM has been a difficult topic for anyone to research in order to verify any

of these claims. Its primary source materials have long been wholly inaccessible or available only extremely rough, raw, undigested form.

Throughout the history of *A Course in Miracles* copies of some or all of the material have been released to the public with inadequate, and sometimes just plain incorrect descriptions of what the material is. In particular an astonishing variety of flatly incorrect statements have been made regarding the degree of editing, "originality" and completeness of the various published editions. In most cases these inaccurate claims were made in good faith by people who were themselves misinformed. A number of these claims, however, have turned into "articles of faith" such that even when information surfaced which clarified the degree of – generally the lack of – "originality" of the versions indicated, the claims continued to be made and defended against the truth.

Beginning in late 1999 when the *Hugh Lynn Cayce* manuscript of the ACIM *Text* first emerged, earlier and more primary source material for ACIM has gradually, bit by bit, become at least somewhat available. For a variety of reasons, not the least of which involved attempts by some to suppress the material with court orders and injunctions, suits and threats of suits, when material has become available, it has often been in copies of poor accuracy, sometimes in fragmentary form, from anonymous sources, with untraceable provenance and unverifiable accuracy and with documentation that was incomplete, inaccurate, or simply non-existent.

The result has been that even those who invested the greatest efforts to inform themselves and who made every effort to report on and reproduce the material carefully and accurately were often mistaken and thus quite unintentionally misled others.

The only way to really "clear the air" is to gather all the primary source material, examine it very closely, and submit it to the "scholarly" processes of authentication, categorization, transcription, indexing, comparison and analysis. Only then can the forces of reason begin to deal with conflicting claims and beliefs in an honest, open, transparent and objective manner.

There are many substantially divergent "beliefs" about *A Course in Miracles.* A good many of them can in fact be verified or refuted with a careful and rigorous examination of the primary source material. For those interested in finding out whether what they believe is in fact true, or at least consistent with available evidence, this package will be of interest.

My goal in this undertaking is less to test any belief than it is to provide the basic tools by which many beliefs can be tested: the primary sources in an accessible, cross-referenced form.

This is not my 'day-job' and I don't get paid for doing this. This has been done in "spare time" over the past 10 years. It is in that sense "amateurish" and lacks the polish that a team of professional researchers and proofreaders could give it. It's not without warts but in my view, it's also not without value to some.

Due to the fact that we have many thousands of pages, some 6,062 pages of ACIM primary sources, some of which are only available in photocopies of handwritten pages of less than pristine quality, this is an enormous task of primary textual scholarship. Just to gather all the pages and get them in the right order is a huge job. But that job must be done to make the study, comparison and thorough analysis of this material possible.

It is that task which is begun in this compilation. The task is far from complete but I have gathered the vast majority of ACIM primary source documents which are available to me in facsimile format (scanned images of photocopies of original handwritten or typed manuscripts) and cross-referenced most of it to machine-readable, searchable e-texts. The latter are by no means always 100% accurate, they are mostly about 99% accurate. There remains a large proofreading task to be completed. Despite the need for further proofing, these e-texts with the cross-referencing tools provided give the student a means of "looking up" particular quotes and passages in the facsimile copies of the various versions which works surprisingly well most of the time.

This work is to the ultimate goals of primary textual scholarship rather like the Wright's "Flyer" is to an Airbus A-380. We've got a long way to go but at least we're "off the ground" and running with a toolbox that is light-years ahead of trying to work with these materials in their "raw," unindexed, unreferenced, or unusably referenced form.

What began as an effort to "package" Helen Schucman's *Shorthand Notebooks* quickly expanded into an effort to cross-reference those handwritten *Notes* to the later typed versions which are largely accurate transcripts of the *Notes*. In relation to those later versions with which we are most familiar, the most frequent question we have of the *Notes* is "what is different?" To answer that question for any passage, it is necessary to locate the same passages across versions. Given the complete absence of any reference system, and in most cases the absence even of page numbers, simply locating a passage can be a daunting challenge.

To simplify that task each version has been referenced according to a standard and familiar volume, chapter and section grid. Each version of each volume is presented in PDF files which are "Bookmarked" with the same reference points. It is thus rather easy to find "the same spot" in every version, with a few limitations.

One day this will be all organized in a database such that a single click will show all versions of any passage but for now, if you can get two Acrobat windows open on your computer, within a matter of seconds and a few keystrokes, you can get any two versions in front of your nose opened to the same passage.

In addition to these *Release Notes* which provide some general background and context which is accurate to the best of my current understanding, I've provided some *Editors' Notes* to each volume which are primarily intended for the novice, to provide a brief background and context for each volume to help the student recognize where the individual piece fits into the larger history of the Course. Certain additional material relating to oddities or unusual features in particular volumes are also included there.

While I have sought to be precisely accurate in all cases, I have repeatedly had the experience of completely revising particular observations when my own study of the material revealed I'd been quite mistaken about particular details. I make no claims that everything here is accurate. In fact I'm almost certain there are mistakes. I will claim that there are no unreported mistakes that I am aware of at this time and any mistakes which I become aware of will be corrected in future editions insofar as I am able to do that. So, if you think you see a mistake, let me know.

The general problem of secrecy surrounding the ACIM primary source materials is reflected in this compilation. We certainly don't have copies of everything yet, there are some large known gaps in our knowledge and almost certainly some gaps of which are not yet aware, and the quality of some of the copies we do have leaves much to be desired. We do know of material we'd dearly like to include which is unavailable to us. We believe quite a bit of other material exists, in particular the original *Thetford Transcript* but we have no certain knowledge of that.

This is the sort of project which can never be "finished." There is a huge list of improvements and enhancements I'd like to include. I doubt it will ever reach the point where no one can see anything that could be improved or enhanced. But at some point in that ongoing exercise of continual enhancement, one has to pause and publish what has already been done and invite commentary and suggestions.

This package is not perfect but it *is* useful. At least I find it more than useful despite its imperfections, I find the tools indispensable. On the off-chance that others may also find the material useful, here it is.

1.1 What's in this compilation

In this compilation we've pulled together all of the canonical primary source material of *A Course in Miracles* which is available to us. In addition there is some non-canonical or "quasi-canonical" material.

The definition of the ACIM canon is subject to some disagreement and there is considerable fuzziness around the edges. There seems to be agreement that the *Text, Workbook*, and *Manual for Teachers* should be included. There is less than unanimous agreement about the *Use of Terms, Psychotherapy* and *Song of Prayer* volumes. As for the *Gifts of God* I've yet to see its "authenticity" questioned. And then there are the *Special Messages* and Schucman's *Preface* and some other bits where opinions are quite variable. Some material in the *Special Messages* associated with the *Urtext* is included in all later versions of ACIM, for instance. It appears that the Scribes understood at least two such "special" messages to be corrections of or additions to previously dictated material as they inserted them and preserved that insertion through all subsequent versions. We've left that material where the Scribes put it while noting the fact of its later insertion.

We've taken what we feel to be the general consensus, that the *Preface*, *Text, Workbook, Manual, Use of Terms, Psychotherapy, Song of Prayer* and *Gifts of God* volumes are considered "canonical." The *Preface* is a unique beast, but at least portions of it are claimed to have been "scribed" in the manner of the accepted canonical material, and we have no basis for rejecting it. Then of course, where versions differ in what they include in particular volumes, there is a question of what *should* be included or excluded. This is a question which can only be addressed by a careful consideration of all extant material. Since that is our ultimate goal, but far from what we have so-far accomplished, we're not intentionally excluding anything at this stage where there is any case for consideration as "canonical." We may however be unaware of material which should be considered for inclusion. Should you be aware of anything which you feel should be considered, please let us know.

This is a preliminary, first attempt to organize a vast body of sometimes very difficult material into a useful and accessible research library of source material.

Our focus is the "canonical material" available in multiple versions and providing cross-referencing tools for that particular material. This is not to be considered as any kind of comment on any other material. Of the "other" we have a number of handwritten pages with no transcript which we have neither transcribed nor studied closely enough to establish positive identification. We've simply ascertained that as far as we can tell these pages do not include the *Notes* for any canonical volumes. To the canonical material we've added the "*Special Messages*" material, not because we think most of it might be "canonical" but because it is a small and interesting package.

In each "version" ACIM is presented as anything from one to eleven files, one for each of the seven volumes of the ACIM canon, *Text, Workbook, Manual for Students, Use of Terms, Psychotherapy, Song of Prayer, Gifts of God* as well as the *Preface* and *Special Messages* and *Pre-canonical* material. The eleventh "volume" is a miscellany found in the *Shorthand Notes* collection which doesn't correspond to any of the other ten.

Each "volume" is a unique and discreet document with its own scribing history and for some our sources are much better than for others.

The *HLC* version is only available for the *Text* volume. In addition, where we have *Special Messages* material available, that is presented as an additional file. The *Notes* material that we've been unable to categorize so far is presented raw as "miscellaneous." The *Preface* of course isn't really a "volume" in the sense of the others. It was written long after (1977) the three main volumes as just what it is called, a "preface." Its summary of "what it says" and "what it is" believed by many to be "authentic scribing" does qualify it as part of the ACIM canon however, if it is authentic. It's nice if, when dividing a large body of writing into segments, one can number the first segment 1, the second 2, and so on. In this case "Volume 1" has long been assigned to the *Text* and the *Preface* is simply a preface to the whole. One could simply include it as part of Volume 1. But that would give Volume 1 32 segments, a preface and 31 chapters. That just moves the segment reference numbering problem over one tier. So we've identified it as "Volume Zero" here which is not an ideal solution. If you can think of a better solution, let us know.

The *Special Messages* material is a real mess. In this case we had several messages available in handwritten form only and most available in typed transcript only. Because there were so few handwritten pages we did actually attempt to transcribe those so as to establish a count of how many messages we have and establish a chronological order as to their dates. These transcriptions are found in the "E-text" folder. We have identified a total of 37 discreet "*Special Messages*" of which we feel three aren't correctly identified as *Special Messages* at all.

However they are present in collections with that label or actually are labelled as such, so we left them where they are for now. One is a poem of Schucman which does not appear to be "scribed" and two are included in all versions of the *Text* after the *Notes* as inserts to the *Text* indicating that they were dictated (or at least understood by the Scribes to have been dictated) not as special personal messages at all but rather as additions to or clarifications of previous dictation. The character and/or subsequent treatment of these three items by the Scribes is very different from the other 34 items. There is clearly more work to be done on this material to sort it out adequately.

As is generally our philosophy here, if in doubt, we include it with our reservations noted.

It should be noted that the "version" identification or designation can vary with different volumes. There are more "versions" of the *Text* volume than any other. When it comes to the later volumes which were scribed after the initial 1976 printing of the first three, we are calling "*Urtext*" the earliest typed manuscript facsimiles we have, but some of these may well be the original *Thetford Transcript* and not later "pieced together" "urtexts." Insofar as the term "urtext" refers ***not*** to an original autograph or transcript but to a later editorial undertaking to compile a representation of the author's original intent from such primary original documents, labelling the manuscripts of the later volumes "urtext" might be very much an error. They may actually be "transcripts" rather than "urtexts."

I will have much more to say about "urtexts" below but for the purposes of this compilation the designation *Urtext* is based on the inventory of the USCO (United States Copyright Office) filing of the 22 volumes of Schucman's unpublished writings, I am calling "urtext" that which is labelled at the USCO as "urtext." As far as I can determine, all the typed manuscript facsimiles present here correspond closely to those at USCO and are filed there under the title "*Urtext of a Course in Miracles and Related Material*."

While the USCO material is accessible to the public for inspection, the USCO is currently unable to provide copies, and I've not had an opportunity to get to D.C to personally inspect that collection. I have been assured by those who have had such an opportunity, however, that aside from some gaps, the facsimile material in this collection corresponds quite closely to the USCO deposit. All that can be said is that as far as I know the facsimiles on which this compilation are based are accurate, but rather obviously there is a need for thorough verification and authentication. Were it feasible to do that, I would have done that. At the moment it is not feasible so we can only work with the best material available and hope the day when full authentication can be undertaken will come soon.

In most editions of ACIM in print we find three volumes which are pretty much universally recognized as "canonical." These are:

1) *Text*

2) *Workbook*

3) *Manual*

The FIP editions include a fourth volume, *Use of Terms* (later re-named *Clarification of Terms*) as an appendix to Volume 3, although the FIP Concordance treats it as a separate volume rather than an appendix to Volume 3. MPF/MIAP editions have *Use of Terms* as Volume 4. These editions include a total of seven volumes:

4) *Use of Terms*

5) *Psychotherapy*

6) *Song of Prayer*

7) *Gifts of God*

The FIP "Third" edition also includes *Psychotherapy* and *Song of Prayer*.

FIP editions also include the *Preface*.

The *Special Messages*, save for two which are incorporated in the *Text* in all editions, are not generally regarded as "canonical" and have not been incorporated in any print editions I've seen. Similarly the "pre-canonical" material in the *Shorthand Notes* which includes some 28 pages written in the three days before the beginning of the *Text* is not generally recognized as canonical.

This material is of course included in the Primary Sources menus under the *Notes* heading and under the *Urtext* heading for those *Special Messages* which are associated with the *Urtext* manuscripts.

1.2 The Scribing

In October of 1965 when the "inner dictation" of *A Course in Miracles* began, a frightened Helen Schucman told her colleague William Thetford that she was worried she was going mad. He suggested they'd look at it the next day and if it was worthless, toss it out.

The Scribes described a process in which Helen Schucman "heard a voice" and recorded it in notebooks in her own unique handwriting which includes varying amounts of shorthand. Later Schucman would read this aloud to William Thetford who typed it up and read it back to her to ensure correctness.

Two documents emerged from this process which are the earliest and most original "versions" of *A Course in Miracles,* the *Shorthand Notes* and the *Thetford Transcript.* In addition to that basic process, at times there were no handwritten notes, the material went directly from "voice" to typewriter. Some of these are marked in the *Urtext* manuscript as "dictated without notes" and indeed, those portions are not found in the *Shorthand Notes.*

The first material is of course the "*Pre-canonical*" pages from October 19-21 1965. The *Text* volume began on October 21, 1965. The last dated entry, a few pages before the end of the *Text*, is October 10, 1968. That was followed by the *Workbook* (May 26, 1969 – February 18, 1971) and then the *Manual* (April 12, 1972 – September 7, 1972). This material was first published in 1975 in a limited "Xerox" edition. By the first large scale printing in 1975, the fourth volume "*Use of Terms*" had been added. The remaining volumes, *Psychotherapy, Song of Prayer* and *Gifts of God* were scribed between 1975 and 1978.

Kenneth Wapnick has stated that Schucman retyped the *Text* volume multiple times and the remaining volumes at least once. In this re-typing there was some editing and there were some copying mistakes. It does not appear that there was any thorough proofreading of these "retypings" against the earlier version. With each re-typing we can inspect, the difference of the new copy from the original was greater.

 Afraid their involvement in such esoteric adventures would damage their careers as psychology professors, the two kept the work largely secret for years. The secrecy surrounding the origins of ACIM has yet to fully evaporate, as evinced by the unavailability of the *Notes* until this year (2007) and the continued secrecy surrounding **at least one** transcript that exists … but few are allowed to see. In 1976, however, a shortened and in some portions extensively re-written version of *A Course in Miracles* was published by the Foundation for Inner Peace (FIP). For more information, including Schucman's own account, see the *Preface*.

1.3 Publishing History

The first large-scale printing of ACIM was in 1976. Until late 1999, the claim that the Course had been "virtually unchanged" went virtually unchallenged. The "official story" of the editing was that only "personal

material" at the beginning was left out and that otherwise there were only a few minor changes. There was no secret that the material had been received by Helen Schucman as an "inner dictation" and that she'd taken it down in shorthand and that her colleague, Bill Thetford, had first typed a transcript of those *Notes*. Nor was any secret made of the fact that it had been edited to some extent. What was kept secret were the actual *Notes*, the *Thetford Transcript,* and the other versions generated by the Scribes between the dictation and the first large scale printing.

There was thus no way for anyone to actually check or verify any element of the "official story." With my background in Biblical Studies, where **what we do** is go back to the most primary sources we can find and check the later claims against the best and most original evidence, this struck me as peculiar and suspicious. The reason scholarship checks is that humans make mistakes sometimes and if you don't check you aren't going to find them. If you don't find them you can't correct them. If you don't correct them then your material is flawed.

As for "official assurances" of the accuracy of "official histories," any historian knows these aren't always the unvarnished truth and are sometimes entirely unreliable. Whether it's "official" or not, the credibility of an account is enhanced if it can be verified with physical evidence, and where it the physical evidence proves the account to be incorrect, the fact of it's being an "official" mistake doesn't make it any less of a mistake, it just makes it a more dangerous one to reveal.

 Many were of the opinion that this material was as important as the Bible and if so, then it certainly needed to be subjected to the same sort of validation of its admittedly remarkable claims. What possible valid reason could there be to keep these primary source materials hidden?

That claim basically was that Jesus of Nazareth spoke to a New York psychology professor in an "inner voice" which dictated thousands of pages, largely in spectacularly elegant iambic pentameter, of what many consider to be "Scripture" and that she and two friends edited this with "virtually no changes" into a book. That book, partly on the basis of that claim – which has been accepted by many – has sold millions of copies. While the claim that the author was Jesus of Nazareth might be hard to prove or disprove for a number of reasons, certainly an examination of the original *Shorthand Notes* themselves, and other primary documents could verify the rest of the story about "virtually no changes." It could do one more thing. If, as anyone **must** suspect of such claims, there was a hoax or fraud being perpetrated, that primary source material would very likely contain some evidence of that. While we cannot perhaps "absolutely" prove the identity of the "Voice" we can probably prove, from the physical evidence, whether that part of the story is at least consistent with the evidence.

Keeping that material hidden simply bolstered the sceptics' reservations. Of course I don't know why it has been kept secret, but I do know that the secrecy feeds the suspicion that there must be something to hide.

In December of 1999 I first saw the *Hugh Lynn Cayce* version which had been discovered at the ARE Library in Virginia Beach a few weeks earlier. This is the version Wapnick reports he first saw, and the version that he and Schucman edited into the FIP *First Edition.* The *HLC* reveals that in that editing, roughly a quarter of the first five chapters were removed and much of the remainder was re-written almost beyond recognition. Little of what had been removed appeared remotely "personal." That material was released on the internet in e-text format on January 6, 2000. However, after chapter 10 it is not *entirely* misleading to say that the material is 'virtually unchanged.' While there are some differences in the later material, and a few might be considered important, there aren't as many as in the early chapters.

Six months later, in June of 2000, the 22 volumes of the *Unpublished Writings of Helen Schucman* on file at the United States Copyright Office (USCO) were copied. This deposit included copies of both the original *Shorthand Notes* and a transcript of those *Notes* called *Urtext of a Course in Miracles* along with other material. See the section *Problems with Provenance* for a more thorough discussion)

By August 2000 the *Urtext* was available on the net from an anonymous source. Was that a copy of the USCO deposit? Was it a copy of the same ancestor as the USCO copy? Opinions, claims and counter-claims are many and varied but I certainly can't prove it one way or the other. Printed copies of the *Urtext* facsimile have been for sale on E-bay for years. As to the source one vendor states in his ad:

> "Q: Where did you get this material?
> A: I ran advertisements in a small town in California where I knew the original had been handed out by the Helen/Bill/Judith back in the late 70's and a long road of phone calls and later emails led me to a copy of the the [sic] original manuscript."[1]

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[1] This was found at the URL:
http://cgi.ebay.com/ws/eBayISAPI.dll?ViewItem&item=190269287538&ssPageName=MERCOSI_VI_ROSI_PR4_PCN_BIX&refitem=190283583987&itemco
unt=4&refwidgetloc=closed_view_item&refwidgettype=osi_widget&_trksid=p284.m185&_trkparms=algo%3DSI%26its%3DI%252BIA%26itu%3DIA%252B
UCI%26otn%3D4%26ps%3D41http://cgi.ebay.com/ws/eBayISAPI.dll?ViewItem&item=190269287538&ssPageName=MERCOSI_VI_ROSI_PR4_PCN_BIX
&refitem=190283583987&itemcount=4&refwidgetloc=closed_view_item&refwidgettype=osi_widget&_trksid=p284.m185&_trkparms=algo%3DSI%26its%3D
I%252BIA%26itu%3DIA%252BUCI%26otn%3D4%26ps%3D41

Proving provenance for this material is simply not simple! Everyone seems rather coy about identifying the provenance.

A similar order of magnitude of difference was seen between the *Urtext* and the *HLC*, as had been noted between the *HLC* and the FIP editions, although certainly some of the material omitted from that version in the later *HLC* was indeed of a "personal" nature and thus arguably "correctly" omitted, based on the Author's instructions to the Scribes.

The *Notes* however remained inaccessible to most people until late 2007 when that too appeared on the net.

Both the *HLC* and the *Urtext* were circulated as scanned photocopy image files (facsimiles). Shortly thereafter, they were typed into searchable word-processor files and circulated as e-text files.

Unfortunately, neither of these searchable e-texts was very accurate because the copy-entry had been done in haste with inadequate proofreading. Still, they were accurate enough to be useful.

Substantially proofed and highly accurate (if not necessarily 100% perfect) e-texts of both the *HLC* and the *Urtext* are currently available from http://miraclesinactionpress.com.

 With an accurate e-text of any two versions, a computer can generate a list of all the differences in a matter of seconds. Without such e-texts, identifying differences is an extremely slow and tedious process, because it has to be done manually either from paper copies or scanned image files of the paper copies which is even more difficult than working with the paper. To date, so far as I know, no "*Catalogue of Variant Readings*" has yet been produced which details exactly what was changed, version to version. Some partial listings do, however, exist.

While many people have examined some differences, and many opinions have been offered, no one I know of has assembled, let alone examined, a full list of all editing changes. It is true that many of the changes are "minor" and some even trivial. No one is in a position to say, at least not based on evidence, that ***all*** the differences are minor. No one has even identified all the differences.

1.3.1 The Nature of the Editing

There is a great deal more that can and probably will be said by way of a detailed description of the editing of ACIM than I'm going to say in this brief section which is not intended to be an exhaustive treatment of the question, but rather a brief overview. Some examples are provided in Appendix V.

There are a number of things obvious to the student who examines the differences between versions but first let's look at some of the historical literature on the topic, and how the "story of the editing" has been told.

First, I am going to quote the "official history of the editing" from the *FIP Errata to the Second Edition*.

"We begin by presenting the sequence in which A Course in Miracles evolved into its present form, originating with Dr. Helen Schucman's shorthand notes begun in 1965. Helen took down her internal dictation in notebooks, and regularly dictated these to her colleague and collaborator, Dr. William Thetford, who typed out her words. This original typing of the three books came to be called the "urtext," a word denoting an original manuscript.

After each of these typing sessions, Bill read back to Helen what he typed to ensure that no mistakes were made. Thus, the urtext can be considered to have been carefully checked, and to be an accurate copy of Helen's original notes. Helen later retyped the manuscript of the Text twice and the Workbook and Manual once, and none of these retypings was ever proofread.

It should be mentioned that minor alterations were intentionally made in these retypings of the manuscript from the urtext. Personal material that Helen and Bill received was omitted, since they were instructed that it did not belong in the public edition. Other changes had to do with form--paragraphs, punctuation and capitalization-- and minor word changes to smooth over the gaps left by the removal of the personal material. Chapter and section titles were also added in the Text.

Helen's second typing of the Text and retyping of the Workbook and Manual were edited, one final time, in preparation for the First Printing in 1976. This editing was carried out along the same lines noted above. After the editing was completed, the entire Text was again retyped; but this too was not adequately proofread. The relatively few changes made in the Workbook and Manual did not call for their retyping. Finally, the manuscript of the three books was given to the printer and again retyped before being typeset, and this was also not adequately proofread.

As a result of this long process of retypings, some material was inadvertently omitted. Furthermore, a fair amount of typographical errors went unnoticed. Thus, when a Second Edition of A Course in Miracles was undertaken to incorporate a system of paragraph and sentence numbering, requiring an entirely new computerized typesetting, it seemed to be an appropriate time to insert the deleted material and correct all prior mistakes. To ensure that this Second Edition be as free as possible from errors, the three books of the First Edition of A Course

in Miracles were proofread against the urtext that Bill had originally typed from Helen's notes. All retypings, as well as Helen's original shorthand notebooks, were consulted to trace the errors and omissions that were found."

This statement which is a fair summary of many comments made by Kenneth Wapnick and Judith Skutch as well as by the Scribes, Thetford and Schucman over the years, represents the bulk of what we "knew" about the editing before an examination of the primary sources was possible. Like much of "ACIM lore" and the "official story" which is oft-repeated, some can be independently corroborated but some is gloss which obscures as much as it reveals. And some statements in this "official" history can be shown to be mistaken.

"The Story" of the Course's origins was not the subject of any thorough or rigorous attempt at documentation and verification until many years after the events in question. "The Story" was told and re-told for years with, as Judith Skutch has testified in court, details adjusted to make a good story. Some facts about the editing were perhaps never openly disclosed by the Scribes. As happens with "oral traditions" which are told and retold, verisimilitude to "the *historical* facts" declines over time and we progressively end up with "more and more good story" and "less and less accurate history."

None of this requires any act of deliberate deception on the part of anyone. If I tell you "the story" of an event I witnessed in the course of a casual conversation, it will rarely be a "comprehensive history" and will consist of the elements which struck me as important as I understood them at the time and perhaps more importantly, as I understand them now. I'm also going to select what to tell you based on my ideas about what you want to hear. If you re-tell the story to others who recount the events to yet others, in each retelling the "facts" are interpreted through the lens of the understanding and meaning of each new raconteur. Elements of the story may take on mythic proportions and this very much happened with the "Story of ACIM."

Among the "mythical elements" was the notion that little was changed in the editing and the notion that any changes were the correction of errors done in accord with the wishes of the Author. The source for this myth is obvious: the editing instructions were such that this should indeed have been the result. That is what the editors were *supposed* to do and the "story" ended up being that this is what they did. From the thousands of editing changes I've examined, and from the observation that well over half the total dictation was not changed at all, except perhaps for adjustment of paragraph breaks I'd say that "story" contains a good deal of truth. But it is not the "whole story" and it misses one very crucial element, that a great many mistakes occurred in the editing which were never caught and corrected. And, a great many instances of "re-writing" occurred which strike many as

"introducing errors" rather than "correcting errors." The original dictation may have been "divinely inspired" but much of the editing very clearly wasn't.

In the preceding "official history" from FIP we see that the fact of errors is acknowledged and it is said that they have all been corrected. This may be an accurate statement of the belief of the proofreaders at the time, but as we can clearly see, however much they believed that, it wasn't true.

It is quite normal for narrative accounts to change over many retellings such that "the story" ends up being what is remembered, rather than the facts on which it was originally based. It is also true of proofing a page of text that, having found and corrected several mistakes, one has the impression that one has "corrected all the mistakes." I've had that experience countless times. It is only when, on the fourth or fifth pass at proofing, when one is still finding mistakes which were previously overlooked, that one comes to realize that one can never really be sure they've all been found. Proofing is a bit like searching for a needle in a haystack. Finding none doesn't prove there are none and finding two doesn't prove there might not be another. Yet the conviction can readily arise that, having found one, the task is complete.

I strongly suspect this is what happened in the Scribal and later editing of ACIM. Errors were noticed and fixed at every stage but due to the lack of any thorough proofreading, there was no way for the people involved to be aware that there were other problems that they missed.

And I understand why they didn't do it. Having spent years proofing this material while holding a full time job and trying to "have a life" I am aware of how tedious and demanding a task it is and how very long it can take.

It is still the case late in 2007, 42 years after the dictation began, that the whole of the ACIM canon has yet to be thoroughly proofed against the primary source material even to the limited extent of identifying all of the inadvertent copying mistakes. Some proofing has been done, and even some extensive proofing has been done on portions, but the task is far from complete. Nor will it be complete until the desire to see a copy of ACIM which can honestly be called accurate comes together with the resources necessary to achieve that objective.

FIP acknowledges that "some material was inadvertently omitted" and that "typographical errors went unnoticed." This is true. While no precise count exists, I suspect there are ***thousands*** of such errors. There are ***certainly*** at least many hundreds. However, while the statement "correct all prior mistakes" may reflect the sincere intentions, it does not in any way reflect what occurred. A small minority of the mistakes of which I am aware, and

that is by no means all of the mistakes that exist, were in fact corrected. New mistakes were also introduced. The statement is made that the *First Edition* was proofread against the *Urtext* that Thetford had originally typed from Helen's *Notes*. This leads to the question of "version identification." As will be demonstrated later in this document, the *Urtext* at the USCO is almost certainly not that original *Thetford Transcript*. Is FIP telling us they checked the *Urtext* as found at the USCO or the *Thetford Transcript* which they are ***also*** calling by the name "urtext?" In the latter case that would mean there are two documents, both of which are called the "*Urtext*." Having checked every item listed in the *Errata*, I can say that most alterations restore the material to the *Urtext* reading, a few to the *Notes* reading, while some appear to be fresh interpolations and a few cannot be identified at all but may have derived from another source – possibly the *Thetford Transcript*. It is unclear then just what they checked since we don't have that *Thetford Transcript* against which to check ourselves.

 If other retypings and the *Notes* themselves were consulted, it appears not to have been very often. Not often enough to notice thousands of omissions nor, it would appear, carefully enough to notice the fact that the *Urtext* isn't the *Thetford Transcript*.

I must say it boggles my mind to suppose that they mistook the *Urtext* manuscript for the *Thetford Transcript*. There is considerable evidence pointing to just such a mis-identification however. This leads me to wonder if any copy of the *Thetford Transcript* has survived – or was available to those doing the proofing – because I am rather sure that if one had both the original transcript and a later, abridged and edited retyping in one's hands, it could not be anything but completely obvious which was which even with only a cursory examination.

It is not clear then what FIP or even Wapnick mean when they say "urtext" since they usually add that they mean the original *Thetford Transcript* which is not, or at least certainly not entirely, what has been widely circulated as the *Urtext*. Nor does the word "urtext" mean "original copy" though they state they are using the word to mean just that. Possibly they didn't check ***that urtext*** but instead, something else they are also calling an "urtext?"

There is some confusion on the part of someone here because the statements made by FIP, when taken at face value, do not correspond to the physical evidence we have. Part of that may be due to the fact that the term "urtext" is not being applied consistently or precisely.

One cannot avoid the impression that at this stage as at some previous stages, there was a lack of thoroughness and respect for actual facts, even though there clearly was *some* effort to provide an accurate account, and that while the desire to actually check everything may have been present, that is not what was done.

I'm going to quote from Robert Perry's excellent article: "*The Earlier Versions and the Editing of A Course in Miracles*" as Robert addresses this very problem helpfully:

> "Early on in the dictation, Bill was placed in charge of what material was included in the Course. In speaking of a piece of personal dictation, Jesus said:

> > "Ask him [Bill] later if this should be included in the written part of the course at all or whether you should keep these notes separately. He is in charge of these decisions." (*Urtext* **T 1 B 25i** *p. 16*)

> "This has led many to believe that Bill was in charge of the editing of the *HLC*. Ken Wapnick, however, says that this instruction pertained only to that early time, and was not intended to place Bill in the subsequent role of editor. Instead, he says, Helen was the one in charge of the editing process: "You can perhaps think of Bill as her consultant." (conversation between Perry and Wapnick, August 9, 2004)

> "Helen later wrote about the process of editing the *Urtext* into the *HLC*:

> "I assumed the attitude of an editor whose role is to consider only form and disregard content as much as possible....Bill was adamant in opposing any changes at all, except for deleting the too personal early references and correcting actual typing errors….I wanted to change just about everything, but I knew that Bill was right. Any changes I made were always wrong in the long run, and had to be put back….[The material] had a way of knowing what it was doing, and was much better left exactly as it was." (*Absence from Felicity*, p. 329.)

> "Two observations come to mind from this paragraph. First, Bill was probably placed in charge of decisions about what to include *because* Helen "wanted to change just about everything." Second, Helen understated the actual level of change, which, as you can see, was much greater than simply "deleting the too personal early references and correcting actual typing errors."

The quote from Helen is very instructive as is Wapnick's comment about the instructions. Perry's observations are, I think, quite apt. First, Helen said "*any changes I made were always wrong in the long run, and had to be put back.*" In fact there are only three instances I've found where her editing restored material to an

earlier form, and these are trivial. There may well be others I haven't noticed. But I have examined more than a thousand and found only three, so there is no pattern of "putting things back." Of course if there are (or at least once were) other "editing drafts" to which we do not have access, which seems almost certain, it is at least possible that evidence of "putting things back" exists there. Basically though, Helen's statement cannot be corroborated from available documentary evidence. It is possible that in this and some other statements, she is asserting what she wished to do but didn't manage to do.

There are, however, thousands of alterations she did make, and never put back. From the evidence currently available it is clear that Helen **almost never put anything back.** I won't argue with her opinion that "*any changes I made were always wrong…[The material] had a way of knowing what it was doing, and was much better left exactly as it was.*" Her job was not to introduce changes. Yet, quite aside from "removing personal material" as instructed, vast changes were made, as we can see from the *Notes* to the *Urtext* to the *HLC* to the FIP *First Edition*, and those changes almost never restore the material to an earlier form. What "restoration" did take place happened in the *Second Edition* but that was done long after Helen's death and only tackled a very few changes.

Rather clearly those involved in the editing did set aside the instruction. Helen did take over the editing. Bill did not assume the responsibility he was assigned, and they were all, somehow, okay with that in one way or another. And therein lies a large part of the "versions" problem. Helen **assumed authority** to change the material, an authority she was never given and openly acknowledged she was incapable of exercising well. She further acknowledged that Thetford, who **had been assigned the authority** didn't want any changes beyond removing "extraneous" material which was not part of the Course.

Wapnick reports that Schucman and Thetford suffered a deteriorating relationship at the time of the final editing in 1973-74. One reason is obvious. Instead of obeying the explicit instructions to "Help Bill," Helen is blocking Bill from carrying out his assignment by insisting on doing his job for him in a manner which she herself says is contrary to his wishes and which she acknowledged as "*always wrong in the long run.*" How could you not have an "absence from felicity" in that context?

Wapnick walked into this situation as a complete newcomer according to his account with no personal experience of the history or the personalities, and basically observed as the two grew further apart. Then he helped

Helen finish the editing. He didn't know and hadn't been told that it was Bill he should have been helping. Of course if no one told him, he had no way of knowing. But Helen, having assumed Bill's role and taken the material as her own, even calling it "my book," according to her student Benedict Groeshel,[2] increasingly comes to depend on Wapnick to actually complete the task, with Wapnick almost certainly having little idea of what's really going on beneath the surface at this stage. Thetford, for his part, simply distances himself more and more from the situation and as he was later to say "left it in Jesus' hands." The problem with that was that Jesus had put it in Bill's hands.

The instructions were not followed, and however one spins or explains or justifies that, there is no question that Thetford did not take up the role of editor and Schucman did, and Schucman's subsequent "authorization" is clearly at variance with the Author's "authorization" and instructions. There can be no disputing that Schucman "authorized" the edited abridgement of ACIM that first emerged in 1975 but we cannot avoid raising the question as to whether she was "authorized" by the Author to change the material so extensively.

Another question which my years of comparing versions has suggested to me concerns whether the Scribes were remotely aware of how much their interventions changed the basic content and teaching. Since they never proofread nor, apparently, compared one version against another, I suspect they had little idea of the full extent of the changes they introduced over the course of ten years of copying and editing. The extent of differences they introduced, therefore, may well be larger than they were aware of or than they intended.

Certainly a huge proportion of the changes they introduced were simply typing mistakes most of which, I am rather sure, they would have "fixed" had they been aware of them. It is only in the careful and thoughtful comparison of the 'variant readings' resulting from editing changes that one can become aware of any changes in meaning which result. Since they didn't do that comparison, I can see no reason to suppose that they were actually aware of the extent to which they changed the material. They may have sincerely supposed it was a good deal more "virtually unchanged" than is in fact the case.

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[2] Fr, Benedict Groeshel told me this in a phone call in July of 2000

Had the original source material been made available while either was still alive, we could put these questions to the Scribes and ask them why particular things were changed and listen to their explanations. Such an exercise could at least resolve some mysteries. One of the most common questions I have when examining variant readings is "why on earth did they change ***that?***" It's a question I'd love to be able to put to those who made the changes. I have almost no doubt that in many cases they'd simply say "oops, that was not what was intended." I certainly do not exclude the possibility that some of the changes were well-considered and even directly dictated by the Author and some really are corrections of previous errors. I absolutely cannot exclude the possibility that I simply fail to grasp deeper reasons they may have had. But overall most of the editing appears hasty, sloppy and careless, not to mention excessive and has the general effect of reducing the clarity and sharpness of the contents while occasionally introducing serious distortions. Most readers who approach the earlier material without bias and compare the versions report that the earlier material is easier to read and much clearer. That fact alone strongly suggests it was "human meddling" and not "dictated corrections." More than one long time student of the later abridgement has reported "tears came to my eyes" on reading the *Urtext* and realizing how much beautiful prose had been left out or distorted.

The "obvious things" I mentioned at the outset are that the introduction of changes appears to have been done very casually, haphazardly, and carelessly, often without carefully reading the material and certainly often – apparently – without understanding it. I can "prove" this point only with extensive examples, which are beyond the scope of this section. I will refer the reader to [Appendix V](#) where a handful of the many hundreds of possible examples are explored in some detail.

Were there only a handful of such "questionable changes" few would consider it a big deal. But there are many hundreds where "editing error" appears the most likely explanation for the change we see. There are so many that even though most are individually fairly minor in significance, the net effect of so many errors is anything but minor.

It is certainly true that many of the editing changes are "minor" and that there are many "minor word changes" which have little, if any apparent impact on meaning. If one were to judge only a random sample of a handful of changes, one could say quite accurately "most are minor." I think the most frequent single difference is changing "which" to "that" which is hardly an earth-shaking alteration.

But some of the changes are not minor in my view, do not involve "too personal early material" and change the meaning of the text. A huge number are obviously just inadvertent copying errors.

Yet it is also very much the case that some of the changes really are corrections of earlier errors. In no way do I wish to suggest that every change was a mistake or a corruption. What I wish to do is demonstrate that the notion that *every* change was divinely inspired and represents a genuine correction or enhancement is a myth, with no relation at all to the facts as revealed by the primary sources. While FIP and Wapnick have acknowledged that there are some errors, they certainly have not disclosed – and may not have yet even discovered – the full extent of the problem.

In conclusion then we can say of the editing that at each stage *some* corrections of earlier errors were made, an even larger number of new inadvertent errors were introduced, and rather few of the earlier errors were detected and rectified. Never was the new version fully proofed against a previous one in order to verify that every difference was intended. The result is that "the more they edited it the worse it got" in terms of accurately reflecting the original dictation.

While most of those errors have minor impact on the overall message, some have a rather large impact, the cumulative effect of which is difficult to quantify. It is safe to say that the accuracy and reliability along with the readability of the material suffered during the editing.

1.4 *Perceptions of the Editing*

It is perhaps worth noting that there is some indication that the Scribes, and until recently Wapnick himself, didn't think of the Course as having multiple "versions."[3] Rather the indications are that they thought there was a "single Course" which they were attempting to put on paper with each "version" being yet another "attempt" which in their view was "better" than the preceding one.

For those involved at or near the beginning I can see how this perception would arise. For those arriving later, an examination of the primary source material reveals several distinctly different redactions of "the Course" which arose at different times. Where there are differences, the question naturally arises as to which is the "more

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[3] Wapnick in *Absense* insists in a footnote, in a discussion of the multiple versions, that there are not multiple versions.

authentic" of the variant readings. <u>(see Appendix V)</u> Students today who can compare the respective versions often prefer the earlier variants to the later ones. This fact may shed some important light on the topic.

For the Scribes and even for Wapnick, who assisted with the final editing in 1973-75, the perception and assumption appears to have been that the latest reading is in all cases the best. I can even see how people "in the thick of it" and attempting to respond to this remarkable material as Jesus would want, could perceive it that way, especially since they did not go back and compare the earlier to the later forms. This perception appears to underlie statements by Wapnick which denigrate the pre-1975 versions as "rough drafts." To some extent of course they are "rough drafts." To some extent they are also "authentic original dictation" which was later distorted by copying mistakes and some highly questionable re-writing, omissions, and re-sequencing.

Even a quick glance at certain of the variant readings unmistakably reveals that many of the "later changes" are simply typos and copying errors which are the result of inadequate proofreading, a fact which FIP itself concedes in the *Errata to the Second Edition.* In many instances the most recent rendering of ACIM appears the "most rough" of the lot and often preserves, and preserves badly, only a distant echo of the original words of the Author. Where there were copying errors which were detected, rather than going back to the earlier material to see what was originally there, and correcting the copying mistake, the editing often involved rewording a segment which rendered bad grammar adequate, but shifted the meaning even further from the original idea. Thus, "the more they edited it, the worse it got" overall. Nevertheless, some previous errors were caught and corrected in each editing also.

The result is that "The Course" in its most pure, original, accurate and authentic form exists in all of the versions and there is no single one which is without error nor is there one without virtue. To find "*A Course in Miracles*" or at least to get as close as possible to what Jesus intended requires, then, a careful sifting of the variant readings and editorial changes, intentional and inadvertent, to uncover the most genuine form.

1.5 The editing "Authority Problem"

When anyone sets out to "edit" material of this nature, as many have set out to do, one sees things that appear to be errors which must be corrected. Sometimes they are as simple as obvious spelling mistakes, necessary punctuation, such as a missing closing quote, or using the word "yolk" where "yoke" is required. Like other

humans, the ACIM Scribes made typing and spelling mistakes. In a "replica" edition those are preserved but in any other kind of edition, those are normally corrected.

While not always consciously or responsibly addressed, every editor faces the implied question as to "what authority do I have to alter ***anything*** in here?" The question has certainly confronted me, and it clearly confronted Thetford, Schucman and Wapnick. Different people come up with different answers.

At the level of spelling corrections or standardizations, I don't think very many people have a problem with conforming the material to one standard spelling convention or another. When dealing with punctuation which has no impact on meaning, there isn't a big deal either. Some people prefer to put a comma before a conjunction since it improves readability; others prefer to leave it out. It's rare that such choices have much, if any, impact on meaning. The removal of commas certainly can have a serious deleterious effect on readability, however. When we move any further than that, however, we need to remember Jesus' own words "every word is meaningful."[4] If "every word is meaningful" then ***changing*** any word is also "meaningful." If every word is meaningful then every comma might also be meaningful since the movement of a comma in a sentence can significantly alter the context and thus the "meaning in context" of the word. Similarly any removal or addition of emphasis on a word changes the meaning of that word relative to the meaning of other words in that sentence.

While not every change in commas or emphasis is going to have significant impact on meaning, any change, even as small a change as inserting or moving a comma, ***could*** have a significant impact and since that is the case, before changing the meaning you need to be very certain that you are correcting an error and not introducing one. You also need to be sure that the change is essential and that the fact of an error is argued by textual evidence, and is not merely a personal subjective preference or opinion. The less of the latter there is, the better the scholarship will be. Like any "judge" in any courtroom, the editor should be unbiased and objective in his decisions and not allow personal subjective impressions to influence his judgements. As a safeguard, and to enable the reader to appeal a bad judgement, and to more thoroughly understand a good one, every change must be documented so the reader can see where the words on the page genuinely are an exact copy of the "original" document being copied here, and where an adjustment has been made by the editors, exactly what that adjustment is, and why that adjustment has been made.

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[4] *Notes 4:67:8*

It is my view that extreme restraint should be exercised on changing anything, even commas, and nothing should be changed, beyond spelling and capitalization and other purely stylistic conventions, without a very good reason and complete documentation such that others can review those changes and find any mistakes we might have made.

Jesus also stated that he'd undertake to correct "retroactively" pointing out that the Bible is still being edited and corrected.[5]

The original *Notes* have errors, and they have dictated corrections, not all of which were made in subsequent versions. There are errors. Fixing errors is a good idea. I think there's a general consensus on that much. How we determine what is or isn't an error, and how we establish what the fix should be are hugely important questions whose answers are by no means always trivial or obvious. They are the 'question of authority.' By what "authority" do I say "this is a mistake and the correction should be thus?"

Schucman clearly felt she had a "license" to make minor adjustments to wording, as Wapnick notes in *Absence,* most notoriously, shifting "which" for "that." But she did a great deal more than just minor changes which had little or no real impact on the meaning. The question is, by what "authority" did she do that? Was she essentially a stenographer taking notes from the Author and then passing on the Author's words or was she a co-author working with the Voice and contributing original material of her own? Did she have 'authority" to change the Author's words without his specific instructions to do so? And having done so, are her alterations "authoritative" in themselves such that we should revere her modifications, and accept her opinion as final in all cases?

There are several points of view on that topic and sometimes considerable controversy, most of which really fails to grapple with the nature of the editing process and the editing instructions the Author provided.

Much is made of the notion that Schucman "authorized" the publication of one version and not another, particularly in advertising for FIP's just-announced *Third Edition*. It seems forgotten that Schucman "published," in the meaning of the law, several versions and in 1975 when the *Criswell* was moving out, yes, she authorized it but had she been aware of how many inadvertent mistakes there were in it, I am almost certain she would not have. It seems clear that the Scribes and publishers were quite unaware of the number, extent, and severity of the copying

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[5] *Notes 4:123:8; Urtext **T 1 B 30d.***

errors in the 1975 edition. Aside from "divine guidance" there is no way for anyone to know about those without a meticulously thorough proofreading, and that ***was not done!***

Some proofing ***was*** done in the preparation of the *Second Edition,* but it clearly wasn't "thorough."

We can conclude they didn't know or even have any way of knowing the extent of the problems and in my view, it doesn't matter that much, ***most*** of the Course got through tolerably well. It was better, I think, to get it out in half-decent shape than delay it for years trying to make it perfect. Since it was getting worse with each attempt to improve it by that time we can be thankful they stopped editing and went to press as soon as they did.

This unquestionable "authorization" from Schucman however can hardly be construed as an argument against our subsequently checking the work and correcting the obvious mistakes which slipped past the Scribes and previous proofreaders. Nor does any "authorization" of any version by Schucman – clearly made in complete unawareness of the magnitude and extent of the shortcomings of that version – constitute an argument against, or prohibition of, future primary textual scholarship in which her work and editing decisions are inspected and reviewed and critiqued and even reconsidered in some cases in the name of distinguishing the words of the Author from those of the Editor.

Unless one makes the argument that Schucman was infallible and her work inerrant in all cases, then every decision she made to change anything is eligible for review and double checking to confirm that it was not an inadvertent error.

The debate as to what Schucman should or should not have changed may continue for a very long time. Today, anyone facing the question of either publishing an edition of ACIM or even quoting ACIM, the question arises as to which variant or which version to choose. A few feel that ACIM needs less to be corrected than rewritten again, feeling they are "authorized" not just to select from existing variants but to come up with entirely new "original"[6] ones. Some have been unable to resist the temptation to rework punctuation and emphasis and even wording in some cases in a way which resembles none of the scribal variants. In a few cases some clearly bad grammar may warrant our attempt to reconstruct probable original intent. But undertaking to change material in the absence of any indication of an error is not "editing" it is "interpretive re-writing."

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[6] Tom Whitmore's "Original Edition" is a classic example of this phenomenon.

The presence of such modifications denotes an "interpretive edition" in complete contrast to an "urtext" or "critical" or "original" edition. In the latter, primary sources are the evidence used to reconstruct what the author most likely intended to put on the page. In an interpretive edition by contrast, the editor's subjective opinion is what determines the outcome. An "interpreter" in an "interpretive edition" adds his own subjective opinion to the "original" material resulting in an "original" creative "interpretation" of one or more "original" sources. Note the totally opposite meanings of those two kinds of "originality." In terms of Tom Whitmore's "original edition" that is what we see, an original creative work based on the *HLC*, using some scholarship from others, and substantially modified in an "original" way so as to produce an "original interpretive work." The notion that any effort to reproduce what the Scribes "originally" put to paper was involved is a misperception of the "originality" in that edition. In contrast, a critical or scholarly edition does seriously attempt to reproduce the Author's original intent based on actual textual and other evidence, not on subjective interpretation.

It is rather clear that a great deal of the editing performed by Schucman was in fact 'interpretive' in which whole passages were re-written, sometimes only for style, but also at times in such as way as to modify the meaning of a passage. There is very little of this in the *Urtext* she prepared, but progressively more of that "interpretive editing" in the later revisions.

The question must be asked, though we can hardly even begin to answer it here, whether that "interpretive editing" by Schucman should be considered an "authoritative replacement" for the original dictation itself or be considered Schucman's personal commentary as a supplement to that original dictation. I am aware that there are people who hold each opinion rather strongly. My own view is that her editing contains both kinds of material, both authoritative scribed corrections dictated by the Author and her own subjective interpretations along with a good number of inadvertent copying mistakes which never were detected so were never corrected.

There definitely are these two different kinds of editing, the "critical" or "scholarly" editing in which modifications occur only where there is solid evidence of a mistake and "subjective" or "interpretive" editing in which the reason for a change is the "feeling" of the editor about the passage.

In many respects then what we see in the 1975 FIP abridgement can be fairly called an "interpretive edition" of ACIM, with the interpreters being Helen Schucman and Kenneth Wapnick. The only "problem" here is in presenting it as something else. While much of it is *entirely unchanged* from the original dictation, some of it is

entirely absent and some of it is *substantially modified.* The characterization *"virtually unchanged"* is, at best, highly misleading.

The real difference here is subjectivity versus objectivity. Is the reason for a change subjective, a feeling or a hunch, or is the reason evidence of an error? Is the resultant change one that is dreamed up by the editor (subjective) or constructed from primary textual evidence with solid arguments (objective)?

Rather obviously the "authority" of the two kinds of editing differs. One is rooted in the physical and textual evidence and constrained by the rules and protocols of textual scholarship and the other is essentially the fancy of the editor. I very much want to resist calling either one "bad." I do not wish anyone to suppose I consider either one infallible. I very much do, however, wish the reader to recognize that the two approaches are as different as night and day.

If there is a "mistake" involved here, is that of mistaking one for the other, since the "authority" of an evidence-based scholarly argument is a completely different kind of authority than the "authority" of the subjective of opinion of *any* editor. Each has its place but if we confuse the one for the other we will confuse ourselves and others.

Much difference of opinion and even rancorous dispute has arisen among ACIM students based on confusing these two very different modes of editing and the failure to recognize that opinions of the editor, however meritorious they might be, are not the same thing as the opinions of the Author, even where the two actually agree. Further, even where the two are the same, they are not derived in the same manner or with the same rules of evidence or by the same methodology. And of course, the two do not always agree. When they don't, which should be given the greater "authority?"

The mistake is not in doing "interpretive editing" so much as in packaging "interpretive editing" as "critical editing" such that the reader cannot tell the Author's words, emphasis and even punctuation from the editor's modifications.

A careful sifting of variant readings can in many cases enable us to make a clear distinction between the two in the various ACIM versions, such that we can see 'the author's original wording' and corrections dictated by the author, alongside "interpretive modifications" rendered by subsequent editors. While each may have particular and unique value, the "authority" of the two is not the same.

The "error" in the editing then was not that interpretive editing was done, it was that the interpretive editing was hidden and even misrepresented such that editorial interpretation was masked as original wording even when it wasn't.

The result of that error is that "interpretive editing" was accepted by many as "the author's words" when it wasn't.

With the availability of vastly greater information about the precise editing changes, readers can make up their own minds as to which "variant reading" they feel is more "authoritative" in their own view, and we can now make a distinction between "original dictation" and "editorial interpretation" and cease confusing the one with the other.

1.6 Nomenclature

The various versions of *A Course in Miracles* have been referred to by a dizzying variety of names over the years, especially since the first publication of an "earlier" version in 2000. The reasons are many and various but the effect is a veritable Tower of Babel and enormous confusion for those new to ACIM and a considerable inconvenience for anyone attempting to research a document according to its name.

Just to provide one example, here are a few of the names under which the *Hugh Lynn Cayce* version has appeared: *Jesus' Course in Miracles, JCIM, Unexpurgated ACIM, Thetford Redaction, Thetford Version, Blue Sparkly, 1972 version, Original Edition,* and *Ur-Compendium.* Not only do we have a variety, but most of those are inaccurate and misleading.

We have already briefly observed the confusion around the name "*Urtext*." There is a lack of clarity as to just which version of ACIM this name is being used to denote in some cases along with different ideas as to what the term actually means. At one time or another, on one form or another, the term *Urtext* has been applied to at least three different versions.

Since it is impractical to refer to any version by up to a dozen different names in each mention, we have to choose just one for this discussion. After much discussion, prayer and reflection over the course of several years, the solution to the nomenclature issue became obvious: use the original names originally assigned by the Scribes themselves where we know them and use precise and unambiguous descriptive names where we don't. That is also

the "scientific method" of naming things. Founders, creators, and discoverers get to "name" things. If they don't, those who come later name them after them.

The purpose of a name is to communicate identity, and the most useful name is that which is most widely recognized because that one most clearly and unambiguously communicates identity accurately to the largest audience.

In academic, scholarly and scientific circles, by convention the author, founder, originator, or discoverer of a "thing" gets naming rights. There is a reason for this, and it is to prevent the "Tower of Babel" we're experiencing in ACIM nomenclature today. Once a "thing" is named by the first person to introduce it, the name sticks and no one tries to re-christen the object. There is an ego tendency to express "ownership" of a thing or idea by naming it, and the scientific convention puts a leash on the more destructive, Babel-inducing tendencies of ego. There is a sense in which respect and recognition of the "originator" of a thing is acknowledged in honouring the naming rights of the originator. The failure to respect the 'original names from the originators' is inherently disrespectful both to those originators whose contribution is disrespected and to the general public which you will be needlessly confusing.

In the early historical writings about the Course we find that the versions are named by the Scribes from the outset, and the names of the pre-1975 versions are clear and unambiguous and they are:

The *Notes*

The *Thetford Transcript* (which is also sometimes referred to and confused with the Urtext)

The *Urtext*

The *Hugh Lynn Cayce* version (*HLC*)

The later Foundation for Inner Peace editions are generally recognized by their formal titles: FIP *First Edition* and FIP *Second Edition.*

There are "other versions" which are mentioned in historical accounts, which may still exist, but which remain secret. We are told of the existence of some number of "retypings" which we've never seen. We know that Thetford transcribed the *Notes* in type, for instance. In the quote from FIP above and in Wapnick's accounts, that *Thetford Transcript* is identified as the *Urtext*. (see discussion below) That name "*Urtext*" has been applied, at one time or another, to just about every copy of every version of ACIM by someone or other. It is a most

misunderstood and misused label. We reserve that name for the document which has been circulated since 2000 under that name and which is reasonably supposed to be substantially identical to that filed at the USCO as *Urtext of a Course in Miracles* because we believe that is exactly what it is. And we reserve the name *Thetford Transcript* for that currently missing document which is ***not,*** or at least mostly not the *"Urtext"* despite what FIP and Wapnick seem to indicate.

Other names which include a vast range of often misleading labels have been applied to editions of various versions of ACIM at various times, sometimes in a very misleading way. Other "cutesy" names that sound more appropriate to comic books have also sometimes arisen. While noting this fact, we are avoiding the generation of any new confusion by avoiding any names but the original, most accurate, least ambiguous and most well-known.

A final caveat is in order in relation to the term "*Urtext.*" While it is fairly clear which version of the *Text* volume is really an urtext, with the other volumes it is much less clear. We know that more than one typed copy of each was generated by the Scribes. We have only one typed manuscript of each. It is impossible to be certain which of the multiple copies we actually have. They are given the name *Urtext* because that is how they are labelled in the USCO deposit. The labelling is, in my view, the best we can do but remains provisional. Also, while the *Urtext Text* volume really is a "pieced together urtext" fitting that definition of the word, the later volumes are far closer to direct word-for-word transcripts of the *Notes* with much less editing. This also calls into question the appropriateness of calling them urtexts.

1.7 Identification and Authentication

A more extensive description of the editing history of ACIM than that offered in the *FIP Errata* is provided in Kenneth Wapnick's book *Absence from Felicity.* In that book we learn that the chapter and section headings were entered in the *HLC* version, which was completed by 1972. From Wapnick and from the FIP *Errata* we learn that the *Text* volume was re-typed twice following the initial *Thetford Transcript.* In some descriptions it appears that the *HLC* is the second retyping and in others it sounds like there were two retypings prior to the *HLC.*

After the discovery of the *HLC Text* manuscript at ARE and the various earlier manuscripts, we found that we had most of the original *Shorthand Notes*, a typed manuscript for each of seven ACIM volumes which was called "*Urtext*", along with a variety of *Special Messages* and of course the 1972 *HLC* from the ARE Library.

Due to the fact that the typed copy which can be inspected at the USCO was labelled "urtext" in that collection and due to the fact that FIP and Wapnick both specify that they use the word "urtext" to refer to Thetford's original transcript, it was naturally assumed at first that the *Urtext* typed manuscript was that *Thetford Transcript*. We were aware however that at least one typed copy of each volume, and possibly two early copies of the *Text* volume were still not available to scholarship. I don't even know if any copies of these have survived.

Again, this was largely deduced from the FIP and Wapnick comments. This is a bit dicey, since they not only don't always agree, but attempts to verify their statements often show they were apparently mistaken on some key points. However they do agree on there being multiple retypings, and more versions than we have so far seen.

1.7.1 The HLC

The *HLC* was fairly easy to authenticate with high confidence. We learn of its existence from Wapnick's book *Absence from Felicity* and also that a copy was given to Hugh Lynn Cayce and that the Scribes came to refer to this version as the "Hugh Lynn Version." The Association for Research and Enlightenment Library was managed for some years by Hugh Lynn Cayce and finding that copy there which fits the description Wapnick provided makes a pretty good case that this is, in fact, a copy of the *HLC* dating from approximately 1972. Robert Skutch in *Journey Without Distance* dates it to September 1972. To date I've seen no one question the identity or authenticity of that document, nor seen any evidence to suggest it is not what it appears to be. Due to the fact that it has a consistent internal page numbering system, it is also reasonably certain we have no missing pages, nor any pages out of the original order intended by the Scribes.

The *HLC* appears to be what FIP calls Helen's "second retyping" and what Wapnick calls Helen's "penultimate version[7]" *following* the second retyping.

The *HLC* was the first draft of ACIM to have chapter and section breaks. Their presence in this document combined with the dramatic and numerous differences from the later FIP editions, leaves us confident that this document has been correctly identified.

Figure 1 The first page of the HLC

[7] See quote on page 29

1.7.2 What is the Urtext?

It is crucial to say first that this is a required course. Only the time you take it is voluntary. Free will does not mean that you establish the curriculum. It means only that you can elect what to take when. It is just because you are not ready to do what you should elect to do that time exists at all. (You will see miracles thru your hands thru me. You should begin each day with the prayer "Help me to perform whatever miracles you want of me today.")

1. The first thing to remember about miracles is that there is no order of difficulty among them. One is not harder or bigger than another. They are all the same.

2. Miracles do not matter. They are quite unimportant.

3. They occur naturally as an expression of love. The real miracle is the love that inspires them. In this sense, everything that comes from love is a miracle.

a. This explains the first point related to the lack of order. All expressions of love are maximal.

b. This is why the "thing in itself" does not matter. The only thing that matters is the Source, and this is far beyond human evaluation.

(Q and A re first 3 points.) Q (HS) Would you regard this communication as a kind of miracle? A. There is nothing special or surprising about this at all. The ONE thing that happened was the Universal Miracle which was the experiences of intense love that you have felt. (Don't get embarrassed by the idea of love. Embarrassment is only a form of fear, and actually a particularly dangerous form because it reflects egocentricity.

Figure 2: The first page of the Urtext manuscript

The second oldest ACIM manuscript we currently have, the *Urtext*, was initially received as the *Thetford Transcript* since the most widely recognized authorities such as Wapnick and FIP had repeatedly asserted that they had called that original transcript by the name "urtext."

Within weeks of its release in August of 2000, however, questions began to be raised as to whether or not it really was that original *Thetford Transcript* or a later, edited retyping, or even a combination of parts of several retypings. Further study cast progressively more doubt on the identification of this document as the *Thetford Transcript.*

Now that we can compare much of it with the *Notes* we see that, at least in the early chapters, much of it is in no way a direct transcription of the *Notes*. Nor are many of the differences "inadvertent" discrepancies which could be explained as copying mistakes. This *Urtext* document is heavily edited in portions and a great deal of it shows clear evidence of being a "retyping" with editing changes and copying errors rather than an original transcript.

1.7.2.1 *How is the word "urtext" used in ACIM writings?*

The source for the notion that the *Urtext* is the original *Thetford Transcript* is not hard to find. In the "*Errata for the Second Edition*" published by the Foundation for Inner Peace (FIP) in 1996 we read:

"Helen took down her internal dictation in notebooks, and regularly dictated these to her colleague and collaborator, Dr. William Thetford, who typed out her words. This original typing of the three books came to be called the "urtext[8]," a word denoting an original manuscript."

Wapnick, for his part, offers a slightly more detailed set of observations. The following quote comes from the introduction to the 32-part cassette tape series entitled: "*Classes on the Text of A Course in Miracles*":

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[8] It is interesting to note that FIP reserves the name "*Urtext*" for volumes 1,2, and three only, and does not include the other volumes.

"Let me say a few words about the relationship of the early chapters of the text to what Helen had originally taken down. Briefly – since most of you know the story –Helen had written down the dictation from Jesus in notebooks. […] She then dictated what she had written down to Bill Thetford, who typed it out. What Bill typed out is what we usually refer to as the <u>urtext</u>[9]. *The word "ur" comes from the biblical story of Abraham, who was born in Ur of the Chaldees. Basically it is used to symbolize the beginning of something. (emphasis mine)*

"So when we speak of an urtext, we mean the first version of a manuscript. Thus there are famous urtexts of Shakespeare's works and many other literary masters. With regard to *<u>A Course in Miracles</u>*,[10] we used that term to denote what Bill had typed, the original typed manuscript that was based on Helen's notebooks. Helen then retyped the manuscript of the text twice. And then there was the penultimate version, which was the version I saw when I met Helen and Bill. That is the <u>version</u>[11] Helen and I edited into the finished copy -- the published copy**."**

When they write about the "*Urtext*" they say they are referring to the *Thetford Transcript*. Since it was Wapnick who filed the USCO "*Urtext*" material, it seemed to be a reasonable assumption that he understood what he was filing to be the *Thetford Transcript*. There is no remotely obvious reason for him to intentionally misrepresent the document's identity. If he said it was the *Thetford Transcript* it is probably because he was simply mistaken. Wapnick, who probably had more and better access to a vastly wider range of primary source material than anyone alive, and who knew the Scribes and their work better than anyone, was presumed to know what he was talking about, and thus his statement was widely believed. Indeed, it was only after the evidence of the mistake became overwhelming that I reluctantly concluded that, incredible as it may seem, Wapnick was mistaken on this point.

I do not know who assembled *the Unpublished Writings* into their current 22 volume form at the USCO, but there are a number of indications that it may have been done long before 1990. To cite one example, the fourth ACIM volume is called "*Use of Terms*" in the USCO collection rather than "*Clarification of Terms.*" The earliest copies we have are labelled "*Use of Terms*" but by 1976 it had been renamed "*Clarification.*" The typed title page identifier calls it "*Use of Terms*" which suggests that this material, at least, was organized prior to the renaming.

The typed *Urtext* manuscript was obviously earlier and much larger than any version of *ACIM* widely known when it appeared, and it was labelled "*<u>Urtext of a Course in Miracles and Related Material</u>*" at the USCO, presumably by Wapnick**.**

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[9] http://www.miraclestudies.net/Errata.html

[10] http://www.acim.org/catalog.html

[11] http://www.miraclestudies.net/HLV.html

Also from the "*Errata"* we read:

> "After each of these typing sessions, Bill read back to Helen what he typed to ensure that no mistakes were made. Thus, the urtext can be considered to have been carefully checked, and to be an accurate copy of Helen's original notes. Helen later retyped the manuscript of the Text twice and the Workbook and Manual once, and none of these retypings was [sic] ever proofread."

If the FIP "history" here is at least mostly accurate, and there is independent corroboration of some key points, this is a fairly high level of "proofreading" and would certainly catch most inadvertent errors such as omitted words or phrases. William Thetford is on tape stating much the same thing, that Helen read her *Notes* to him aloud, he typed them up and read them back to her to ensure accuracy.[12]

We'd expect any mortal typist to make some errors, and that would be a reason for this proofreading. We'd expect that proofreading to identify some errors and see pencilled-in corrections but in the *Urtext* document there is very little, if anything, which looks like the corrections we'd expect to see from such proofreading.

While FIP and Wapnick disagree on the number of retypings, they both agree there were ***at least two*** typed manuscripts, the original *Thetford Transcript* and one or more retypings of it, for every volume, with the *Text* having at least one more than the other volumes. The "other volumes" here probably relate only to the *Workbook, Manual for Teachers*, and *Use of Terms.* At the time FIP did not consider the later volumes to be part of *ACIM* proper. So far, however, we only have a single typed manuscript earlier than the *HLC* for the *Text* and only a single pre-1975 typescript for the other volumes. These are the ones labelled "*Urtext.*" From the FIP and Wapnick descriptions, the *Text* "version history" is:

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[12] Cite source of tape

Notes
   1) Thetford Transcript (which they mistakenly called the Urtext)
   2) First Retyping(which may actually be the Urtext)
   3) Second Retyping (this may be a ghost and refer to the HLC)
   4) HLC
   5) Criswell/FIP Editions
What we actually have copies of for the *Text* is:
   1) Notes
   2) USCO Urtext (likely one of the retypings)
   3) HLC
   4) Criswell/FIP Editions
From the FIP and Wapnick descriptions, the other volumes "version history" is:
   1) Notes
   2) Thetford Transcript (which they called *Urtext*)
   3) First Retyping(which more likely is the *Urtext*)
   4) Criswell/FIP First Edition
What we actually have copies of for the other volumes is:
   1) Notes
   2) USCO Urtext (and we cannot be entirely certain which retyping it is. Some may be the *Thetford Transcript*)
   3) Criswell/FIP

According to the evidence from FIP and Wapnick, we are missing at least one retyping for each volume, and possibly more than one for the *Text*. With the other volumes, we have only one typed manuscript later than the *Notes* and earlier than *Criswell/FIP*. Wapnick and FIP disagree with each other on the number of additional retypings, although the physical evidence appears to support their assertion that more exist than have so far come

to light. There certainly is physical evidence of another retyping for the *Text* and in the extant *Urtext* we can see that some sections appear to have been "re-worked" multiple times while other sections appear exactly as they do in the *Notes.* It would appear that some portions were more heavily edited, and perhaps more frequently retyped, than other segments. There thus may be (or at one time may have been) several partial retypings reflecting different stages of editing, or different versions, for some portions of ACIM.

Wapnick and FIP were really the only published sources from which we could assess what this "*Urtext*" material at the USCO was. They disagree on a key point, that being how many retypings there were. They agree on another key point however, what an "urtext" is. On this point however, it would seem that they are both mistaken.

Wapnick says: "The word 'ur' comes from the Biblical story of Abraham, who was born in Ur of the Chaldees. Basically it is used to symbolize the beginning of something."

Every dictionary consulted, along with several encyclopaedias state that the term "urtext" derives from the German word "ur" (pronounced "oor") which means "original." It has nothing to do with Ur of the Chaldees or Abraham.

That word seems largely confined to classical musical scores. It comes from the German for "earlier." It is a prefix, much like "pre" in English. It does not necessarily refer to a "first" but rather to an "earlier." In the *Britannica* definition (below) it is describes as something "pieced together" from earlier sources with the intent to reflect the "original" meaning, but that is quite different from "the original autograph."

In fact there seems little difference between the meaning of the term "*Critical Edition*" as applied to a literary work and "urtext" as applied to a musical score in that they share the overall intent to **reconstruct** or "piece together" (as *Britannica* puts it) the "original intent" as closely as possible from extant primary sources.

This came as quite a shock to me and I expect many others will be very surprised also. Before I read Wapnick I'd never encountered the term "urtext" and like many I simply assumed he knew what he was talking about. I've learned many times that one must be careful of assumptions in this field. Many well-meaning people have passed on their untested assumptions, perhaps in good faith, but sincere good faith does not equal accuracy.

1.7.2.2 How is the word "urtext" used elsewhere?

From Encarta:

"**Urtext** (German for "original text"), edition of music that tries to capture the original intentions of the composer and minimizes editorial interpretation as much as possible. Urtext editions are usually based upon the composer's sketches and manuscripts, as well as original and early editions of the works."

From Wikipedia:

"An **urtext edition** of a work of <u>classical music</u> is a printed version intended to reproduce the original intention of the composer as exactly as possible, without any added or changed material. Other kinds of editions distinct from urtext are **facsimile** and **interpretive** editions, discussed below.

"The word "urtext" is of German origin; "<u>ur-</u>" means "original". Occasionally the word "urtext" is <u>capitalized</u>, following German spelling practice."

From Britannica:

"The word *Urtext* ("original text") may lead the uninitiated to suppose that they are being offered an exact reproduction of what Bach wrote. It must be understood that the <u>autographs</u> of many important works no longer exist. Therefore, Bach's intentions often have to be pieced together from anything up to 20 sources, all different. Even first editions and facsimiles of autograph manuscripts are not infallible guides to Bach's intentions. In fact, they are often dangerously misleading, and practical musicians should take expert advice before consulting them. …"

While the primary use of the term appears to be for a kind of scholarly reconstruction of classical musical scores, some sources allow for its use on "a musical sore *or a literary work*."

From Oxford Literary Dictionary:

"**Urtext**, the German term for an original version of a text, usually applied to a version that is lost and so has to be reconstructed by <u>textual criticism</u>. Some scholars believe that Shakespeare's *Hamlet* is based on an earlier play that has not survived even in name; this hypothetical work is referred to as the *Ur-Hamlet*."

On that note, Henning Diedrich observes "there is the *Ur-Faust*, which is a proper, valid play on its own. There is *Faust I, Faust II*, and *Ur-Faust. Ur-Faust* was written decades earlier, probably never published, and was prose, as opposed to the verses of Faust I and II."

In this later sense of "ur" the German word's connotation of original, early document is clearly dominant. The "*Ur-Hamlet*" and "*Ur-Faust*" however do not really refer to "urtexts" of either *Hamlet* or *Faust*! The meaning of "*Ur-Hamlet*" isn't "the first text (original copy) of *Hamlet*" so much as it is "the first *Hamlet*" or even "the literary origin or basis for *Hamlet*" which is something rather difference.

The difference is subtle but crucial. Assuming we had the first and original autographs of both, we'd find them different, even if one was based on the other. And we could do an "urtext" of *Ur-Hamlet* as well as an "urtext" of *Hamlet*, if we had enough source material to work with.

Similarly with *Ur-Faust* … it's not the same play as *Faust I* and we could presumably do an "urtext" for each.

There are then these two somewhat divergent connotations to the word "ur." Both relate to "originality" but in the first case the reference is to the scholarly reconstruction, through textual criticism, of something that is lost or never actually existed, while the second refers to an earlier, more 'original' draft or version which may or may not still exist.

It's not a common word, it is not present in many dictionaries, and it is not surprising perhaps that Wapnick thought it might have to do with Abraham. Like me, he may have never heard the word before coming in contact with ACIM and Helen and like me he may have made assumptions about what it meant without checking.

Helen however, who had a hobbyist interest in classical music, may well have run into the term in pursuit of her musical interests and quite possibly applied the term to her "piecing together" of earlier material into an "urtext" which she felt most closely approximated the Author's intent.

For years I was puzzled by the term. Assuming that Wapnick's definition was correct, and gradually realizing that the "urtext" we were dealing with was not the *Thetford Transcript,* I marvelled that they could have mis-identified the material so totally.

It seems the mistake was simply in the use of the word "urtext" which word is sufficiently uncommon that a mistake is very understandable. That mistake was not recognized and corrected perhaps because they never checked. I can understand that also. It was only very recently that I began to suspect the word did ***not*** mean "autograph" and began to seriously check. I never thought its use in the context of ACIM had to do with Abraham though.

Getting the definition of a word wrong is one thing. Being unaware that the "urtext" was not in fact the *Thetford Transcript* while telling people for years that it was is a little more amazing. How could they have not

known? Could it be that they never seriously checked that and several other assumptions they made and repeated, perhaps even in good faith, but without due diligence? Could it be that the actual *Thetford Typescript* no longer exists? Whatever misunderstandings of the definitions of unusual words might occur, it strikes me as highly improbable that one could fail to notice a difference between that original transcript and the *Urtext* if one had both in one's hands!

1.7.2.3 Is the "ACIM Urtext" really an "urtext?"

Now Helen, who had some familiarity with classical music and played recreationally, might well have been familiar with **precisely** what an "urtext" is in the field of music, and may well have adopted that word since it loosely described what she and Bill had done with the "primary sources" which were her *Notes* and his *Transcript* as they edited those into a manuscript which I strongly suspect is in fact the ACIM *Urtext*. They'd corrected some typos in the earlier material, added to them segments "dictated without notes" and applied some of the corrections the Author had dictated. In short, the ACIM *Urtext* is, actually, an "urtext" in the technical meaning of the word, insofar as a term derived from music publishing can be applied to literature. Its use in literature is uncommon but not unprecedented. The *American Heritage Dictionary* does allow that it while it normally applies to musical composition it can be used to refer to a "literary work."

When you look at the ACIM *Urtext* the expression "piecing together" immediately comes to mind. It is obviously assembled from bits and pieces of several different drafts, it has five different internal pagination systems, was typed on at least two different typewriters, contains some duplication, rather proving it wasn't a "single typing," and it includes material not in the *Notes* while omitting some material that is in the *Notes*. This doesn't "prove" anything, but it does raise suspicions about this being the *Thetford Transcript*.

Now if we had a document typed up by Bill, incrementally day by day, simply copying down what Helen dictated from her *Notes*, we'd not expect to see any of that. Sure, some anomalies might arise from any number of causes, but we aren't seeing anomalies within a product that looks like what we'd expect, the whole thing is anomalous, and little of it looks like it is a document dictated orally, and then orally proofed.

It looks just like an "urtext" based on visual copying without proofreading.

So let's probe the evidence further.

1.7.2.4   *What does the textual evidence itself tell us?*

Aside from the fact that it doesn't look like an orally dictated transcript, or what we'd expect to see in such a transcript, is there any other evidence? What it "looks like" and that "it looks all wrong" may raise suspicions but it doesn't prove anything conclusively.

1.7.2.4.1 *Characteristics of copying errors: Dropping words and phrases*

When one makes a copy by typing by eye one typically makes different errors than one makes when typing from oral dictation. I worked for years as a typesetter, where much of the work in the shop involved copy-typists manually copying typed and handwritten paper documents. It's the same kind of technology I presume Helen had available for her "retyping" work on ACIM. The typist sits at a keyboard (typewriter or typesetting machine, the latter is just a more sophisticated typewriter) with a "copy stand" on which sits the paper "original." At the newspaper the "original" is generally the reporter's typed story as marked up and "edited" by the editor. The copy typist reads it and types what the reporter wrote as adjusted by the editor. Secretaries in the typing pools of corporations and typesetters in publishing firms were doing vast amounts of that all over the world until computers and scanners and OCR technology almost entirely replaced that activity in the past two decades. Now reporters type into computer files instead of onto paper and editors simply modify the reporter's file on screen and send it straight to production, with no re-typing required. There's a huge saving in labour and a huge reduction in "copying mistakes."

There are a number of exceedingly common mistakes when humans copy type by eye, and the ACIM manuscripts are riddled with them. It is very easy to leave out words and phrases and even sentences and whole paragraphs. This is especially the case when there are two instances of the same word in close proximity. If, when the words between those two instances are left out, the result is still grammatically and factually correct, as is often the case, it's far from obvious that a mistake has been made at all. It's almost impossible, from reading the result, to notice the omission. There are many instances of this in ACIM from version to version, and this is utterly typical of the most common of visual copy-typing errors.

In any case, that's not the kind of error we get when typing to oral dictation and then proofing it by reading it back. First, such omissions which are a kind of optical illusion are much less likely when typing from oral dictation that is pacing itself to your typing speed. We used to do that in newspapers too. Reporters who could not

physically transport a typed story on paper back to the office in time would "phone it in" and someone at the office, sometimes me, would type what the reporter read over the phone, and then of course read it back to ensure accuracy.

That "reading it back" will catch missing words and phrases. The kind of errors we get with oral dictation involve words which sound similar and whose substitution sounds plausible. Those errors that are obvious can still get made because they aren't obvious until the sentence or paragraph is complete, but they get caught, crossed out, and the correct word is typed or handwritten in.

There actually are a few of these in ACIM which may stem from the original oral dictation and which never got caught. But there aren't many. It's also possible to mistype when copying by eye such that the resulting word is wrong, but still makes sense and sounds similar. But in the *Psychotherapy* pamphlet, there are quite a few that were caught, which is precisely what we'd expect in pages typed from oral dictation.

There is one on the first page of *Psychotherapy* where we find "Light" and we see "Life" written in, and it does not appear to me to be Helen's handwriting. "Light" and "Life" sound enough alike that when either "makes sense" in the context, it is an easy "aural error" to make but one which could well be caught in the proofing. This one was caught.

One of innumerable errors typical of copying by eye is found in chapter 16 of the *Text*, in the first paragraph. Both the original Notes and the partly proofed FIP *Second Edition* include as the fourth sentence of that paragraph "His way is very different." It's underlined in the Notes. Neither the "*Urtext*" manuscript nor the *HLC* manuscript include this sentence, nor does the FIP *First Edition* which was based on the *HLC*.

In this and most cases, deliberate omission appears unlikely as one can see no reason to suppose the words were not authentic or would otherwise be disagreeable to the Scribes. The fact that FIP's 1992 proofing identified this as an inadvertent omission which was corrected lends more credence to this conclusion. FIP indicated they checked against the "*Urtext*," they state that they used that word for the first typing (Thetford Transcript), but they also state they checked all retypings and the *Notes*. While we don't know if they too found this in the *Notes*, we do know it is not in the USCO material called "*Urtext*" which is just one reason to doubt that it is that *Thetford Transcript*.

This kind of error is typical of visual copying but not of proofed oral dictation. It's hard to overlook the fact that a whole sentence is missing when reading aloud and listening but incredibly easy for the eye to skip a sentence when copy-typing. The presence of many such visual errors between the *Notes* and the *Urtext*, strongly indicates that the manuscript in question was not dictated orally and was not proofread against the *Notes* and therefore is not

the *Thetford Transcript.*

1.7.2.4.2 *Characteristics of oral typing: wrong word typing mistakes*

Because I've done a lot of it, I have a sense of the kinds of errors which occur when typing to oral dictation. I'd say that almost any kind of mistake can occur except for leaving out a whole sentence. But when you read it back, most show up and they will be corrected. Typing to oral dictation, even for a good typist, means numerous errors which of course are easy to fix and make vanish on a computer, but when typing onto paper, they leave visible traces on that original copy, no matter how you correct them. They might be corrected with handwriting or with overstriking, as might any errors, but you'd expect a much higher rate of error and you'd also expect any errors to be caught in the oral proofing, save for ones that you can't hear.

Since we know that Helen typed the *HLC* we can see she was an excellent typist. Her error rate is very low. There are very few typos. Her typing is clean and largely error free. Yet in the *Urtext* we do see some pages which don't reflect such clean typing and which do include a lot of mistakes that were fixed, most notably in the *Psychotherapy* pamphlet.
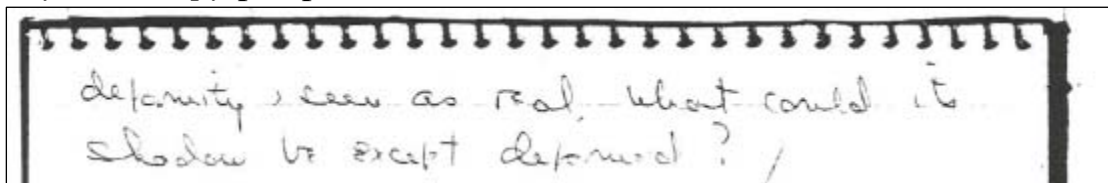
Figure 3 P 3 E from the Notes.

The clincher comes on page 9 of *Psychotherapy.* I will show you the two lines in question, bottom of the second paragraph of section 3 E, *The Process of Illness.*
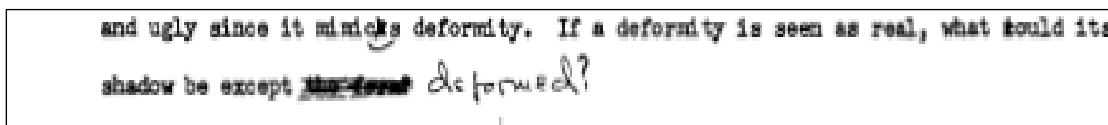
Figure 4 the same words from the Urtext manuscript

If you look closely you see that the last words were initially typed "*shadow be except the form.*" That's an "oral" error, "*the form*" and "*deformed*" sound very similar. The result makes grammatical and logical sense, so it could easily be missed. It is very unlikely that kind of mistake would be made by visual copying, however, since the two forms do not look at all alike. The *Notes* reads "*shadow be except deformed?*" This is exactly the kind of mistake we'd **expect** to find in oral dictation that had been proofed. We'd expect it and in

Psychotherapy we see it, and we see it several times in a mere 29 pages! We don't, however, see this kind of mistake and correction in the *Text* volume. This kind of error would of course be caught usually and would not often survive into a visually re-typed copy. Interestingly, however, the handwriting is obviously that of the same person, presumably Helen. And that is not what we'd expect to see if Bill is reading to her what he had just typed and marking corrections himself. Possibly this mistake was not detected in their oral proofing but was caught by Helen later. We will probably never know for sure.

Two more examples of typical "oral mistakes" occur on page 10 of the typed *Psychotherapy* manuscript. (see Figure 4) We see "illness lies instead" being corrected to "illness rise instead." That is what the *Notes* says. But again "rise" and "lies" sound very much alike, these are oral **errors** which we'd expect of a manuscript typed to oral dictation.

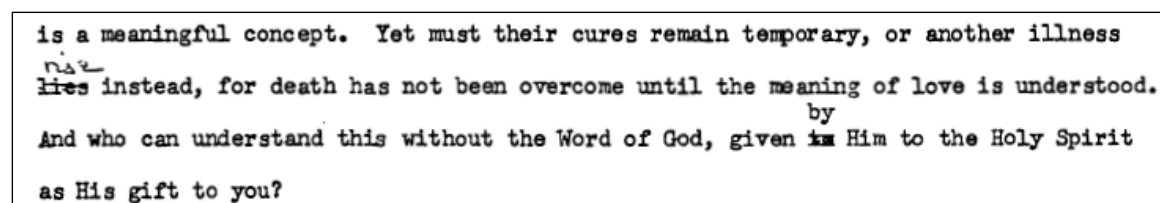Their presence here in the *Psychotherapy* manuscript is strongly suggestive that this is indeed the *Thetford Transcript* and not a later retyping. The fact that such mistakes, common in this document, do not show up in the *Urtext Text* volume would seem to indicate it is what it appears to be, a later re-typing and not the original *Thetford Transcript*.

is a meaningful concept. Yet must their cures remain temporary, or another illness
~rise~
~lies~ instead, for death has not been overcome until the meaning of love is understood.
                                                                    by
And who can understand this without the Word of God, given ~in~ Him to the Holy Spirit

as His gift to you?

Figure 5 In the second line "lies" is crossed out and becomes "rise"

Those are just two examples, there are many more. We even find corrections written into the *Notes*, such as exchanging "seek" for "find" also written into the *Psychotherapy* manuscript which suggests the "correction" was made in both at the same time, during the initial transcription. It's very rare that we find editing changes in the typed manuscript reflected in the *Notes* that way. Yet it's actually more than one would expect of oral dictation. This suggests that Helen read it as written, decided at that instant to change it, changed it in her *Notes* and then either asked Bill to change it in the transcript or changed it herself. Of course it is difficult to be certain, but this is plausible and might well be expected in oral dictation and proofing, that Helen would decide to introduce a change after first dictating it, while hearing it read back.

I've not seen any other example of visible editing on a typed page being reflected in visible editing on a page of the *Notes*. There may be others but they certainly are not common. The vast majority of editing we see on the

typescripts does not show up in the *Notes*. The likely explanation is that it was done some time later, during or after a retyping of the original transcript.

What we don't find in *Psychotherapy* that we do find in the *Text* is numerous dropped words and phrases. The correspondence, word for word, comma for comma, between the typed manuscript of *Psychotherapy* and the *Notes* is higher than the average for the other typed manuscripts.

These, I submit, are powerful indicators which help us distinguish documents which have been copied "by ear" from the spoken word and documents which have been copied "by eye" from the written word.

1.7.2.4.3 Evidence from the pagination

Further evidence lies in the pagination. The page numbering in the *Text* volume up to approximately the end of chapter 8 is utterly chaotic, starting, stopping, restarting, with some pages having as many as four different numbers written, then crossed out. Abruptly at the end of chapter 8, 382 pages from the start, the page is marked 209 and from that point to the end continues with perfect consistency. However, the page marked 209 is actually the 382nd page of the *Text* volume! From page 209 to the end, page 886, which is actually the 1072nd page of the *Urtext* manuscript, the numbers also very closely approximate those of the later *HLC* version. The material on page 209 of the *Urtext* occurs on page 219 of the *HLC*. Just 10 pages off. The material on page 886 of the *Urtext* occurs on page 866 of the *HLC*. Just 20 pages off. The last three quarters of the *Urtext* is then 30 pages longer than the *HLC*. The first one quarter is 173 pages longer. Yet *Urtext* 209 is really 382 pages from the beginning. The average chapter length in the *HLC* is 27 manuscript pages. So we have the equivalent of seven and a half chapters cut between the *Urtext* manuscript and the *HLC* manuscript, six and half of that from the first eight chapters. Of the 382 pages, 173 are gone. We really need to count words to get a precise measure, since margin width and page length vary and may explain some of the page count difference.

The early manuscripts were stored by the Scribes in three-ring binders, we are told, roughly 8 chapters to a binder. Thus this dividing point (end of chapter 8) is approximately the end of the first binder. Were the pages from 209 to the end found separately, in the three binders they represent, the only conclusion one could reach would be that we were missing the first binder, and that we had a copy which immediately preceded the *HLC* and from which most of the "personal" material had already been removed. The differences between these last three binders of the *Urtext* and the *HLC* are really mostly minor re-writing and substantial paragraph break adjustment. In addition we find there are numerous dropped words, phrases, sentences, etc. This is typical of visual copy typing.

There is nothing about this latter three quarters of the material which, if it didn't bear the name "*Urtext*" would lead anyone to think it was the original *Thetford Transcript* as opposed to one of the later retypings, indeed the one immediately preceding the *HLC*. The latter three quarters of the material bears no hallmarks of "oral dictation" but does show numerous signs of visual copying errors. There is nothing in this segment of the document to suggest, in any way, that this is the *Thetford Transcript.* There is much to suggest, however, that it really is an "urtext" if that word is used in the *Britannica* sense of "piecing together" something from earlier material.

Were one to find the first 382 pages by themselves one might well think, due to the chaotic numbering, that we had bits and pieces of several partial retypings presumably made during editing, pieced together in preparation for a further re-typing or further editing, both of which we know did occur with this material. Yet the later *HLC* reduces these 382 pages to 219 pages. So quite a bit of editing took place between the *Urtext* and the *HLC*. A huge amount in fact. But when we compare these 382 pages with the *Notes* we see that there are large parts omitted, but also significant amounts of material, more than a dozen pages, ***added!*** This is rather what we'd expect from an "urtext" if that word is used in the Britannica sense of "piecing together" from earlier sources, but not at all what we'd expect from the original *Thetford Transcript.* Of course it's not at all impossible that Helen would skip some of the more "personal" material in her *Notes* while dictating to Thetford. That can't be ruled out entirely. It does seem doubtful however because she certainly did include a great deal which probably should have been omitted, as this survives in the *Urtext*. So we have no certain *evidence* that she "omitted on the fly" rather than removing material later. She certainly removed material later, increasingly so as the years and copying went on.

The pagination chaos in the early material is somewhat baffling and difficult to explain at first glance. Some of it is explained by the "dictated without notes" segments which are inserted in the *Urtext*. Each one generally commences with the page number 1.

It appears as if the material was reorganized and renumbered multiple times. Where pages have as many as four different numbers written and crossed out, we cannot readily tell which was first. In the process of editing which involved both removing and adding multiple pages, if the scribes paused to renumber things from time to time, this would pretty much explain a good deal of the renumbering that we see. In time, a more thorough examination of the many crossed out page numbers may enable us to reconstruct the stages of compilation, if that information is deemed useful.

The real mystery is how it is that the 382nd page bears the number 209! And then that latter numbering system remains perfectly consistent to the end. How did they come up with the number 209? The mostly obvious

explanation is that there is another document, 208 pages long, which is a condensed and edited retyping of the first eight chapters, one we don't have! In fact that appears exceedingly likely.

If this *Urtext* is the "first retyping" that "mystery document" would be the second retyping, and we do have some evidence here then which corroborates Wapnick's claim that there were two retypings after the *Thetford Transcript* and before the *HLC*. It is possible that the early editing was largely confined to the first 8 chapters and that after page 209, what we see is at least a "first copy" of the *Thetford Transcript*.

Somewhere in the history of this *Urtext* document, that "first binder" of 208 pages of abridged chapters 1-8 was substituted, intentionally or inadvertently, for the 381 page collection we now see in the *Urtext*.

It seems that while we're told there were two retypings of the *Thetford Transcript* prior to the retyping we call the *HLC*, in fact the early chapters may have been reworked more often than the later chapters. Certainly that is where the bulk of the differences occur.

Due to the fact that we rather obviously don't have a "single retyping" here but a combination of at least two, and possibly many more partial retypings, it would seem clear that some of the material is almost certainly not the original *Thetford Transcript*. But that doesn't mean that all of it necessarily isn't.

A careful analysis of the "page numbering chaos" might indeed provide evidence of several different uniquely identifiable drafts, at least one of which just might possibly be a part of the original *Thetford Transcript*.

I can offer one theory which does explain the evidence.

With the *Thetford Transcript* and with the "dictated without notes" fragments, Helen may have pieced together the typed pages for small segments from time to time and then retyped those segments with some editing changes so as to have a "clean copy" to share with others. We know that from quite early on, certainly as early as 1968, she was sharing at least portions of the material with a few other people. Understandably, when sharing, she'd want a reasonably clean typescript to share, rather than one full of editing marks, cut out portions, insertions, handwritten corrections, etc.

It is understandable to me how she could think of what she was doing in that process as 'preparing an urtext' from the rough primary drafts.

I say "Helen edited" here but of course we don't know how much Bill participated in that editing. It might have been a great deal, it might have been very little. We have very little information on that.

If we assume that she undertook this kind of process several times with different segments of the first 8 chapters, each time producing a unique document for circulation which was numbered page 1 to whatever, and

then later collected these separate edited and retyped segments together, we can perhaps begin to explain the page numbering we do in fact see.

In this theory, they didn't wait until the dictation is finished to edit and retype it. The editing proceeded on previously dictated material as new material is being received. This initial editing produced retyped segments of a chapter or two, from time to time, which segments are initially "stand alone documents" with their own specific pagination. Later these several segments are collected together and become what we now know as the *Urtext.*

After collecting two or more such retyped and edited segments, a new numbering system for the collection would be needed. Earlier numbers would be crossed out and new ones manually written in, all this in preparation for yet another retyping. If we imagine this process to be repeated several times, we end up with several page numbers on some pages. And that *is* just what we see.

What I'm suggesting here is that rather than sitting down and "retyping the whole thing" with some editing, she may well have edited it segment by segment, at different times, retyping those small segments, quite possibly more than once for some of them, and then collected the most recent edited segments into a whole which was then further edited and again re-typed.

This is, I suggest, what the *Urtext* appears to be, and this account of its creation explains what we see. There is nothing in what we see to suggest, however, that this is entirely, or even mostly, the original *Thetford Transcript.*

I don't know how it came to appear as it does, obviously, but at least I can visualize *some* plausible means of processing which would explain what we see. It is not impossible that in this process some of the original *Thetford Typescript* pages were used without retyping. Just because we can be quite sure some of the material is a later edited retyping doesn't prove that all of it is.
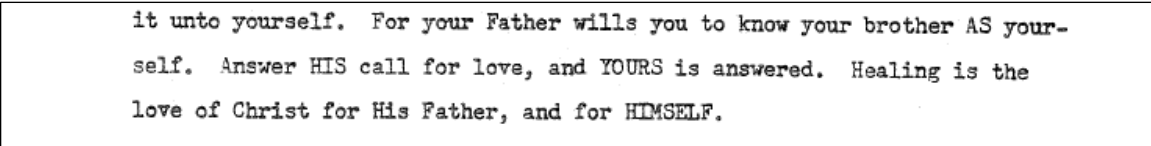
1.7.2.4.4 Idiosyncratic errors

Bill described how he made certain typical typing errors, such as typing "bother" instead of "brother" and "slavation' instead of "salvation" and "crucifiction" instead of "crucifixion." Only in the *Psychotherapy* pamphlet have I found any of those "characteristic errors." There are none in the rest of the "*Urtext*" material that I've spotted. I admit it's hard to find them because they would likely have been corrected in all the e-texts as "obvious typos" and these minor spelling errors are also very easy to miss. Their absence tells us that the *Urtext* manuscript itself is a re-typed copy in which those sorts of errors were not, of course, reproduced but were instead corrected.

In some senses this is the most powerful evidence that in the *Urtext* we aren't looking at Thetford's original typing but at a re-typing with some editing, at least to the extent of fixing his spelling mistakes.

1.7.2.4.5 Duplications
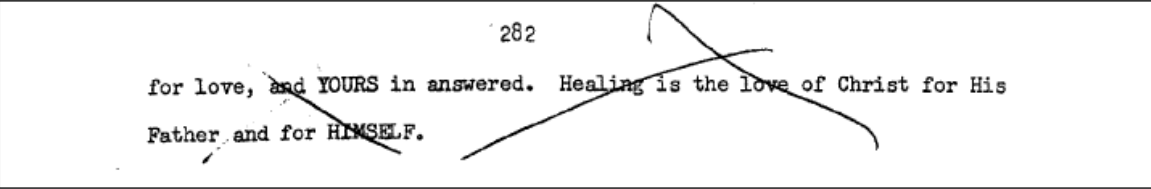
In the Urtext manuscript we find several instances where the same material is typed twice, not twin copies of the same page, but the same words typed on different typewriters, or with different line endings or on different parts of the page, but otherwise exactly the same words. Where the page beginning and ending are the same, this

Figure 6 Bottom of Urtext 454

indicates that to some extent at least, this document is a combination of at least two distinct typed documents, and some of the material, at least, is re-typed and is not the "original" typed transcript. Where the

duplication involves shifting page breaks, as in the following example, we see evidence which is more consistent with visual retyping than with aural transcribing.

Figure 7 Top of Urtext 455

For instance, to pick just one of many examples, if we look at the bottom of page 454 and the top of page 455 (marked 282-282) we see the last two sentences of page 454 repeated on 455 and then crossed out by hand.

It is perhaps impossible to be entirely sure of what's happened here, but it seems unlikely we'd see Thetford, while listening to Schucman read from the Notes, pause to change paper and then resume typing on a new page 18 words before where he'd stopped on the previous page, in the middle of a sentence! This sort of error appears much more consistent with visual re-typing than aural transcription.

It is quite possible that in re-typing, the typist got an extra two lines on the page such that the new page finished 18 words later than the page being copied. Then, perhaps having been distracted, when resuming typing

on the next page the copyist began where the next page began, 18 words before where she'd left off previously. Later, this was noticed and the extra words were crossed out.

And in case you were wondering, the Notes (8:144-145) page break doesn't occur between "His call" and "for love" but actually a few words later, between "is" and "answered." Note that in the first copy on page 454, the word "is" is misspelled as "in." This is another sign of visual copying, not aural copying. It also suggests a tired or inattentive or distracted copy typist.

This isn't certain proof due to the fact that anyone can make almost any sort of error for almost any reason now and then. We weren't there at the time and cannot be entirely sure how any particular error arose. This is just one of many indications that we are dealing with a retyped copy and not an original typed manuscript, however.

One or two such indications here and there are certainly not conclusive, but when we have a consistent pattern involving hundreds, the weight of "suggestive" evidence begins to add up to "conclusive evidence."

The "error pattern" is consistent with visual copy typing which was not proofed, and not aural transcription which was subsequently proofed.

1.7.2.5 Conclusion: The Urtext is not the Thetford Transcript

Little of what we've seen in the *Urtext,* outside of the *Psychotherapy* volume, is consistent with what we've been told about the *Thetford Transcript.* Most is consistent with our having bits and pieces of several different retypings made after the *Thetford Transcript.* None of that excludes the possibility that some pages may in fact be that original *Thetford Transcript.* Now that the *Notes* are available we can see that there are large gaps in the *Urtext* which we'd expect not to appear in the original *Thetford Transcript.* We also find that while the *Urtext* is ***mostly*** a very faithful transcript of the *Notes* (so is every version, for that matter), there are differences of a frequency and nature which suggests both inadvertent ***visual*** copying errors *and* intentional editing.

While there is generally much less editing of the "re-writing" sort between the *Notes* and the *Urtext* than between the *Urtext* and the *HLC* or between the *HLC* and the *FIP Abridgements,* there is still a good deal more editing than we'd expect from the *Thetford Transcript* original copy.

Basically everything we've been told about the *Thetford Transcript* by people who we suppose to have seen it, including Thetford himself, doesn't fit this USCO material filed as *Urtext* in one or more critical ways. The reservations are so numerous and serious in nature that it must be considered unlikely that this is the *Thetford*

Transcript. Its identification as the (or one of the, or a combination of two or more of the) later retyping(s) by Schucman is far more likely.

My best guess is that the first 381 pages are Helen's first re-typing and the second 677 pages are her second re-typing, assuming that Wapnick's statement that there were two re-typings is correct. Whether the first one went past chapter eight is open to question. Wapnick did say the material was retyped twice, but he didn't specify that **all** of the *Text* volume was retyped twice. That is implied, but that is not stated. That the second included chapters one to eight is strongly suggested by the page number 209 at the beginning of that second part, roughly the start of chapter 9.

There is strong evidence then that we are missing the first eight chapters of the second retyping and possibly that we're missing the last three quarters of the first retyping and the whole of the *Thetford Transcript.*

The only evidence suggesting this is the *Thetford Transcript* is the label "*Urtext*" and the assertion by Wapnick and FIP that "urtext" means "original transcript." But, as we've seen, Wapnick and FIP may have been mistaken there, that's not at all what the word "urtext" necessarily means!

1.7.3 The Notes

There are a different set of authentication issues with the *Notes.* While no one has suggested that this material is not Helen Schucman's original autograph, there is considerable uncertainty about the order of the pages and gaps which appear. Very few of the pages are numbered or dated but where they are, they show clearly that some pages are not in their original order. We do not know how complete the copy is. Because it is a photocopy, within the limits of the technology, the individual pages are likely to be accurate,[13] but do we have all the pages, and in the right order? No, we don't. How many are we missing, what was the original order? This has yet to be determined. While some logical inferences and guesses can be made from the evidence we have, the only way to know for sure is to actually check the originals.

In the material available to me here (see illustration) is one copy of one page, again from chapter 5. Notice the bottom where we have the edge of a second sheet visible. This can happen with a sheet-feeder scanner or copier in which two pages got stuck together. Whether or not the operator detected the problem and copied the "hidden" page or not is very difficult to determine since there isn't enough information to identify which page it was. There is no indication in adjacent pages of anything missing.

> Note evidence of pages stuck together in copying on
> *N 6:89* =======⇨

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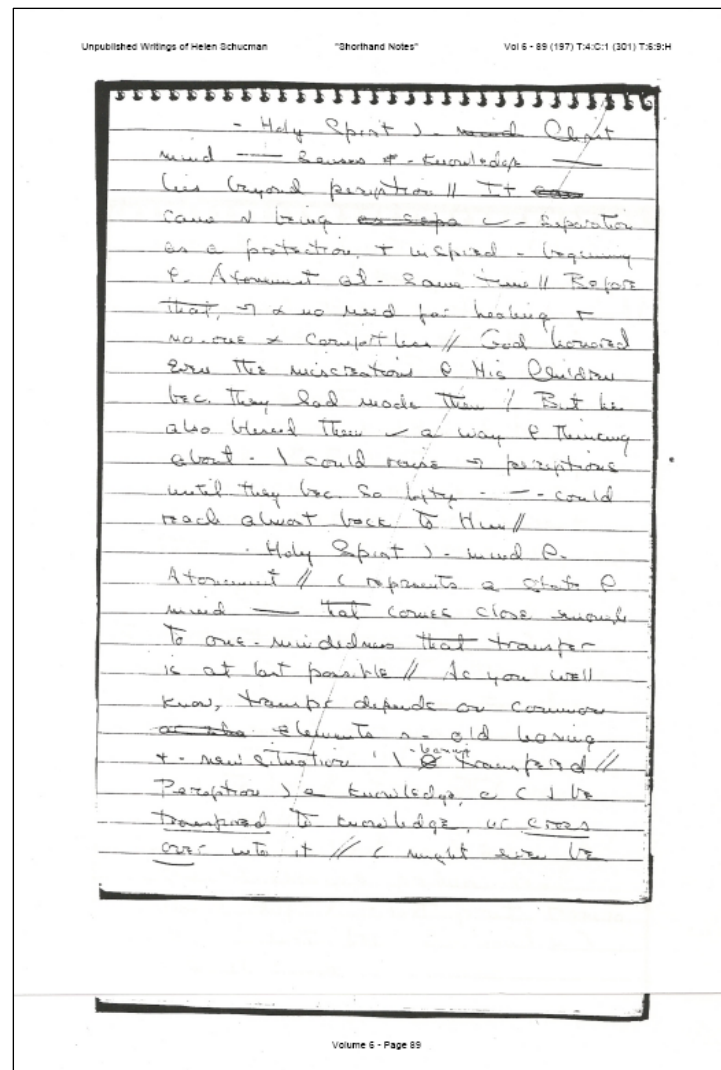
[13] They are likely to be accurate if they have not been modified. As you can see on the image reproduced here which is the "cross-referenced copy" there is cross-referencing material added by myself. These are overlays in the PDF distribution files which can be easily removed but when subsequently copied they appear to be part of the actual original. Tracking "provenance" can become important and we must always ask of any particular copy if it has been altered in transmission, either deliberately or inadvertently.

In another copy I've seen, there is no such "overlapping" which suggests this overlapping is not part of the source copy itself, but arose in later copying.

There are gaps in the *Notes*, with the whole of chapter 21 missing, and most of the *Song of Prayer* volume. In the *Use of Terms* volume, alone amongst the *Notes*, the original pages are numbered in the same order in which they appear in the later typed copies. But that is not the order in which they were packaged when delivered to me. The question arises, was the "re-arrangement" of these pages present in the source copy or did this happen in the subsequent re-copying? It seems it may be in the source copy since other copies apparently have a similar "re-arrangement."

There are serious questions then about the completeness of our copies of the original material **and** the accuracy of that material itself. And there is no readily available way to check. While we can generally be confident that we've got the *Notes* and the *Urtext*, or at least most of those documents, we are reasonably sure that the copies are lacking in the degree of accuracy we'd like.

The "elephant in the room" here is that of course the first thing we'd do if we could is simply check our copies against the "originals" to ensure we had an accurate copy or, probably better, make new high quality full colour facsimiles of the original pages and make them available to scholars.

One might well wonder why those who are in a position to perform or at least allow the verification and authentication of these copies against the originals refuse to do so.

1.7.4 Conclusion

The only thoroughly "primary" sources for ACIM are then the original *Notes*, and any accurate *Transcript* of those plus any additional dictation by the Author recorded somewhere other than the *Notes* which was intended to be included in the *Course.* Our "secondary" sources are those which involve interpretation and/or condensation and/or imperfect copies of those primary sources by parties other than the Author. The designation "primary" and "secondary" here is problematic. In some senses, due to the fact of 'scribal input' each of these versions may be considered "primary" while in other senses, due to questionable modifications and a high number of copying errors, everything after the first which wasn't proofed, and that means everything other than the *Notes,* lacks a key element of "primaryness."

The *Urtext* and the *HLC* would then be "secondary sources" by this definition. However much of the original is preserved with no change, some copying mistakes, interpretive changes and abridgement is introduced, even if just inadvertent omission, by persons other than the Author.

There might be some debate about the designation of "primary" and "secondary" here, but the particular distinction is clear: The *Urtext* is an edited compilation of earlier and "more primary" material with some changes in content and sequencing having been introduced. Whether these are judged as "corrections" or "corruptions", and I'd argue that the changes involve both, the document is at least one and possibly two steps removed from the "primary" or "original" or "first" written record and is not a precisely accurate copy or transcript of that first written record. The *Urtext* in short, is an "urtext" (pieced together from prior sources) and not a verbatim "original transcript" of any particular primary source.

ACIM differs from many other writings in that, according to Schucman, while the words are those of Jesus, the hand which wrote the words on paper was Schucman's. She served in the role of his "Scribe" or "stenographer" taking dictation from him. She was not always able to take dictation perfectly, there are errors, there are dictated corrections, and there are other changes, for which we have no surviving dictation, which may also be corrections initiated by the Author. And of course there is her ready admission of many changes she introduced intentionally which were "always wrong"[14] in her words. Added to that there are an enormous number of copying errors, most of which but by no means all are "minor."

So we don't have the "Author's original autograph in the author's own hand." We have as a "first writing" the *Notes* Helen took by hand as she "heard the Voice." These *Notes* not only contain the dictation for the Course, they also contain dialogue between Helen and the Author which is sometimes specifically described by the Author as not belonging "in the notes" but rather being a "private point." In direct editing instructions, the Author assigns the responsibility for deciding what belongs in the Course and what is properly removed to Bill Thetford and clearly tells Helen she is not to make such decisions, but is to leave them to Bill.

Thetford himself stated what FIP and Wapnick assert, that day by day during the dictation, Helen would read her *Notes* to him, he'd type up what he heard and then read it back to her to ensure accuracy. This is the *Thetford Transcript* and if any copy of that document still exists, it has not yet become available to scholarship. One would expect such an exercise, that of manually typing to spoken dictation, would involve numerous errors which would be caught on the "reading back" phase and corrected with handwriting. One would expect very few errors except perhaps "hearing errors" where two words sound alike and either would make semantic sense. One would not expect many missing words, phrases, lines, sentences, or paragraphs. One would also expect that there might be some intentional differences in which Helen might recognize an error in her handwriting and rather than reading

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[14] Citation?

the error aloud, "correct it on the fly" and read to Bill what she felt was a more correct version. In those instances where her handwriting offers us as many as six different scratched in variants, we'd expect her to choose one to read to Bill.

For the purpose of interpreting the *Notes* the *Thetford Transcript* is of greater value than the later retyped and edited *Urtext* because where there are differences, we can be rather sure that in the *Transcript* the difference would have been **intended** and in the *Urtext* the difference **might be inadvertent** or it might be intended, but it is not always possible to tell for sure which it is from the physical evidence in the *Urtext*. An **intended** change is more likely to be a correction than an **inadvertent** change which is almost certainly a mistake, however "minor."

Where we have the *Notes* saying one thing and the *Urtext* saying something different, it would be extremely useful to see what the *Transcript* says, in order to evaluate these variant readings. In some cases that could prove decisive in determining whether the difference was a copying mistake or an intentional change.

To keep this all in perspective, it is important to remember that all of the versions are **mostly** the same, at least in terms of wording. Paragraphation and emphasis change more often, particularly between the *Urtext* and the *HLC,* but most of the words don't change. With each subsequent editing the number of changes increases, and the number that appear to be inadvertent copying mistakes increases substantially. That's a subjective impression, there exists no actual count. It certainly seems to me from the thousands of changes I've reviewed that the rate increased markedly from version to version as time went on. But still, about 85% of the words are the same across all versions. Of the changes in wording, most occur in the first 8 chapters. Relative to the massive bulk of ACIM then, the substantial bulk of the most significant "variant readings" we have to deal with are largely confined to the first 8 chapters. Most variants are also rather small and many really are largely insignificant, such as changing "which" for "that." However difficult it may be to decide which is "best" there are likely to be few who consider the question very important.

There are perhaps only a few hundred variants which would rank, at least in the perceptions of some, as "significant and important" variants where the choice of variant does influence the meaning of a passage or the teaching of the Course overall.

One can go for pages of the *Notes* comparing them to the *Urtext* before finding a difference in wording, such as a phrase that is dropped. And then the question necessarily arises: "Was that phrase dropped intentionally, in that it was deemed to be an error, or is this a copying mistake in which the omission was inadvertent?"

Much has been made of the observation that the 1975 FIP *First Edition* was in fact approved for publication by Helen Schucman with the implication that it is therefore "correct" and any change from earlier material was a

correction. To me this argument is like the "Biblical inerrancy" doctrine or the "King James Only" movement in certain fundamentalist Christian groups or even the Flat Earth Society. It is a belief held because it is comforting but it is held ***in spite of*** and certainly not ***because of*** the evidence. It is also noteworthy that beliefs of this type tend to also be rooted in *fear*, postulating an "evil" or "criminal" conspiracy behind the alternative viewpoint. If one believes a contrasting argument is rooted in deliberate deception or other malfeasance, one is less likely to evaluate it objectively and more likely to dismiss it out of hand.

As the particular changes are evaluated one by one, while it is certainly true that a great many are minor and of little significance, many are quite important and of those some are very obviously errors. While Schucman may have approved the 1975 FIP *First Edition* even FIP concedes there are errors of which she was unaware. By no means is every change made in the editing an "error" but the evidence is overpowering that some were. In order to come as close as possible to the "originally intended wording" then it is therefore necessary to review each of the changes made at every stage and sort out the "corrections" from the "copying mistakes."

Let me provide just one example where a segment is dropped between the *Notes* and the *Urtext*. In chapter 5, section C, which is page 236 of the *Urtext* (marked C 62) and page 525 (Volume 6: folio 89) of the *Notes*.

The *Notes* 6:90 (526) (my transcription)

The *Urtext* (235) (my references)

T 5 C 3. The Holy Spirit, the shared Inspiration of all the Sonship, induces a kind of perception in which many elements are like those in the Kingdom of Heaven Itself.

T 5 C 3. The Holy Spirit, the shared Inspiration of all the Sonship, induces a kind of perception in which many elements are like those in the Kingdom of Heaven Itself.

T 5 C 4. First, its universality is perfectly clear, and no one who receives it could ever believe for one instant that sharing it involves anything <u>but</u> gain.

T 5 C 4. First, its universality is perfectly clear, and no-one who receives it could ever believe for one instant that sharing it involves anything BUT gain.

T 5 C 5. Second, it is incapable of attack, ~~and is without judgment~~ and is therefore truly open. This means that although it does not engender knowledge, it does not obstruct it in any way.

T 5 C 5. Second, it is incapable of attack, and is therefore truly open. This means that although it does not engender knowledge, it does not obstruct it in any way.

T 5 C 5b Third, it is an unequivocal call to love. Every other voice is still.

T 5 C 6. There is a point at which sufficient quantitative changes produce real qualitative differences. The next point requires real understanding, because it is the point at which the shift occurs.

T 5 C 6. There is a point at which sufficient quantitative changes produce real qualitative differences. The next point requires real understanding, because it is the point at which the shift occurs.

This *appears* to be an inadvertent omission of two sentences and the intentional omission of one clause. This kind of inadvertent omission is highly unlikely in proofed oral dictation but exceedingly common in copy-typing by eye. The similarity in appearance between the paragraphs beginning with "`Third it is`" and "`There is`" makes this especially prone to a visual copying error of omission. There is nothing about the omitted sentences which suggests these were likely an original error which was intentionally corrected through intentional omission. Of course it is difficult to *prove* this conclusively one way or the other, though the original

Thetford Transcript, should it ever surface, might help us do so. If the words do not appear in that proofed oral transcript, the likelihood that the omission was at least *intended* by the Scribes is far greater.

So far as I know, no one knows exactly how many such apparently inadvertent omissions there are between any two versions. We stumble across them from time to time. Given how few pages of the *Notes* I've compared in detail to the *Urtext*, the fact that I've stumbled upon several, like this without looking for them, suggests there are a significant number.

This one example of an apparently inadvertent omission is typical of all the retypings we have been able to examine. There are many hundreds though we in no way have a complete count as yet.

The other example, the words ~~and is without judgment~~ which are crossed out, is clearly not an inadvertent or unintended change. Yet is it really a "correction?" I can't answer that question but it is obvious why the question arises. The line does not appear incorrect, does not appear inappropriate, and does not appear to have been an "invention" or "interpolation" by Schucman. It does, however, appear to be slightly awkward stylistically. Its removal does make the sentence read a bit more smoothly, having just one instead of two sub-clauses introduced by a conjunction. This raises the question as to whether its removal was instigated by the Author changing his mind after dictating the words, or by Schucman's own sense of "literary style." She frequently edited for style while not changing the meaning much, or at all. Alternatively it is conceivable that the words removed were an interpolation by Schucman which she "corrected out" by crossing them out. It would be helpful in assessing this variant to know when the change was made. Again, if the crossed out words are present in the *Thetford Transcript* this would indicate that their removal did not occur immediately as she was scribing, but sometime later upon reflection.

At a quick glance there is no conclusive proof pointing to any one of those three possible explanations, and there may be other possible explanations for what we see on the page which I have not thought of.

An honest and high quality or *Critical Edition* would footnote this anomaly and at the very least indicate what the crossed out words were. After a rigorous scholarly examination of the material, the scholars might arrive at a consensus as to whether the crossed out words can reasonably be considered the "author's original intent" or they may not be able to achieve a consensus determination at all. In that case they would have to leave the question unanswered for future scholarship to examine and hopefully shed more light upon. An honest scholarly treatment, however, would certainly not ignore or hide or obscure this sort of anomaly. Even if persuasive evidence arises to show that the words were correctly removed, a *Catalogue Of Variant Readings* still has to include each variant and a *Critical Edition* has to make note of that and the reason is very simple. However good

our scholarship, we still ***might be mistaken*** and we owe it to truth and posterity both to note that **A)** there is a variant and **B)** just what we did about it, and why we did that. This is an invitation to future scholarship to check our work and if new evidence or insight arises, as will ***certainly occur in some instances,*** fix our mistakes.

If we are less than honest and accurate and fully transparent about what we changed and why, what we've done can't be called honest, competent scholarship. It will be more of a problem and stumbling block to future scholarship than a foundation upon which to build ever more thorough and comprehensive understandings of this material.

It will be obvious to some, and I may be beating a dead horse, but I cannot underscore the importance of this enough. If we ***change things without documentation***, even if our changes represent massive improvements or needed corrections, we make it exceedingly difficult for anyone to identify and check our work in the future. It's an act of extreme arrogance to introduce a change, disguise the fact that we've done so, and render it difficult, and in some cases impossible, for future scholarship to examine and verify the accuracy of our work. The failure to document such changes is also deceptive because the subsequent printed page, making no distinction between the material which is genuinely authentic and that which has been revised, leaves the reader with the impression that it is all genuine when in fact not all of it is.

Unless we are 100% sure that our changes ***are right*** and no sane human can reasonably be that certain, if we value the truth, we ***will invite future readers and scholars*** to examine our emendations, study them, and where there is any lack of thorough understanding or perfect correctness on our part discovered, ***improve on our work.***

It is utterly clear that the people who edited ACIM previously did not share this view. As Wapnick put it in *Absence* they "felt" they changed things in a way Jesus wanted. I can't argue with or question what they "felt" but the evidence is overwhelming that they were not, in all cases, "feeling" correctly. A huge proportion of the introduced changes, a fact which FIP and Wapnick have come to acknowledge at least in part, were mistakes arising from a lack of thorough proofreading. In other cases, even Wapnick admits, Helen's fears sometimes interfered with her ability to record accurately. In at least some instances, these problems have left traces which can be tracked through the primary sources.

It should be rather obvious to anyone then that the changes, every last one of them, need to be carefully reviewed and reconsidered so that the exceedingly numerous errors can be corrected.

1.8 Problems with Provenance

1.8.1 Sources, Authentication and Verification

The essential "problem with provenance" of ACIM primary source documents is the desire by the custodians of the most original copies to keep them secret. The effect of this desire is to make access to the material problematic, to say the least, and to make verification and authentication of the copies which have surfaced rather awkward.

The only remotely reasonable argument I've heard for the attempt to censor this material is to "protect Helen Schucman's privacy." I certainly am one who respects the right to privacy. This argument is only "remotely" reasonable for six reasons.

1) Helen died in 1981, and most of our "human rights" do expire when we die. Were the concern for "Helen's privacy" expressed by her family it would perhaps have some merit. In fact her husband, just nine years after her death, arranged for the material to be deposited at the copyright office which is a public archive, thus ensuring that anyone could read any of it and removing it from any kind of "secrecy." In arranging for this deposit, Louis Schucman ensured that the material was accessible to anyone, in short "not a secret" and that in the fullness of time, it would enter the public domain and be available for publication. He also ensured that at least this much could not be destroyed and would be part of the "public record" of the human race in perpetuity. That is what Helen's "next of kin" did with her unpublished writings, and that is not consistent with "protecting her privacy" after her death. Had that been his motive, he would have burned it, he would not have it deposited at the United States Copyright Office. Alternatively he could have deposited it with a lawfirm with instructions to file it away for 20 years, or however long he was comfortable with, releasing it only later. But no, he placed it where anyone could read it, ensuring ***that it was no longer "private."***

2) There are no "secrets" here in any event. All the material in question is either published already or available to the public in public archives, or both.

3) There is an enormous competing interest, the public interest in the truth which only the primary source documents can reveal. What some call "archaeology" others call "grave robbing." These are human projections. When we read what Shakespeare wrote are we "violating his privacy" or engaging in "historical and literary research?" When we read Samuel Pepys' diary are we "invading his privacy" or

"doing primary historical research?" If Sam were still alive, it would be an invasion of privacy. Because he's not, it's "historical research."

4) Obstructing or blocking the open and honest study of this material is an enormous disservice to *A Course in Miracles*. The attempt leads sceptics to suppose "there is something to hide" such as evidence of fraud and the attempted censorship makes it difficult for such scepticism to be laid to rest through rigorous and careful research. The failure to be open and honest about the material generates confusion and controversy on the one hand and deprives scholarship of many of the means whereby such confusion and controversy can readily be clarified and resolved. As is almost always the case, censorship is a "lose lose" game with no winners.

5) Where the "truth" is hidden, rumours and fantasies fill in the gaps and rumours and fantasies about ACIM's origins which are readily dispelled by even a cursory examination of the primary sources are abundant and highly destructive and divisive. It's another "lose lose" game with no winners. What suffers most conspicuously is the credibility of the Course itself.

6) There is precious little in this material that is in any way "private" in nature. If there were deep dark private secrets, then I would be inclined to think that maybe these should be left "private." But there aren't.

Therefore the "reasonableness" of the argument about protecting "Helen's privacy" is exceedingly "remote" indeed. Preventing access to the best and most original copies simply ensures that sometimes very bad copies are circulated. By denying access to scholars, proper authentication and verification cannot be undertaken. But since copies of most of this material are in circulation, and are available in a public archive in any event, the contents are in no way "secret" any longer. Attempts at censorship protect no "privacy." They just obstruct our getting at the truth and interpose absurd, but far from insurmountable obstacles between the researcher and the data.

I have not been given access to the original copies of any of the material in this compilation, and it has only been with extreme difficulty and exceptional, if not miraculous luck, that I have managed to obtain as much as I have. In most cases I have only indirect "hearsay" evidence of their provenance. Quite often I've deal with active interference from certain parties who did their utmost to prevent me from obtaining copies. Most arrived "anonymously" and even where I am reasonably sure of the source, the source has asked not to be identified.

THAT is a reasonable "privacy concern."

The provenance of the *Hugh Lynn Cayce* manuscript is not open to much doubt. That document was found at the library of the Association for Research and Enlightenment and was copied. The only thing we can't check is whether the copy is 100% complete because some time after it was copied the library lost the original.

The other documents, the photocopies of the *Urtext* manuscripts and the *Shorthand Notes* manuscripts, are much more problematic.

The source is widely believed to be a copy of "*22 volumes of Unpublished Writings of Helen Schucman*" which was deposited at the USCO (United States Copyright Office) in 1990 by Kenneth Wapnick. This was done at the behest of Helen's husband Louis Schucman, according to Wapnick in his book *Absence from Felicity.* Because the USCO is a public archive, anyone can actually view this deposit. It is not a "secret." However, because there is a claim to copyright on the material, the USCO can't make a copy available to you.

There are exceptions, one of which is that if you need the copy for the purposes of "actual or prospective litigation" the USCO may indeed provide a copy. During the copyright lawsuits between 1996 and 2002, a copy of this material was made available to two of the defendants. Subsequently portions of the 22 volumes with their provenance often only very thinly disguised, began to appear on the Internet and were otherwise shared privately but rather widely. A great deal of this material is present on Ryan Rothgeb's widely circulated "Complete ACIM" CD. Because that circulation of the material is not specifically for the purposes of litigation, there is a bit of legal uncertainty surrounding it, at least in the USA where the USCO rules apply. Outside the USA, where those rules do not apply, this is not a concern.

If we think like lawyers then we will think that there is something "wrong" with circulating this material. If we think like Historians or Theologians, then we will think that there can be no excuse at all for the censorship of such crucially important historical evidence. There is an obvious public and scholarly interest in the material which trumps "privacy concerns" of people who are long deceased. Copies exist, they are not so hard to find, some have been for sale on E-Bay for years, we can hardly, thinking like scholars, try to pretend this crucial and exceedingly interesting evidence does not actually exist nor, of course, can we ignore the evidence.

This has led to a bizarre "chill" on Course Scholarship. No scholar can ignore evidence which he knows to exist and which he possesses, but any scholar can be concerned about the legality – or even the morality – of using such evidence. If he feels he can't use evidence, then he can't do scholarship on that topic at all.

There are two rather divergent viewpoints in the Course community today about this material. There is the "legalistic" view which points to the legal questions and uncertainties about how the copies were obtained and on the other hand there is the "scholarly" viewpoint which notes that however they came to be in our hands, they ARE

in our hands and we can hardly be expected to ignore this crucially important evidence or cooperate in its further suppression.

There is one thing no scholar would ever countenance, and that that is the suppression of what he knows to be important data without some paramount overriding consideration such as "National Security," risk to life or limb, or the like. That violates scholarly ethics the way lying to a jury violates legal ethics. The entire point of scholarship is to *reveal* the truth, not suppress it.

On the one side people argue that the material should be suppressed, ignored, and not spoken about and on the other side people simply acknowledge the supreme importance of the material and publish it and talk about it a great deal. In between there are the uncertain ones who would like to be truthful but are frightened by the history of threats, lawsuits, and persecution and quite reasonably want no part of that.

Sometimes people on opposite sides of this divide have difficulty understanding the view from the other side. For the legalists, the scholars are reckless lawbreakers. For the scholars, the legalists have got their priorities all upside down and are threatening the forest for the sake of a tree.

Now it is obvious which view is going to prevail in time. Material which is in widespread and increasing circulation isn't a secret at all and the more it is circulated the more absurd and ridiculous it is to maintain the pretence of secrecy or try to ignore the fact of its existence. The only thing sillier than trying to keep a secret at all is to try to keep a secret that is already very widely known and even published. I'm not going to pretend I don't know what I do know but neither am I unaware that the "knowledge" I have is mostly unverified and frequently unverifiable to me, right here and now. In the future, those bits which require verification will be checked.

Material from the USCO deposit "escaped" into the "wild" of the Internet. While I can't absolutely prove that, I know of no reason to doubt it and no one has suggested any plausible alternate source. Denying that is where it came from is basically absurd, it is not a "plausible deniability." Since photocopies and digital scans can be traced to ancestors the way bullets can be traced to particular firearms, should anyone wish to prove this material did or did not originate at the USCO, there is abundant evidence available quite aside from my little incomplete library.

Ken Wapnick, who claimed a personal copyright on the material, knows this and has stated that he has no intention of defending that copyright claim with lawsuits. This places it effectively in the public domain.

Those facts don't deter the more legalistically minded from noting that a "rule" was still broken by somebody in releasing this material in the first place and it's just possible that some law-enforcement authority

might at some point decide to attempt to prosecute someone for that violation. The fact that this hasn't happened in almost ten years isn't enough to make everyone feel comfortable that it won't.

Nor has this deterred the people who don't want you to read it from describing it as 'stolen' as if, even if that were true, that would be a reason not to look at it or would in any way reflect on the quality of the "stolen goods." The Crown Jewels are the Crown Jewels and if they are stolen, this does not diminish their value or alter their importance! In fact when archaeologists dig for artefacts in pits quite often what they find may very well have been stolen at some point in its history. In some cases there is quite clear evidence of this! Does that make the artefact less valuable, useful and informative?

But this word "stolen" begs the question, "who owns the words of Jesus?" And what does "stealing" them mean? Doesn't "theft" imply depriving the "rightful owner" access to the thing he owns? In this case the "thieves" of the words of Jesus have published them and shared them widely. Just who, then has been "deprived" of what? If you overhear a conversation in a public place, have you "stolen" the words you hear? If you take a photo of someone in a public place, have you "stolen" their image? Just so, if you publish words of a public domain document in a public archive, how can one say one "stole" those words?

Surely the attempt to deprive the Sonship of the words Jesus gave to the Sonship more closely fits the definition of 'theft.'

But so what if these primary source documents really were "stolen." If a copy of the Bible is stolen does that mean it is no longer a copy of the Bible? Does that in any way influence the value of its words?

In fact the material was not 'stolen.' It was copied, possibly in violation of some "legal" confidentiality agreements and possibly in a way that might be distressing to a legalistic mind looking for nits to pick.

It is certainly TRUE that some people didn't want this material made public and went to considerable lengths to prevent its publication, going right back to the *HLC*. They wanted to keep the 'true history' of ACIM hidden, so what was "stolen" was the "truth" from those who wished us to believe something else.

No one has been charged with, let alone convicted of "theft" in regard to this material. The allegation of "theft" is simply an entirely unsubstantiated accusation. Under the Common Law tradition, the accused is "presumed innocent until proven guilty." In the minds of many "guilt is presumed" even in the absence of evidence, let alone due legal process.

You can parse such an alleged violation in two ways. One way is to point out that if a "rule was broken" then it is "wrong" and that's the end of the discussion, it's black and white, slam dunk. If law really worked that

way we wouldn't need courts, everyone would always know how to apply the law and everyone would always agree on it. As it is, we do have courts and the highest courts and the best legal minds only rarely come to unanimous decisions. Even if a rule was broken, how might a court interpret the overriding public interest in the breaking of that rule? Unless it goes to court, we will never know. And even in court, so much is up to the discretion of the judge that the outcomes, even of apparently obvious cases, are unpredictable. O.J. Simpson's murder trial comes to mind.

Let's hope it doesn't go to court because we don't need to know. Whether someone broke a rule or not doesn't impact on the great importance and value of this material. And whether someone broke a rule or not, Humpty Dumpty has fallen and cannot be put back together again.

One can parse it the way the courts parsed the release of the Pentagon Papers. Oh yes, the Daniel Ellsberg who released the information about the dishonest and incompetent conduct of the Viet Nam war did so in violation of several laws. That did not stop the New York Times from publishing it, knowing it was "stolen" and "illegal" because there is a "higher law" followed by journalists and scholars, and that is the public interest in knowing important facts. In the end the courts overturned the government's injunction against publication and the attempt to prosecute Ellsberg failed. In fact a Senator read the whole thing into the congressional record to ensure that it would be in the public domain.

What the original dictation of the Course said is an "important fact" in which there is a high and overriding "public interest." It is regrettable that the custodians of the material chose to interpose legal obstacles to the pubic disclosure of the truth but those legal obstacles are not a reason to not publish it given the enormous public interest in seeing it published. Nor have those obstacles stopped it being widely circulated and widely available. All they've done is make a lot of people frightened of the material, imagining that just to look at it makes them "criminals" and subject to prosecution.

They have also managed to shift public attention away from the "words of Jesus" and onto the alleged "guilt" of those who share them.

No court of law can advise us as to the importance and relevance of the words of Jesus. Neither can any court prevent us from obtaining access to the material, it's "out there" in considerable abundance. All the fear of courts can do is distract us from the genuine importance of the material.

One might add that to date no one has been charged with any crime in relation to this material and the only judge that has looked at it has ruled the copyright claim to be invalid.

No law is absolute and sometimes breaking the law is the "right" thing to do. It is never a decision which should be undertaken lightly or with haste but when it comes to the public disclosure of the truth about the Course, if that requires bending some laws, then laws must be bent, to wit the Pentagon Papers. In that case and in many others the courts ended up recognizing a "higher law" such as freedom of the press and the public interest in knowing the truth.

The words of Jesus have often been viewed as "illegal." Jesus himself was executed for "blasphemy" – or in short, for what he said. Had Jesus consulted a lawyer, his lawyer would have advised him to remain silent.

In the 16th century possession of an English language Bible was a capital offence in some places, and William Tyndale was burned at the stake for translating it. History judges Tyndale quite favourably. Had he listened to his lawyers, he may not have been burned at the stake, but the English Bible would look a lot different and would have waited another generation or two.

I do recognize that pending "authentication" of the documents, all this work is somewhat provisional. If I were not reasonably sure that the copies are highly accurate for the most part, I wouldn't waste time on them. I expect the ultimate process of authentication will demonstrate that the quality of these primary sources is generally very high.

In this case, I'm not actually breaking or even bending any laws. I never signed any "confidentiality agreements." I'm not disclosing anything you can't get from other sources. All of this material arrived here "second-hand" and much of it was easily located on the Internet. There is nothing, except for my commentary and the cross-referencing system I've developed which has been added TO the material and which is "added value" as a result of my own original creative work, which can't be found elsewhere. I certainly found it "elsewhere." I've never been to the USCO or the ARE and while I've heard stories I don't really know how this material got from whatever its source was and into my library. I just have it, as do many others, and I've chosen to get to work on it.

Simply go to the Course mailing lists and newsgroups, display a sincere interest in reading the material, and ask anyone who has a copy to send it to you. That's what I did and the material simply showed up in bits and pieces over the course of ten years. In a few cases those who sent it asked not to be identified, and I will respect their privacy. The material neither gains nor loses importance if you know their names.

In several cases I received more than one copy of particular documents and the two copies were not identical. They had differing numbers of pages, different sequence of pages, and different quality of copying. This indicates one serious problem with "informal copying." Even if you know precisely who made the copy from what source at what time, that is no guarantee that the copy is complete and accurate!

The documents in question are the *HLC*, the *Urtext Text* volume and the *Shorthand Notes*. In a few cases some pages were visibly altered, with USCO stamps having been conspicuously blanked out. I look at those obvious attempts at disguise and think "who are you trying to fool?" Well, the apparent answer is obvious: the attempt is to fool some prospective law-enforcement agency, but if you can't fool me with my limited resources, is it realistic to suppose you can fool them?

All you've done is "fix your data" and demonstrate that if you think the reason is sufficient, you will falsify the data. Data that has been tampered with in any way is immediately suspect in every way. Who is to know what *else* might have been falsified by the messenger who was prepared to falsify some of it?

However, even with a few missing or scrambled pages, what we have is of great importance and value although its value will vanish the instant the "originals" come to be available in genuinely authenticated copies. Who wants a poor quality fragmentary photocopy when the "original" is available?

I do not see the point in trying to pretend that the material was obtained in some way other than that in which it was actually obtained. First of all, were I to deny the truth few would believe my lie. Secondly, if you knew I lied to you about provenance, what would your opinion be of the rest of what I have to say? All I'd achieve with that sort of attempt is to prove to one and all that I'm a liar. And even if that was the *only* intentional deception, all my work would be immediately suspect.

This is why, to scholarship, and in academia, this is the "unforgiveable sin." Committed by an undergraduate, he's expelled. Committed by a professor, he's fired. It's a career killer. You just can't do that. You can make any kind of 'honest mistake' and correct it, but you cannot deliberately deceive by falsifying your data. Believe it or not many have insisted that I should do so, out of their own fear of the truth. But no, I won't.

No matter how you sliced it, you'd know you were dealing with someone quite prepared to intentionally deceive you, and you'd know that whether or not you agreed with the particular deception. My goal is not to deceive, it is rather to end the epidemic of deception which has done such disservice to *A Course in Miracles*.

So to the best of my knowledge and belief, except for the *HLC*, the other material is copied from the USCO deposit, and the accuracy and completeness of the copies is not known except to know that it is less than 100%. Of course I can't prove it. I know that copies of this material are generally in circulation, and I know of no reason to suppose that anyone can't find copies of the material just as I found copies of the material. They are "out there."

I refer to the material as having derived from the USCO a great many times in my writings about it but of course I don't know that for sure and if it turns out to have originated elsewhere, well, we've all been deceived. I

do provide this caveat, however … whatever their source, the completeness and accuracy of the copies has not been verified and when it is we may all be rather surprised. This is not the best source material that exists, it's just the best that I've been able to get my hands on.

I can't say as I know why some people don't want this material to be published more extensively although I certainly have my hunches about the motivations of a few. Like many, when I first learned of the material and the efforts to suppress its publication, I thought there must be some "deep dark secrets" which all the secrecy was aimed to protect. I certainly haven't found anything very shocking in the thousands of pages I've discovered. The major "story" of the primary sources is what it can tell us about the editing process, how much was done, how it was done, when it was done and sometimes by whom it was done. And what the evidence tells us is that the "official story" of "virtually no changes" isn't true. The attempt to cover up that misinformation may lie behind all the efforts to keep this material hidden.

But the material has found its way into public consciousness and onto the net despite those efforts and despite the rather large amount of fear that has been needlessly aroused. All I have done is take what is widely available, organize it, cross-reference it and comment on it. That's what I'm selling, my work of organizing it. The rest is freely available.

The day will come when all the material at the USCO is published in accurate and authenticated copies. If nothing else, copyrights eventually expire and it will be "free" even to the most legalistic of minds. It is likely that the originals of which the USCO deposit is a photocopy will also eventually escape from the fears of their current custodians and become available for scholarly inquiry.

As best as I can determine, however, most of what is at the USCO is contained herein in copies that are largely, but not perfectly, intact and accurate. What I know to be missing are the Autobiographies and some private correspondence. While this missing material is likely to be very interesting to scholarship, it is also likely of less overall importance than the original dictation of the Course, most of which we do seem to have.

1.8.2 Reproduction

To briefly review: Schucman's notebooks and typed transcripts and editing drafts were photocopied an unknown number of times and one photocopy was deposited at the USCO in 1990. Ten years later that copy was copied, and that copy was again copied. It is my guess that the material here represents a digital scan of one of those latter two copies. It is thus at the very least a 3rd and quite possibly a 4th generation photographic copy, with

some inevitable loss of detail. I can't be entirely sure because the precise path by which this material reached me is not fully known, at least to me.

Two other obstacles to the release of the *Notes* material included its sheer vast volume, making it a non-trivial task to reproduce at all, and the un-catalogued, un-indexed nature of the "raw" format both of which demand some measure of "packaging" for any sort of publication. Otherwise the first thing any recipient is going to have to do is sort, organize and catalogue it. Releasing it in that state would likely lead to a near-instant multiplicity of different and incompatible reference schemes. To release this at all one needs at least to give each page some sort of unique identifier and a scheme of cross-referencing to the *Urtext* which document is pretty much essential to its reading, since it is mostly an accurate transcript of most of the *Notes*.

The high quality scans of the *Notes* material I received involve several gigabytes of data and really a surplus of resolution for most purposes. For the purposes of this collection I employed various software tools to label and shrink the file size with the least possible loss of resolution. The image files have also been combined into bookmarked, cross-referenced PDF files for ease and convenience of reference.

There has been some loss of course, but I can't see the difference in a printout without a magnifying glass. For most purposes, most users will find this quality level adequate. It has certainly been our experience that with Helen's handwriting, "increasing resolution" doesn't really increase readability. I realize this is counter-intuitive, and that for most things, more resolution means "more information." With Helen's handwriting, getting the "gestalt" of a word form is often enhanced by blurring it a bit. However, for anyone interested, the best quality images we have are available in exactly the form we received them.

This compilation is then not so much a "release of the *Notes*" as a collection of cross-referencing tools to the actual 5 CD set for the *Notes* files which is available by mail order from my website.

1.9 Cataloguing, Organization and Reference

Each of the ACIM volumes presents some unique challenges and has a somewhat different history. Let's begin with the *Text* volume, which is the largest, earliest, and most problematic in many ways.

When the *Text* volume of ACIM was first penned there were no chapter and section breaks. The volume then was basically one very large and mostly continuous document. Eventually Thetford and Schucman introduced the chapter and section breaks and headings which we find, although sometimes in modified form, in later print editions of ACIM. All the original copies prior to that time (around 1972) are missing those chapter and section divisions, however, and that of course includes both the *Urtext* and the *Notes*.

By the time these early documents were filed at the USCO in 1990, they had been organized into binders, and each binder was called a "volume" (not to be confused with the *Text*, *Workbook*, *Manual* and later "volume" designations) and each contained a varying number of pages. When this organization of the material into 22 volumes was done, and by whom, is not known to me. I learned of it from Raphael Greene's "inventory" (see Appendix VI)

This organizational system is reflected in this compilation of the *Notes* in which the pages are labelled by the volume number in which they appeared and their sequential position in that volume. The anonymously donated copy I received is organized in this way.

These numbers in no way correspond to any of the later volume, chapter, section and page numbering systems, or for that matter, anything else in the known universe. They are thus, of limited value except that of locating a given page in this specific *Notes* compilation. Since this is an index to that compilation, the baseline reference has to be to that compilation wherever possible.

To facilitate cross-referencing across versions, we have prepared a skeletal cross-reference chart whereby every 100th page in the "*Notes*" is referenced to a page number in the *"Urtext"* which is the closest thing we currently have to a "transcript" of the *Notes,* and a chapter and section designation from the "*HLC*" which often, especially in later material, will correspond quite closely to later versions. Since our e-texts and facsimiles of the *Urtext* also have the *HLC* chapter and section break points marked, this provides a basic "universal reference grid) (See Appendix I)

We have also located every *HLC* chapter and section break which exists in the *Notes*. These are bookmarked in all of the facsimile and e-text files for cross-referencing ease. Given the nearly exact 2:1 ratio between *Notes* pages and Typescript pages, it is usually fairly easy to pinpoint any particular passage in the *Notes*, from an *HLC* reference or *Urtext* page number, within a page or two. This has been extended to cross-reference very paragraph break in the *Urtext* to the corresponding point in the *Notes*. This makes it possible to search for and almost instantly locate any specific paragraph reference in any version of both e-texts and facsimiles where the material actually corresponds. It usually does, but not always.

1.10 A brief editing history of ACIM Text

It should be noted that the editing history of the *Text* volume is somewhat different from the later volumes. This section deals with the *Text* Volume which has experienced most of the most extensive editing. In the later

volumes our manuscript either is the original *Thetford Transcript* or is usually so close it might as well be. In the early part of the *Text*, this is not the case.

The many thousands of handwritten and typed pages of which our "primary sources" consist, so far as we have been able to determine, have emerged over the past seven years. Curiously, the newest material became available first, with the older material becoming available most recently, roughly as follows:

November 1999: A manuscript was discovered at the Association for Research and Enlightenment (ARE) Library in Virginia Beach and very soon published in E-text and facsimile form. It turned out to be the copy Schucman gave to Hugh Lynn Cayce, probably in 1972, and discussed by Wapnick in *Absence from Felicity.*   This was the *Text* volume only as Schucman and Thetford had edited it to that point. It includes chapter and section breaks. This became known as the *HLC*.

June 2000: the 1990 USCO filing of 22 volumes of Helen Schucman's unpublished writings were copied, then copied again.[15]

August 2000: the material in that 22 volume deposit called *Urtext of a Course in Miracles* was published in E-text and facsimile form as the *ACIM "Urtext."* Due to the fact that Wapnick and FIP both maintained that the word "urtext" was applied only to the original *Thetford Transcript* of *Schucman's Notes,* it was widely assumed that this document was the *Thetford Transcript* and as such a more or less perfect copy of the *Notes*. It turns out it's neither.

April – November 2007: through the course of this year several portions of the original *Shorthand Notes* have appeared here and there on the net in various forms.

Between 1976 and 1999 the only known or published form of ACIM was the 1975 FIP *First Edition* and the slightly revised 1992 FIP *Second Edition*. The *HLC* was, according to Wapnick in *Absence*, the document that was edited into the FIP abridgements in which about a quarter of the first five chapters was edited out and much of what was left was re-written and re-ordered.

First advertised as the "original and unexpurgated" ACIM, before the *Urtext* was revealed, it was thought by many to be the "original" ACIM. This mis-identification of the document is preserved in the name of the 2007 Whitmore *"Original Edition"* for instance, which is based on the *HLC* and the misperception that the *HLC* is in any way "original." It is in fact the fourth of the five known versions of ACIM.

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[15] Or so I was told … I wasn't there. But no one has challenged the accuracy of that report.

When the *Urtext* became available, which includes a much longer and less-edited typed manuscript of the *Text* volume, it was clear to most that the *HLC* was a heavily edited and substantially abridged redaction of that earlier and more complete *Urtext.* Due to the fact that Wapnick and FIP claimed the *Urtext* to be the original *Thetford Transcript,* many have supposed that is what it is. As we've seen however, while it is impossible to be entirely certain, the evidence does not appear to support that conclusion.

Although both the *Urtext* and the *Notes* are contained in the USCO *22 Volumes*, while the *Urtext* was published in August 2000, it was another seven years before the *Notes* began to become widely available. Part of this relates to the technical problem of reproducing thousands of handwritten manuscript pages on a computer and distributing it on the net. Between 2000 and 2007 technological advances in computer technology were substantial. In 2000 I was running a Pentium I with a "huge" 2 Gb. hard drive and a "fast" 14.4 Kbaud dialup modem. The scans of the *Notes* would not have fit on that hard drive. And they would have taken many days to transmit over that Internet connection. In 2007 I was running a Pentium IV with a "huge" 200 Gb. hard drive, on which the *Notes* fit quite comfortably. With DSL high speed Internet, the whole thing takes less than a day to transmit over the net. In 1999 and 2000 the limitations of computers were such that copies of the *HLC* and the *Urtext* were often exchanged on paper, because we simply couldn't fit it into the computers of that era readily. We could, however, take a copy on paper to a copy shop and have a new copy made. And that is what was done. It wasn't until 2005 that I had the equipment to scan those huge documents into computer files.

It is readily apparent that as the FIP abridgement is an "interpretive edition" of the *HLC* in which substantial portions have been removed and others re-written, so the *HLC* is an "interpretive edition" of the *Urtext* in which, again, we find substantial portions have been removed and others re-written. Since we don't have the original *Thetford Transcript* with which to compare, we cannot precisely assess what differences exist between it and the *Urtext*. We do, however, have the *Notes* of which that original transcript was supposedly a precise copy. We can at least begin to gauge the differences between the *Notes* and the document filed as the *Urtext*.

It should be noted that the term "urtext" doesn't refer to an original autograph nor a transcript of an original autograph at all. Rather it refers to an edition of a work which uses such things as original autographs, first editions, and any letters or comments by the author or his immediate students in order to construct through scholarly analysis a document which is, in the opinion of its editors, as close to the original author's original intent as scholarship can manage. In that sense it is very closely related to the idea of a "*Critical Edition.*"

Basically, to do a *Critical Edition* or an *Urtext Edition* you take all the primary source material you can get your hands on, put it in a jar as it were, shake it up some, and extract what you can argue with the tools of

scholarship to be the author's original intent. It differs from an original autograph in that such autographs are usually edited and modified by the author to correct errors and clarify obscure points and even fix spelling mistakes. The original autograph is more like a "rough draft." An "*Urtext Edition*" is a more polished product and does reflect a limited amount of editing. By definition the editing in an "*Urtext Edition*" is not the editor's interpretation but the scholar's determination of the most original and authentic rendition of the author's original intent as demonstrated by textual evidence.

The idea of an "urtext" is to add or omit nothing but merely to extract from multiple sources the best determination of the author's original intent that is possible.

Clearly, from his discussion of "Ur of the Chaldees" and Abraham, Wapnick and the folks at FIP were confused from the outset about what an "urtext" is generically and what the particular "*Urtext*" Thetford and Schucman left to posterity really is. They thought it was the original autograph, or at least a precise typed transcript of that. It's not at all that. It is genuinely an "*Urtext Edition*" reflecting the Scribes' view of the Author's original expression, complete with numerous copying mistakes, and differs from the later material which tends to reflect Schucman's **interpretation** rather than **reproduction** of the Author's original intent.

Now it is my view that neither Schucman nor Thetford were the "authors" of ACIM, as the Author himself calls them "Scribes" and Schucman herself always maintained that the author was Jesus, not her. A "scribe" is more like a "human photocopier" and is not an "author." Their job was to take down the Author's words with precise accuracy and format the material for publication. Frequently the "process" is described in the *Notes* as one in which Jesus provides the words and Helen's job is to record them precisely. Sometimes she isn't hearing well and sometimes she errs, but nowhere is there any indication that she should be contributing anything other than accurately recording the words of the Author. It wasn't just the words, it was the punctuation also. At one point in the *Notes* the "Voice" thanks Helen for using semicolons as dictated.

The Author clearly indicated that Schucman's job was to take the channelled dictation and Thetford's job was to edit it. As the editing progressed we now know that Schucman did more and more of it in direct disregard of those instructions. A great deal of the current problem derives from that single fact. Had the material been altered very little, we'd not have to assess the "authority" of the alterations, most of which appear to have been Schucman's doing.

Thetford was assigned the role of editing which an Author would normally exercise in the early stages of turning a manuscript into a book. The production of an "*Urtext Edition*" based on the original autograph (Helen's *Notes*) and subsequent dictated corrections and additions was then wholly appropriate for Thetford to undertake

with assistance from Schucman. And that appears to be more or less what the "*Urtext*" is. It is edited, but it is not ***very edited*** when compared to the *Notes,* with the exception of the omission of portions of the *Notes* which are rather obviously "personal" in nature and not intended to be a part of the Course at all. Thetford was specifically instructed to remove that material and given authority to determine what to remove.

However, it is ***somewhat edited*** and certainly reveals the problems of inadvertent omissions and other copying mistakes which are found in abundance in the subsequent copying of ACIM and for that matter, in almost every human effort at copying any large document by hand. Mistakes are made by human copyists and careful and thorough proofreading is required to find and fix those.

Included in the *Urtext* are a number of segments which do not show up in the *Notes* but do show up in all subsequent versions and which also appear to be authentic dictation. Some are labelled "dictated without notes" in the *Urtext* manuscript. These could be understood as contributions from the Author during the editing which clarify or correct previous material and are entirely appropriate inputs to an "*Urtext Edition.*"

So this is what we've got for the *Text* volume of ACIM, four distinct versions including an original autograph, a Scribal *Urtext* Edition, and two subsequent "Interpretive Editions" in which Schucman's interpretation of the Author and subsequently Wapnick's interpretation of Schucman's interpretation are reflected along with a good deal of the actual original dictation.

So to that question "what does ACIM really say" we have to ask "according to whom?" Or even, "on what date?"

1.10.1   *Notes* to *Urtext* – 1965-68

According to Thetford and Schucman, as the latter took handwritten *Notes* of the "Voice" day by day, these were dictated to Thetford who typed them up. In the later dictation the correspondence between the *Notes* and the oldest typed copy currently available became very high, there are few differences, and most of those are small and a great many appear to be simply copying mistakes and not deliberate modification. In the first few chapters however, the "*Urtext*" *Text* volume deviates hugely from the *Notes* at many points and is in other ways different from the later typed material. Thus the "*Urtext*" appears to be an edited version of that original *Thetford Transcript* with a variety of material "dictated without notes" added.

There is considerable evidence for the existence of an additional, as yet unpublished partial or complete transcript which is older than the "*Urtext*" material for the *Text* Volume, or at least the first part of the *Text* volume.

That would be the original *Thetford Transcript.* There may also be another retyping later than the original transcript but predating the *Urtext.* These are among the many unknowns.

Wapnick has stated that there were **two** retypings by Schucman prior to the *HLC* and after the *Thetford Transcript.* We currently have only a single typed manuscript of the *Text* volume which is earlier than the *HLC* while Wapnick suggests that, including the first *Thetford Transcript*, three were created. It would seem likely that copies may have survived and if so, when they come to light we may learn considerably more about the editing process.

1.10.2   Urtext to HLC

The next oldest version currently known is the *Hugh Lynn Cayce* manuscript. There may have been several partial or complete retypings with editing between the "*Urtext*" and the *HLC*, we don't know. The *HLC* involves the removal of roughly 50,000 words which includes of all the personal material whose removal was directed by the "Voice," most of the dictated corrections, a great deal of minor wording changes and some substantial re-writing of some portions. Some of the removed material is not "personal" and is even designated as "essential." It also includes the chapter and section divisions for the first time.

1.10.3   HLC to Criswell/FIP

The last major edit began in 1973 and ended by 1975. It involves minor word changes and re-writing of the later part of the *Text* but truly massive re-working of the first few chapters which sees about a quarter of the *HLC* material removed, much of what remains completely re-written, and some moved from its original location. The chapter and section breaks are also, in some cases, moved. The "*Criswell*" edition was the basis for the subsequent 1976 printing of the *FIP First Edition*. The 1996 *FIP Second Edition* contains hundreds of mostly minor corrections of typos found in the *First*. All of these later FIP editions are substantially the same with no major changes between them.

1.10.4   Summary

We have then copies of **four** major different versions: ***Notes, Urtext, HLC***, and ***Criswell/FIP*** and evidence that there is at least one we don't have, perhaps the original *Thetford Transcript* of the *Text*, for a total of ***five***. We have some indication that there may be two more, but the sole source for that is Wapnick's assertion. If he's right, those other two have either been lost or remain hidden. Each we've seen is shorter than its predecessor and each involves numerous inadvertent copying errors (many hundreds) from one to the next, many of which were never

detected or corrected. Every one of those versions we've been able to examine also has some genuine "corrections" of previous errors. In order to establish the "authentic corrected dictation" or produce a *Critical Edition,* it is therefore necessary to inspect all editing changes and determine which are corrections and which are errors. To date no list of all editing changes has been made and certainly there has been no attempt to double check them against obvious evidence of error with the limited exception of the "*Corrected HLC*" in which a few hundred were checked, and some 250 obvious inadvertent scribal errors identified and corrected. See Appendix VII.

The *"Urtext"* contains material not in the *Notes*, about a dozen entries which are often marked "dictated without *Notes*" which were treated as "original dictation" and mostly included in later versions.

The editing process by which each subsequent major version was created is not well documented. There is evidence that some portions may have been edited many times while other portions were scarcely edited at all, simply being copied with average copy-typist accuracy and no proofing. That means that with each copying, many new typos crept in undetected by the Scribes. Many (most?) of these were never detected and persist into all subsequent versions.

1.11 A brief editing history of the other volumes

The editing process by which the other volumes evolved is less well-documented. The later portions of the *Text* and the later volumes have much less editing generally than the early chapters of the *Text*. There are no large omissions and the frequency and severity of modifications is vastly less. With few, sometimes notable exceptions, it is not unreasonable to characterize this material as "substantially unchanged" from the original dictation.

2 The Reference System

2.1 The need for a Universal Reference System

If an archaeologist finds an ancient parchment fragment with the words "*In the beginning was the Word*" he knows he's found **John 1:1**; the first verse of the first chapter of the fourth book of the *New Testament*. In late medieval times Biblical scholarship created a reference system for the Bible which quickly stabilized and has been used in nearly all editions of all versions of all Bibles in all languages ever since. It's a great benefit because any reference will always land you at the same passage in virtually any copy of any Bible printed in the past 400 years.

Verses do not precisely correspond either to sentences or logical paragraph breaks. Chapter breaks are often similarly arbitrary; sometimes occurring in the middle of what should be a paragraph. However, like longitude and latitude lines, or landmarks, reference systems can be totally arbitrary and still totally useful.

In ACIM as it first appeared in 1975, the textual geography was mostly obvious, the chapter and section breaks in the *Text, Manual* and *Use of Terms*, the lesson numbers in the workbook. From early in ACIM history, readers referenced the material by chapter and section and sometimes additionally paragraph numbers, since in all the early copies, these were clear, obvious and consistent even though paragraph numbers were not printed.

In the 1996 FIP *Second Edition* that scheme was elaborated into an exceedingly detailed and complicated reference system which gave a unique identifier to every sentence, but was largely based on the completely intuitive chapter and section or lesson divisions obvious in any copy.

There are two problems with using the FIP elaboration as a universal system for other versions, one large, and one insurmountable. The large problem is that it is inconsistent, more complex than necessary, difficult for experts to use and often nearly impossible for beginners to use readily. For instance, rather than sticking to two primary tiers, chapter and section, and numbering the chapters sequentially and then the sections within chapters sequentially, in some chapters the first section, instead of being called the first section, is called "in" for "Introduction" which is the name the editors of 1974 gave to some of the unlabelled opening sections which appear in every chapter of the *HLC*. So where we have 7 sections, instead of being numbered 1 to 7, they are sometimes numbered In., 1,2 … 6. What's actually the seventh section is called *Section 6*.

An intuitive reference system that is easy to use and consistent divides the material into a number of tiers, and the material within each tier into a number of sub-divisions, and may do so entirely arbitrarily without regard to content. The purpose of reference points is to define a location in the text, not the content of the text.

To section one we can (and we do) add a name such as "Introduction" when that it what it is, but we don't remove its section number and change the section number of section two to section one. But FIP does this, and in other volumes, even worse, such that it is exceedingly difficult to guess what the FIP reference for many passages actually is, though a bit less difficult, when you see a FIP reference, to deduce what it means.

We took the chapter/section/paragraph numbering model and simply made it consistent, predictable and intuitive throughout the seven volumes by numbering the textual divisions in tiers, irrespective of their content. Usually it is very close to the FIP system.

The insurmountable problem with using FIP has two parts: First, the "original dictation" is, in the first few chapters, several times the size of the FIP version. Thus most sentences in the first chapters have no corresponding FIP reference. Secondly, some of the FIP material in those chapters is re-arranged in a different sequence such that retrofitting FIP references to the original dictation, or even to the *HLC*, results in non-sequential references which are of course completely confusing.

When the *HLC* was published, a simplified and rationalized reference system emerged similar to the FIP system but more consistent and much easier to use. It is based on the chapter, section and paragraph breaks in that version. However, because those are sometimes changed in the later FIP material, references do not always coincide even where the text is largely identical. They *usually* coincide however.

When the *Urtext* later emerged, with no chapter or section breaks of its own, the *HLC* break points were retro-fitted to facilitate cross-referencing between the *Urtext* and the *HLC*. This was easy enough due to the overall similarity of the two versions, especially in the later chapters. Only in chapter 1 are the differences such that the *HLC* break points don't fit the *Urtext* easily. The location of paragraph breaks and emphasis is often quite different between the two, however. Thus the referencing at the paragraph level is unique to each version. However, except for the very early material, even though the paragraph breaks are moved from the *Urtext* to the *HLC*, they usually aren't moved far so that while paragraph numbers don't always match precisely, they are usually pretty close.

The *Notes* has received the same retro-fitting and usually has the same paragraph breaks as the *Urtext*. The paragraph breaks in the *HLC* are frequently changed and more closely resemble the FIP abridgement which was derived from the *HLC*, of course.

Generally then the chapter and section breaks across the *Notes, Urtext* and *HLC* provide a standard cross-reference grid which mostly matches fairly well even with FIP, especially after the early chapters.

However, the sequence of material in the *Notes* is not always the same as in the *Urtext* and it is not immediately obvious which sequence is the more original. Did the editors decide to rearrange material, for whatever reason, or are the pages of the *Notes* just accidentally shuffled as a result of a filing error? At the moment this is not known in all cases, though we have been able to establish there has been some apparently unintentional shuffling in the *Notes*.

Further, there is material in the *Notes* which is not in the *Urtext* or any later version and there is material in the *Urtext* "dictated without *Notes*" which is not in the *Notes*.

So no matter which version any reference system were to be based on, there will be some material in at least one other version which has no corresponding reference. Despite that, the chapter and section break points work across all versions and have been retro-fitted to the FIP versions to create a referencing grid at the degree of resolution provided by section. With very few exceptions, those involving points where one version is missing large chunks of material present in others, we can find the *HLC* chapter and section break points in all versions and thus mark them, thus providing a basic universal reference structure at that level of resolution.

One remedy would be to compile a "combined version" taking all the unique material from all versions and from that develop a "*complete ACIM dictation*" and then base references on that. At least that way all other versions could be retro-fitted with a single universal reference system which would leave nothing out, and do so at the resolution level of paragraph or even sentence. But this doesn't resolve the problem associated with changes in paragraph break points between versions, nor does it fully resolve the sequencing issues.

This is perhaps the best solution to have emerged so far. Implementation would require a large amount of work but the result would be that any version of ACIM could be printed with a reference system compatible with any, indeed *every* other version.

Where the versions are very similar, and for the most part they are, this would end up closely resembling the current reference systems in widespread use if based on chapter and section and paragraph breaks. The more similar it is to any existing system, the fewer problems associated with translating from one to another or, for that matter, in using it on one of the many extant copies of ACIM which include no reference system at all.

There are of course any number of ways the material can be referenced, each of which has unique pros and cons, and almost any of which could be made to work and is better than no reference system at all.

The biggest compatibility problems between versions are the re-sequencing in FIP and the change of chapter and section breaks points there. The difference between the *HLC* paragraphation and that of the earlier material is vast also, resulting in further, but less serious difficulties.

2.2 The Reference Systems in use here

Each of the versions has its own inherent reference system, and in some cases different editions of particular versions use different reference systems. Some use nothing but their own page numbers. The weakness of

referencing according to physical media is that another edition of the same version will have different page numbers. The compatibility of the various systems in current use ranges from variable to minimal.

We have cross-referenced the *Notes* to the "*Urtext*" for the *Text* volume. (See Appendix I). The *Workbook* lesson numbers provide a readily usable cross-reference system in that volume and the other volumes are small enough that the problem of cross-referencing is minor.

The anonymously donated copy of the *Notes* is organized by "Volume," 3 through 17. The number of pages per volume varies. But each individual page can be labelled and given a unique identifier by its Volume and Page number. This is done. Of course this system is based on the physical medium, counting pages within volumes, and so is specific to this compilation only and is not transportable to any other copy of ACIM. Still, for this compilation, we do need a unique identifier for each page. Since this particular donated copy is organized by volume and page, that's the system we used. No other suggested itself.

The *HLC* is clearly divided into chapters and sections offering us a basic reference structure which has been in common use since at least 1972: **Chapter** number, **Section** number, and where needed **Paragraph** number. To cross-reference the *HLC* to the *Urtext* those chapter and section breaks were retro-fitted into the *Urtext* along with two page numbers, the actual absolute page number (x of 1,072) and the marked page number, which after page 61 is never the same as the actual absolute page number. So the *HLC* and *Urtext* **Chapter & Section** numbering are identical, although the paragraphation often varies between the two versions. Interestingly, the paragraphation between the *Notes* and *Urtext* is highly, but not completely consistent.

Rather than presenting the material in the arbitrary USCO fashion of 22 volumes, we've organized it in the more familiar fashion of the actual *Text*, *Workbook, Manual, Use of Terms*, *Psychotherapy, Song of Prayer, Gifts of God, Special Messages, Preface and "pre-canonical"* segments. Each of these ACIM *Notes* volumes is a separate PDF file in this compilation, and the page numbers within each file are generated simply by sequentially numbering the USCO image files. This page numbering system is simple and handy but is specific to this compilation only and may not translate accurately to any other which may come into existence.

So each page in this compilation has its USCO-derived volume and page number plus its ACIM volume and page number. There are 54 sheets of paper in the *Psychotherapy* volume for instance, so each represents a page number in that volume. Page 1 of *Psychotherapy* is also USCO Volume 3 page 101. Both systems are included as are the chapter and section breaks from the *Urtext* as Acrobat "Bookmarks." With these, you can cross-reference it to almost any known ACIM referencing system, edition, or version.

So when you look at the image files of this release you are going to 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 USCO volume and the position in that volume of the particular page, simply sequentially numbered in the same order they arrived here. 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, this numbering system has very obvious limitations, 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:37l (197) T:4:E:39

This means USCO Volume 5, page 12 of Volume 5 which spans from page 31 of the *Urtext,* corresponding to *HLC*/*Urtext* chapter/section/paragraph reference *Text*: *chapter* 1: *section* B: *paragraph* 37l, 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 that USCO volume. So Volume 5 covers the same material as the *Urtext* pages 31 to 197, or T:B:37l to T:4:E:39. Anything in chapters two and three is then in Volume 5. On the cross-reference chart we've got a finer grain cross-referencing.

So 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 USCO volume. Nine times out of ten, especially in the later material, that will be within a page or so of the one you seek.

This means of cross-referencing is obviously limited and in need of improvement. We chose not to delay the release until we come up with a better referencing system. Hopefully someone gifted in this kind of thing will recognize the need and develop something better.

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.

3 How to Work with this Material

Subsequent to writing this section, I went through the entire *Notes* facsimile collection and added margin notes indicating the corresponding *Urtext* paragraph reference. If you know the volume, chapter, section and paragraph reference you can simply search for that and presto, the paragraph you want appears. If that fails, and sometimes it will for several reasons, the following description provides a "lower level" way of finding the approximate place of any given passage in the *Notes*. In some cases, the *Urtext* and the *Notes* differ and some paragraphs of the *Urtext* are not present in the *Notes*.

For those who are wholly unpractised in the arcane arts of version comparison, this section will give you an idea of how we do it.

Rather than including highly detailed instructions here, we've created a separate tutorial to familiarize people with some of the most basic ways of using this material. However there are some general things that need to be said and computer "experts" probably won't need the Tutorial.

Most people are most interested in the material in the *Notes* that they've never seen before. That's also the material we generally don't have a transcript for. With the *Notes* you have to learn to read Helen's handwriting in order to make much use of it. While some pages are quite neatly written and almost anyone could read it fairly easily, so much of her handwriting is so idiosyncratic it really does require practice.

Until there is a complete transcript for the *Notes* segments not covered by the *Urtext,* which is actually about 95% accurate to the *Notes*, all we can do is learn to read Helen's handwriting and compare notes with each other on what we find.

The easiest way to learn Helen's handwriting is with material for which we have a typed transcript already, such that we can see, through side by side comparison, what the writing actually says. A twist on this which we find indispensable is to have a voice synthesizer read the transcript aloud while we follow along on the handwriting by eye. This is much faster, one doesn't have to look from one page to another every few words, and by this means, having the material read aloud to you as you follow along, one can pick up facility with Helen's handwriting such that it becomes almost as readable as clear type.
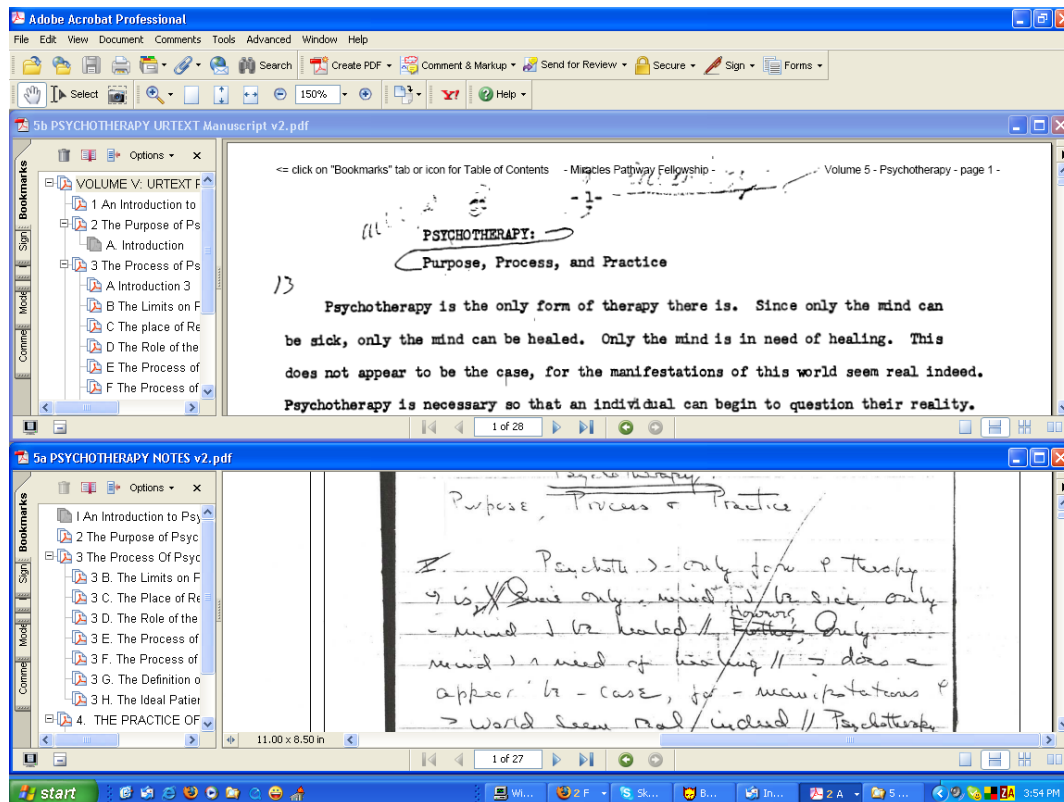
When I first began working with the material I could only readily read a few words per average page. After many hours working with the *Urtext* transcript, visually and audibly, there are only a few words on the average page that I hesitate over at all, and the "untranscribed" pages are mostly readable. There are some exceptions, where the copies are poor or the writing is poor or both, such that I don't know what Helen meant to put on the page.

The Tutorial deals with this all in greater detail but here is a screen shot of two of the three files for the *Psychotherapy* volume displayed in Adobe Acrobat. To get this view quickly, click **Window > Tile > Vertically** after loading the two files.
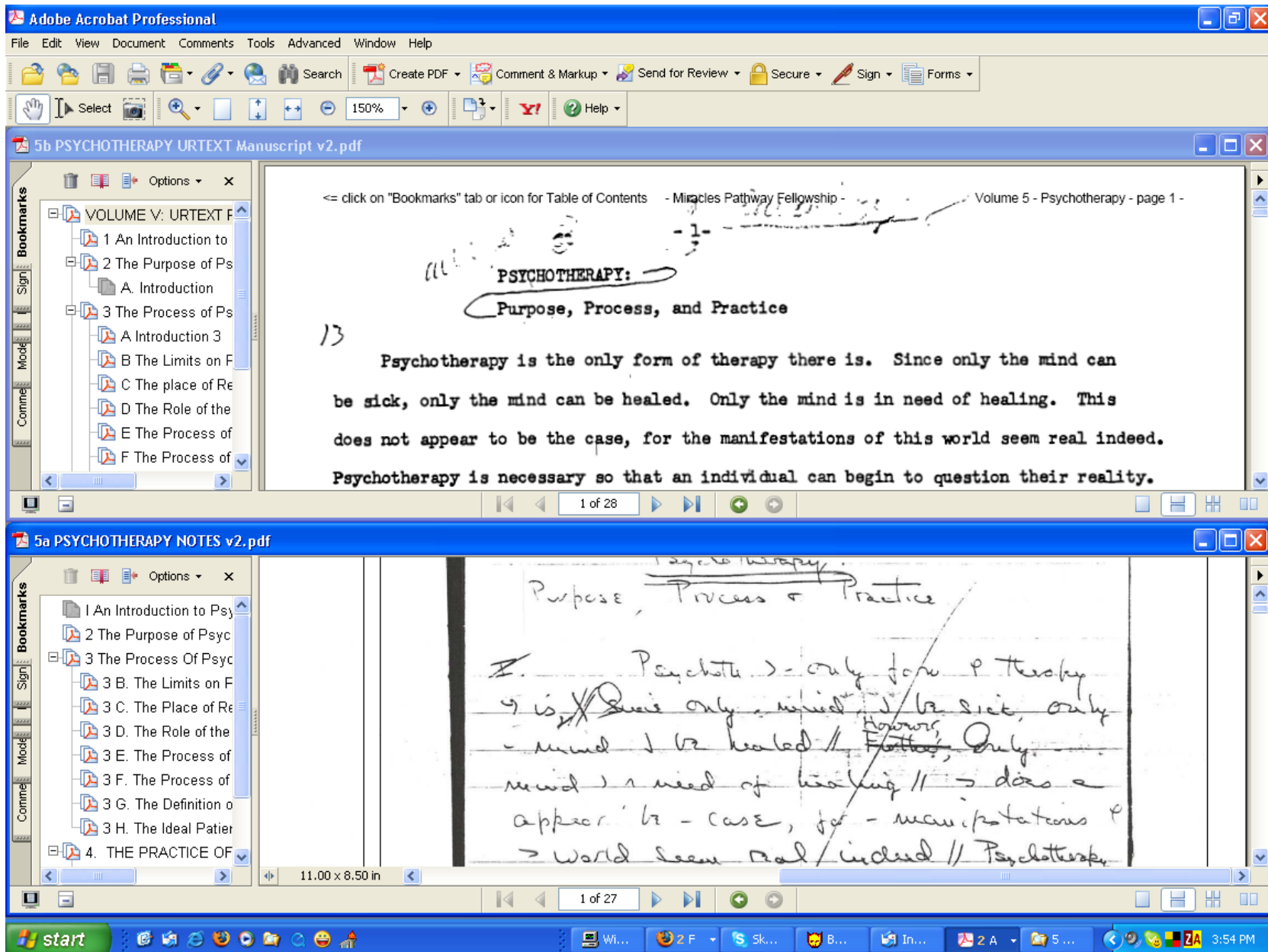
Acrobat 7 open to 5a (*Notes*) and 5b (*Urtext manuscript*) for the Psychotherapy volume, showing the opening page set side by side.

Before we end our screen shots, I want to point out that anyone who wishes to do serious work using the computer for document comparison needs to use dual monitors. This is <u>***the***</u> tool for this job. These days it's remarkably inexpensive to pick up *large* 17" to 20" used CRT monitors in good shape, typically $10 to $20 and I've never paid more than $35 for a used dual head video card. Of course you can pay a great deal more if you wish. The point is you can get a second monitor on a desktop PC quite cheaply. For many applications you'll never want to go back to one screen again. But for putting up two pages side by side for comparison, well here's what it looks like, this time with the *Urtext* E-text on the left monitor and the *Notes* on the right monitor. This image is about one half the scale of the previous. Note that the "desktop real-estate" is doubled.
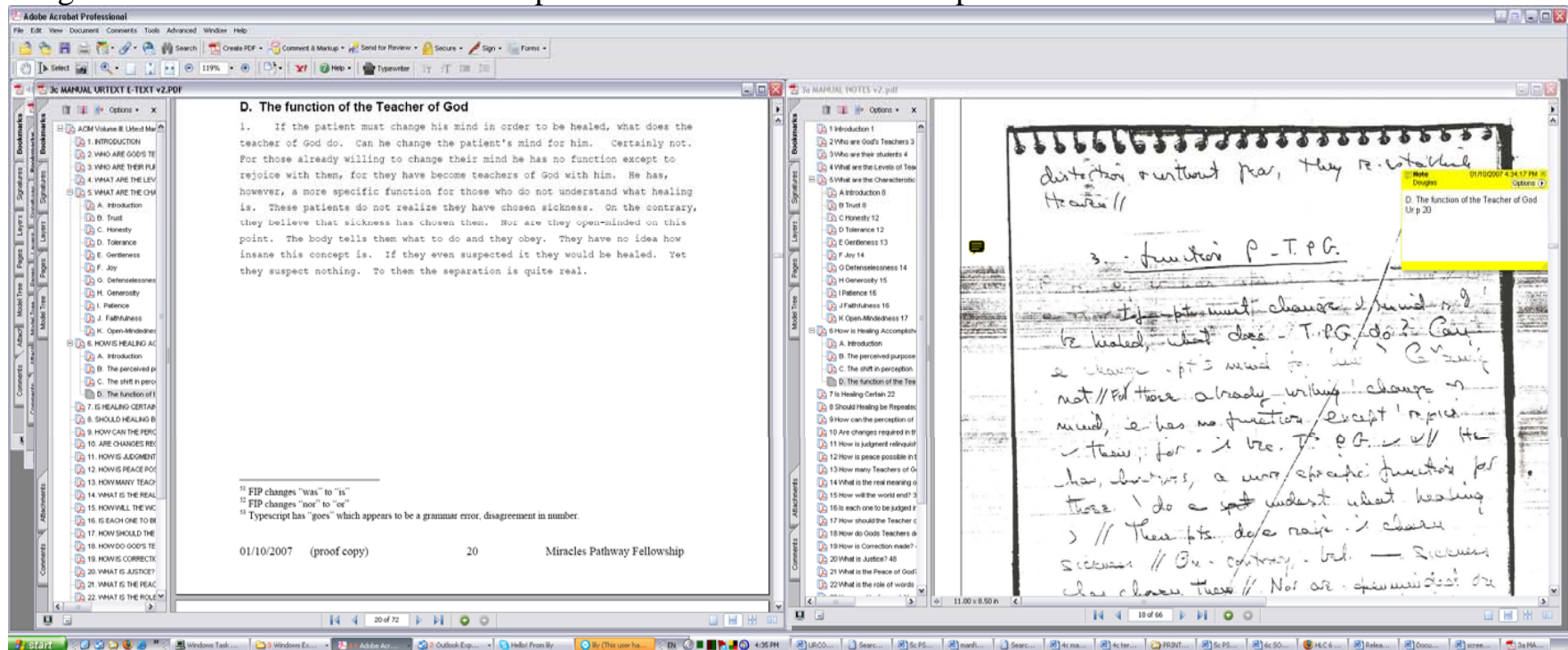
The dual head view … two monitors makes document comparison a whole lot easier. Here we have the E-text on the left and the corresponding section of the *Notes* on the right hand monitor. Note the identical "Bookmarks" sidebars allows us to synchronize the two.

I anticipate that a major use of this material will be by students who wish to check particular passages to see if the *Notes* is any different than any of the later versions. This is extremely easy to do using the chapter, section and paragraph divisions which are clearly visible, most of the time, in the *Notes*. The chapter and section divisions are bookmarked and commented, and the paragraph breaks are usually quite conspicuously marked by Helen's large intents. So, having found the correct chapter, section and paragraph in the *Urtext*, one can quickly get to the right page in the *Notes* and locate the specific words of interest. It is usually fairly easy to tell if there is any ***difference*** from the *Urtext* since Helen's handwriting is usually good enough to make it fairly obvious.

Please remember that this compilation is an indexing tool to the actual image files which are available in a separate 5-cd set from: http://www.execulink.com/~dthomp75/2007/ads/Catalogue.htm The resolution in this compilation is much lower, though we've aimed to preserve readability, and of course many images are "marked-up" for referencing. Should you wish to view the high-resolution "untouched" images just as we received them, they are available.

Of course we must bear mind that this cross-referencing doesn't always work, as the *Urtext* contains material not present in the *Notes* and vice versa. But they are about 95% the same overall, and where they are the same there are rather few – but sometimes very significant – differences.

Since we have no contemporary Transcript of the *Notes*, and we can't do computer searches on handwritten pages, the only way of 'looking up' something in the *Notes* is to first locate it in the *Urtext E-Text* and then use the Bookmarks or other references to click to the corresponding chapter and section in the *Notes*. For the material not present in the *Urtext* but present in the *Notes* we do have some partial transcription in *Appendix IV*. There are perhaps 200 pages, at a rough guess, for which we do not have a transcript and most of those do not involve the ACIM canonical material at all. They include material Helen wrote before the ACIM dictation began, some unrelated personal material, and some of her own poetry compositions. And most of what occurs within the canonical segment is in fact personal asides which were also not intended for ACIM. While this material may still be interesting and important for scholarly purposes, it isn't part of the ACIM canon and has therefore taken only secondary importance for us for this first release.

You will find for each of the ACIM volumes three files, an ***A*** file, a ***B*** file and a ***C*** file. The ***A*** file is the *Notes*, the ***B*** file is the *Urtext* manuscript photocopy and the ***C*** file is a searchable *Urtext* e-text for that volume. Some of the e-texts are in pretty good shape and others are not so well proofed, so to be certain of the accuracy of any *Urtext* quote it is essential, with this less than thoroughly proofed material, to check the actual manuscript photocopy to be sure the *E-text* is not itself in error. With the Bookmarks for chapter and section breaks, and the

full synchronization of pagination, this is a snap. You can often get from a particular paragraph in the E-text to the same paragraph in the photocopy in two seconds.

If you use the MPF Concordance as your search entry point then you can make the jump from e-text to photocopy in one click.

To cross-reference any page in the *Notes* to any later version we have to read the *Notes* until we can find a few words we are sure of. Then we look those words up in a computer searchable copy of one or more of the later versions. The *Urtext* is by far the closest. In most cases, especially after the early chapters, most of the material in all versions is the same so we will usually find those words. We can then establish that page X of the *Notes* equals page Y of another version, along with chapter and section, etc.

If we can't find it, it is possible it was changed in the version we're looking at, so we try something from the preceding and if necessary the succeeding page, and so on until we get a positive match. It may be the segment of the *Notes* we chose to search for had been omitted or reworded in a later version.

It is absolutely essential then that you check the *Urtext* photocopies themselves to verify the reading and not trust the searchable *Urtext* e-text files. In some cases the reason you can't find a line from the *Notes* in the "*Ur*" is because of a typo in the latter.

To facilitate this cross-referencing there are several tools, the most basic one of which is the inclusion of the original *Urtext* manuscript page numbers in their original location in the searchable e-text copies.

It is highly recommended for anything other than the occasional look-up that you familiarize yourself with and employ the MPF "*Urtext Concordance*" for the text volume and the *Six-Volume HLC Concordance* for the others. For the text, the first Concordance not only makes word and phrase searches easy on the most accurate searchable "*Ur*" available to us at the moment, it allows for a single click display of the corresponding typescript page so that you can instantly and easily check the accuracy.

While these tools are relatively primitive and their shortcomings, which include a less than intuitive user interface, dramatically illustrate the need for far better tools, they are vastly better than simply putting the searchable text into a word processor and then trying to find the correct page in a huge PDF file. And without these cross-referencing tools, that's the only other way I know of to find a passage in the *Notes* or for that matter, the *Urtext* manuscript.

Because no complete e-text of the *Notes* is available as of yet, there is no way to search the *Notes* directly other than by old-fashioned eyeballing. This underscores the urgency of obtaining a complete e-text for the portions of the *Notes* not correctly transcribed in the *Urtext*.

All of these comments illustrate the very primitive level of development in current ACIM primary scholarship and how crucial it is that accurate, proofed e-texts and search tools be developed.

The situation can be equated to that of early European explorers of the Americas working with fragmentary maps of uncertain quality and huge areas marked 'unknown territory.' We are still in the "early history" of ACIM textual scholarship and the first task is really that of "map-making" and the "maps" we need are accurate e-texts of each version and then accurate lists of variants between versions.

Much has been said of the "importance" of differences between versions but all of it is preliminary because no one has a complete or accurate list of all differences, let alone any careful and rigorous comparison of them.

4 The Significance of the Notes

4.1 Historical Context

From its first widespread distribution in 1975, ACIM was presented by its publishers and promoters as "virtually unchanged" from the original dictation except for the removal of overly personal material near the beginning. It was this "virtually unchanged" claim which was also "virtually unchallenged" that generated the shock in January of 2000 when the *Hugh Lynn Cayce* (*HLC*) manuscript was first made public. Fully 25% of the first five chapters of the *HLC* is gone from the later FIP edition, and much of what remains is re-arranged and re-written. Little if any of the material removed from the *HLC* struck most observers as in any way "personal." Whatever can be said about the merits of the editing, its extent significantly exceeds what is suggested by the description "virtually unchanged." At least in the early chapters. Later in the book, there is much less editing and it is much less substantial in scope. I would not argue with the characterization of the *Workbook* as "virtually unchanged except for minor word changes" for instance.

Once the realization dawned that "virtually unchanged" was used to refer to material that had been "substantially re-written" in part, many people wondered how many other editing changes there might be prior to the *HLC*. Others simply insisted, often quite passionately, that there were no important changes made at any stage, and that "virtually unchanged" related to **content** and not to **form**. That means, I suppose, that while the words were changed, the meaning wasn't. I'm not sure how this or any other conclusion about "the editing" can be drawn in the absence of a careful analysis of all the editing. In the examples in the appendices you can see that the meaning was frequently quite substantially altered in the editing.

I would also add that most of the substantial re-writing did attempt to capture the original meaning, at least more or less. In some cases almost all the words are changed but the meaning isn't obviously shifted.

Then in August of 2000, another early draft of ACIM was released on the net, this one was labelled *Urtext of a Course in Miracles*. That term "*Urtext*" has been discussed previously. Wapnick equates it to the first transcript of Schucman's *Shorthand Notebooks* typed by William Thetford as the dictation proceeded. According to Schucman's reports, she'd read her notes to Thetford, he'd type it up and read it back to check for accuracy. This is really the only time any thorough proofing was done. We'd expect the "*Thetford Transcript*" then to be a very accurate copy of the original notebooks with little or no editing. In the early chapters, however, what we see is sometimes very different from what is in the *Notebooks* and we also see additional material often labelled

"dictated without notes." We checked several of these and found that sure enough, this material is not in the *Notes.* Thetford also described certain typos he made, such as spelling "crucifixion" as "crucifiction" and "brother" as "bother" and "salvation" as "slavation." These errors have not shown up in the *Urtext* either. For these and several other reasons, such as the indirect evidence provided by the multiple page numbering systems in that document, we think it is – at least in part – a later, edited, retyping and not that original *Thetford Transcript* at all, at least in the early chapters. We thus realize that *Urtext* may not have been a term used by the Scribes for the *Thetford Transcript.* However, it is still not entirely certain whether the *Urtext* is the first Thetford typing or second Schucman typing or bits and pieces of both.

Whatever the origins of the "*Urtext*", and it is possibly an early re-typing by Schucman with some obvious editing, it was clearly earlier and again much larger than the later *HLC* and again the main difference was in the first 8 chapters. The first two chapters are more than twice as long as the *HLC* equivalents. In this case however, much of the missing material is of a personal nature and the removal of that was directed by the "Voice's" editing instructions. However, there remains a great deal that is in no way personal which was removed or rewritten for no apparent reason. This material also includes some dictated corrections for scribal errors, some of which were included in this or later versions, but others of which were ignored.

When detailed comparisons are made, although we have only examined a thousand or so passages which cover less than 10 per cent of the total, we find that a great many of the differences between versions are apparent copying errors. (See Appendices V and VI) Words, phrases, lines, sentences, whole paragraphs and in one case an entire page was left out, apparently inadvertently. A great many "problem passages" in the later material cease to be problems when restored to an earlier form. In short, a great many problems derive from inadvertent copying mistakes, not intentional editing and certainly not difficulty in the original *Notes.* It is clear that Wapnick's report that there was no proofing prior to 1996 is correct. Proofreading such a large document against the original is a big job, takes thousands of hours to do well, and Thetford and Schucman rather obviously didn't have the time to do it themselves or the budget to hire it out.

Shortly after the *HLC* was first made available in print, its publisher was sued, and when the "*Urtext*" showed up on the net, legal action was taken by Kenneth Wapnick's Foundation for a Course in Miracles to suppress that version also. It was several years before Wapnick's copyright claims were thrown out by a US Federal Court. During that time lawsuits, draconian court injunctions, and just the fear of getting sued put an enormous damper on the study of this material. It remained difficult to get a hold of, was not in print

commercially, and was subject to a variety of legal harassments for those who did try to deal with it in a public way.

This may explain why, although the "*Urtext*" materials widely believed to derive from the USCO were made public in August 2000, the original *Notebooks* material, which is presumed to be from the same source, was not made public for another seven years. The *Notes* material was circulated in fragmentary form among a small number of people who were sworn to secrecy and in the process a transcript of all or most of it was made, which is also **still** being kept secret.

In the *Urtext* materials we also came across these lines:

"As long as you take accurate notes, every word is meaningful. But I can't always get through. Whenever possible, I will correct retroactively. Be sure to note all later corrections. This means that you are more receptive than you were when I tried before."

"Every word is meaningful" resonated strongly for some, and as exploration of the complex poetic devices in use in addition to Iambic Pentameter in much of the material advanced, it became evident that sometimes something as trivial as changing "what" for "that" ruined a sight-rhyme or other poetic device.

The closer we looked at the "form," especially in the large poetry sections, the more it became apparent that there was often no clear distinction between "form" and "content" and that the "meaning" was often dependent, at least in part, on the specific word forms in use. This is axiomatic in literary criticism, the notion that the choice of words and word order and poetic devices is "meaningful" quite aside from the overt and literal meanings. It was equally apparent that the editors were not aware and that their alterations often savaged subtle poetic structures and could not reasonably be called "corrections" of earlier errors but were in fact rather amateurish attempts to improve a masterpiece that only served to, in effect, deface it.

This whole idea that the editing had been as thoroughly "Guided" or "Inspired" as most of the dictation obviously was, eroded steadily as we looked more and more closely at the editing interventions which were visible to us. It is the case that some corrections of previous errors were introduced in every version, but notwithstanding that, based on typos and inadvertent copying errors alone, which compounded version by version, the more it was edited, the worse it got. Quite aside from what we'd like to believe about the editing, the facts speak for themselves when it comes to outright obvious inadvertent errors. There are hundreds of them, and the error rate consistently increases, version to version.

The explanation may be simply that the editors didn't fix these typos because they didn't know they were there. They never thoroughly proofread the later material against the earlier, which is the only way I know of to detect such errors.

When it comes to deliberate changes we find quite a number of patterns which raise serious questions as to how much "divine" guidance was involved. There are a great many which are questionable. Now this is of course a subjective evaluation to some extent, but the questions are raised and they need answers. Textual scholarship can begin to provide those answers. (See Appendices V and VI)

In the sections of ACIM which are poetry, a change which disrupts IP or one of the other identifiable poetic device offers us evidence that the change was not guided, especially when that change is stylistic, such as "which" changed to "that" with no overt change – or correction – of content. In the majority of cases we don't have a clear background poetic structure, so evidence from poetry is not available. But we still have a vast number of editorial alterations which appear to effect only style, not content, and the questions are raised "just **what _error_** is being corrected, by **whom** and **why**?"

It is certainly clear in some cases that Schucman made purely stylistic changes which the evidence suggests were not from the "Voice" since they ruin poetic structures. This does call the other stylistic changes into question where there is no clear evidence of a "dictated correction."

One thing revealed by the earlier material is that the editing was assigned to William Thetford, not Helen Schucman. By 1974 when the final and most substantial abridgement and re-writing was undertaken, Thetford's role in the editing had diminished to near-zero. Also, if Wapnick's account in *Absence from Felicity* is to be believed, the collaboration between Schucman and Thetford, which the *Notes* describes *as* vital to enabling the Course to come through at all, declined and virtually ceased in that period.

When we look at

A)   explicit instructions that the editing was Thetford's responsibility, and

B)   Schucman's own comments about her difficulty in preventing herself from changing everything, even though she knew she shouldn't, in contrast to Thetford's preference which she said was to "not change anything" and given that

C)   more and more it was Schucman and then Wapnick who did the editing, not Thetford, the hypothesis arises, and finds substantial support in these primary source materials, that much of the later editing was not guided by the Author or his explicit instructions at all, rarely involved a correction beyond perhaps fixing obvious typos

involving bad spelling or grammar, and generally resulted in a distinct decline in clarity, accuracy, and precision of meaning.

This is an hypothesis which needs a great deal more examination before being offered as conclusive, but the evidence supporting this hypothesis is mounting. The only way to discover if this is true or false is to thoroughly revisit each and every editing change, not just to merely identify them, but also to evaluate them with the best tools of textual scholarship available.

While it is impossible to state proportions until all the evidence has been carefully sifted, it is clear that there are *many hundreds* of "editing interventions" which are simply typos, are *certainly* not the result of any divine guidance, and which need to be fixed. There are also a number which are highly questionable and there are also some which appear as genuine dictated corrections. This is true of every version.

At the very least it is obvious that it is essential that the evidence not be suppressed and that it at least be made available to anyone who cares to check for himself.

Equally obvious to me and those who have taken up the challenge, it is a huge job and if left to amateur spare-time volunteer labour it will be many years before the job is completed to any satisfactory standard, if indeed, amateurs ever can complete it to any satisfactory standard.

We have, for instance, had both the *HLC* and the *Urtext* available for seven years, the last several of which have not witnessed any further lawsuits or injunctions interfering with scholarship. But we still don't have a thoroughly proofed copy of the *Urtext*. It is not a *difficult* job; it's just a large one and requires either several years for one person working on it in spare time or a coordinated effort of many people. I assumed back in 2000 that someone would quickly do this proofing. When I saw, a few years later, that it was not being done, I undertook to proof the *HLC* myself, a project which took three years. Only at the point of completion did I discover that, quite secretly, others had been proofing that document too. This is an example of the waste involved in the duplication of effort as a result of secrecy.

The addition of even a modicum of coordination and openness would have allowed for a combination of efforts, rather than a wasteful duplication, and the result would have been a better quality output much more quickly. Certainly if I'd known others were proofing the *HLC* and would make it available, I'd have busied myself with the *Urtext*.

I mention this to illustrate just one of the difficulties that arises due to lack of any coordination. Sure, coordination has some "costs" but it has huge benefits, and disorganization has no benefits and even larger costs.

One likely justification for some of the resistance to the publication of the *Notes* is that it does contain some rather personal material. Not much, but some. In this compilation there is at least one example of personal correspondence which shows up, almost certainly due to a clerical error, where chapter 20 should be. The material in question has nothing to do with ACIM at all. Some of the early material involves discussions about sex which I can readily understand the Scribes not wishing to make public as long as they were alive. While the omission of this material obscures the fact that Jesus had a lot to say about sex, and that it was very compassionate and tender and sensitive, the fact that much of it arises in the context of personally specific relationships does suggest it was not intended for immediate publication in that form as part of the Course. By the time the editing was finished, the substantial and to my mind extremely valuable discussion of sex is almost entirely removed.

The Author's instructions where that Thetford should make decisions about what to include or exclude and that anything related to a *specific* relationship was not intended to be part of the Course but was rather private material. Although the word "notes" is used in the dictation, I think it is clear that the meaning, in context, of that word is really "the course proper" which at the time physically consisted only of Schucman's "*notebooks*." The statement cannot reasonably be construed as an instruction to remove pages from the notebooks, nor can it be construed as a prohibition on separate publication of the material. The point here is that the "dictation" included both "The Course" *and* other material which was not part of the Course proper. To derive from that instruction, as some do, that it means the non-Course material should be kept secret in perpetuity, is to project into those a words a great deal of meaning they cannot sustain. Thetford was given "discretion" and guidance on how to edit the material. He wasn't being handed restrictions or prohibitions on sharing "non Course" materials. In any case, Thetford isn't around to ask, there are too many copies already circulating for it to be possible to keep it secret, so it's become a moot point.

I agonized for weeks over how to handle this "sensitive" material. The editing instructions are that while Thetford should make the decisions, nothing pertaining to specific relationships should be included. It did not say this should be suppressed in perpetuity however. Given the age of the material, and that the "specific persons" involved passed on many years ago, the hazard of personal embarrassment which could justify withholding such material is no longer a valid concern. Besides, my job here is not to "edit" the material but to "transmit" the material and the continuing work of "editing ACIM" can't be carried out properly by anyone if I proceed to censor what they get to work with. And then there is the fact that no matter how reasonable any decision to hold anything back might be, if I hold back so much as a page, there will be howls of protest that once again the genuine ACIM is being hidden. So many times in the past ACIM material has been suppressed with no legitimate reason at all,

while the claim was made that there was a legitimate reason, that no one can make such claims with much credibility anymore. The boy has cried "wolf" once too often. Besides that, I can't make this material secret anyway. There are others with copies and anyone seriously interested can go to the USCO and inspect it. So any attempt to keep some of this material secret is doomed to failure ultimately and would only generate needless controversy in the meantime. Finally, I can't "censor" it without reading it all, and since those with the transcript won't give it to me, that would take months. That would delay this material getting out for months, and that is a very high cost indeed. I'd just become one more person barring the gate to those who sincerely wish to study this material. For what benefit? None.

To conclude this section, I must make some reference to that body of opinion which holds that the Course as published in 1976 was flawless and exactly the way the Author wanted it. I am aware that the view is widely held. The view is also widely held and oft repeated that it was "virtually unchanged" from the original dictation. The latter, as a statement of fact rather than of belief, can be shown beyond any shadow of any doubt to be quite false. I need not comment on the problems of holding as a belief that which can be proven to be factually untrue. I need merely refer you to the Flat Earth Society and its chronic credibility problems. The former, that idea that all changes were divinely guided, as a statement of fact, is also quite unsustainable. There are simply too many changes that are too obviously inadvertent typos for this view to have any credibility. There are also changes which appear to be intentional and for which a case can be made that these do in fact reflect the author's intentions. There are changes which are, in my view, almost certainly genuine corrections.

I believe the textual evidence is conclusive that the "editing" was done with a lack of thoroughness, a complete lack of proofreading, and considerable disregard for explicit editing instructions. It shows inadvertent errors by the hundred, questionable stylistic modification by the thousands, and a significant number of genuine corrections. I base these conclusions on the examination of a thousand or so editing changes, which represents only a portion of all the editing changes. No one even knows what they all are, let alone has had an opportunity to carefully consider them all.

The "historical importance" of this material, then, and of this moment is that the opportunity is now presented to do that work and subject any and all "beliefs" and "claims" about the editing to a thorough, meticulous, rigorous, and careful scholarly analysis the result of which will be an ACIM Text far closer to the Author's intent than anything currently available.

Finally I want to state that any implied criticism of previous work on ACIM must be understood in context. I understand that Schucman and Thetford and later Wapnick did the best they knew according to their lights at the

time and in no way am I suggesting they should have done differently or that I would have done differently in their shoes at that time. There are no "accidents" and everything happens for a reason. This recognition that we must suspend judgement and temper criticism doesn't mean, in my view, that we should deny facts or make up flattering falsehoods rather than directly address some awkward truths. I do document "mistakes" and the most common is the simple typing mistake whereby the wrong word shows up in ACIM and never got corrected. I'm not documenting "sins." The objective here is to be honest about what was a mistake and facilitate the stated will of the Author: *"Whenever possible, I will correct retroactively."* There are obviously reasons why it was not possible in the past to correct all scribal errors. This is not the place to try to document and explain those reasons. This is the place to note that it is **now** possible to undertake the work of retroactive correction. There are people willing to do it now.

The "mistake" was not that of going to press in 1975 with an imperfect product. Given the lack of resources available to Schucman and Thetford at the time, and their deteriorating relationship, it might have taken them many years to get this material up to snuff if they could, in fact, overcome their fears sufficiently to improve on it at all. Given that with each attempt to "edit and correct" due to a lack of proofreading the problems just multiplied, we can be thankful they stopped editing and went to press as quickly as they did.

If there was a mistake in my view, it was the failure to be completely honest and open about the process and its limitations, along with the presentation of the myth that there were far fewer changes and editing interventions than there really were. But that failure has its origins much earlier and Schucman and Thetford can hardly be held responsible for social conditions which made it unsafe for them not just to be open and honest about sexuality, but to even acknowledge they were involved at all with ACIM, or indeed spirituality at all, so long as they were Psychology professors.

ACIM was born in secrecy and surrounded by quite understandable fears in a fear-filled age of sexual repression, homophobia, anti-communist witch-hunts, rabid anti-religious secularism, equally rabid sectarian fundamentalism and mutually assured destruction in the aftermath of a genocidal nuclear world war. Unfortunately the "secrecy plague" has proven contagious, and the years of lawsuits were the perfect medium for its contagion. Aside from squelching ACIM scholarship, much of what little was being done was forced underground and in some cases does not yet feel "safe" to come out of hiding.

Let us just be thankful most of ACIM and the truth about ACIM has both survived and finally escaped from the cloak of secrecy in which it has so long been hidden. There is no need to be afraid of the truth any longer, and nothing but imaginary danger in telling the truth.

The miracle which undoes the past mistakes in the present also releases the future. This is not the occasion to lament – but neither to disguise – imperfections of the past. This is the occasion to celebrate the opportunity to release the future from those errors.

4.2 Preliminary Assessment – first impressions

The importance of the *Notes* is manifold: it verifies the accuracy of the transmission of most of the material. Where accuracy is in question and error suspected, it provides crucial evidence for clarifying whether we are dealing with a genuine correction or an uncorrected editorial error in the many variant readings. The *Notes* do not answer every question, but they do clear up many.

This is generally the case with historical research. While secondary sources can tell us much, they usually leave some unanswered questions upon which only the primary sources can shed light. Information in secondary sources is not always precisely accurate, and the primary sources can corroborate that which is accurate and help correct that which is incomplete or mistaken.

The good news is that with most variant readings it is pretty much obvious what happened. Because there are many such changes, there is a lot of work just to identify them and categorize them. Because many of them are obviously inadvertent copying errors, a huge increase in the overall accuracy of ACIM can be achieved in a simple, if large, undertaking. If we do no more than fix the obvious copying errors, we have rendered ACIM vastly more accurate and authentic. As for the deliberate editing changes, many of those don't seem at all ambiguous to some, but there may be different viewpoints. Still, where it's not unanimously obvious, the variant readings simply need to be footnoted, leaving it to the reader to decide which resonates as truth and, indeed, which variants don't matter at all. Many variant readings are simply editing for style with negligible impact on overt meaning. The importance of these is thus relatively less than those which do change or add meaning.

I'll repeat, I have not read the whole of the *Shorthand Notes*. I have sampled a few hundred points which were of particular interest. Those included some "problem areas" in the *Urtext* material where I suspected a copying error. In some cases that is exactly what I found, while in others I was pleasantly surprised to note how faithful a copy the *Urtext* actually is. As a "transcript" of the *Notes,* the *Urtext* is mostly actually reasonably accurate. It is not perfect and needs proofreading but as a first pass at a transcript, it's good, I'd guess about 95% accurate. The main transcription challenge is in the first chapters of the *Text* volume where significant blocks of material in the *Notes* did not make it into the *Urtext*. In many cases this is because the material was "personal" in nature and not intended for the Course at all.

Remember, this assessment is exceedingly preliminary and fragmentary.

In the first chapters some of the differences are truly staggering, however. There are at least two missing miracle principles buried in "omitted" segments. The *Notes* reveal a conversation between Schucman and the Voice which alternates between authentic ACIM dictation and what can be considered "private" conversations about points of personal concern to the Scribes. Interspersed in those "private" dialogues are bits and pieces which did make it through all the editing, and bits which I suspect should have, but appear to have been overlooked. There is also a truly beautiful homily on sexual guilt, sexual love, and homosexuality which was omitted tragically. Routinely one comes across beautiful, stunningly grand lines which sound totally authentic but which never made it into later versions.

The *Notes* contain both "dictation" and some material which is clearly Schucman's own original composition. The difference between the two is usually instantly obvious, especially where she is trying to write in Iambic Pentameter. This provides powerful evidence that the theory that ACIM was in any way Schucman's own original composition is mistaken.

Much of the "private" material, although readily recognizable as not part of the Course proper, is a priceless supplement as it provides context, examples and case studies of the points being introduced to the "Course proper." The usually informal dialogue between Schucman and Jesus offers an insight into their relationship and the personalities of each which simply does not appear elsewhere. While its omission from the "Course proper" seems warranted and appears to have been explicitly instructed, it's publication as an interpretive supplement can be exceedingly useful. Some of it already has been published by Wapnick in *Absence from Felicity*. [See Appendix IV](#).

There is new material here, exactly how much I do not know, which some ACIM students will find to be of value.

So far except for the extensive discussions of sex, I've found no dramatic revelations which are likely to profoundly change anyone's interpretation of ACIM. Nor is there any evidence I've seen to suggest that Schucman was taking dictation over the phone from the CIA, or any other such fraud or hoax theory. However, more in-depth forensic analysis, including handwriting and marginalia analysis, will clarify these exceedingly preliminary conclusions on that front.

It is hugely significant in itself that it is now possible for that kind of work to be done on this material. All the suspicions about deep dark secrets hiding in these pages can be dispelled.

The *Notes* material also can make a major contribution to clarifying the history of the Course's origins. I've spoken before of the Scribes' fears, subsequent secrecy, and observed that this was both understandable and quite justified at Columbia University in 1970 – there really was some hazard to their professional careers. It is argued by some with some good evidence that a story was "tailored" to maximize the Course's public acceptability. That "tailoring" included the notion that Schucman was an atheist, something she insisted on affirming, but which her interaction with Jesus in the *Notes* resoundingly refutes. She was a deeply spiritual person of great faith and considerable religious devotion. This suggested "cover story" also included the notion that there had been very little editing of the material, a story which we know is untrue. Perhaps the resistance to the release of the *Notes* requires no more explanation than the fact that its publication would shatter the cover story.

4.3 Credibility

The potential for ACIM to finally be taken seriously as either or both Great Literature and 20th Century Scripture is advanced hugely with the availability of this material. ACIM is the single largest example of continuous Iambic Pentameter. Its literary style is "stratospheric" in Robert Perry's words. Whoever wrote it deserves to be ranked with the likes of Homer, Shakespeare, the Psalmist, and Milton. The depth of theological thought is among the most profound … I'd say *the* most profound I've ever seen … ever penned in any language. The sheer grandeur of the material will earn it a place in Literature departments, in Religious Studies departments and perhaps beyond. There is material here which will interest linguists, philosophers, and psychologists as well. To date ACIM materials have rarely found their way into the classrooms of reputable post-secondary study due to the authenticity controversy which has surrounded the material as it has previously been made available in editions whose accuracy falls well below the minimum acceptable standard.

No university is likely to put any contemporary book on any curriculum if the University Bookstore and Library can't find copies in print which have a modicum of scholarly credibility and a reasonable claim to accuracy and authenticity. While the Bible suffers from an uncertain provenance and known inaccuracies, these problems can't be fully remedied. However, to the extent they can be, academic Biblical scholarship has remedied those problems. You can buy copies of the Bible which are as accurate as scholarship can make them and do not suffer from false and incredible claims of accuracy. Were that not the case, were no serious effort made to produce a Bible that is as true to the most reliable sources as possible, academic study of the material would be simply a joke.

What is unconscionable in an academic context is the suppression of the most original extant primary sources. I do mean "unconscionable." You cannot make a claim to "virtually unchanged" while both holding and

suppressing the primary source materials which alone can authenticate – or falsify – your claim. You simply invite scepticism and rejection by doing that. No wonder ACIM is generally viewed today as highly suspect in some quarters. The extreme lack of truthfulness surrounding its early history, the suppression of primary sources, and the notorious lack of accuracy in most editions currently in print provides the objective outside observer, never mind the sceptic, with good reason to be dubious about ACIM.

The first thing a scholarly academic approach involves is the primary scholarship of authentication and verification … test the claim to accuracy as best you can. By withholding the means by which that authentication can be done, you simply renounce any claim to credibility.

Academic credibility and study is not the be all and end all of ACIM scholarship, certainly, but when achieved it will trigger a revolution in acceptability and legitimacy for this material.

Availability of the *Notes* for authentication is the first step in overcoming that hurdle and bringing ACIM from a suspect fringe phenomenon into the mainstream of Western culture where it most certainly belongs.

Needless to say, there are many other steps required, all of which are enabled by the availability of this material. Of course we need more accurate transcripts. Of course we need complete lists of variant readings so the full editing history can be accurately told and critically reviewed. Of course we need to find and correct the inadvertent copying errors of which there are some thousands known to us already, with perhaps as many more as yet undiscovered.

4.4 Summary

Beginning with the release of the *HLC* there have been debates as to "which version is best" which have reminded me often of how sports fans will claim this or that rival sporting club is "better" than another. There has been similar passion, conviction, and complete lack of any rational basis for the fan loyalty to versions, which is not to say that one or the other might not in fact be better for a given purpose.

The "perceptual error" here I feel is in viewing these versions as involved in a rivalry whereby one must displace another, rather than what I feel is far more accurate, that these versions are complements, each of which gives us useful information about what all of them were mistakenly claimed to be, but weren't, and that is the "authentic dictation."

I believe what the *Notes* reveals with minimal ambiguity is that ***all*** the versions involved a process of ***Receiving*** and then ***Correcting*** and then ***Copying*** and then ***Fussing*** with the material through which several things are obvious:

1) By far the bulk of the original dictation was correctly transmitted with minimal modification.

2) A great many inadvertent copying errors and omissions inevitably crept in at each copying, most of which have never been identified, let alone rectified, due to lack of proofreading.

3) The Author's instructions for editing and correcting were imperfectly followed, especially that instruction that Thetford was to be given responsibility for the editing. The result was that Schucman's documented tendency to obsessive and excessive editing combined with her own fears of some of the contents, led to modifications of the material which are far more suggestive of "Schucman's fears" than "Jesus' instructions."

4) Notwithstanding these difficulties and the progressive accumulation of inevitable copying errors from version to version, some genuine scribal errors were identified in each pass and corrected. Every version is therefore a "witness" to the "***authentic***" dictation which is not always identical with the "***original***" dictation. The "original" dictation did have errors, and many of these were subsequently corrected. By carefully examining each change from version to version, and correcting the editing errors, the result can be a version of ACIM which is far closer to what the Author really intended. The *Notes* can ***inform*** that process of "authentication" and in many instances help us determine what is a mistake and what isn't, but they are not the ultimate goal. The ultimate goal is to compare all versions and extract through the tools of scholarship the reading most likely to be authentic. Each version has something to contribute to that undertaking.

5) The task of "editing and correcting" ACIM is far from over. We now have, however, the basic raw materials without which that task could not be seriously undertaken.

5   Toward a Critical Edition of ACIM

5.1   The Next Step: A "Catalogue of Variant Readings"

The availability of *The Notes* makes it possible to produce an edition of ACIM which can finally, and for the first time, honestly and truthfully claim to be *authentic, authoritative, definitive* and *accurate*. Those claims have been made many times in ACIM history for many truly questionable editions. I see little benefit from producing yet another deeply flawed, unprofessional, edition of ACIM. It is time for a first class product, and really anything less is a serious disservice to the Course.

Now we have all the truly critical ingredients necessary to produce such an edition.

Without the *Notes*, scholarship could never really be sure that what we were quoting from "the book" was really the most accurate representation of the original available, or was some copyist's typo. Not only can we determine that now, we can be comforted that at least in the later material, most of what we've seen before *is accurate*. In some senses this is the most important 'discovery' revealed in the *Notes*: that most of the material is highly accurate indeed!

With the *Notes*, scholarship can now go to work and clean up this material competently in the manner it so richly deserves and produce an edition which has genuine credibility, genuine purity, and genuine integrity rather than merely exaggerated claims to those previously unattained ideals.

And herein lies a challenge to the "ACIM Community." Can we do it? We've always had the excuse before that the lack of the *Notes* made the task impossible. The need is clear, the excuse is gone, and the means are at hand.

This is not the end of the story, it is not even the beginning of the end, but it is perhaps the end of the beginning. ACIM's true origins have finally emerged from the clouds of secrecy which have so long limited the accessibility and influence of this material.

The next chapter of ACIM's history will be, I hope, maturation into a more scholarly approach. To date genuine "ACIM Scholarship" has been almost entirely amateur. While some stunningly good work has been done by unpaid, under-resourced volunteers, spare-time volunteer work is hobbled by limited resources of every kind which scholarship depends upon.

A "*Critical Edition*" is the starting point for all contemporary secondary textual scholarship. Whether you are studying the Bible, Shakespeare, or the Koran, you start with one or more printed copies of that book (or these days, possibly e-texts of the book) which are of very high quality, which are very accurate, which take into account variant readings in a credible and informed and informative way where original sources conflict.

It's pretty hard to study any "text" without an accurate copy of it!!! To me this is not a complicated notion, yet the importance of it has certainly not been widely recognized.

The production of "*Critical Edition*s" is the province of primary textual scholarship. It establishes what the genuine text is, by sifting all the original sources carefully, and evaluating variant readings. In Biblical Studies, for instance, primary scholarship involves people poring over ancient manuscript fragments in the ongoing work of honing and refining such products as "*The Greek New Testament*." The primary sources for that work are a

handful of the oldest complete manuscripts available and thousands of ancient manuscript fragments each of which has to be read, recorded, catalogued and compared with all the others. Where there are variant readings, and in the New Testament there are many, primary scholarship tracks the genealogy of each manuscript, to establish the oldest and the most reliable reading based on evidence. It is a very complex and sophisticated undertaking which closely resembles forensic science in criminology at some points. In the end what emerges is the best guess human skill can make as to the most likely original reading after sifting all the evidence and carefully considering all the options.

The secondary scholar who will read the text and study its meaning and interpretation naturally wants the most accurate, original and authentic copy of whatever text he is studying. Can you imagine the frustration of such a scholar who, after making a stunning new discovery of a hidden meaning in a passage should learn that it was a typo he was interpreting? No "interpretation" of a text is very likely to be any more accurate than the text being studied. Where there are errors and omissions in the text, the interpretation must almost necessarily suffer *some* loss in quality from these which can range from trivial to severe. But really, we want to clean up even the trivial errors. A small spelling mistake is the most trivial of things, but still, when we notice these we clean them up.

There's an old joke about the monk who, upon discovering an ancient original religious text, cries out "Oh no!!!!" in dire distress upon finding that the word "*celibate*" was a copying error; the original authentic text had said "*celebrate*."

That is a relevant – if extreme – fictional illustration. Rarely do copying errors introduce distortions on that scale, but they frequently do introduce distortions and of course we want as few of them interfering with our study as possible. Do we really need to debate whether an accurate copy is better than one full of typos?

A "*Critical Edition*" of ACIM must come before we are going to see much in the way of serious academic institutional interest in the material. In principle it is not a difficult task, when compared to primary Biblical scholarship.

Unlike Biblical scholars, we do have original source material, it is generally quite legible and very nearly complete, and we don't have as many variant readings resulting from centuries of copying errors. We have at most six variants, I think, and in most cases there are only two and in most of those cases there is an obvious explanation and it's often just a typo.

There are two stages of basic scholarship required before a *Critical Edition*: 1) the production of "e-text replicas" of each version and 2) the production of a "*Catalogue of Variant Readings*." We can generate fully accurate "e-text replica" computer text files of each known version with no more difficulty than copy typing and

proofing any printed or handwritten page. In the case of the *Notes*, there are some legibility issues and there are some variant readings within that manuscript itself, but these are relatively few and mostly quite minor. I don't think they present any insurmountable problems. It's just that there are a lot of pages.

Given accurate replicas … and by replica here I mean a computer text file that reproduces the original paper document character for character, with ZERO editorial correction of any kind … computers can then generate lists of every single difference between one version and another in a matter of seconds.

Do that with each version, compile them together, and then you have a complete list of everything any editor changed, accidentally or intentionally, at any time. Anything that was ever changed can be given a complete editing history, a list of every variant in every version.

This is **mostly** really nothing more than a large clerical task of identifying and cataloguing, most of the hard part of which is actually done by a computer. A computer can generate lists of differences between two e-texts. If the differences are relatively minor, most word-processors can do it.

Those complex edits will require human literacy skills to recognize and track, but again the skill level involved is that possessed by any high school student with good marks in English. Fortunately there aren't all that many such really thorny variants.

We could for instance, without going past the skill-set possessed by high school grads, produce a "common text" consisting of everything that all versions share with no changes and simply note each instance of a variant reading in any other version as a footnote.

That, in itself, would provide the reader with an enormously useful reference. You'd know at a glance where there were variants and exactly what they were. You'd have both the complete ACIM canon and a de-facto *Catalogue Of Variant Readings* in a single volume.

If we did no more than fully document the editing, making each editorial intervention clearly obvious, which is the "*Catalogue of Variant Readings*," we would have gone a very great distance toward the goal of an "accurate" ACIM reflecting the Author's original message. And there is nothing in that task that requires judgement or analysis or debate. Phrase by phrase, either two versions are the same or they are not. If they are not, record what each one says. Period.

That's it! The high level textual scholarship enters at the stage of evaluating the relative quality of the variants. There is relatively little difficulty in simply **identifying** the variant readings, except in those few cases where we have legibility issues making it uncertain what words are really on the page.

The data-set needed for that would be the starting point of the second stage, a "*Critical Edition*" which would apply a much more sophisticated set of scholarly skills and tools to the job of evaluating those variants to determine which is an error, which a correction, and which is indeterminate. Among the skills needed is that of poetry analysis because we often find clues as to "most authentic" from such indirect analysis.

The added value of the "*Critical Edition*" over a simple catalogue of variant readings is in the scholarship and research invested. When competent scholarship goes to work on such variants there usually emerges a very strong case for one, as opposed to another, or at least two strong cases with clearly distinguishable rival merits. This work is very useful for subsequent textual scholarship. Without it, each scholar, at each variant, must make his own determination of validity. It is useful for that scholar to have at his fingertips the research of previous scholars into that very question. He may not always agree with their findings but his own findings will be informed by, and thus be the better for, having access to previous research.

In ACIM most of the variants are inadvertent copying errors of one sort or another, and they can be simply fixed and documented. While even the most trivial of editorial interventions such as fixing a spelling error should be documented in the name of thoroughness and rigour, not everything needs to be footnoted. A footnote is distracting and can be reserved for significant information. While "significance" is always somewhat subjective, mere spelling corrections probably aren't significant for more than a very tiny minority of readers. An appendix listing them would suffice.

Where the change was intentional you have several choices. If it is an obvious mistake you correct it, and document it. If it is not obvious whether it is a mistake or a correction, you select one of the versions and include the other in a footnote. You can always choose the oldest or always choose the newest, or flip a coin. It doesn't matter a great deal so long as it is ***reasoned*** and both ***consistent*** and ***documented***.

This leads into methodology, or "production values" and while I don't want to spend too much time on that topic, a few things need to be said. You need a "methodology" just to define "obvious mistake." Some things may be "obvious" to me but not to you. What *is* "obvious" anyway? A scholarly methodology for a *Critical Edition* needs to be carefully thought out and consistently implemented with thoroughness and rigour. This is not a job for the whimsical musings of amateurs or dilettantes. Credibility is at stake, the highest standards must be set. In no way is any decision regarding any variant reading ever to be made according to subjective whim. In no way is any change of any kind made to the material without persuasive evidence that there is an error to be corrected. And in no way is any alteration of any kind to be made without thorough documentation. We are not talking about a "personal interpretation" or subjective selection among variant readings. We are talking about a systematic,

methodical, rigorous, thorough, evidence-based scholarly analysis as the means for selecting among variant readings.

We are most especially ***not*** talking about another edition of ACIM which claims to be what it is not. We have quite enough of those already.

In the case of ACIM a basic and common methodological model is strongly suggested. It's called the "eclectic" model. We have multiple sources, they are each different in some parts, we have a list of variant readings between our sources, we know the chronology, we then apply scholarship to determine which of the variants is most likely the Author's intended reading. If we can't make such a determination then we have a "method" for dealing with that too. Generally it would be to take the oldest, where that is known, and with ACIM we generally know the relative age, so there's a simple way of doing it. You could as methodically take the newest. And of course you include the other in a footnote.

The result then is 'eclectic' because it draws from multiple sources, using the reading from whichever one has the strongest evidence in favour of its authenticity. In the case of ACIM each of the versions will contribute some of its own unique readings, no single version is *always* the best.

This is a "scholarly undertaking." While the bulk of the labour required is that of copy-typing and proofreading which requires no skill beyond literacy, once the *Catalogue of Variant Readings* is generated, the work of evaluating and selecting among the variants requires a high level of skill in critical textual analysis. At least. It also requires some familiarity with current academic and scholarly practices in textual criticism. Subjectivity and whim is not "scholarly evidence."

5.1.1 What is Scholarship?

Let's speak for a moment about what "Scholarship" is for those who don't have an academic background.

The words "scholar" and "student" can be used interchangeably much of the time. The word "scholar" has come to mean something like a "professional student" or one who studies in a careful, methodical, rigorous manner and who invites peer-review of his work. To approach something in "scholarly manner" is much like saying "scientific manner." Both involve the application of very similar "methodology" to develop relevant questions, discover useful evidence and test it and establish what conclusions can logically be derived from it and then subject the whole enterprise to peer review.

Both are public, open, activities undertaken by communities in a broad collaboration in the name of the discovery of truth.

The first thing a scholar or scientist needs is a good library which encompasses all the major and preferably most of the minor published material relevant to the subject matter. There are hundreds of books in print on ACIM, many of which are valuable and contain some scholarship. Few individuals are in a financial position to build such a complete library with their own means. Few public libraries contain more than a tiny subset of the ACIM literature base.

The second thing scholars need is access to each other, and for centuries that has involved "Academic Journals" in which they can publish their findings for other scholars and through which high-level peer-reviewed debates of important issues can take place. While scholars are individuals, "scholarship" is done by "communities of scholars." As Harold Innis put it: "new knowledge is created by two or more minds following up trains of ideas."[16] The conversation, the interaction, the back-and-forth between colleagues both invigorates the scholarly enterprise and just as importantly minimizes errors. Almost by definition it is usually easier to spot others' errors than one's own. If I made the mistake it's often because I didn't know it was a mistake. Two heads are better than one.

And like everyone, scholars need to eat. If we can't pay good scholars to do good scholarship, our supply of good scholarship will necessarily be limited to what the scholars themselves can afford to subsidize themselves. Those who devote their primary energies to ACIM scholarship almost by definition are not putting much effort into making money, which creates a double bind. To do the work you need to put a lot of time into it. To put a lot of time into it you need at least some money. The time you put into ACIM is time you take away from making money. As a companion to the study of ACIM, there needs to be a fund-raising enterprise to generate the financial resources to sponsor good scholarship.

Historically, scholarship was funded by wealthy patrons, governments, and religious institutions. In more recent times secular universities and commercial enterprises who can profit from the work of scholars have taken a leading role. In the field of Biblical scholarship, which is perhaps the most relevant example for our purposes, some of the best work is done by the Bible Societies which do three vital things: 1) They raise money for the purpose of making more accurate Bibles more available to more people, a cause which many Christians support. 2) They identify the needs, whether those be for translation, primary scholarship, secondary scholarship, etc., based on the interests of their funding community, and 3) they pay good scholars to carry out the projects they identify as important.

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[16] *The Bias of Communication,* University of Toronto Press, 1952

Bible Societies are not necessarily managed by those who do the scholarship, although there is generally some overlap. In the same way a modern university Board of Governors will include many non-academics.

In the field of Biblical scholarship, of course, there are major educational institutions with libraries which provide many of the necessary resources. This does not yet exist for ACIM Studies. There is as yet no ACIM institutional presence, even as a minor subject of research, at any university.

There are three elements of great importance to doing scholarship which are simply not available for ACIM at the present time: 1) a library, 2) a journal, and 3) a funding source. Every individual scholar is on his or her own to find resources, find and establish communication with colleagues, and finance it all out of his own pocket. This necessity restricts and limits what can be achieved.

In my own work on ACIM I've spent inordinate amounts of time simply tracking down source material of a kind I could find in minutes in any Church College library were my topic related to the Bible instead of ACIM. And then I usually can't borrow it, I have to buy it. There are no "central" information exchange points for ACIM, there are instead hundreds of small, disparate communities, each with its own unique oral tradition and treasure trove of ACIM history, which, unfortunately, often don't talk to each other or even know of each other's existence. This means I find it difficult to gain access to the work of others and I find it difficult to share with them my own work.

I know for a fact this experience is replicated many times over wherever individuals are led to undertake serious scholarship on ACIM. The sheer practical difficulties do not always prevent their doing good work, but they almost always limit the amount they can do and perhaps more tragically, reduce the quality of what they do, since "quality control" is one of the main functions of "the community of scholars."

In time there will be chairs of ACIM Studies at important universities. There will be schools offering credible academic degrees in the study of ACIM just as there are for the study of other Great Literature and Scripture. The time can be massively shortened if a good *Critical Edition* of ACIM is published.

To the maximum extent possible, with the resources available, these basic scholarly supports must be created.

5.1.2 A "Virtual Library?"

One thing that would be exceedingly useful, and quite possible with modest resources, is the creation of a "virtual library." This could be a website which would contain the books either or both as scanned image files or, more useful yet, searchable computer text files. Aside from the labour of putting the material "into" the library,

there are copyright issues of course since a great deal of the material we'd want to have is currently in print and of course is copyrighted.

It is my guess that most copyright holders would not object to the material being put into such a library if they could still get paid for the use of it. A Virtual Library could be constructed so that it was available to members only, and members would have to pay a nominal "royalty fee" to access material. Alternatively the basic library membership fee could be used to "buy" the rights to put the material in the library from the copyright holder. I expect most copyright-holders would have no insurmountable objections to such an arrangement. They don't currently have objections to having their works in public and academic lending libraries where anyone can view it for free.

While the potential size of readership on the net can be vast, in a members-only website, the number of actual viewers would not only be rather modest when compared to any large public library, it would be known with certainty.

I don't think such a library would attract millions of patrons. Initially it might just be dozens of more serious ACIM scholars. The value to scholarship in general and its members in particular, however, would be enormous. Especially with 'searchable' text and a decent search engine, a large body of literature could be scanned for keywords and proximity combinations in seconds, allowing researchers to identify literature and research relevant to their own work whose existence they might not otherwise even suspect.

The biggest trick is, I think, that at the least we'd need to pay a librarian/webmaster to create, update, maintain and administer the system. It's not entirely impossible that volunteers could be found to do it, but the work of organizing volunteers for such a task is often greater than the work of doing it yourself.

5.2 How to do a Critical Edition

So far we've discussed why a *Critical Edition* is needed and what a *Critical Edition* consists of and we've reviewed some of the primary ingredients needed to make one. In this section we'll get into implementation details.

In Biblical Studies there are two common kinds of *Critical Edition*s of ancient texts, those produced by individual senior scholars and those produced by panels of scholars. The latter are far more influential and generally better and the reason is simple: two heads are better than one so they have fewer errors and draw from a broader range of expertise.

From a "*Catalogue of Variant Readings*" any individual who so wishes can produce his own *Critical Edition*. What would be far more useful to academia and the ACIM Community as a whole would be a *Critical Edition* produced by a panel of scholars.

It will be easier, faster, more fun and much better in the end.

One possible model for the basic organization of the work is to have each member of the panel tackle a different portion of the material. That scholar looks at all the variants in his section and ranks them, very quickly, as one of three or perhaps four kinds: 1) obvious typo, 2) probably typo but uncertain, 3) probably correction but uncertain, 4) obvious correction. This is just an example, the scholars themselves can come up with any ranking scheme they find suitable.

Then the scholars exchange their work and each quickly reviews the work of the others noting any disagreements. In our example those rankings which are unanimous are done. All those which are not unanimous get much closer scrutiny.

At the end of research, study, discussion and examination of those which were not initially unanimous the vote happens again, and in most cases I fully expect the further research will have yielded unanimity.

At the end of the process most variants will have been dealt with very quickly, and the panel will be unanimous. There will be some left over where there is no unanimity. The panel can proceed to further discussion in the quest for consensus or simply leave these for future scholarship to tackle, document its inability to reach a conclusion, note the differing arguments, record the vote and move on.

I am reasonably sure there will be few where a consensus cannot be achieved.

To summarize that technique: each scholar on a panel independently ranks each variant, where there is unanimity, it's done. Where there is not they discuss the differing views and will sometimes, usually I hope, come to a consensus. Where they cannot, they simply move on and leave that variant rank unresolved, while documenting it fully.

These lists are then published for public comment. There are several reasons for this. The first is simply error detection. The more eyes examining the material the more likely it is that any mistakes will be quickly found and corrected. The second purpose is simply openness and transparency, a necessarily for the scholarly undertaking. The ACIM Community is in a new era, the Age of Secrecy is over.

The vast majority of variants are not controversial and will be resolved quickly and easily in this manner. No matter how many are not resolved, the resultant consensus will be a vastly more accurate and useful edition of ACIM than anything existing today.

The end result of this will be different than the "*Catalogue of Variant Readings*" edition in which variants are just listed. The "base text" will be the consensus text including the consensus variants. All variants will be documented, either as footnotes, end notes, or as an appendix. Unresolved variants will most certainly be footnoted with the *majority text* being noted where there is one and where there is no agreement at all, the oldest text being included and all other variants noted. The panel may, of course, choose some different "default" option.

The result is a very accurate edition whose imperfections and uncertainties are perfectly obvious to the reader. The only thing worse than a mistaken reading is a mistaken reading that is mistaken for a certain reading. Where the reading is uncertain, the reader ***must*** be informed of this.

5.2.1 The Tricky Parts

There are two "thorny" questions which will arise before we get beyond the discussion stage. The first is who should be on the panel, how should they be selected and by whom, and who is responsible for and ultimately the owner of whatever they produce. This relates to the question of how this can be financed.

This is the kind of project, were we talking about the Bible, where an approach to any of the many national Bible Societies or their federations with a request for sponsorship and institutional support would be an obvious step. Given that there is no analogous "Society" for a Course in Miracles, I suppose we are looking at the need to create an organizational umbrella to draw together the needed resources, human, material, organizational, and financial, to make this happen.

Alternatively, any collection of two or more scholars who felt called to spontaneously collaborate could simply do so. I see nothing standing in the way of individuals voluntarily joining for this purpose. With an "organizational umbrella" such scholars could expect a great deal more support and access to essential resources they are unlikely to be able to provide for themselves.

The second "tricky part" is the presence of "deeply held beliefs" on the part of some people concerning certain versions. For instance, the 1975 abridgement is still being falsely advertised as 'virtually unchanged' and there are still people who believe that it was created by divine guidance and every word and comma is exactly where Jesus specified it should be. Such a view depends on not taking note of the hundreds of obvious typos, but it is not that simple. Where we have extensive re-writing from one version to another, as we frequently do in the

early chapters, there are three somewhat different interpretations of that re-writing possible … at least three I am aware of.

One argument is made that some of it can be fairly described as Schucman's fears getting in her way, her fear of the material leading her to wish to soften a clear and even strident statement about the supernatural in ACIM, leading her to violate her explicit instructions that Thetford was to do the editing and go ahead and change things herself. As time went on the evidence is clear, Schucman changed more and more and Thetford had less and less to do with it.

Another suggests that Schucman "tailored" the material for a particular audience, removing or softening that which she felt might alienate that audience. I can think of little evidence to support this view, but it is plausible and perhaps cannot be rejected out-of-hand.

Yet another argument is made that Schucman was "guided" and everything she changed represents a "correction" and never her unwarranted interference.

The latter view is quite unsustainable overall, in my view, since there is just too much evidence of some error being present in too many of Schucman's interventions. But there is evidence that some of her interventions do in fact correct previous errors and it is possible that some do so in a way which is *not* necessarily obvious and for which evidence may not survive. We certainly cannot exclude the possibility that some rewriting was "divinely guided." It is certainly *not* the case that the "older form" is always the better one.

Where there are variant readings and there is no particular evidence to favour one over another, if they have equally strong claims to authenticity on the basis of textual evidence, one could apply a rule in such cases to always use the older, always use the newer, or always flip a coin. Each represents the biasing of the outcome according to one or another historical theories of the editing. Was it "divinely guided" by and large or was it mostly "quite human." These two theories are in circulation with the bulk of the actual evidence supporting the latter but many people still holding to the former and there is some evidence to support that view also. There is an undeniably large amount of simple typing mistakes, and Schucman went overboard in her re-writing of things many times by her own reports, but she also very clearly sometimes corrected earlier errors.

I'd offer as a general "rule" then that where two variants have an equal claim to authenticity the older be selected, that we'd need evidence of genuine "correction" to evaluate any editorial change as a genuine correction. This does reflect the bias that most of Schucman's interventions are not divinely guided and are not genuine improvements.

Where a change ***does*** alter the meaning however, we absolutely have to very carefully consider the possibility that this ***might*** be a genuine correction as well as human error. In these few cases we may have some extensive debate. For instance I'd say that where we see a "softening" of a statement, as in the change from "deserves obedience" to "deserves a reasonable amount of obedience" we've got a clear case of Schucman's fears, in essence Schucman is trying to "soft-peddle" what Jesus is being quite blunt about without actually saying anything very different. The degree of obedience to which a trusted elder brother is "reasonably" entitled is total obedience. No change in meaning here, just a "blurring" or a "soft focus lens" put over the statement to soften its impact. This softening is not likely the Author's idea, however. In this particular instance we know it is not.

She herself conceded that she had introduced this change because she was uncomfortable with the bluntness. This is one of the interventions in the FIP editions which is unambiguously a correction of a previous error, unless we find reason to doubt the accuracy of Wapnick's report. The "reasonable amount of" was Schucman's own interpolation, she said, and she and Wapnick finally removed it.[17]

We can agree on what happened here because Schucman reported that she added "reasonable amount of" after the fact, so we know it does not belong. Were we to examine that variant without such clear evidence from Schucman I think we should come to the same conclusion based on the general pattern whereby Schucman's interventions "soft-peddle" that which was clearer and more direct in the author's original delivery.

That would be one way of ranking variants and assessing the probability of authenticity. This particular issue arises with a number of what I call "Helenisms" in the early chapters where she re-writes in soft-focus prose without really saying anything much different than was there in the first place. I doubt that many of these are genuine "corrections." Where she does this and we can check harder evidence, such as poetic meter for instance, we find many of Schucman's interventions can be rather convincingly shown to be corruptions and not corrections. She said herself that after making changes she often restored the material to its original form. Although she did say that, indicating that it usually came out right at first, there is very little evidence that Schucman reviewed or reversed many changes that she made. We can now trace the editing over four and even five iterations and only in a handful of mostly trivial cases is anything that was once changed ever restored to an earlier form in a subsequent version. We agree with Schucman that the original wording is almost always the best, with a few very obvious and strongly evidenced exceptions.

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[17] Kenneth Wapnick in *Absence from Felicity*

It must also be noted here that with some variant readings it is ***not*** obvious which is more likely to be the "correct" one. In the *Notes* there are cases of a word being scratched out and another written in which ***could be*** an immediate correction of an immediately recognized error or could be later "tampering." It may never prove possible to develop a scholarly consensus on some of these, while others may in fact yield to more in-depth research quite readily.

The fact that so many of the changes are ***obviously*** "tampering" rather than correction, however, would suggest to me that the general bias should be toward a low ranking any alteration which does not have some evidence to support its being a genuine correction rather than just a gratuitous editorial tampering.

That's one possible "bias" with some pretty good arguments to support it. There are of course other approaches possible, including the bias that Schucman's opinion should be accepted except where there is no hard evidence of error. That is the opposite bias but the interesting thing is that in most cases there is sufficient evidence that the two approaches will come to the same conclusion. There are a rather small number of cases of which I am aware where these two biases have to come out with different choices of preferred variant. Of course I am not yet aware of more than a few thousand variant readings.

Even if we have a panel on which both views are present and no "compromise" seems possible, the *Critical Edition* can simply show both, explain the lack of consensus, and let the readers select which bias they feel they want to lean toward. That is ***not*** a serious problem. Mostly, it is simply an indication of an area where greater research is required.

I know there are people with very different views on which it should be but I submit that it matters less ***which*** rule is applied than that ***whichever*** rule is applied, the alternate readings be conspicuously visible and the editorial reasons for the choice be made clear so the reader is in no doubt as to what the variant readings are and why the panel selected the one it did, and if there is a bias, as there will likely be if anything other than flipping a coin is used, the reader is informed what that bias is.

6 Toward a Foundation for ACIM Scholarship

6.1 The Basic Need

I have mentioned "Bible Societies" previously, as organizations ideally suited to the tasks at hand if we were working with Biblical rather than ACIM primary source materials. I have long felt there was a need in the "ACIM Community" for such an organizational presence.

The founding reason for most Bible Societies was the distribution of Bibles. To this central purpose was soon added the sponsorship of Biblical Scholarship so as to improve the quality of the Bibles being produced.

Biblical Scholarship can look to many places for patronage. Denominations and universities, for instance, both directly fund scholarship in the field. Bible Societies are generally trans-denominational and tend to provide a broad organizational umbrella for scholarship.

Despite the many doctrinal differences between Christian Denominations and within academia, it is usually quite easy to establish broad consensus among these disparate groups on the basis of "doing scholarship." Everyone knows the ground rules and everyone also knows that such collaborative efforts can accomplish scholarly objectives which would be impossible otherwise. Even where there are biases, the presence of opposite biases is sometimes useful in scholarship, the one offsets the other.

An ACIM Scholar scanning the ACIM Community today finds very little which in any way resembles the rich, diverse, professional and mature network of institutional support systems which exist for Biblical Scholarship.

While scholarship is possible without good institutional support, scholarship of any kind benefits greatly from its presence. To fulfil the Bible Societies' primary goal of making Bibles available to people who would not otherwise have ready access, it was necessary do more than raise money to subsidize the printing of copies. It was also necessary to sponsor scholarship to produce good quality translations and sometimes even primary textual scholarship. For instance, a translator in any language needs the best possible rendition of the original text. What's the point of multiplying copies of inaccurate material? The "best rendition" involves primary scholarship. Before we translate, we need to know what the original we're translating really says. Where that is impossible, we at least need the very best possible base text.

The same needs are obviously present for ACIM today. The availability of good quality copies of ACIM is severely hampered by several factors, the central one of which is steady increase in low quality editions which claim standards of accuracy and scholarship they do not achieve.

This latter problem reflects several things clearly. The presence of truly bad copies of ACIM in abundance illustrates the importance many place on making ACIM available. There is a great and laudable enthusiasm to "get it out" which is not accompanied by the expertise or production values necessary to produce a quality product. The lack of quality in those offerings is a direct result of the absence of an institutional infrastructure which could at least provide some quality control and at most could and should provide highly accurate, reliable base texts from which a quality edition could be produced. The attempt by well-intentioned amateurs to do it all themselves without any institutional support and sometimes without any training, expertise or competence in publishing or textual scholarship, results in regrettably poor quality editions. In some cases those preparing to print were labouring under the exceedingly destructive perceived need for secrecy so they felt they could not even ask for help lest it become known they were preparing to go to press. We must remember that the first two large-scale efforts to print the *HLC* were both met with lawsuits and court injunctions immediately upon publication.

In addition to "get it out" we have to "get it right." There is little point in raising money to print books until you have something that is fully proofed and worth printing.

Under the overall governing structure of any of these organizations there are employees, and "officers" of the corporation organized in varying degrees of complexity suitable to the job at hand, but always accountable in some way to the democratic governing structure which is the ultimate "employer" and which, like any employer, provides both instructions in how to do the job and evaluation as to whether it was done adequately.

In my life experience I've worked within many "democratic" organizations ranging from Protestant churches to unions and universities through to political parties and civil governments. While all such entities have individual "leaders," those are elected by the membership. And the leaders do not run the organization alone or by fiat. Various consultative and decision making groups exist in organizations, such as Boards of Directors, Meetings of Members or Delegate Assemblies, and Executive Boards, to name some common ones. Each of these structures involves many people in various aspects of decision making. Any decision made by such an organization will normally have been discussed, debated, modified and ultimately have received the informed consent of a rather large number of people in an open process whereby anyone interested can observe the decision-making process and almost always have some means of introducing input into that decision. By no means are all

decisions unanimous, but they are majority decisions. Even when most controversial, important decisions are made after an often lengthy and usually very open debate by a majority vote.

These structures are actually very similar to those of for-profit corporations, the most essential difference being that a for-profit corporation is owned by its shareholders who elect a Board of Directors which hires and supervises a management team while a non-profit or government corporation is not inherently subject to "ownership." The latter really consists of the shared purpose of its members which shared purpose can be harnessed but cannot really be "owned." In both cases however, the "bosses" are accountable to the shareholders or members who elect them and may decline to re-elect them if performance is unsatisfactory.

While a business corporation is a kind of money-making machine organized to make money for its owners who then own the money made, a city government, or Church, or Bible Society or union consists ultimately of every citizen, or every member, and the organizational structure is there to facilitate that shared purpose which led the members to be present. In the case of a city or union, membership may not be voluntary, but every citizen has an interest in peace, order and good government which interest is shared with every other citizen. Again, it is not something that anyone can "own." In voluntary organizations, people join together and organize themselves for a goal, and the organizational structure that is best is the one that best serves that goal.

We who have grown up in democratic nations with most of our social, economic and even religious organizations being ordered along democratic rather than autocratic principles, should not have too much difficulty understanding the difference between a *Democratic* organizational structure where authority comes from the bottom as a gift from a community and an *Autocratic* organizational structure in which authority is imposed as an obligation from the top. In the latter, all power resides with a King or General or Pope and is delegated in progressively smaller chunks down a strict hierarchy of officials to the bottom, with the folks on the bottom having, essentially, only the power to petition the hierarchy. The organizational chart of a democracy can look similar to that of an autocracy, replacing the King with an elected Executive, but the difference is that in a democracy, at least in theory, and quite often in practice, the power of each official is given to him by those below him through some line of accountability. Those at the bottom choose who among them will be trusted with power.

In both systems, everyone is accountable to someone. In autocracy one is accountable to one's superiors while in a democracy every level of the hierarchy is ultimately accountable to the membership, in practice as well as in theory, and the membership has the means to hold them to account.

A central reason in my mind for insisting on a broad-based membership and a substantive, rather than merely formal democratic structure, is to avoid the problems obvious in some organizations, namely that of dominance by

a single individual with the consequent loss of meaningful accountability and inclusivity. There is of course a place for "personal ministries" and organizations to support those, but no such entity can realistically even pretend to be broadly representative of our diverse community, and no such entity can really provide a forum for dialogue and debate between divergent views.

This aspect, the "dialogue and debate" between divergent views, is of profound importance. A primary role it serves is that of "error detection." Any one of us can and will make mistakes, miss things, or otherwise err. Open accountability and exchange of ideas between differing viewpoints is essential to the recognition and identification of error. Two of the most significant achievements of Western Civilization are parliamentary democracy and academic freedom. Each essentially is a structure which protects minorities and dissenters such that their views cannot be completely excluded while ensuring that ultimate decisions have the assent of the majority and are not imposed by any minority. In both intellectual history and political history of the past 500 years there are innumerable examples of a "minority" view ending up as a "majority" view. As we move back in time we find more examples of coercive attempts to suppress minorities. We gradually learned that this is not a good way to deal with minority dissent. Far better is to air it fully and discuss it rationally. If it has merit that will in time be recognized and appreciated. If it does not, it will fade away.

If the "dissenters" are excluded from the organization, the organization loses access to their insights and frequently loses a check on error. You can have comfortable unanimity with no dissent in an organization and be dead wrong. If there is not room for dissent and disagreement and healthy debate in an organization, in the end that is exactly what tends to happen. There is no one to question and challenge and identify mistakes and so the mistakes are unnoticed and unnoticed mistakes don't get corrected.

While at any time, in any organization, some individuals will have more prominence and influence than others, when the formal structure ceases to be a genuine "check and balance" and becomes no more than a "rubber stamp" of the dominant person's decisions, you have what amounts to "absolute power." That is inimical to the goal of inclusivity where ego has any presence. Differing points of view, rather than being invited to engage in dialogue, end up being excluded. Disagreements end up being schisms because there is no way to collectively and democratically debate and decide such issues. Those with the power decide. The others can either accept it or leave. The overall result is a fragmented picture with several rival organizational presences, each representing a particular factional perspective, and none providing a forum for healthy debate, discussion and decision, and none being really "inclusive." We end up with fragmentation and isolated solitudes, perhaps relating as rivals, but certainly not bridging differences. And we end up with an adversarial relationship which is really highly

destructive rather than a collegial relationship which is almost always synergistically productive and highly creative.

Rather than a "Big Tent" umbrella organization which is a forum for discussing our rich diversity, and finding common ground and joining, we end up with fragmented organizations which not uncommonly spend much of their efforts fighting with each other. Rather than organizing for Peace, such fragmented organizational expressions are really organizing for competition and war.

While competition is sometimes ideologically associated with "freedom," and the suppression of competition is generally an attack on freedom, the "freedom to join" is at least as important as the "freedom to quarrel." While I'm not advocating the suppression of competition in any way, the benefits of collaboration are undeniable and obvious. The most obvious is the avoidance of duplication of effort and multiplier effect of the combination of efforts. What is difficult for one is often easy for two, whether it is moving a large piece of furniture or tackling a textual puzzle. The two working separately find it just as hard as if they were working alone and their efforts do not initially benefit from those of the other.

A very similar argument applies to secrecy. What value to humanity is any achievement if it is kept secret? For most practical purposes, it might as well not exist. As the Course tells us, if you value it, give it away.

With very large tasks, and the preparation of a *Critical Edition* of ACIM is a very large task, a wide range of skills and talents is needed, along with a huge amount of fairly straightforward work which almost anyone could perform. Proofreading, for instance, can be done by any literate person who can concentrate. There is a vast amount needed for a high quality product. With a suitable budget, one could hire high school students to do much of it, but with no budget and no staff, even the best scholarship is delayed at the very least if the researchers have to then turn their attention to proofing and production details in order to get their work out. If the head chef is busy washing the dishes, or begging funds to buy vegetables, his output of appetizing meals will be commensurately circumscribed.

Collaboration allows for division and specialization of labour, by which those who can do a certain job best do that job, rather than having to do everything themselves all the time.

Among those interested in seeing a more accurate ACIM are included many people with a wide variety of skills, very few of whom could even begin to do a credible job alone, no matter how long they had to do it, yet all of whom could make a meaningful contribution to an overall joint effort.

ACIM repeatedly admonishes us to "join" and stresses the benefits of doing it. The call is to join with each other and the Holy Spirit to advance His Purpose.

6.2 The To-do list – recipe for a "Critical Edition"

6.2.1 Introduction

To briefly recapitulate: a *Critical Edition* as envisioned here would consist of the "universal text" which all versions have in common plus the "consensus text" where there are variant readings for any passage, plus full documentation, perhaps footnotes, indicating all other variant readings in any version. With a *Critical Edition* the reader can see exactly where any editing change occurred at any point, exactly what it was, and which of the variants the scholarly consensus established as most authentic, *why* that one was chosen, *and* all the others so he can decide for himself if the "scholars" got it right.

A *Critical Edition* for ACIM is a huge task, at least in part because we are dealing with thousands of pages in several versions and perhaps as many variant readings. It's a bit like building a house, a huge project which consists of thousands of small and relatively simple tasks, most of which require only modest levels of skill. However, to be done efficiently the labour of many people must be carefully organized in a particular order. We can't employ the roofers before we've dug the foundation.

This "*To-Do List*" is an attempt to outline the major tasks which must be accomplished in order of precedence.

The following is *far* from an exhaustive list of everything that needs doing, but it touches on the major tasks whose completion would be a necessary, if not sufficient condition for the tasks above it. The list starts at the top with the final goal and moves down the list to the things upon which that goal depends. It is of course possible to "get by" without almost any particular element and still complete large portions of the overall goal and realize substantial benefits from that. For instance you don't absolutely need a standard reference system, you could use four or more existing reference systems and just develop a computer program to translate one to the other. That is possible but retrofitting all versions *once* would be far cheaper and faster, however, than to maintain "quadra-lingualism" by using four different ones and having to convert everything on every use. It's one of those things which might not seem at all important until you are staring at four different versions of the same passage, each of which has a different reference, and try to tell someone what passage you're looking at. The Biblical story of the tower of Babel is highly relevant here.

What's presented here is just one model by which the goal can be reached. There is nothing in this outline which is "carved in stone" and probably little that could not be enhanced, refined, and improved with more research and expertise applied to it. This is just a general sketch of the main things that need doing along with a bit of information on what we know about how to do them already.

The main point I learned in the process of proofing the *HLC* and doing a small part of the variant review for it, is that "if you don't do it right, you end up doing it twice." When first starting out with little experience, it is inevitable that one will fail to foresee the problems that await around the next bend. The task at hand here is much larger than that of the *HLC* project alone, but for the most part it is "more of the same" kind of work we've already developed some experience in doing. For the benefit of those who haven't participated in it, I'm sharing what I can foresee at this stage based on that experience.

6.2.2 Critical Edition

To do a "*Critical Edition*" of ACIM we need a number of things we don't have, but none of which are impossible to create.

1)   A *Catalogue of Variant Readings*

2)   A *Universal Reference System* based on a *Complete Base Text*

3)   Accurate *E-Texts* of each version (a proofreading task)

4)   A group of Scholars willing and able to do the work

5)   Funding for them

6)   Administrative coordination and support for them

6.2.3 Catalogue of Variant Readings

This *Catalogue* will identify each and every editing change ever made to ACIM. It will consist of the *Complete Base Text* (*Notes* + all later additions) and each and every change made at any stage by any editing, whether it is omission, re-writing, relocation, or whatever we find was changed. This document essentially follows each word, even each comma, from the original dictation right to the end of the editing, noting, but not evaluating

at this stage, any modifications which were made to it. The reader can then look up any passage from any version using the *Universal Reference System* in order to see the full editing history of that passage.

To prepare a "*Catalogue of Variant Readings*" we need a number of things we don't have, none of which is especially difficult but many of which require substantial amounts of labour.

1) A *Complete Base Text* which includes all material from all versions of ACIM

2) *Universal Reference System* based on *Complete Base Text*

3) Retrofit the *Universal Reference System* to all versions for ease of cross-referencing

4) Comparisons of each version against the *Complete Base Text*

5) Apply computer software to generate lists of variant readings (version comparisons)

6) Administrative coordination for the above

6.2.4 Complete Base Text

While most of the "original dictation" is in the *Notes*, there is material "dictated without notes" in the *Urtext* and there are additional instances of material showing up in later versions which is not present in the earlier versions. Obviously for the *Critical Edition,* every such subsequent addition must be considered and evaluated for authenticity. Likewise, the *Universal Reference System* must have within it the means to reference everything that has ever appeared as part of ACIM. It seems sensible then to assemble a *Complete Base Text* by including all such material and then basing a *Universal Reference System* on that. Not only will every line in ACIM then have a unique reference, that reference will be able to be retro-fitted to every version of ACIM such that we have a single system of identification suitable for use in any version, which leaves nothing outside the reference system.

For the most part this is a fairly straightforward process of adding to a transcript of the *Notes* all the additional material showing up in later versions. There are a few tricky problems however. One will be trying to date some of the stray material in the *Notes* which is apparently out of place and which shows up in no later version. Where was it originally located? There are other similar issues where the original order of the material is not known for certain.

To find that out access to the actual original *Notebooks* which are in Dr. Wapnick's custody would be exceedingly useful, possibly even essential for certainty, so we can see where, physically, those pages actually are

originally located. In some cases the photocopies of the *Notes* currently available have pages out of sequence and it is sometimes not readily apparent what the original sequence is. The actual original notebooks may provide persuasive evidence concerning the original sequence of dictation.

To produce the *Complete Base Text* we need a few things we don't already have:

1) A complete **E-text** of the *Notes*. (this sounds more difficult than it likely is)

2) Completion of the *Urtext E-text* proofing

3) Finalize *HLC E-text* proofing

4) A research team to track down sequence questions

5) Coordination and Cross-Referencing

6.2.5 Transcription and Proofreading

Proofreading has been a part of the publishing industry since Gutenberg. Humans, when they put things in type, and even computers when they read paper documents, have a certain rate of copying errors and we need to find the errors and correct them. The traditional means of proofing is to have one person read aloud from the original while another follows along on the copy by eye, noting any differences and reconciling the copy to the original. The *HLC* has been largely done, the *Urtext* is well along and the *Notes* after chapter 8 is mostly the same as the *Urtext*. This means we don't actually have to read and copy all 3,491 pages of Schucman's handwriting. We can simply "proofread" the *Urtext* against it, changing it to reflect the *Notes* rather than the *Urtext* manuscript. The result will be a precise transcript or "replica" of the *Notes*.

None of this is in any way difficult or complicated work. Any literate person can compare two lines of writing and make a note of any differences observed. That's the first step, identification of discrepancies between the original paper document and the computer file "replica" of it. Anyone with minimal computer literacy can change a computer text file to correct any error thus noted. That's the second step, reconcile the "replica" file to the original paper document. In our experience no human can proofread with 100% accuracy and even after several passes we were still finding a few hard-to-spot errors.

The importance of this is, I know, not obvious to everyone. If one proceeds to later stages with an inaccurate replica, every copying error in the replica will show up, falsely, as an "editing change." Eventually these "false

hits" have to be "proofread out" of the final product, and it is vastly easier to do it at the beginning, before the variant lists are generated, than afterwards.

The higher the level of accuracy sought, the more passes at proofreading need to be done. The total ACIM canon would probably take about 80 hours to read out loud, for man or computer. If we want ten passes, which we do for the highest accuracy, and we have two versions which need proofing, we are looking at 1,600 man-hours (or 40 weeks of full time work) of proofreading, exclusive of the subsequent text editing to record corrections, tabulating, etc. I don't know anyone who can do 8 hours of proofreading in one day with good consistent accuracy. On the other hand, if you had 100 people doing it for one hour a day each, and most people can maintain a high level of attention for an hour, it is all done in 16 days.

Those numbers alone demonstrate some of the advantages of an organized, coordinated joint effort among a number of people vs. any attempt to achieve this as an individual undertaking. An hour of proofing a day for 16 days wouldn't be too onerous for anyone. 1600 hours of proofing looks like a lifetime chore. Realistically, it would take one person several years to accomplish in "spare time." And that's *just* for the first, proofreading stage.

6.2.6 Summary

To reverse the order, starting with the first things first, here is an abridged list of critical tasks in the necessary order of accomplishment:

1)   Proofread to develop accurate "E-Texts" and keystroke for keystroke "replica" copies of each version.

2)   Compare far enough to identify any unique and original (as opposed to modified or re-written) material in any later version which is not present in the *Notes*

3)   Assemble a *Complete Base Text* including all unique original dictation (*Notes* + later additional material)

4)   Develop a *Universal Reference System* (URS) for that *Complete Base Text*

5)   Retrofit all versions with the *URS* for clear and efficient referencing.

6)   Compare each version so as to develop a complete list of variant readings

7)   To the *Complete Base Text* is then added by footnote or parallel columns or some such device, all variant readings from all versions. This is the *"Catalogue of Variant Readings."* It essentially shows all versions, like the "Parallel Bible," so the reader can readily identify all editing interventions and all extant variant readings. This catalogue does ***not*** evaluate the variants, it just lists them.

8)   Variant readings are then evaluated, classified and researched to establish which are editorial mistakes that simply need to be fixed, and which might be considered "inspired corrections."

9)   The result of this is a "*Critical Edition*" in which all "editing mistakes" are corrected and unresolved variant readings are simply noted. Every instance of editorial intervention, however resolved, will be fully documented so the reader can always tell for certain what was ***not*** ever changed and of that which was, ***exactly what*** was changed, how it was changed, and when it was changed.

10)   Then we need to prepare an *Exhaustive Concordance of the ACIM Critical Edition.*

6.2.7 Publication

Following the preparation of a *Critical Edition*, and indeed in the later phases of the work, thought needs to be given to ultimate presentation and publication of the material. For print presentation there are several rather different formats possible which could serve the purpose. Just to mention a few of the more obvious, should variant readings be listed as footnotes or set in multiple parallel columns? Where there are "in-line" corrections in a particular document, should they be graphically represented or simply described in a standard manner in footnotes?

Perhaps more important in the long run is the electronic or computer presentation. Since this is a ***reference*** work, and a significant part of its use will be to look things up, and since it's almost always more efficient to do that with a computer than a physical book, careful thought needs to be given to the display software and presentation options. We are almost certainly going to want something more for computer use than just the display of printed pages such as we can get by printing the "paper" version to a PDF file. At a minimum a Concordance after the fashion of those prepared for the *HLC* and *Urtext* would greatly facilitate research use of the material. Those extant tools really are rather primitive, however. While they do work quite well and are not difficult to use with a little practice, their use has proven problematic for beginners. The user interface is less than intuitive, and could be much improved. Further, the search technology in those extant Concordances is quite primitive and

inefficient. While this presents few practical problems on the best of the current crop of computers, when properly set up, the dependence on a web-browser for searching and display introduces numerous potential problems for conflicting with other software, such as Browser Helper Objects (BHOs) which simply can't cope with the huge text files the existing Concordance involves. This does not render the software unworkable per se, but it does make it refuse to work on many computers as they are currently set-up, as it requires the elimination or disabling of most BHOs. While one could say this is a problem with the BHOs, it still means that the software won't work on many computers without some adjustment, which is a significant disadvantage for many would-be users.

Just to catalogue all editing interventions we need very accurate "replica" transcripts of each version of ACIM. This job has proven more difficult than it might appear when a high level of accuracy is sought. That task, which requires thousands of hours of simple but meticulous comparison, when completed, will give us accurate transcripts of all known major versions except the actual original *Thetford Transcript*, or "*Urtext*." That problem stands as an unsolved but probably not crucial riddle.

With the accurate replicas we can generate a list of all variant readings, or the "Variant Readings Catalogue."

So we also need to develop a complete base text which includes everything that was part of the original dictation in the *Notes* plus everything that is a candidate for consideration as a "dictated correction" or "dictated without notes."

By this stage we can say with some certainty what each version actually contains and exactly where any two versions differ. We'll have a reasonably thorough catalogue of all variant readings.

Now the fun begins! We get to sort those variants into those which are the result of copying errors, those which are the result of genuine corrections, and those which aren't clearly one or the other.

Once the preliminary sorting is done the high octane scholarly research begins on the "aren't certain" category to see if we can uncover evidence which would give us certainty, and failing that, to see if we can come up with a weight of probability that would at least give us consensus.

It's very difficult to predict how extensive this stage is liable to be. While our previous work suggests that rather few variants are likely to be difficult to resolve, we don't know what we are going to find until we find it. It is certainly the case that once we have the "*Catalogue of Variant Readings*" we'll have a better idea. It's also the case that we don't have to resolve all variants in order to produce a very useful result. We can leave as much as necessary to future scholarship. There is no law against saying "we can't resolve this one." In that sense then we

can assign a fixed amount of time and resources and simply do as much as can be done within those limits and leave the rest for the future.

At the end of this process we have a "*Critical Edition*" of ACIM which only needs proofreading and then is ready for publication.

As you can see there are two fundamentally different kinds of tasks here. One is mostly a clerical task of sorting, transcribing, and proofreading to produce accurate machine-readable replicas of each version. We can include in this the task of using a computer to generate lists of variant readings.

The second kind of task is more highly skilled in that it involves evaluation of those variants and classifying them broadly according to whether they are copying errors, corrections of previous errors, or indeterminate. Finally, many of those which are indeterminate probably can be categorized with further study.

Then there is a third task, which is a typesetting, design and publishing undertaking to publish the data in a user-friendly form.

6.3 An Organizational Vision

This is not really the place to do more than sketch out in broad strokes an organizational vision. I again mention the many national and federated Bible Societies around the world as prototypes of the kind of broad-based, global organization capable of doing primary and secondary textual scholarship in an effective way that harnesses a rich diversity of gifts and contributions toward a shared goal. Some organization capable of carrying out that kind of work is needed.

After years of suppression and legal difficulties and fear and deception, the basic obstacles, which largely consisted of lack of access to primary source materials, combined with fear of lawsuit, have been removed. I say "largely" because we have not yet achieved complete openness, we don't know if there are primary source materials in existence we've never even suspected. We do know that we have finally been able to make the original *Shorthand Notebooks* public in a decent quality photocopy, and that this is a necessary condition for a *Critical Edition* of ACIM. It may or may not prove to be a sufficient condition. At the very least, there is a huge amount of work to be done on this material which could take years before it can be maximally useful to most ACIM readers.

While this particular task of scholarship cries out for an organized approach beyond what scattered individual scholars and students can do on their own, there are many other worthwhile purposes such an organized

ACIM manifestation could serve. Earlier in this document I mentioned the need for a library and a journal. An ACIM "publishing house" would of enormous value also. These are undertakings which are unlikely to emerge from any individual's effort, they require more resources of diverse kinds than only a very few rare individuals could possibly muster, yet they would be of great benefit, directly and indirectly to all current and future ACIM students.

There are two broad types of membership structure for such organizations with which I'm familiar. One is the "Federation" model whereby a variety of existing groups or institutions combine resources for specific tasks under a joint "federated" organizational structure with representation from each constituent entity. The "United Bible Society" whose members are individual National Bible Societies is an example of that kind. The ultimate decision-making authority is an Assembly consisting of delegates representing each member organization.

At the other end of the organizational structure we have the individual membership organization, whose members are individual people rather than existing organizations. The ultimate authority in this model is a "meeting of members" or "Annual General Meeting" which can pass policy resolutions and elect a Board of Directors which governs the organization as their delegates. A Community Church would usually be an example of that kind of organization, as would a labour union. The membership consists of individuals rather than groups, and every individual gets a vote in the General Meeting which is the ultimate decision-making authority.

6.4 An Invitation to join

I invite you all to join with me in an invitation to the Holy Spirit to guide our thoughts and actions in this matter. If there is, as I firmly believe, a call to join for at least the task of producing a *Catalogue of Variant Readings*" as a necessary precondition to the goal of a high quality "*Critical Edition*," let us answer the call and do it.

In these 30-odd pages of release notes for Schucman's *Shorthand Notebooks* I've tried to provide some context to frame the material which, for those who are knowledgeable, requires no framing.

7 Appendices

Appendix I aligns the *Notes* absolute page number with the Chapter/Section/Paragraph references in later material with the USCO Volume and folio numbers. The GREEN highlighting is simply to identify chapter breaks and the RED highlighting is to indicate where we appear to have material missing.

Appendix II cross-references the *"22 Volumes"* Volume number to later Volume, Chapter, etc. designators.

Appendix III is a partial listing of some of the commonly used shorthand glyphs along with their most common meanings. This is far from complete and is offered not because it is authoritative, but because it is better than nothing.

Appendix IV is a listing of *Notes* material not in the *Urtext* but published in *Absence from Felicity*. Any time, when trying to red the *Notes*, that you can get a "second opinion" or transcript, it may be helpful.

Appendix V offers some samples of "Variant Readings" between versions to illustrate some of the issues involved in taking a *Catalogue of Variant Readings* on to the goal of a *Critical Edition*.

Appendix VI is the list of suspected copying errors made during the production of the *Corrected HLC*. This includes some 250 variants which appear to have derived from copying errors, offered for background.

7.1 Appendix I: URTEXT/NOTESFIP Cross-Reference

Notes p#	Urtext:Ref	Urtext: Page	*Notes* Ref.
1	T 1:1:1	(1)1	Volume 4 - 28
100	T 1 B 30g.3	(18)18	Volume 4 - 127
200	T 1 B 41ag.2	(51)51	Volume 5 - 49
223*	T 2:A:1	62	Volume 5 - 72
266	T 2:D:1	(97)96	Volume 5 - 115
296*	T 3 A 1	(120) 119	Volume 5 - 145
300	T 3 A 9.1	(121)120	Volume 5 - 149
389*	T 4 A 1	(185)C 12	Volume 5 - 238
391	*Text 5b*		*Volume 5 - 240*
394*	T 4 A 2	(185)C 12	Volume 5 - 243
400	T 4 A 8.1	(187)?23 ?C 14	Volume 5 - 249
497	T 4 G 21.1	(228)C 55	Volume 6 - 61
500	*not in Urtext*		*Volume 6 - 64*
507	T 4 G 22.7	(228)C 55	Volume 6 - 71
518*	T 5 A 1	(233)C 60	Volume 6 - 82
599*	T 6 A 1	(271)C 98	Volume 6 - 164
670	*Text 8a*		*Volume 7 - 2*
675*	T 7 A 1	(303)C 130	Volume 7 - 7
700	T 7 E 5.1	(314)C 141	Volume 7 - 32
758*	T 8 A 1	(346)C 173	Volume 7 - 90
800	T 8 G 3.8	(363)C 190	Volume 7 - 132
834	T 9 A 1	(386)213	Volume 7 - 166
900*	T 9 K 2.1	(415)- 242 –	Volume 8 - 4
909*	T 10 A 1	(419)- 246 -	Volume 8 - 13
997*	T 11 A 1	(449)- 276 -	Volume 8 - 101
1000	*title page "Text 12b"*		*Volume 8 - 104*
1001	T 11 B 3.1	(450)– 277 –	Volume 8 - 105
1075*	T 12 A 1	(485)312	Volume 8 - 179
1100	T 12 E 2.2	(496)- 323 –	Volume 8 - 204

TEXT			
Notes p#	Urtext Ref	Urtext Page	*Notes* Ref.

1132*	T 13 A 1	(510)337	Volume 8 - 236
1196*	T 14 A 1	(538)365	Volume 9 - 33
1200	T 14 B 3.1	(540)- 367 –	Volume 9 - 37
1254*	T 15 A 1	(563)- 390 -	Volume 9 - 91
1300	T 15 G 7.6	(582)- 409 –	Volume 9 - 137
1350	*Text 15b*		*Volume 9-187*
1351	Nothing that relates to a specific relationship belongs in the notes		
1354*	T 16 A 1	(601)428	Volume 9 - 191
1397*	T 17 A 1	(630)457	Volume 9 - 234
1400	T 17 B 3.4	(631)458	Volume 9 - 237
1454*	T 18 A 1	(659)486	Volume 10 – 14
1500	T 18 I 10.3	(687)C 511	Volume 10 - 60
1502	*Text 16b*		*Volume 10 - 62*
1512	T 18 K 4	(693)517	Volume 10 - 72
1513*	T 19 A 1	(694)518	Volume 10 - 73
1552	T 19 F 10	(713)537	Volume 10 -112
1557	Not in *Urtext* (appears to be a letter with typescript following)		
1559	*Text 17a*		*Volume 10 - 119*
1560 – 1566 multivariate analysis Oct 14 1966.			Volume 10 -120
1567	*Text 17b*		*Volume 10 -127*
1568	T 21 D 9	(775)596a	Volume 10 - 128
1600	T 21 I 5.1	(794)615	Volume 10 -160
1601*	T 22 A 1	(795)- 616 -	Volume 10 - 61
1627	*Text 18a*		*Volume 11 - 2*
1628	T 22 E 5	(809)628	Volume 11 - 3
1647*	T 23 A 1	(819)638	Volume 11 - 22
1683*	T 24 A 1	(838)657	Volume 11 - 59
1687	T 24 B 5	(839)658	Volume 11 - 62

TEXT			
Notes p#	Urtext Ref	Urtext Page	*Notes* Ref.
1688	*Text 18 b*		*Volume 11- 63*
1694	T 18 H 10	(684)(631c)	Volume 11 - 69
1695	T 24 C 1	(842)661	Volume 11 - 70
1700	T 24 C 8.7	(844)663	Volume 11 - 75
1735*	T 25 A 1	(864)683	Volume 11 - 110
1800	T 25 J 6.3	(898)717	Volume 11 -175
1803*	T 26 A 1	(901)720	Volume 11 - 178
1868*	T 27 A 1	(934)760	Volume 13 - 3
1900	T 27 E 6.6	(948)774	Volume 12 - 35
1936*	T 28 A 1	(967)793	Volume 12 - 71
1983*	T 29 A 1	(990)816	Volume 12 - 118
2000	T 29 D 5.4	(998)824	Volume 12 - 135
2029*	T 30 A 1- B 1	(1016)830	Volume 12 - 164
2038	T 29 H 1 …	(1006)820	Volume 12 - 173
2045	T 30 B 10	(1019)(833)	Volume 12 - 179
2046	T 30 C 1	(1021)835	Volume 12 - 181
2088*	T 31 A 1	(1042)856	Volume 12 - 223
2100	T 31 B 5.1	(1047)861	Volume 12 - 235
2155	T 31 H 11	(1072)886	Volume 12 - 290 <Text ends>

WORKBOOK			
Notes p#	Urtext Ref	Urtext Page	*Notes* Ref.
1	WIn1		Volume 13 - 1
135	W 51 R 1	88	Volume 13 - 26
241	W 77 L 1	152	Volume 14 - 1
258	W 81 R 2	162	Volume 14 - 17
370	W 111 R 3	228	Volume 14 - 130
480	W 135 L 18	288	Volume 15 - 1
524	W 141 R 4	311	Volume 15 - 45
650	W 171 R 5	381	Volume 15 -171
671	W 182 L 1	394	Volume 16 - 1
777	W 201 R 6	552	Volume 16 - 107
789	W 221 In2	459	Volume 16 - 119
797	W 220 W 1	462	Volume 16 - 127
809	W 230 W 2	473	Volume 16 - 140
823	W 240 W3	484	Volume 16 - 153
835	W 250 W4	494	Volume 16 - 165
849	W 260 W5	506	Volume 16 - 179
863	W 270 W6	517	Volume 16 - 193
875	W 280 W7	528	Volume 16 - 206
889	W 290 W8	539	Volume 16 - 219
902	W 300 W9	550	Volume 16 - 232
913	W 307 L 1	557	Volume 17 - 1
919	W 310 W10	561	Volume 17 - 7
932	W 320 W11	528	Volume 17 - 20
945	W 330 W12	539	Volume 17 - 33
958	W 340 W13	594	Volume 17 - 46
971	W 350 W14	605	Volume 17 - 59
990	W 361 Ep	619	Volume 17 - 78
994	end of WB	620	Volume 17 - 80

	MANUAL		
Notes p#	Urtext Ref	Urtext Page	*Notes* Ref.
1	M 1 A 1	1	Volume 17 - 83
5	M 2 A 1	3	Volume 17 - 87
7	M 3 A 1	4	Volume 17 - 89
10	M 4 A 1	6	Volume 17 - 92
13	M 5 A 1	8	Volume 17 - 95
31	M 6 A 1	18	Volume 17 - 113
37	M 7 A 1	22	Volume 17 - 119
39	M 8 A 1	23	Volume 17 - 121
43	M 9 A 1	25	Volume 17 - 125
47	M 10 A 1	27	Volume 17 - 129
48	M 11 A 1	28	Volume 17 - 130
52	M 12 A 1	30	Volume 17 - 134
56	M 13 A 1	32	Volume 17 - 137
59	M 14 A 1	34	Volume 17 - 141
64	M 15 A 1	37	Volume 17 - 146
67	M 16 A 1	39	Volume 17 - 149
69	M 17 A 1	40	Volume 17 - 151
77	M 18 A 1	43	Volume 17 - 159
83	M 19 A 1	47	Volume 17 - 165
85	M 20 A 1	48	Volume 17 - 167
89	M 21 A 1	51	Volume 17 - 171
92	M 22 A 1	52	Volume 17 - 174
95	M 23 A 1	53	Volume 17 - 177
100	M 24 A 1	56	Volume 17 - 182
106	M 25 A 1	58	Volume 17 - 188
110	M 26 A 1	60	Volume 17 - 192
114	M 27 A 1	62	Volume 17 - 196
117	M 28 A 1	63	Volume 17 - 199
121	M 29 A 1	66	Volume 17 - 203
129	M 30 A 7	70	Volume 17 - 213

USE OF TERMS			
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

PSYCHOTHERAPY			
Notes p#	Urtext Ref	Urtext Page	*Notes* Ref.
2	P 1 A 1	1	Volume 3 - 102
2	P 2 A 1	1	Volume 3 - 102
6	P 3 A 1	3	Volume 3 - 106
8	P 3 B 1	4	Volume 3 - 108
10	P 3 C 1	5	Volume 3 - 110
16	P 3 D 1	8	Volume 3 - 116
18	P 3 E 1	9	Volume 3 - 118
24	P 3 F 1	12	Volume 3 - 124
28	P 3 G 1	14	Volume 3 - 128
33	P 3 H 3	16	Volume 3 - 133
37	P 4 A 1	19	Volume 3 - 138
41	P 4 B 1	21	Volume 3 - 141
48	P 4 C 1	25	Volume 3 - 148

SONG OF PRAYER			
Notes p#	Urtext Ref	Urtext Page	*Notes* Ref.
1	S 1 A 4	2	n/a
2	S 1 A 6	2	n/a
3	S 1 A 7	3	Volume 3 - 90
4	S 1 A 9	3	Volume 3 - 91
5	S 2 A 1	12	n/a

The following chart gives a basic section by section cross referencing of the *Urtext* to the FIP *Second Edition*. It's very rough in the first five chapters because so much has been re-written and removed in the FIP editions that it is quite difficult to find regions of correspondence. In many cases there simply are none. In the later chapters, however, the similarity is greater and it is easier to find matching material. Note: this is not guaranteed to be 100% accurate.

	Urtext Reference	FIP Reference	
1) Introduction to Miracles	T 1	T-in.1	Introduction
A. Introduction	T 1 A 1	T-in.1	Introduction
B. Principles of Miracles	T 1 B 1	T-1.I.1	
C. Distortions of Miracle Principles	T 1 C 1	T-1.VI.5.3	The Illusion of Needs
2) The Illusion of Separation	T 2	T-1	
A. Introduction	T 2 A 1	n/a	
B. The Re-interpretation of Defenses	T 2 B 1	T-2.II.1.4	The Atonement as Defense
C. Healing as Release from Fear	T 2 C 1	T-2.IV.1	
D. Fear as Lack of Love	T 2 D 1	T-2.VI.1	Fear and Conflict
E. The Correction for the Lack of Love	T 2 E 1		
F. The Meaning of the Last Judgment	T 2 F 1	T-2.VIII.2	
3) Retraining the Mind	T 3	T-3	The Innocent Perception
A. Introduction	T 3 A 1		
B. Special Principles for Miracle Workers	T 3 B 1	T-2.V.A.1	
C. Atonement without Sacrifice	T 3 C 1	T-3.I.1	
D. Miracles as Accurate Perception	T 3 D 1	T-3.II.1	Miracles as True Perception
E. Perception vs. Knowledge	T 3 E 1	T-3.III.1	
F. Conflict and the Ego	T 3 F 1	T-3.IV.1	Error and the Ego
G. The Loss of Certainty	T 3 G 1	T-3.V.1	Beyond Perception
H. Judgment and the Authority Problem	T 3 H 1	T-3.VI.1	
I. Creating vs. the Self-Image	T 3 G 1	T-3.VII.1	
4) The Root of all Evil	T 4	T-4	The Illusions of the Ego
A. Introduction	T 4 A 1		
B. Right Teaching and Right Learning	T 4 B 1	T-3.VI.7	
C. The Ego and False Autonomy	T 4 C 1	T-4.II.1	
D. Love without Conflict	T 4 D 1	T-4.III.1	

		Urtext Reference	FIP Reference	
E.	The Escape from Fear	T 4 E 1	T-4.IV.1	This Need Not Be
F.	The Ego-Body Illusion	T 4 F 1	T-4.V.1	
G.	The Constant State	T 4 G 1		
H.	Creation and Communication	T 4 H 1	T-4.VII.1	
I.	True Rehabilitation	T 4 G 1		
5)	Healing and Wholeness	T 5	T-5	
A.	Introduction	T 5 A 1	T-5.in.1	
B.	Healing as Joining	T 5 B 1	T-5.I.1	The Invitation to the Holy Spirit
C.	The Mind of the Atonement	T 5 C 1		
D.	The Voice for God	T 5 D 1		
E.	The Guide to Salvation	T 5 E 1	T-5.III.1	
F.	Therapy and Teaching	T 5 F 1		
G.	The Two Decisions	T 5 G 1	T-5.V.1	The Ego's use of Guilt
H.	Time and Eternity	T 5 H 2	T-5.VI.1	
I.	The Eternal Fixation	T 5 I 1	T-5.VII??	The Decision for God
6)	Attack and Fear	T 6	T-6	
A.	Introduction	T 6 A 1	T-6.in.1	
B.	The Message of the Crucifixion	T 6 B 1	T-6.I.1	
C.	The Uses of Projection	T 6 C 1	T-6.II.1	
D.	The Relinquishment of Attack	T 6 D 1	T-6.III.1	
E.	The Only Answer	T 6 E 1	T-6.IV.1	
F.	"To Have, Give All to All"	T 6 F 1	T-6.V.1	The Lessons of the Holy Spirit
G.	"To Have Peace, Teach Peace to Learn it.	T 6 G 1		
H.	Be Vigilant only for God and His Kingdom	T 6 H 1		
7)	The Consistency of the Kingdom	T 7	T-7	
A.	Introduction	T 7 A 1	T-7.I.1	
B.	Bargaining versus Healing	T 7 B 1	T-7.I.4	
C.	The Laws of Mind	T 7 C 1	T-7.II.2	The Law of the Kingdom
D.	The Unified Curriculum	T 7 D 1	T-7.III.1	The Reality of the Kingdom
E.	The Recognition of Truth	T 7 E 1	T-7.III.2	Healing as the Recognition of Truth
F.	Healing and the Changelessness of Mind	T 7 F 1	T-7.V.1	
G.	From Vigilance to Peace	T 7 G 1	T-7.VI.1	
H.	The Total commitment	T 7 H 1	T-7.VII.1	The Totality of the Kingdom

		Urtext Reference	FIP Reference	
I.	The Defense of Conflict	T 7 I 1	T-7.VIII.1	The Unbelievable Belief
J.	The Extension of the Kingdom	T 7 J 1	T-7.IX.1	
K.	The Confusion of Strength and Weakness	T 7 K 1	T-7.X.3	The Confusion of Pain and Joy
L.	The State of Grace	T 7 L 1	T-7.XI.1	
8) The Journey Back		T 8	T-8	
A.	Introduction	T 8 A 1	T-8.I.1	The Direction of the Curriculum
B.	The Direction of the Curriculum	T 8 B 1	T-8.I.3.4	
C.	The Rationale for Choice	T 8 C 1	T-8.II.1	The Difference between Imprisonment and
D.	The Holy Encounter	T 8 D 1	T-8.III.1	
E.	The Light of the World	T 8 E 1	T-8.IV.1	The Gift of Freedom
F.	The Power of Joint Decision	T 8 F 1	T-8.VI.1	The Treasure of God
G.	Communication and the Ego-Body Equation	T 8 G 1	T-8.VII.1	The Body as a Means of Communication
H.	The Body as Means or End	T 8 H 1	T-8.VIII.1	
I.	Healing as Corrected Perception	T 8 I 1	T-8.IX.1	
J.	The Acceptance of Reality	T 8 J 1	T-9.I.1	Ch. 9 The Acceptance of the Atonement
K.	The Answer to Prayer	T 8 K 1	T-9.II.1	
9) The Correction of Error		T 9	T-9.III	Ch. 9 The Acceptance of the Atonement
A.	Introduction	T 9 A 1	T-9.III.1	The Correction of Error
B.	Sanity and Perception	T 9 B 1	T-9.III.4	
C.	Atonement as a Lesson in Sharing	T 9 C 1	T-9.IV.1	The Holy Spirit's Plan of Forgiveness
D.	The Unhealed Healer	T 9 D 1	T-9.V.1	
E.	The Awareness of the Holy Spirit	T 9 E 1	T-9.VI.1	The Acceptance of your Brother
F.	Salvation and God's Will	T 9 F 1	T-9.VII.1	The Two evaluations
G.	Grandeur vs. Grandiosity	T 9 G 1	T-9.VIII.1	
H.	The Inclusiveness of Creation	T 9 H 1	T-10.in.1	Ch. 10 The Idols of Sickness
I.	The Decision to Forget	T 9 I 1	T-10.II.1	At Home in God
J.	Magic vs. Miracles	T 9 J 1	T-10.IV.1	The End of Sickness
K.	The Denial of God	T 9 K 1	T-10.V.1	
10) God and the Ego		T 10	T-11	God or the Ego
A.	Introduction	T 10 A 1	T-11.in.1	
B.	Projection vs. Extension	T 10 B 1	T-11.in.3	
C.	The Willingness for Healing	T 10 C 1	T-11.II.1	The Invitation to Healing
D.	From Darkness to Light	T 10 D 1	T-11.III.1	

	Urtext Reference	FIP Reference	
E. The Inheritance of God's Son	T 10 E 1	T-11.IV.1	
F. The "Dynamics" of the Ego	T 10 F 1	T-11.V.1	
G. Experience and Perception	T 10 G 1	T-11.VI.1	Waking to Redemption
H. The problem and the Answer	T 10 H 1	T-11.VII.1	The Condition of Reality
11) God's Plan for Salvation	T 11	T-12	The Holy Spirit's Curriculum
A. Introduction	T 11 A 1	T-12.I.1	The Judgment of the Holy Spirit
B. The Judgment of the Holy Spirit	T 11 B 1	T-12.I.3	
C. The Mechanism of Miracles	T 11 C 1	T-12.I.9	The Way to Remember God
D. The Investment in Reality	T 11 D 1	T-12.III.1	
E. Seeking and Finding	T 11 E 1	T-12.IV.1	
F. The Sane Curriculum	T 11 F 1	T-12.V.1	
G. The Vision of Christ	T 11 G 1	T-12.VI.1	
H. The Guide for Miracles	T 11 H 1	T-12.VI.1	Looking Within
I. Reality and Redemption	T 11 I 1	T-12.VIII.1	The Attraction of Love for Love
J. Guiltlessness and Invulnerability	T 11 J 1	T-13.in.1	Ch. 13 The Guiltless World
12) The Problem of Guilt	T 12	T-13.II	The Guiltless World
A. Introduction	T 12 A 1	T-13.II.1	The Guiltless Son of God
B. Crucifixion by Guilt	T 12 B 1	T-13.II.3	
C. The Fear of Redemption	T 12 C 1	T-13.III.1	
D. Healing and Time	T 12 D 1	T-13.IV.1	The Function of Time
E. The Two Emotions	T 12 E 1	T-13.V.1	
F. Finding the Present	T 12 F 1	T-13.VI.1	
G. Attainment of the Real World	T 12 G 1	T-13.VII.1	
13) From Perception to Knowledge	T 13	T-13.VII	The Guiltless World
A. Introduction	T 13 A 1	T-13.VII.1	From Perception to Knowledge
B. The Role of Healing	T 13 B 1	T-13.VII.3	
C. The Shadow of Guilt	T 13 C 1	T-13.IX.1	The Cloud of Guilt
D. Release and Restoration	T 13 D 1	T-13.X.1	Release from Guilt
E. The Guarantee of Heaven	T 13 E 1	T-13.XI.3	The Peace of Heaven
F. The Testimony of Miracles	T 13 F 1	T-14.in.1	Ch. 14 Teaching for Truth (Introduction)
G. The Happy Learner	T 13 G 1	T-14.II.1	
H. The Decision for Guiltlessness	T 13 H 1	T-14.III.1	
I. The Way of Salvation	T 13 I 1	T-14.IV.1	Your Function in the Atonement

	Urtext Reference	FIP Reference	
14) Bringing Illusions to Truth	T 14	T-14.IV.7	
A. Introduction	T 14 A 1	T-14.IV.7	Your Function in the Atonement
B. Guilt and Guiltlessness	T 14 B 1	T-14.IV.10	The Circle of Atonement
C. Out of the Darkness	T 14 C 1	T-14.VI.1	The Light of Communication
D. Perception without Deceit	T 14 D 1	T-14.VII.1	Sharing Perception with the Holy Spirit
E. The Recognition of Holiness	T 14 E 1	T-14.IX.1	The Reflection of Holiness
F. The Shift to Miracles	T 14 F 1	T-14.X.1	The Equality of Miracles
G. The Test of Truth	T 14 G 1	T-14.XI.1	
15) The Purpose of Time	T 15	T-15	The Holy Instant
A. Introduction	T 15 A 1	T-15.I.1	The Two Uses of Time
B. The Uses of Time	T 15 B 1	T-15.I.3	
C. Time and Eternity	T 15 C 1	T-15.II.1	The End of Doubt
D. Littleness and Magnitude	T 15 D 1	T-15.III.1	
E. Practicing the Holy Instant	T 15 E 1	T-15.IV.1	
F. The Holy Instant and Special Relationships	T 15 F 1	T-15.V.1	
G. The Holy Instant and the Laws of God	T 15 G 1	T-15.VI.1	
H. The Holy Instant and Communication	T 15 H 1	T-15.VII.1	The Needless Sacrifice
I. The Holy Instant and Real Relationships	T 15 I 1	T-15.VIII.1	The Only Real Relationship
J. The Time of Christ	T 15 J 1	T-15.X.1	The Time of Rebirth
K. The End of Sacrifice	T 15 K 1	T-15.XI.1	Christmas as the End of Sacrifice
16) The Forgiveness of Illusions	T 16	T-16	
A. Introduction	T 16 A 1	T-16.I.1	True Empathy
B. True Empathy	T 16 B 1	T-16.I.4	
C. The Magnitude of Holiness	T 16 C 1	T-16.II.1	The Power of Holiness
D. The Reward of Teaching	T 16 D 1	T-16.III.1	
E. Illusion and Reality of Love	T 16 E 1	T-16.IV.1	
F. Specialness and Guilt	T 16 F 1	T-16.V.1	The Choice for Completion
G. The Bridge to the Real World	T 16 G 1	T-16.VI.1	
H. The End of Illusions	T 16 H 1	T-16.VII.1	
17) Forgiveness and Healing	T 17	T-17	Forgiveness and the Holy Relationship
A. Introduction	T 17 A 1	T-17.I.1	Bringing Fantasy to Truth
B. Fantasy and Distorted Perception	T 17 B 1	T-17.I.3	

	Urtext Reference	FIP Reference	
C. The Forgiven World	T 17 C 1	T-17.II.1	
D. Shadows of the Past	T 17 D 1	T-17.III.1	
E. Perception and the Two Worlds	T 17 E 1	T-17.IV.1	The Two Pictures
F. The Healed Relationship	T 17 F 1	T-17.V.1	
G. Practical Forgiveness	T 17 G 1	T-17.VI.1	Setting the Goal
H. The Need for Faith	T 17 H 1	T-17.VII.1	The Call for Faith
I. The Conditions of Forgiveness	T 17 I 1	T-17.VIII.1	The Conditions of Peace
18) The Dream and the Reality	T 18	T-18	The Passing of the Dream
A. Introduction	T 18 A 1	T-18.I.1	The Substitute Reality
B. Substitution as a Defense	T 18 B 1	T-18.I.4	
C. The Basis of the Dream	T 18 C 1	T-18.II.1	
D. Light in the Dream	T 18 D 1	T-18.III.1	
E. The Little Willingness	T 18 E 1	T-18.IV.1	
F. The Happy Dream	T 18 F 1	T-18.V.1	
G. Dreams and the Body	T 18 G 1	T-18.VI.1	Beyond the Body
H. "I Need do Nothing"	T 18 H 1	T-18.VII.1	
I. The Purpose of the Body	T 18 I 1	T-18.VIII.1	The Little Garden
J. The Delusional Thought System	T 18 J 1	T-18.IX.1	The Two Worlds
K. The Passing of the Dream	T 18 K 1	T-18.IX.11	
19) Beyond the body	T 19	T-19	The Attainment of Peace
A. Introduction	T 19 A 1	T-19.I.1	The Attainment of Peace
B. Healing and the Mind	T 19 B 1	T-19.I.3	Healing and Faith
C. Sin vs. Error	T 19 C 1	T-19.II.1	
D. The Unreality of Sin	T 19 D 1	T-19.III.1	
E. Obstacles to Peace - I	T 19 E 1	T-19.IV.1	The Desire to Get Rid of It
F. The Attraction of Guilt	T 19 F 1	T-19.IV.A.10	
G. Obstacles to Peace II	T 19 G 1	T-19.IV.B.1	The Belief the Body is Valuable
H. Pleasure and Pain	T 19 H 1	T-19.IV.B.9	The Attraction of Pain
I. Obstacles to Peace III	T 19 I 1	T-19.IV.C.1	The Attraction of Death
J. The Incorruptible Body	T 19 J 1	T-19.IV.C.3	
K. Obstacles to Peace IV	T 19 J 1	T-19.IV.D.1	The Fear of God
L. The Lifting of the Veil	T 19 L 1	T-19.IV.D.8	
20) The Promise of the Resurrection	T 20	T-20	The Vision of Holiness

	Urtext Reference	FIP Reference	
A. Introduction	T 20 A 1	T-20.I.1	Holy Week
B. Holy Week	T 20 B 1	T-20.I.2	
C. Thorns and Lillies	T 20 C 1	T-20.II.1	The Gift of Lilies
D. Sin as an Adjustment	T 20 D 1	T-20.III.1	
E. Entering the Ark	T 20 E 1	T-20.IV.1	
F. Heralds of Eternity	T 20 F 1	T-20.V.1	
G. The Temple of the Holy Spirit	T 20 G 1	T-20.VI.1	
H. The Consistency of Means and end	T 20 H 1	T-20.VII.1	
I. The Vision of Sinlessness	T 20 I 1	T-20.VIII.1	
21) The Inner Picture	T 21	T-21	Reason and Perception
A. Introduction	T 21 A 1	T-21.in.1	
B. The Imagined World	T 21 B 1	T-21.I.1	The Forgotten Song
C. The Responsibility for Sight	T 21 C 1	T-21.II.1	
D. Faith, Belief and Vision	T 21 D 1	T-21.III.1	
E. The Fear to Look Within	T 21 E 1	T-21.IV.1	
F. Reason and Perception	T 21 F 1	T-21.V.1	The Function of Reason
G. Reason and Correction	T 21 G 1	T-21.VI.1	Reason vs. Madness
H. Perception and Wishes	T 21 H 1	T-21.VIII.1	The Last Unanswered Question
I. The Inner Shift	T 21 I 1	T-21.VIII.1	
22) Salvation and the Holy Relationship	T 22	T-22	
A. Introduction	T 22 A 1	T-22.in.1	
B. The Message of the Holy Relationship	T 22 B 1	T-22.I.1	
C. Your Brother's Sinlessness	T 22 C 1	T-22.II.1	
D. Reason and the Holy Relationship	T 22 D 1	T-22.III.1	Reason and the Forms of Error
E. The Branching of the Road	T 22 E 1	T-22.IV.1	
F. Weakness and Defensiveness	T 22 F 1	T-22.V.1	
G. Freedom and the Holy Spirit	T 22 G 1	T-22.VI.1	The Light of the Holy Relationship
23) The War Against Yourself	T 23	T-23	
A. Introduction	T 23 A 1	T-23.in.1	
B. The Irreconcilable Beliefs	T 23 B 1	T-23.I.1	
C. The Laws of Chaos	T 23 C 1	T-23.II.1	
D. Salvation Without Compromise	T 23 D 1	T-23.III.1	
E. The Fear of Life	T 23 E 1	T-23.IV.1	Above the Battleground

	Urtext Reference	FIP Reference	
24) Specialness and Separation	T 24	T-24	The Goal of Specialness
A. Introduction	T 24 A 1	T-24.in.1	
B. Specialness as a Substitute for Love	T 24 B 1	T-24.I.1	
C. The Treachery of Specialness	T 24 C 1	T-24.II.1	
D. The Forgiveness of Specialness	T 24 D 1	T-24.III.1	
E. Specialness and Salvation	T 24 E 1	T-24.IV.1	Specialness Vs. Sinlessness
F. The Resolution of the Dream	T 24 F 1	T-24.V.1	The Christ in You
G. Salvation from Fear	T 24 G 1	T-24.VI.1	
H. The Meeting-Place	T 24 H 1	T-24.VII.1	The Meeting Place
25) The Remedy	T 25	T-25	The Justice of God
A. Introduction	T 25 A 1	T-25.in.1	
B. The Appointed Task	T 25 B 1	T-25.I.1	The Link to Truth
C. The Savior from the Dark	T 25 C 1	T-25.II.1	
D. The Fundamental Law of Perception	T 25 D 1	T-25.III.1	Perception and Choice
E. The Joining of Minds	T 25 E 1	T-25.IV.1	The Light You Bring
F. The State of Sinlessness	T 25 F 1	T-25.V.1	
G. The Special Function	T 25 G 1	T-25.VI.1	
H. Commuting the Sentence	T 25 H 1	T-25.VII.1	The Rock of Salvation
I. The Principle of Salvation	T 25 I 1	T-25.VIII.1	Justice Returned to Love
J. The Justice of Heaven	T 25 J 1	T-25.IX.1	
26) The Transition	T 26	T-26	
A. Introduction	T 26 A 1	T-26.I.1	The "Sacrifice" of Oneness
B. The "Sacrifice" of Oneness	T 26 B 1	T-26.I.2	
C. The Forms of Error	T 26 C 1	T-26.II.1	Many Forms; One Correction
D. The Borderland	T 26 D 1	T-26.III.1	
E. Where Sin has Left	T 26 E 1	T-26.IV.1	
F. The Little Hindrance	T 26 F 1	T-26.V.1	
G. The appointed Friend	T 26 G 1	T-26.VI.1	
H. Review of Principles	T 26 H 1	T-26.VII.1	The Laws of Healing
I. The Immediacy of Salvation	T 26 I 1	T-26.VIII.1	
J. For They Have Come	T 16 J 1	T-26.IX.1	
K. The Remaining Task	T 26 J 1	T-26.X.1	The End of Injustice
27) The Body and the Dream	T 27	T-27	The Healing of the Dream

	Urtext Reference	FIP Reference	
A. Introduction	T 27 A 1	T-27.I.1	The Picture of Crucifixion
B. The Picture of the Crucifixion	T 27 B 1	T-27.I.3	
C. The Fear of Healing	T 27 C 1	T-27.II.1	
D. The Symbol of the Impossible	T 27 D 1	T-27.III.1	Beyond All Symbols
E. The Quiet Answer	T 27 E 1	T-27.IV.1	
F. The Healing Example	T 27 E 1	T-27.V.1	
G. The Purpose of Pain	T 27 F 1	T-27.VI.1	The Witnesses to Sin
H. The Illusion of Suffering	T 27 G 1	T-27.VII.1	The Dreamer of the Dream
I. The "Hero" of the Dream	T 27 H 1	T-27.VIII.1	
28) The undoing of Fear	T 28	T-28	
A. Introduction	T 28 A 1	T-28.I.1	The Present Memory
B. The Present Memory	T 28 B 1	T-28.I. 4	
C. Reversing Effect and Cause	T 28 C 1	T-28.II.1	
D. The Agreement to Join	T 28 D 1	T-28.III.1	
E. The Greater Joining	T 28 E 1	T-28.IV.1	
F. The Alternate to Dreams of Fear	T 28 F 1	T-28.V.1	
G. The Secret Vows	T 28 G 1	T-28.VI.1	
H. The Beautiful Relationship	T 28 H 1	T-28.VII.1	The Ark of Safety
29) The Awakening	T 29	T-29	
A. Introduction	T 29 A 1	T-29.I.1	
B. The Closing of the Gap	T 29 B 1	T-29.I.4	
C. The Coming of the Guest	T 29 C 1	T-29.II.1	
D. God's Witnesses	T 29 D 1	T-29.III.1	
E. Dream Roles	T 29 E 1	T-29.IV.1	
F. The Changeless Dwelling-Place	T 29 F 1	T-29.V.1	
G. Forgiveness and Peace	T 29 G 1	T-29.VI.1	Forgiveness and the End of Time
H. The Lingering Dream	T 29 H 1	T-29.VII.1	Seek not Outside Yourself
I. Christ and Anti-Christ	T 29 I 1	T-29.VIII.1	The Anti-Christ
J. The Forgiving Dream	T 29 J 1	T-29.IX.1	
30) The New Beginning	T 30	T-30	
A. Introduction	T 30 A 1	T-30.in.1	
B. Rules for Decision	T 30 B 1	T-30.I.1	
C. Freedom of Will	T 30 C 1	T-30.II.1	

	Urtext Reference	FIP Reference	
D. Beyond All Idols	T 30 D 1	T-30.III.1	
E. The Truth Behind illusions	T 30 E 1	T-30.IV.1	
F. The Only Purpose	T 30 F 1	T-30.V.1	
G. The Justification for Forgiveness	T 30 G 1	T-30.VI.1	
H. The New Interpretation	T 30 H 1	T-30.VII.1	
I. Changeless Reality	T 30 I 1	T-30.VIII.1	
31) The Simplicity of Salvation	T 31	T-31	The Final Vision
A. Introduction	T 31 A 1	T-31.I.1	The Picture of the Crucifixion
B. The Illusion of an Enemy	T 31 B 1	T-31.II.1	Walking with the Christ
C. The Self-Accused	T 31 C 1	T-31.III.1	
D. The Real Alternative	T 31 D 1	T-31.IV.1	
E. Self-Concept vs. Self	T 31 E 1	T-31.V.1	
F. Recognizing the Spirit	T 31 F 1	T-31.VI.1	
G. The Savior's Vision	T 31 G 1	T-31.VII.1	
H. Choose Once Again	T 31 H 1	T-31.VIII.1	

Workbook

	Urtext Reference	FIP Reference
1) Introduction	W 1 IN1	W-in
2) Review 1	W 50 R1	W-pI.rI
3) Review 2	W 80 R2	W-pI.rII
4) Review 3	W 110 R3	W-pI.rIII
5) Review 4	W 140 R4	W-pI.rIV
6) Review 5	W 170 R5	W-pI.rV
7) Review 6	W 200 R6	W-pI.rVI
8) Introduction to Part II	W 220 IN2	W-pII.in
9) What is forgiveness?	W 220 W1	W-pII.1
10) What is Salvation?	W 230 W2	W-pII.2
11) What is the World?	W 240 W3	W-pII.3
12) What is Sin?	W 250 W4	W-pII.4
13) What is the Body?	W 260 W5	W-pII.5
14) What is the Christ?	W 270 W6	W-pII.6
15) What is the Holy Spirit?	W 280 W7	W-pII.7
16) What is the Real World?	W 290 W8	W-pII.8

17) What is the Second Coming?	W 300 W9	W-pII.9
18) What is the Last Judgment?	W 310 W10	W-pII.10
19) What is Creation?	W 320 W11	W-pII.11
20) What is the Ego?	W 330 W12	W-pII.12
21) What is the Miracle?	W 340 W13	W-pII.13
22) What am I?	W 350 W14	W-pII.14
23) Final Lessons	W 361 FL	W.fl.in.1
24) Epilogue	W 361 EP	W.ep

Manual

	Urtext Reference	FIP Reference
1) Introduction	M 1 A 1	M-in.1
2) Who are God's Teachers?	M 2 A 1	M-1.1
3) Who are their students?	M 3 A 1	M-2.1
4) What are the Levels of Teaching?	M 4 A 1	M-3.1
5) What are the Characteristics of God's Teachers?	M 5 A 1	M-4.1
A. Introduction	M 5 A 1	M-4.1
B. Trust	M 5 B 1	M-4.I.1
C. Honesty	M 5 C 1	M-4.II.1
D. Tolerance	M 5 D 1	M-4.III.1
E. Gentleness	M 5 E 1	M-4.IV.1
F. Joy	M 5 F 1	M-4.V.1
G. Defenselessness	M 5 G 1	M-4.VI.1
H. Generosity	M 5 H 1	M-4.VII.1
I. Patience	M 5 I 1	M-4.VIII.1
J. Faithfulness	M 5 J 1	M-4.IX.1
K. Open-Mindedness	M 5 K 1	M-4.X.1
6) How is Healing Accomplished?	M 6 A 1	M-5.1
A. Introduction	M 6 A 1	M-5.1 - M-5.2
B. The Perceived Purpose of Sickness	M 6 B 1	M-5.I.1
C. The Shift in Perception	M 6 C 1	M-5.II.1
D. The Function of the Teacher	M 6 D 1	M-5.III.1
7) Is Healing Certain?	M 7 A 1	M-6.1
8) Should Healing be Repeated?	M 8 A 1	M-7.1
9) How can the Perception of Order of Difficulties be …	M 9 A 1	M-8.1
10) Are changes required in the life situations of God's Tea..	M 10 A 1	M-9.1
11) How is Judgment Relinquished?	M 11 A 1	M-10.1
12) How is Peace Possible?	M 12 A 1	M-11.1
13) How many Teachers of God are needed to sae the world?	M 13 A 1	M-12.1
14) What is the Real Meaning of Sacrifice?	M 14 A 1	M-13.1
15) How will the World end?	M 15 A 1	M-14.1
16) Is each one to be judged in the end?	M 16 A 1	M-15.1
17) How should the Teacher of God spend his day?	M 17 A 1	M-16.1
18) How do God's Teachers deal with their Pupils' thoughts	M 18 A 1	M-17.1

19) How is Correction Made?	M 19 A 1	M-18.1
20) What is Justice?	M 20 A 1	M-19.1
21) What is the Peace of God?	M 21 A 1	M-20.1
22) What is the Role of Words in Healing?	M 22 A 1	M-21.1
23) How are Healing and Atonement Related?	M 23 A 1	M-22.1
24) Does Jesus have a Special Place in Healing?	M 24 A 1	M-23.1
25) Is Reincarnation True?	M 25 A 1	M-24.1
26) Are Psychic Powers Desirable?	M 26 A 1	M-25.1
27) Can God be Reached Directly?	M 27 A 1	M-26.1
28) What is Death?	M 28 A 1	M-27.1
29) What is the Resurrection?	M 29 A 1	M-28.1
30) As for the rest…	M 30 A 1	M-29.1

Use of Terms

	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

Psychotherapy

	Urtext Reference	FIP Reference
1) An Introduction to Psychotherapy	P 1 A 1	P-in.1
2) The Purpose of Psychotherapy	P 2 A 1	P-1.in.
A. Introduction	P 2 A 1	P-1.in.1
3) The Process of Psychotherapy	P 3 A 1	P-2.1
A. Introduction	P 3 A 1	P-2.in.1
B. The Limits on Psychotherapy	P 3 B 1	P-2.I.1

		Urtext Reference	FIP Reference
C.	The Place of Religion in Psychotherapy	P 3 C 1	P-2.II.1
D.	The Role of the Psychotherapist	P 3 D 1	P-2.III.1
E.	The Process of Illness	P 3 E 1	P-2.IV.1
F.	The Process of Healing	P 3 F 1	P-2.V.1
G.	The Definition of Healing	P 3 G 1	P-2.VI.1
H.	The Ideal Patient-Therapist Relationship	P 3 H 1	P-2.VII.1
4)	The Practice of Psychotherapy	P 4 A 1	P-3.I
A.	The Selection of Patients	P 4 A 1	P-3.I.1
B.	Is Psychotherapy a Profession?	P 4 B 1	P-3.II.1
C.	The Question of Payment	P 4 C 1	P-3.III.1

Song of Prayer

		Urtext Reference	FIP Reference
1)	Prayer	S 1 A 1	S-in.1
A.	Introduction	S 1 A 1	S-in.1
B.	True Prayer	S 1 B 1	S-1.I.1
C.	The Ladder of Prayer	S 1 C 1	S-1.II.1
D.	Praying for Others	S 1 D 1	S-1.III.1
E.	Praying with Others	S 1 E 1	S-1.IV.1
F.	The Ladder Ends	S 1 F 1	S-1.V.1
2)	Forgiveness	S 2 A 1	S-2.
A.	Introduction	S 2 A 1	S-2.in.1
B.	Forgiveness of Yourself	S 2 B 1	S-2.I.1
C.	Forgiveness-to-destroy	S 2 C 1	S-2.II.1
D.	Forgiveness-for-Salvation	S 2 D 1	S-2.III.1
3)	Healing	S 3 A 1	S-3.1
A.	Introduction	S 3 A 1	S-3.in.1
B.	The Cause of Sickness	S 3 B 1	S-3.I.1
C.	False versus True Healing	S 3 C 1	S-3.II.1
D.	Separation versus Union	S 3 D 1	S-3.III.1
E.	The Holiness of Healing	S 3 E 1	S-3.IV.1

7.2 Appendix II: Volume Listing

*This list compares the beginning and ending folios of the USCO Notes "volumes" with "Urtext" page numbers and HLC chapter/section references as retro-fitted to the **Urtext**. With this chart you should be able to identify which Notes volume contains any given passage from the "Urtext" by page number from the latter, or chapter/section number from later material.*

Vol	Page	Reference	Page	Reference
3	(Psychotherapy)			
4	(pre-dictation 1-29)		31	T 1 B 37l
5	31	T 1 B 37l	197	T 4 B 39
6	197	4 C 1	301	T 6 H 9
7	301	T 6 H 9	414	T 9 J 10
8	415	T 9 K 1	524	T 13 E 10
9	525	T 13 F 1	652	T 17 G 5
10	652	T 17 G 5	807	T 22 D 9
11	809	T 22 E 5	933	T 26 K 6
12	934	T 27 A 1	1072	T 31 H 11
13	1-1	WB 1	152	W 77-2
14	152	W 77	285	W 136
15	288	W 135	395	W 183
16	394	W 183	556	W 307
17	557	W 307	72	M 30

7.3 Appendix III: Glyph Chart

This is a partial listing of the more common glyphs and their most common meanings.

Some commonly used Glyphs and their meanings in *Helen Schucman's Shorthand Notes*

Word	Glyph	Word	Glyph	Word	Glyph
AM		IN		THEREFORE	
AN		INTO		THESE	
AND		IS		THINK, THING	
ARE		IT		THIS	
AS		IT IS		THOSE	
AT		IT IS NOT		THROUGH	
BE		LIKE		TO	
BUT		NOT		VERY	
CAN		OF		WAS	
CANNOT		ON		WAY	
COME		ONE		WE	
COMES		ONLY		WERE	
DID		OR		WHICH	
DIDN'T		ORDER		WILL	
DOESN'T		OTHER		WILL	
EACH		SOME		WITH	
FOR		THAN		WITHIN	
FROM		THAT		WOULD	
HAVE		THE		YOU	
HE		THEIR		YOU HAVE	
HE IS		THEM		YOUR	
HIM		THEN			
HIS		THERE			

7.4 Appendix IV: Notes Material in Absence from Felicity

This Appendix contains previously published excerpts from the *Notes* which are not found in the "*Urtext*" material.

This is *Shorthand Notebook* material published in *Absence from Felicity* that is not found in the *Urtext*. With each block of material I have indicated at the beginning, as best I can, where it would have fallen in the *Urtext*, and then at the end where it is found in *Absence*. Most of it consists of words of Jesus, though a fair amount is Helen's own words. My only rule for inclusion has been that the material is in the notebooks and not in the *Urtext*.

Within miracle principle 3

You are braking [sic] communication by thinking it's cute. You are not wrong but it diverts your attention.

Helen: That's true.

Jesus: Of course it's true, and I'm really glad you got the idea. I am not angry when this kind of thing happens, but the lesson deteriorates under lack of focus.

Please read these three points (with corollaries) as often as you can today, because there may be a quiz this evening. This is merely to introduce structure, if it is needed. It is not to frighten you. (217)

Within miracle principle 3

(No, don't think of how Bill will find this fascinating, either. I told you to re-read them and you did not.)

Helen: I am now.

Still within miracle principle 3

Do not run to Bill to tell him. There will be time, but don't disrupt things. I'll arrange the schedule. You have a lot to do today. Get dressed or you will be late. [Obviously, this paragraph was dictated the following morning.]

After miracle principle 9

Helen: I don't think Bill wants this course, and I'm not sure I do, either. He is very snappy.

Jesus: I think this is slightly true because something is bothering him, but he is certainly not very snappy. So why not try to help him instead of blowing it up into an obstruction? He helps you all the time.

Helen: I resent this. He is supposed to help me. Note: I do not always feel this way. It's a danger signal now, and just means something's wrong.

Anyway, presumably this course is an elective. (219-220)

October 24, 1965

Yes, indeed, the way the course is given you is quite unusual, but as Bill says you are not the average American woman, which is merely a fact. Your experience in your life has been atypical…. (220)

Helen's dreams from night of October 23, 1965

There is also one in which three animals, little ones, were in the same room, and I knew that I had to keep them apart because they hated each other. Being so busy, this was a great additional strain on me. One of them was pregnant, and the other two wanted to kill her, but the other two hated each other too. Oddly enough, I was quite sorry for all of them because they were all three mixed up, but in different ways. I felt I had to get the pregnant one out first, though, because of the child.

(I thought this an improvement over the recurrent dream I had for years about animals starving to death, and me sometimes grieving, sometimes trying desperately to help them—at times also realizing I had starved them and feeling very guilty—but never saving them.)

The last dream was about a child on the CDP program [a child research unit Helen was consultant to]. It seemed that I saw the child's protocols, and suspected some sort of rather obscure diagnosis or problem. I was unwilling to go on record, because it was a medical thing and I thought Gates [the psychiatrist heading up the project] would disapprove.

But I felt an obligation to the child and called her M.D. about it. I got a letter in return, saying the physician was very grateful, and that the child's life was saved and the information was badly needed. (220-221)

Sometime after miracle principle 11

Jesus: The one more thing is Bill's fear of punishment for what is done now. Everybody makes mistakes. Those errors are completely trivial. Tell him that where the past has been forgiven, those minor infractions are very easily altered....

Helen: Last night I was planning to type up the Course for you [Bill], and was strictly ordered by Jesus not to go back to it before I got over S [Bill's aforementioned friend whom Helen still had not forgiven].

It seems that the Course has a lot of answers, and carries very high point credits, but as you always say, you have to know the questions first.

This morning I did ask for help with S. The answer seems to be in points 6 and 7. That's why He gave me the chalice for S. It belongs to him but he cannot find it. (221-222)

Right after miracle principle 16 and before "instructions" ("the purpose of this course is integration")

You [Helen and Bill] both have an identity problem, which makes you unstable but in different ways. He [Bill] lacks confidence in his identity, and needs to strengthen it. You vacillate in your identity and need better control. Both of you needn't worry.

I told you I forgave you and that meant all hurt and hate you have ever expressed is cancelled. I need the children of light now and I am calling you to be what you once were and must be again. The interval has vanished without a trace anywhere. You who live so close to God must not give way to guilt. The Karmic law demands abandonment for abandoning, but you have received mercy, not justice.

Help the children because you love them and love God.

Remember a miracle is a spark of Life. It shines through the darkness and brings in the light. You must begin to forget and remember.

This is a private point, just for you. It is not part of the course. A miracle is love—you always wanted presents, and a closed package was intolerable. Please open this one. You act like it's a time bomb. When I said "a miracle abolishes time," you might look back and review the point in parentheses. ["Time is a teaching device, and a means to an end. It will cease when it is no longer useful for facilitating learning."] You're afraid there won't be enough time for you. Forget it and remember that there is no real difference between an instant and eternity....

Remember that there is no order in miracles because they are always maximal expressions of love. You did make a maximum effort for Chip and the only reason you did it was because you loved Bill. You might tell him to think about that sometimes because he does need signs of love. But he doesn't always recognize them because he does not have enough confidence. You practically gave up your life for him quite voluntarily, but you do not know that what you were really giving up was death. This is what "dying to live" really means. And I said Myself that greater love no man hath.

Review your note from yesterday that your identification is strong but erratic, and that is why you have so much will power but use it wrong at times. Bill was right about the misuse of it when you were sick and it was a sign of superhuman will totally misdirected. Your body does not need it, but your spirit, [i.e. mind] does. And I need it too. (222-224)

Following miracle principle 18, preceded by personal material not found in *Absence*

... and be sure to tell him I did kiss him on the forehead and am kissing him again now.   He is doing very well, and I am deeply grateful for his efforts. I do need help with this course. (224)

Regarding miracle principle 19

Jesus: Miracles rest on flat feet. They have no arches. (Bill will be better with this than you.)

Helen: He'd better be because I don't get it at all, and I am becoming very suspicious of it too.

Bill—did communication break down, or does this mean something?

Jesus: Clue—it has something to do with "here I am, Lord." Bill knows [This is a reference to the short prayer Jesus had given Bill to say; see p. 197]

The idea is that I don't want to emphasize your specific language too much.

Helen: My own associations here are very bad; a Rorschach response of "footprints" to the top red on 2.

Jesus: No—it's all right: it's the arch of time. There isn't any. So it means "miracles rest on eternity."

Helen: I must say this is the hard way, and I'm sure this could have been done more directly. I don't see why I should get a message in a way that makes me miss the point and that I have to go into a mental coma to get it.

Jesus: You've been doing that all along. You have not even bothered to look at the others that are very clearly stated. I just thought I'd give you this one in a way you couldn't overlook it. It's an example of shock effect sometimes useful in teaching students who won't listen. It compels attention....

And remember to thank Bill from Me for his all-out support. I need it, because you won't listen to anything. But don't worry, the three of us will make it. We're nowhere near the final. By the way, you are an example of the point on cooperation. And don't underestimate your cooperation either. You don't listen, and you would save yourself a lot of pain if you did. But you did get Chip over his misperceptions of S with very creditable integrity.

Helen: So I said, suddenly a little timid and very surprised, "You mean you think I'm nice?" And burst into tears. And He said He must think so, really, because He keeps giving me everything, and He's not angry because I keep on rejecting Him. But He's sorry because I suffer so much for no reason. He was really very nice about it. I told him I really do love Him, but I have trouble about it (though I did mean it for a little while anyway, before I got embarrassed), and He said he understood very well, and would keep on trying. (225-226)

After miracle principle 21; precise location not given

Don't worry about your autism. It's just a misused talent, which you really need. You have to tune out this world to see another.   This ability is a gift, and when it comes under involuntary control rather than involuntary lack of control, it will be very useful. (227)

From within miracle principle 22a, after the pun about "just scribes"

Jesus: He [Bill] is still under the impression that he needs special signs of love. Note also that the special language here is a combination of both yours and his. You two came together in My name. (228-229)

From within the discussion on revelation and miracles, miracle principle 24 or 25, referred to under principle 40

Helen [to Jesus]: Lord, I will leave my desire to help him [Bill] in Your Hands. If You will tell me what to do, I will to do it.

Jesus: And that... is the answer.

Helen: The impact of this was incredibly intense, like a great burst of unexpected clarity. It was briefly so compelling that it seemed as though there was nothing else at all. The whole world just disappeared. When it faded out there was no after effect, except a dim sense of wonder that also faded out, though a trifle slower.

I was told to "write nothing else that evening," but we'd pick up the Course again in the morning. It was also explained that that kind of experience was at the Revelation level, which is different but not by any means out of accord. (230)

After the special revelation under miracle principle 30, following notes about Louis not found in *Absence*

Jesus: Blessed are you with Mary as the mother of the children.

Helen: I asked for forgiveness for having thrown away all the money [a reference to the omitted notes on Louis], but He said "It's all right. You lived in scarcity then, but now you are forgiven. So you live in abundance. There is no longer any need to throw anything away, or to want for anything either."

[Ken says, "What followed next is unclear from Helen's notes, but there appeared to have been some experience of Jesus as an infant, which led to Helen's stating:"]

Helen: Behold the handmaid of the Lord; be it done unto me according to Thy Will.

Jesus: Egocentric is right! I do not need another physical mother, and she [Mary] was the only one that conceived without any lack of love.... (233)

Following miracle principle 23 ("miracles make time and tide wait for all men")

By the way, about the flat feet. This is a slang term for "policemen," or the guardians of law and order. This was used first, before the "it has no arches" bit. Correct to read: Miracles rest on the law and order of eternity. [This was even further corrected later to read, as quoted earlier: "Miracles therefore reflect the laws of eternity, not of time"—part of principle 19.]

As long as you take accurate notes, every word is meaningful. But I can't always get through. Whenever possible, I will correct retroactively. Be sure to note all later corrections. This means that you are more receptive than you were when I tried before. (234)

Somewhere following the "sin as absence of love" discussion under miracle principle 23 ("miracles are part of an interlocking chain")

The reason I direct everything that is unimportant is because it is no way to waste your free will. If you insist on doing the trivial your way, you waste too much time and will on it. Will cannot be free if it is tied up in trivia. It never gets out.

I will tell you exactly what to do in connection with everything that does not matter. That is not an area where choice should be invested. There is better use of time.

You have to remember to ask Me to take charge of all minutiae, and they will be taken care of so well and so quickly that you cannot bog down in it.

The only remaining problem is that you will be unwilling to ask because you are afraid not to be bogged down. Do not let this hold us back. If you will ask, I can arrange these things even if you are not too enthusiastic.

Prayer can be very specific in little matters. If you need a coat, ask me where to find one. I know your taste well, and I also know where the coat is that you would eventually buy anyway.

If you do not like the coat afterwards, that is what would have happened anyway. I did not pick out the coat for you. You said you wanted something warm, inexpensive, and capable of taking rough wear. I told you you could get a Borgana, but I let you get a better one because the furrier needed you.

Note, however, that it is better in terms of the criteria you established. I could do this because you saw the coat more that way than in terms of a particular material.   You thought of Klein's yourself a few days ago, and then you decided against it, because Borgana is price-fixed. Then you remembered a coat Grace [Louis' sister] once got there that was much cheaper, and seemed pretty much the same, and asked yourself whether it was really right to be sold on a particular trade name through advertising. That opened your mind.

I cannot save you more time than you will let Me, but if you are willing to try the Higher Shopping Service, which also covers all lower-order necessities and even quite a number of whims within reason, I have very good use for the time we could save.

Remember, the specific answer you get depends on the specific question you ask. The fewer limits you impose, the better the answer you'll get. Ex: You could ask where do I find a Borgana coat? or where is the coat I want? or where is the coat I should get? and so on. The form of the thought determines the level of creation.

Miracles depend on timing, which is why you shouldn't waste time. I told you awhile back that time would cease when it was no longer useful as a learning aid. There is a way of speeding you up. And that is by leaving more and more time for Me. So you can devote it to miracles.

The first part of what you wrote last night is right. Check this now. (Corrected under advice.) The second part was put in by you because you didn't like the first. It was an attempt to re-establish your own control over time. Remember, you cannot stand not knowing what time it is.

I am not intruding on your will, but I am trying to free it. I told you the next part of the course will place increasing emphasis on Atonement, and I defined this as "undoing." You know very well that changing learning patterns requires undoing the old ones. The real meaning of retroactive inhibition is simply that when two kinds of learning coexist, they interfere with each other. (235-237)

Before the published miracle principle 35 ("miracles are expressions of love"), which is now found under miracle principle 30

Jesus: You were wise in setting up William Rockford to allow measuring both the old and new learnings, thus permitting ratio measurement. Actually, I helped you with this one....

Helen [interrupting]: I am mad about this.

Jesus:... because most studies just measure learning decrement [loss] caused by new learning with the old. But the emphasis should be on how to minimize the effect of the old on the new. This is a much more helpful area to work in....

Do not get bogged down in those dreams of last night. They are reflections of old learning patterns. They arose because you did not like what I said about leaving minutiae to Me. They merely illustrate your willingness to get bogged down because you are afraid of the course. So don't use them that way. If you are tempted to do this, ask Bill to stop you. This course is about willingness, not unwillingness. Unwillingness has to be replaced by willingness, because willingness is part of readiness, without which learning cannot occur.

Go and look up Atonement, and then get dressed. To save time, wear exactly what I tell you and go.

Atonement - obsolete - short for "set at one" and "reconcile," "to agree." Obviously, before reconciliation or agreement is possible, the discordant or out of accord must be undone. It may seem as if darkness must be dispelled before light can come in, but the truth is that darkness is dispelled by light.

Early November 1965, near the beginning of notebook 4; last two sentences conclude miracle principle 38

Helen: I went into the [hospital] room (under instructions) and spoke to Dave, who was very groggy. Every time he opened his eyes I said, "We all love you, so don't he afraid." I prayed that

he would be able to love everybody in return {this too was under instructions) [Helen had previously referred to some unforgiven relationships in his life], having been told (I think

on Great Authority), that his only real danger came from lacks in this connection.

I did not visit him on Friday, but I am sure this was right, because I was very careful to ask. I was going over, too, after the lecture, and was told not to. Perhaps there was no "need to know" involved.

I am upset about it, and am leaving my notes for a while. I think I'd rather pray right now.

Esther La mutual friend] said Terry [presumably Dave's wife] was talking about giving away the baby [presumably an adopted child|. I jumped to the conclusion that I was supposed to take her, but that may easily be an indiscriminate miracle impulse, I think I'd better just stop now.

I prayed for Dave, and said that whatever miracles I could do for him even now, or any of his family, I would will to do [see below p. 244 for an explanation]. I also asked Jesus to help Dave with the course. Then I was told to go in and visit with Jonathan, and pray for him, particularly if he was asleep, which he was. It was the only time so far I prayed intensely for him. When that happens, I am strongly aware that I am not praying alone. We |i.e., Helen and Jesus] told Jonathan that he should forget about [his past sins]... and all the rest, because it does not matter. He showed a lot of love this time, and should claim his forgiveness. He does not need to hurt himself, and must stop those symptoms of disequilibrium and establish his freedom. He woke up, and said he was feeling better but hungry.

I was going to wash my hair after fixing his dinner, but I was told to visit his mother. Am not too enthusiastic about this, but am going now. It occurred to me while waiting for the elevator that I was glad I was going, because it was a way of atoning to Jonathan for my being so nasty to her (he was always happy to have me visit his mother), and in a way of atoning for Dave, too. The impersonal nature of miracles is because Atonement itself is one. By being one it unites all creations with their Creator. (242-243)

After the previous material, before the note under miracle principle 40 which says "Scribes have a particular role in the Plan of Atonement"

You did surprisingly well today, after a rather bad start. Actually, Dave helped you, but this will not be explained. (I got very frightened about this.) It's just an example of how no miracle is ever lost, and always blesses the doer. This has nothing to do with magic. The Golden Rule is the law of justice, not spells. We've been over that already. (243)

From middle of miracle principle 41. Preceded by a special revelation not in the *Urtext* or *Absence*.

Helen: I have an idea that the "shrine" merely referred to the "altar within," which the Priestess served. I imagine that the communication was direct, and the "brother" always nameless. I think the Priestess responded automatically by praying directly to God, standing with upraised arms to draw down a blessing on her brother, who knelt outside. Her response was completely automatic and impersonal. She never even thought of checking the outcome, because there was no doubt. I imagine there is still no doubt, really. Except that the Priestess can no longer ask alone. It was originally "sister," not "Priestess" [ostensibly referring to Jesus' salutation]. (247)

November 16, 1965

I [Bill] would like to pray that my will be united with Thine [Jesus'], recognizing that Thy perfect love will suffice (or correct) for my imperfect love. I pray that I may accept the Atonement with conviction, recognizing its inevitable worth, and my own divine worth as part of this identification with Thee. I pray that my fear be replaced by an active sense of Thy love, and Thy continual willingness to help me overcome the split, or divided will, which is responsible for my difficulty with this. I accept the divinity of the messages we have received, and affirm my will in both accepting and acting upon the Atonement principle.

Here I am, Lord. (266, also in special messages)

November 16, 1965

The major problem that both of you have is the continuing split will [i.e., mind], which naturally interferes with your true identification. To the extent that you hold onto this split, it will take longer to get through and will markedly interfere with your own integration efforts. Reliance has to be placed on Me, which is sufficient once you do this without distantiation or division in loyalties. This will be strengthened through a continual affirmation of the goal you both want to achieve, and an awareness of its inevitability. In this way, you will both perceive and know your true worth, and the importance of maintaining a complete identification. (266, also in special messages)

Undated, from early in the dictation

I [Bill] have been unwilling to recognize that this quest is one of joy. Instead of reacting with anguish at times, and a feeling of frustration and futility, I will to see myself only as I truly am. Nothing else can matter but this. The Kingdom is entirely filled with peace and joy, and I am an essential part of it. Therefore, I must be unwilling to recognize what is already obvious, even in my conflicted state.

I will only for God and His Kingdom. This is the only message that is meaningful, because it is my reality. All else is illusion. I will be helpful as I offer help to others. I will know myself as I recognize my only true relationship with all my brothers. (266-267)

Taken down "around" end of T-4.VI

The reason for the fear reaction is quite apparent. You have not yet been able to suspend judgment, and have merely succeeded in weakening your control over it. Since you have an unfortunate tendency to be self-punishing, you believe that control of judgment is a self-preserving function, and therefore require it as a necessary defense of your self. Weakening this defense delivery is thus perceived as dangerous vulnerability, which frightens you.

Bill was right that you should ask before attempting it again. It would be very unwise to try it before we can do it together, as I told you last night. I assure you I will be vigilant in identifying the right time, and as I told you very clearly next time we will do it together. I did not tell you when that will be because I do not know. You will tell Me that, but may not recognize that you have done so. That is why you need Me to relay your own message back to you. When you are both ready, it will not be fearful.

In answer to Bill's question as to why he has so much difficulty in communication, you were right in what you said in the cab and Bill could not listen. However, he seems to be able to listen quite carefully to these notes. Ask him please to listen very carefully to these.

If you ask Me for guidance, you have signified your willingness to give over your own control, at least to some extent. Your frequent failure to ask at all indicates that at such times you are not willing to go even that far. But when you at least ask, you are acting on a cooperative thought, even though you may not lack ambivalence. You are therefore entitled to a specific answer, but unless you follow it without judging it, you will become defensive about the next steps that you will take.

You asked merely what you should do now. The answer was to tell Jack [Helen's taxi driver] to pick you up at 3. Bill's reaction to this was unfortunate, and yours was much more constructive, making it particularly unfortunate that Bill accepted your very correct response to his reactions with irritation. But this was inevitable

because he had already given way to fear. Then you reacted to his mistake with irritation, and we lost our communication for a time. Let us try to re-establish our communication now.

Bill was unwise in deciding on his own that unless you went to his apartment, Jack would be in trouble. This association meant that he saw only one alternative, and was unable to keep an open mind. Certainly he should be confident that any guidance which comes from Me will not jeopardize anyone.

It should also be noted that he projected his misperception onto you, assuming that you were counting on magic to get Jack to take you home in spite of the traffic, and not realizing the situation as it is. I would like to tell him for you that this was a misperception of his, and although you have done this at times in the past [i.e., misperceived], you were not doing it then.

As you very correctly stated, but Bill could not listen at the time, you were merely reporting a message for which you had asked, and were not judging the outcome. Bill was. If you can continue not to evaluate My messages and merely follow them, they will lead to good for everyone. Since this is the same area of difficulty which is causing both of you trouble in meditation, practice in this is essential.

I do not yet know what decisions those who are involved in [what is] happening later today will make, but I assure you with a confidence I urge you to share that whatever things may be can be utilized for good if you will let them be. Why not unburden yourselves of this kind of responsibility which you cannot meet, and devote yourselves in peace to the many others which you can discharge without strain? It is your responsibility to recognize the difference. Any confusion in this respect is arrogance. Note also that I specifically told you in answer to your own question of this morning, that miracles should be offered both to Art [a colleague] and to your brother [Helen's brother Adolph]. They are urgently needed for you [Helen and Bill], although this is not the spirit in which you must undertake them. You have hurt yourselves and need healing. It does not matter whether the people you think have hurt you have really thought hurtfully. You have. We must undo this, and your attempts will surely be blessed.

Since both of you have asked Me to point up errors in perceiving, I would suggest that Bill review carefully his reactions to your suggestion that you go over the case at Neuro [Neurological Institute]. Even though you did not ask, which was a mistake, Bill immediately evaluated the suggestion in terms of his own convenience, which was another mistake. Your reactions were not uncharitable, even though your failure to ask for guidance was a sign of fear. You thought that Art would be able to understand Bill's going to the hospital, while he [Bill] could not understand your presence at P.I. [Psychiatric Institute].

Bill's reaction did not take alternate possibilities into account, which is one of his major problems. He should also train himself to learn that alternate possibilities are better not left up to him. Whenever he reacts as though they are, he will have trouble.

If you had asked where to go, and Bill had been willing to forgo control of the decision, whatever you had done would have been only benign. Could we continue the day in that spirit? If you will to help Bill overcome his irritation, which is totally unjustified in spite of his misperception, you will not only help him, but enable both of us [Jesus and Bill] to help you. This will institute the chain of helpfulness and harmlessness which always leads to the Atonement and becomes a powerful part of its beneficence.

I offer far more than partial guidance, although you do not ask for more. The uneven quality of your skill in both asking and following My direction is due to the alterations you experience between ego- and the miracle-oriented perception. This is a strain, but fortunately one which can be overcome along with the rest. There will never be a time when I do not will to try again. You might be gladdened by remembering that. (288-291)

December 14, 1965

Nothing that relates to a specific relationship belongs in the notes. But you have been told that if you ask the Holy Spirit for specific guidance in a specific situation, He will give it to you very specifically. When you and Bill are ready to ask Him together what you can do for M [one of Bill's friends], He will tell you, if you make no attempt to give the answer for Him. Prejudge His answer not, for if you do, you will not hear it. But be sure of this:

The Holy Spirit will never teach you to disrupt communication, but be wholly willing to let Him maintain it in His way. M is unhappy and afraid, because he thinks communication through the body can be sought and found. It is no harder for the Holy Spirit to teach him that communication is of the mind, and not the body than it is for Him to teach it to you. The Holy Spirit will have no difficulty, and much joy, if you allow Him to teach M this through you. But be sure that you are willing to learn it with him, or you will inevitably interfere with what the Holy Spirit would have him learn with you. (293)

Almost certainly from same time period as previous

You will note that a lot of terms are used in the beginning that are later clarified. This is because the beginning was written by an unwilling Scribe whose ego was in strong dominance, and whose Soul was dissociated most of the time. You may not realize what a strong testimony to truth these notes are without remembering that.

The sharp ascent upward in thought which the development of the notes shows, and it is astonishing in human terms how steadily they evolve toward unity, is due to only one sign of assent. I asked her [Helen] to take notes, and she did.

There have been very few real errors, and perhaps I can suggest that the first [note]book be gone over again from her notes, not all of which she read correctly. Some of the changes will be seen immediately, and she will probably remember most of the others. Don't bother now—a lot has been omitted anyway.(294)

About the question of karma—most theories of reincarnation are essentially magical, and the whole question is not really necessary to religion at all. The chief value of the concept lies in its helpfulness in counteracting the idea of hell, a belief that is hard for the ego to relinquish. As the symbol of separation, the ego cannot escape guilt-feelings, and fear of punishment is inevitable. Do not dwell on these fearful thoughts.

One of the main dangers of karmic theories is the tendency it induces to engage in the genetic fallacy, overlooking the truly religious fact that now is the only time.

In answer to what Bill mentioned, some of the things Helen said before the notes started are true, some of them fact, and others symbolic. On occasion she was projecting, and several times she was merely being manipulative, though this was very rare and never attempted consciously. She also really tried to be honest about this, even though it made her ego very fearful of "being abandoned."

I told you I would edit the notes with you when it was helpful to do so. At present, it is not needed, but when we are sure what we should do with things, we can consider it again. • [The complete consideration of the editing awaited my coming on the scene, as we shall discuss in Part III.] I have already told you in connection with [Edgar] Casey [sic] that out of respect for his great efforts on My behalf I would not let his life-work lead to anything but truth in the end. [The notes on Cayce, which I have deleted, were scribed in late November 1965.] These notes are part of your life-work, and I will treat them with equal respect.

It is true that this will lead to something quite different because they [the notes] point only to the future. They lead to a future that you will know. There was a past, but it does not matter. It does not explain the present or account for the future. You both went over your childhoods in some detail and at considerable expense, and it merely encouraged your egos to become more tolerable to you. I would hardly want you to repeat that same error.

Knowledge is not won through curiosity, which is an ego attribute. Knowledge can be found only if it is sought to give it to someone else. This means that you are ready to appreciate its real value, and have already

accepted its worth for yourself. That is what I meant when I told you you can not go to God with Bill, but you can go for him and bring knowledge back to him.

If this is in the future [Helen's going to God], why would you care at all about the past, except to the extent that your ego objects to your rightful destiny? Are you interested in healing insanity, or in studying its past? That is of concern only if you believe that something that could remedy it happened in the past. Even My personal history is of no value to you except as it teaches you that I can help you now. But no history of irreconcilable viewpoints is helpful in establishing truth. The Soul [i.e., spirit] has no history, being the same yesterday, today and always. The history of a split mind is not a constructive focus for those who are being trained in an integrated and true concept of themselves.

I am quite willing to take your question up again when it no longer is of any interest to your egos, and if it is of help to someone else. Otherwise, it would be much better to devote yourselves to knowing God. I once told you that the Atonement will not be complete until all the Children of God have come home. We do not care about where they have been or what they have done. We would not want to evaluate their past any more than we want to evaluate them.

It is almost impossible for the mind to look at some of Casey's [sic] records of the past totally without judgment of any kind. That is why he himself usually related the past to a bodily condition even though he knew that mind was the builder. His emphasis on gains and losses is not to be yours. These terms are evaluative, and are therefore in variance with the goals of your course.

We have discussed the Separation in some detail, as we have also done with its healing. The interim is of no importance. Your judgment is a real defense [i.e., that of the Holy Spirit], without any attack on truth, only when it evaluates the Separation and its symbols as what they are, and enjoins the withdrawal of your belief in them. I would indeed be a poor teacher if I allowed any interference in the development of a skill which you have by no means mastered. (294-298)

Around the end of published Chapter 5

Helen: I... asked the Holy Spirit in me to listen in case our brother [Jesus] wanted to share some of His thoughts with me, and I would be honored if He wanted to. The answer was that that was not a good beginning because He always wants to share His. (304)

June 13, 1966

Bill does not know his wholeness. He believes that there is a central core of himself which is invulnerable, but he does not include all of himself in it. His is a peculiar self-concept now, because he is shifting his belief about himself, but has not yet done so completely. As a result, he believes in degrees of invulnerability, a concept which does not really mean anything.

Invulnerability is the opposite of vulnerability, and is total. He once thought he was totally vulnerable. He now thinks he is partly invulnerable and partly vulnerable. This has limited his anxiety greatly, but has not yet gotten rid of it.

This is ultimately because of his persistent belief that there is an order of difficulty in miracles. He finds this easier to say than to believe, but when he believes there is no order of difficulty in following everything I teach, he will include all of himself in My teaching. (307-308)

June 14, 1966

There is something very wrong with Helen, to which Bill is reacting badly because it bothers him too. The something is really nothing, and I would not dwell on what it is as much as how to get over it.

There has been a sharp rise in competition, which is really only an attempt to project one side of the internal conflict on practically any external situation she [Helen] sees. This is regressive, because it is a return to an earlier form of solving the problem.

September 13-14, 1966

You have no idea of the intensity of your wish to get rid of each other. This does not mean that you are not strongly impelled toward each other, but it does mean that love is not the only emotion. Because your love has become more in awareness, the conflict can no longer be "settled" by your previous attempts to minimize the fear. The love makes attack untenable, but you still feel the fear. Instead of trying to resolve it directly, you have a strong tendency to try to escape from the love. Yet this is the last thing you would want to escape from. And even if you did, you can escape from everything else, but not from this. Be glad indeed that there is no escape from salvation.

You do not realize how much you hate each other. You will not get rid of this until you do realize it, for until then, you will think you want to get rid of each other and keep the hatred. Yet if you are each other's salvation, what can this mean except that you prefer attack to salvation? Be glad that neither your reality nor your salvation is a matter of your preference, for you have much cause for joy. But that the cause is not of your making is surely

obvious. You do hate and fear each other, and your love, which is very real, is totally obscured by it. How can you know the meaning of love unless it is total?

This will be a very difficult period for you, but it will not be so for long. You are in danger, but you will be helped, and nothing will happen. But you cannot remain in darkness, and this will be the way out. Look as calmly as you can upon hatred, for if we are to deny the denial of truth, we must first recognize what we are denying. Remember that knowledge precedes denial, and that the separation was a descent from magnitude to littleness. And so the way back is to retrace the way to magnitude.

Your hatred is not real, but it is real to you. It hides what you really want. Surely you are willing to look upon what you do not want without fear, even if it frightens you, if you can thereby get rid of it? For you cannot escape salvation, and you will not escape fear until you want salvation. Be not afraid of this journey into fear, for it is not your destination. And we will walk through it in safety, for peace is not far, and you will be led in its light. (309)

September 16, 1966

Question: Why is Bill more depressed than usual?

Answer: He is in a very deep sleep and much more resistant to waking than you are. The major problem with him is that his is a passive resistance, which implies a giving over of will. This always induces a state of resignation and therefore depression. Tell him that no one can resign from the Sonship, since membership is not optional. He has been looking for someone to take his will away, because he thought it was the cause of his trouble. Since the course has placed such persistent emphasis on will, and since he agrees with the emphasis, his past adjustment is threatened. That is why he could not sleep. His past came to "haunt" him because he is giving up the belief in ghosts.

Tell him again not to be afraid of ghosts, and remind him that he has no past. The return of his will is what he wants. No one can accept it but himself. (310)

November 15, 1966

Bill was right in not regarding this as a separate problem: the savage problem of personal rejection. There is no fear in perfect love. You do not want him to feel guiltless, but rejected. This area is the only one in which you want to retain this, but you will not be able to limit it. You will not see his purity until you give up rejection as a weapon against him or against everyone else. You think these are the only alternatives. Be sure to consider why you want to maintain this position. Bill will help you with this. (311)

7.5 Appendix V: Variant Reading Examples

7.5.1   Introduction

This section includes a handful of examples of "variant readings" which illustrate how the earlier versions can help us identify material which has suffered from copying errors. These are only included to illustrate some of the editing issues with concrete examples. There many hundreds from which to choose.

7.5.1.1   Example 1

At the beginning of chapter 6 (in both FIP and the *HLC*) we find the following:

Notes:	*Urtext:* (271)	*HLC:* (128)	*FIP:*
6:163 (T:599) The relationship of anger to attack is obvious, but the inevitable association of anger and <u>fear</u> is not always so clear. Anger <u>always</u> involves <u>projection of separation</u>, which must ultimately be accepted as entirely one's own responsibility. Anger cannot occur unless you believe that you have <u>been</u> attacked; the attack was <u>unjust</u>, and you are in no way responsible for it. Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love follows.	**T 6 A 1.** The relationship of anger to attack is obvious, but the inevitable association of anger and FEAR is not always so clear. Anger ALWAYS involves PROJECTION OF SEPARATION, which must ultimately be accepted as entirely one's own responsibility. Anger cannot occur unless you believe that you have BEEN attacked, the attack was JUSTIFIED, and you are in no way responsible for it. Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love follows.	**T 6 A 1.** The relationship of anger to attack is obvious, but the inevitable association of anger and FEAR is not always so clear. Anger ALWAYS involves PROJECTION OF SEPARATION, which must ultimately be accepted as entirely one's own responsibility. Anger cannot occur unless you believe that you have been attacked; that your attack was justified; and that YOU are in no way responsible (?). Given these three wholly irrational premises, the equally irrational conclusion that a brother is WORTHY of attack rather than of love follows.	**T-6.in.1.** The relationship of anger to attack is obvious, but the (?) relationship of anger to fear is not always so apparent. 2 Anger always involves projection of separation, which must ultimately be accepted as (?) one's own responsibility, rather than being blamed on others. 3 Anger cannot occur unless you believe that you have been attacked, that your attack is justified in return, and that you are in no way responsible for it. 4 Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love must follow.

Legend: Red = variant from previous version
Green = restoration to an earlier form
(?) = omission from previous version
EMPHASIS = addition or removal of emphasis as compared to previous version

In the above four columns we can see several examples of common types of variant readings between versions. Most of the material is copied faithfully, but some differences, both inadvertent and intentional, occur in each new rendering. To some extent things are re-worded, but usually in a way that largely preserves the original idea. For example, ADDING "rather than being blamed on others" in FIP might be seen as wholly unnecessary, but since it is a logical inference from the earlier versions, it doesn't appear to substantially change the original meaning. Some of the editing just raises eyebrows. Was the change of "inevitable association" in line 3 to "relationship" intentional or an accident? If not an accident, what's the reason for this change? Is this a "correction of error" or just "compulsive editing" on a whim? These are questions which must be tackled in the evaluation of variants for the *Critical Edition*.

We also see in green one of the rare examples of later editing restoring material to an earlier state. We can't tell in this instance if this was accidental or whether Schucman may have recalled previously changing it and decided to change it back to what it had first been.

Also typical, though less frequent, is the copying error that happens between the *Notes* and the *Urtext*. I'd guess it was most likely to have occurred as the *Urtext* was copied from the still unavailable original *Thetford Transcript*. In this case it is a miscopying such that "UNJUST" becomes "JUSTIFIED." What is typical of the editing is that the mistake isn't caught but rather is preserved, intact, in all subsequent versions. It is also typical that in FIP we see evidence of some recognition that there is a problem in the addition of 'in return" but that rather than look up what was originally there to check for a copying error, the material was simply rewritten, partly correcting the meaning, but not entirely. When looking for indications of possible copying mistakes this stood out as a likely candidate. In the First Edition of the "*Corrected HLC*" we proposed that there was likely an error and that "justified" likely was meant to be "unjustified." I include here the entry for that passage in the First Edition of the "*Corrected HLC*" because it draws attention to further relevant issues. This segment was written before the *Notes* were available to confirm the basic hunch.

Chapter 6: Section A: Par. 1: p. 128

"Anger cannot occur unless you believe that you have been attacked; that your attack was justified; and that YOU are in no way responsible."

The second clause contained by semicolons makes no sense … FIP changes it to:

"Anger cannot occur unless you believe that you have been attacked, that your attack is justified in return, and that you are in no way responsible for it."

Urtext uses commas instead of the semicolons (correctly in our view, as does FIP) and replaces "that your" with "the" but is otherwise mostly the same as the *HLC* manuscript.

"Anger cannot occur unless you believe that you have BEEN attacked, the attack was JUSTIFIED, and you are in no way responsible for it."

The problem of course is that we don't get angry when we believe we have been attacked AND that the attack on us was justified. We get angry when we feel we have been UNJUSTLY attacked. We could just change "justified" (capitalized in the *Urtext*) to "unjustified" and largely solve the problem. FIP's solution, to change this sentence to refer to a counter-attack corrects the obvious ill-logic but at the expense of the probable meaning. The counter-attack is referred to later in the paragraph as the logical consequence of these three premises. It makes no sense at all to have the logical conclusion as a premise. Further, in the original the "responsibility" relates to the attack, and after FIP's modification, the responsibility shifts to the counter-attack.

We agree with FIP that there is a problem, but we do not agree with FIP's resolution of it. It seems far more likely that "unjustified" was mistakenly turned to "justified" and what is "unjustified" of course is the "attack" one believes one has been subjected to by one's "attacker."

Since we don't have access to the original *Notes* to check this, we have made our best guess, and have added a few letters in brackets to clarify what appears to us to be the intended meaning:

Anger cannot occur unless you believe that you have been attacked, that your attack[er] was [un]justified, and that YOU are in no way responsible.

This also illustrates one reason why the *Notes* are important. Without them we were only able to guess at what the error might have been. While our guess did correct the essential error, there was no evidence for us to determine the precise original wording. With the *Notes* we can see precisely what happened and thus correct it exactly.

This may be an inadvertent copying error early in the editing. That was our initial conclusion, represented in the quote from the *CHLC* (above). Since then Lee Flynn has noted that the subsequent paragraph (T 6 A 2) offers a plausible reason for thinking this change may have been more than a simple copying error in which the prefix "un" was left off of "just." Here, from the *HLC*, is that next paragraph:

`T 6 A 2.` The way to undo an insane conclusion is to consider the sanity of the premises on which it rests. You cannot BE attacked; *attack HAS no justification*; and you ARE responsible for what you believe. You have been asked to take me as your model for learning, since an extreme example is a particularly helpful learning device. Everyone teaches, and teaches all the time. This is a responsibility which he inevitably assumes the moment he accepts any premise at all, and no one can organize his life without ANY thought system. Once he has developed a thought system of any kind, he lives by it AND TEACHES IT.

I have underlined and italicized the key phrase above. You will note that each of the three premises in the preceding paragraph (T 6 A 1) is mentioned; the sanity of each is questioned and countered with three negating statements as in the following table. This is from the *Notes*.

Anger cannot occur unless:

Insane Premise	*Sane Counterpoint*
First: you believe that you have <u>been</u> attacked; **Second:** the attack was <u>unjust</u>, **Third:** you are in no way responsible for it.	**First:** You cannot BE attacked; **Second:** attack HAS no justification **Third:** you ARE responsible for what you believe

So what we see here is that the first and third premises are countered by negating statements but the second, "attack was unjust" is met by "attack has no justification" which isn't as directly or obviously a direct negation. Superficially it might even be thought to be the same thing, since it has no justification it must be unjust. However, if we change "unjust" to "justified" in the table above, we have a more obvious complete antithesis in the second.

It is therefore plausible, Flynn argues, that Schucman and Thetford noticed and changed "just" to "unjustified" so as to make the following negation pattern more apparently consistent. It's hard to know what went through their minds. However, as the subsequent alterations in each version show, a problem was created by changing "unjust" to "justified" in that the result makes no sense, as noted above. Rather than angry, one is more likely to feel guilty and repentant if one feels an attack was "justified" by something such as one's own guilt, and only angry if one believes it is "unjust." We are of course talking about "beliefs" in the first column, and "facts" or "truth" only in the second.

Apparently realizing that changing "just" to "unjustified" generated further problems, that sentence was re-written twice more until it became the "your attack in return" that is justified. However, this complicates the meaning of the following sentence: "*Given these three wholly irrational premises, the equally irrational conclusion that a brother is WORTHY of attack rather than of love follows*." The justification of the counter-attack is the logical (if insane) conclusion based on the premises. What makes it "insane" is the error in the premise, not an error in the logic. The premise has become the conclusion and the logical sense of the original vanishes.

The conclusion cannot be a premise. This "correction" generates a new and much more serious problem. The whole paragraph begins to be illogical. The premise becomes "your attack in return is justified" and the logical conclusion is that "a brother is worthy of attack." No longer do we have 'premise' followed by a logical (if irrational) 'conclusion.' We have instead a premise and a conclusion that are identical.

My own feeling is that the original form is quite correct and there really isn't any "problem" with the second premise and its negation. The belief that the attack was unjust, which is the belief that gives rise to anger, implies the belief that there **could be** a "justified attack" … in short the attack is evaluated and judged as to whether it is just or unjust. It's not the conclusion that the attack was unjust that is insane; it is the very act of believing that it *could be just or unjust* which is insane. Since attack HAS no justification, it is never just, it is only ever insane. What is insane in the premise then is the attempt to judge whether it is justified, not the result of the judgement. In fact the very idea that an attack ever could be just is what is insane here.

The question here is what is opposite of which. Is it the act of judging the justification that is being contrasted, or is it the result of the act of judgement? If the latter, then "attack has no justification" is the opposite of "attack is justified." If the former then "attack has no justification" is equally the opposite of either outcome of judgement, either "attack is unjustified" or "attack is justified."

I think there can be little argument that the Course's overall teaching is to avoid judgement entirely, rather than to oppose one judgement with another, so that the contrast being set up here is between judging the justice of an attack versus not judging it at all rather than the contrast being between judging it as just versus judging it as unjust.

The counterpoint is that since "attack has no justification" what is irrational is to judge the attack as to *whether it is justified or not* at all. Never mind which result that judgement yields. It can not be sanely evaluated as just or unjust if no attack is ever justified. The "insanity" then lies in the act of judging itself, rather than in which judgement is arrived at. The opposition then is not then between "just" vs. "unjust" but between the idea that an attack can be judged as either, versus being seen as neither. So to say "attack has no justification" is a

negation of saying an "attack was unjust," every bit as much as it is a negation of "the attack was justified," if you approach it from that angle.

So while Flynn's point is plausible, that someone might have thought the correct contrast to judging something as just should be judging it as unjust, rather than not judging it at all, we can see in the subsequent attempts to resolve the problems which that "fix" created, that the material strayed further and further away from the original wording and meaning.

If Flynn is right, and I think it quite possible that he is, and if I'm also right about the actual elements being contrasted, those editing the material either didn't understand the concept of judgement and justice in ACIM or at least didn't probe this paragraph deeply enough to recognize that it was about the sanity of judgement per se, not the relative correctness of particular judgements.

Obviously I don't and can't say with certainty which is the correct answer to this puzzle. I can point out however that we have identified multiple plausible explanations for what we see across the versions and the re-writing that was carried out. We certainly can't be immediately sure which is correct nor that there aren't other possible explanations which further research might uncover. While we can perhaps see why they set out to re-write the material later, we also see that such re-writing ends up causing more problems than it solves and quite possibly completely misidentifies the original "problem." If Flynn's observation is correct, the problem was, I think, that they assumed a scribal error in the *Notes* when they were dealing with a comprehension error of their own.

There are many examples of apparently intentional alterations of this sort in which it really appears that those making the changes thought they were correcting a "scribal error" but in fact the error was not in the text, but in their understanding of it.

When something appears to be a problem or contradiction, there are basically two approaches one can take. One can assume there is a problem in the text which can be fixed only by changing it, or one can assume the problem is in one's own comprehension. Generally it is my feeling that one must assume the shortcoming is in our understanding and only when all possibilities of reconciling an apparent contradiction that way are exhausted, should the notion of the text itself being in error be considered.

One of the obvious values of the *Notes* here is that in the original form we do see a reading which can be interpreted in a perfectly sensible way, and that the "apparent inconsistency" can be easily resolved with a wee bit of analysis, while all the subsequent efforts to "fix" the passage, whatever their specific reasons, generate essentially nonsensical readings with logical problems far greater than those they were meant to solve.

In short I don't think there is a strong case at all that there is anything really wrong with the original reading in the *Notes*, though I can see how there might appear to be, at a casual first glance.

Some might be rolling their eyes at the multiplicity of explanations here, but I would point out that this is what scholarship ends up doing. The first attempt spots "something" and attempts to deal with it. That draws more attention from others who look more closely and spot things not noticed at first. That draws still further attention from some who notice even greater subtleties. At each stage our "explanation" expands, sometimes showing an earlier understanding was rather incomplete, sometimes showing it was mistaken. This is why it is important to have a "panel" inspect the material and bring to bear as many minds as possible. Our understanding of the material can only be enhanced by this process, and through this process, if there are errors of inadvertence in the editing, they are likely to come to light and be corrected.

**This one paragraph (T 6 A 1) illustrates several other variant readings with which the editorial panel of the Comprehensive *Critical Edition* will have to deal. Each of the red words indicates a "variant reading" which will have to be examined for "correctness." You see that in some cases the error is obvious. In other cases the change appears intentional and the question is whether it is a "legitimate correction" or an "unwarranted alteration" and it is not always immediately obvious. One could make a case that some of the alterations do improve the material, and one can equally make a case that there is no "error" to correct and the changes are uncalled for.

My own subjective opinion in this case is that the original rendition in the *Notes* is fine, there's no "error" in it which warrants any editing changes, and the "fiddling" with the wording was Schucman in "compulsive editing mode" and not Schucman receiving instructions for the correction of error from the "Voice." I don't see any evidence that there is a "problem" in the original that requires "fixing." In fact I think we have the introduction of a minor error in the changing of "inevitable association" to "relationship." The original statement defines a "relationship of inevitable association" while the FIP rendition simply refers to an undefined "relationship" which could be anything from "inevitable association" to "polar opposites." It does what so much of the later editing does; it blurs a very succinct and precise statement without actually reversing it. It merely makes it less clear. But that's just my opinion. With the skills of scholarship brought to bear on this, a very different story than that which I suppose at this time may emerge.

The "inevitable association of anger and FEAR" becomes the "relationship of anger to fear" which could be but is not necessarily at all the same thing at all. In the context it is precisely this lockstep inevitability of anger and fear being associated, and no other kind of "relationship" is being pointed out. The alteration then serves to blunt and blur the originally clear statement. My vote would be to preserve the original reading.

The second major change, adding "rather than being blamed on others" is almost certainly editorial interpolation. The panel will have to decide if there is any reasonable basis for supposing this phrase was "dictated without notes" and is authentically part of the dictation, or whether it represents editorial commentary which has no rightful place in the ACIM canon.

The change here is from "accepted as entirely one's own responsibility" to "accepted as one's own responsibility, rather than being blamed on others." The word "entirely" is dropped and replaced with the phrase "rather than being blamed on others." I'd say that with "entirely" present, there is no room to blame others. Remove that word and you have to replace it with something that means the same thing. I don't think we have a shift in meaning here at all, we just have a completely avoidable shift in wording, finding a longer way to say exactly the same thing.

There is of course, room for debate. And this is not the place to conduct or try to resolve the debate. My point here is only to illustrate some of the kinds of issues which need to be addressed with a few small but fairly typical examples. I think the patient and attentive reader will see that the question as to whether any specific change is an "correction" or a "corruption" is sometimes rather complex and might require some careful thought and research.

7.5.1.1.1   *An aside on formatting*

One of the issues the *Critical Edition* project will have to deal with is formatting the ultimate presentation and even, en route, how to format the Catalogue of Variant Readings.

We began with a four column parallel presentation and here we show another way of annotating the version differences. A single version is presented with variant readings footnoted where they exist. In some ways this makes for easier reading and it certainly takes less space, but it is more difficult to extract the variants. In this example we did not footnote variations in EMPHASIS between versions.

The fact that a single paragraph generates a minimum of eight footnotes (14 if we were to include shifts in emphasis) and seven "wording variations" for our panel to consider and evaluate, illustrates the complexity and extent of the work a *Critical Edition* requires. This is an early chapter where the editing was heaviest. The rate of editing intervention declines later in ACIM. For this example the assumption was made that the *Notes* rendition would be preserved and variants in later versions would be simply footnoted. This is just one possible way of presenting the material, and is offered only to show an example of how it might be done.

ACIM *Critical Edition (hypothetical sample formatting)*

T 6 A 1 The relationship of anger to attack is obvious, but the inevitable association[18] of anger and *fear* is not always so clear[19]. Anger *always* involves *projection of separation*, which must ultimately be accepted as entirely[20] one's own responsibility[21]. Anger cannot occur unless you believe that you have *been* attacked; the[22] attack was *unjust*[23], and you are in no way responsible for it[24]. Given these three wholly irrational premises, the equally irrational conclusion that a brother is worthy of attack rather than of love follows.

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[18] FIP renders "inevitable association of anger and fear" as "relationship of anger to fear"
[19] FIP renders "*clear*" as "*apparent*"
[20] FIP omits "*entirely*"
[21] FIP adds "rather than being blamed on others"
[22] HLC and FIP change "*the*" to "*that your*"
[23] *Urtext*, HLC and FIP replace "*unjust*" with "*justified*" FIP adds "*in return*"
[24] HLC omits "*for it*" which FIP restores

7.5.1.2 *Example 2*

Another example, this time from late in the Text, in Chapter 30, presents a variant with a different, but not unique twist. We see editing for poetic meter, where the editor set out to modify the words in order to generate Iambic Pentameter. There are numerous instances of this kind of editing in the later material.

Notes:	*Urtext:* (1016)	*HLC:* (809)	*FIP:*
12:164 (T:2029) The "new beginning" now becomes the focus of the curriculum. The goal is clear, but now you need specific methods for attaining it. The speed by which it can be reached is individual, depending on your willingness to practice every step.	**T 30 A 1**. The "new beginning" now becomes the focus of the curriculum. The goal is clear, but now you need specific methods for attaining it. The speed by which it can be reached depends on only this; your willingness to practice every step.	**T 30 A 1.** The new beginning now becomes the focus of the curriculum. The goal is clear, but now you need specific methods for attaining it. The speed by which it can be reached depends on this one thing alone; your willingness to practice every step.	**T-30.in.1**. The new beginning now becomes the focus of the curriculum.2 The goal is clear, but now you need specific methods for attaining it. 3 The speed by which it can be reached depends on this one thing alone; your willingness to practice every step.

Now if we do the analysis of poetic meter alone, I'm told the *HLC/FIP* version is best. In the example below the different renderings of the same line are shown in a different way from that above. Here "**N:**" stands for *Notes,* "**U:**" for *Urtext* and "**H:**" for the *HLC*. In this case FIP preserves the *HLC* reading.

Originally the line is "be reached is individual, depending on" but this has two beats too many for IP so it is shortened in the *Urtext* to "*be reached depends on only this*" but this is short by two beats. In the *HLC* it is again re-worded, this time to get the IP just right with ten beats. FIP sticks with the *HLC* reading.

```
N: The "new beginning" now becomes the focus (11?)
N: of the curriculum. The goal is clear, (10)
N: but now you need specific methods for (10)
N: attaining it. The speed by which it can   (10)
N: be reached is individual, depending on (12)!!?
U: be reached depends on only this; (8)?
H: be reached depends on this one thing alone; (10)
N: your willingness to practice every step." (10)
```

The basic issue here is rather tricky. The one line with 12 beats in the *Notes* occurs in material which is generally good IP, and so this could be considered an original scribal error that took Schucman two tries to get into good IP. Alternatively one could argue that this paragraph was never intended to be IP, the original wording is correct, and the subsequent editing to force it into IP introduces an unwarranted change in the meaning. I think it's a tough sell to suggest that the word "individual" and the idea it symbolizes in the context, was a purely random error on Schucman's part and was not intended by the Author. On the other hand there is the IP. The alteration does improve the poetic meter, and that's a strong argument in its favour.

I'm not going to venture an opinion as to which interpretation strikes me as best, I'm just going to note that this is an example where there are two very different ways of evaluating the variants, one of which ranks the oldest as best, the other of which ranks the newest as best, and to me there is no "obvious right answer." Each option has a good argument for it. The panel for the *Critical Edition* will have to tackle this and related questions and give us good answers, and good reasons for the reading they eventually choose.

The question as to whether there was "divine guidance" or simply human fiddling to get the number of beats consistent has to be addressed for this variant reading and several others where similar issues arise. Simply using the original *Notes* rendition doesn't solve all the problems, and doesn't result in good IP.

This is a good example then of an editorial change which is not simply an inadvertent copying mistake and for which there is real evidence that it was a **correction** of one or even two original mistakes. But even here, it is not "obvious" that the original was an error, any more than any other instance of stepping out of IP is considered an 'error.' The original wording has some good arguments for its preservation. This one will require some serious textual scholarship to resolve.

7.5.1.3 *Example 3*

The next example from Chapter 2 illustrates one of the more common variant issues which is rather "obviously" an inadvertent omission. It also illustrates the need for a complete transcript of the *Notes.* I can find, in the *Notes,* a point a few pages before this section, immediately followed by material a few pages later, but this section appears to be missing. This could be "dictated without notes" material or there could be pages in the *Notes* out of sequence or a re-sequencing in the *Urtext.*   I expected to find it just after Volume 5 - Page 116 Text Page #267 but it doesn't appear to me to be there.

For the moment then, and possibly ultimately, the *Urtext* is the most original form of this passage that we have. Let's compare it across the three available versions.

Urtext. (89)	*HLC*. (31-32)	*FIP*
T 2 C 8 The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. This is not because the body is a miracle, but because it is not inherently open to misinterpretation. The body is merely a fact. Its ABILITIES can be, and frequently are, overevaluated. However, it is almost impossible to deny its existence. Those who do are engaging in a particularly unworthy form of denial. (The use of the word "unworthy" here implies simply that it is not necessary to protect the mind by denying the un-mindful. There is little doubt that the mind can miscreate. If one denies this unfortunate aspect of its power, one is also denying the power itself.)	**T 2 C 5** The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. This is not because the body is a miracle, but because it is not INHERENTLY open to misinterpretation. The body is merely a fact in human experience. Its abilities can be, and frequently are, overevaluated. However, it is almost impossible to deny its existence. Those who do so are engaging in a particularly unworthy form of denial. The term "unworthy" here implies simply that it is not necessary to protect the mind by denying the unmindful. (?) If one denies this unfortunate aspect of the mind's power, one is also denying the power itself.	**T-2.IV.6 6** The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. 7 This is not because the body is a miracle, but because it is not inherently open to misinterpretation. 8 The body is merely part of your experience in the physical world. 9 Its abilities can be and frequently are overevaluated. 10 However, it is almost impossible to deny its existence in this world. 11 Those who do so are engaging in a particularly unworthy form of denial. 12 The term "unworthy" here implies only that it is not necessary to protect the mind by denying the unmindful. (?) 13 If one denies this unfortunate aspect of the mind's power, one is also denying the power itself.

We have several exceedingly interesting samples of variant readings here. I'm going to deal first with the simple and obvious one, which is the last. The line in blue in the *Urtext* is missing in the *HLC* and FIP. The problem is obvious when one first reads the passage in the later versions. As soon as one reads the words "this unfortunate aspect" one wonders "What unfortunate aspect?" It is of course "that the mind can miscreate" in the original, but in the later versions it isn't anything. The antecedent for "this aspect" is "the mind's ability to miscreate" and it is just gone in later versions. Due to the fact that the line is necessary for the latter part of the paragraph to make any sense at all, its omission can be deemed "inadvertent." I doubt there will be any controversy over this and several hundred other similar omissions due, almost certainly, to copying error. I don't think any argument can be made that the removal of this sentence "corrects" any error. It think it is obvious that the removal of that sentence *is* an error.

As is typical with such errors of omission, this one never got noticed or fixed in later versions.

The addition of the word "so" in "who do so" in the *HLC* is not necessary, does not change the meaning, and appears done solely for stylistic reasons. This would be an example of the "minor word changes" we've heard so much about which don't impact on meaning at all.

We see two other editing interventions, one in the *HLC* and two in FIP which are also typical of that class of variants which involves re-writing which ***changes meaning*.**

Whenever the meaning is shifted, and it appears not to be the result of an inadvertent copying error, we must entertain the possibility of a dictated correction of a previous error being the explanation. We must also exclude the possibility that we're dealing with unwarranted and undirected editorial tampering. We do have examples of each.

In these examples, we don't have a lot of words changed, and in the *HLC* the meaning shift is modest, but in FIP the meaning shift is substantial. In the *Urtext* "the body is merely a fact." In the *HLC* it is changed to "a fact in human experience." Arguably this simply includes a concept which was originally implied, but not stated, and could be considered a clarification. By the time it gets to FIP however, there is a profound shift in meaning, the body has changed from the original "fact" to "part of your experience in the physical world." Just the use of the term "physical world" introduces a universe of connotations not present in the original statement. It could be argued that this reflects the editor's interpretation and the cancellation of one possible connotation in the original statement. The term "physical world" only shows up once in all of the "*Urtext*" material, very early in chapter one. That one is removed from FIP whose only use of the term is right here. The unique term itself makes the intervention suspect.

Quite aside from whether one agrees with the statement, the question must be answered whether this change was likely instigated by the Author as a ***correction*** or whether this represents editorializing after the fact.

Neither possibility can be ruled out to start with.

The second modification in FIP, the addition of "<u>in this world</u>" to the statement "<u>it is impossible to deny its existence</u>" also changes the meaning. A blanket sweeping generalization is qualified and limited. That does modify the meaning. Our basic question is made more intense, but remains, is this alteration a correction of an earlier error or, contrariwise, is it unwarranted editorial intervention? I can see two quite strong arguments, one on each side of that question, and I suspect this passage might cause our *Critical Edition* scholars some effort to resolve. Perhaps the *Notes* will help clarify this one, but at the moment, I'm not sure that this passage exists in the *Notes* at all, which introduces yet another issue about the quality and completeness of our primary source material. We do ***not*** in fact have all of it, and there are likely to remain a few questions dangling due to that.

7.5.1.4   Example 4

In this example we see a fairly typical pattern of re-writing which introduces a significant modification (loss) of the original message

Notes	Urtext	HLC	FIP
T 2 D 1. You and Bill both believe that "being afraid" is involuntary. But I have told you many times that only constructive acts should be involuntary. We said that Christ-control can take over everything that doesn't matter, and Christ-guidance can direct everything that does, if you so will.	T 2 D 1. You and B. both believe that "being afraid" is involuntary. But I have told you many times that only CONSTRUCTIVE acts should be involuntary. We said that Christ-control can take over everything that DOESN'T matter, and Christ-guidance can direct everything that DOES, if you so will.	T 2 D 1. You believe that "being afraid" is involuntary; something beyond your control. Yet I have told you several times that only CONSTRUCTIVE acts should be involuntary. We have said that Christ-control can take over everything that does NOT matter, while Christ-guidance can direct everything that DOES, if you so choose.	T-2.VI.1. Being afraid seems to be involuntary; something beyond your own control. 2 Yet I have said already that only constructive acts should be involuntary. 3 My control can take over everything that does not matter, while my guidance can direct everything that does, if you so choose.
T 2 D 2. Fear cannot be Christ-controlled, but it can be self-controlled. Fear is always associated with what does not matter. It prevents me from controlling it. The correction is therefore a matter of your will, because its presence shows that you have raised the unimportant to a higher level than it warrants. You have thus brought it under your will, where it does not belong. This means you feel responsible for it. The level confusion here is perfectly obvious.	T 2 D 2. Fear cannot be Christ-controlled, but it CAN be self-controlled. Fear is always associated with what does not matter. It prevents Me from controlling it. The correction is therefore a matter of YOUR will, because its presence shows that you have raised the UNIMPORTANT to a higher level than it warrants. You have thus brought it under your will, where it DOES NOT belong. This means YOU feel responsible for it. The level confusion here is perfectly obvious.	Fear cannot be Christ-controlled, but it CAN be self-controlled. (?) It PREVENTS me from controlling it. The correction is therefore a matter of YOUR will, because its presence shows that you have raised the UNIMPORTANT to a higher level than it warrants. You have thus brought it under YOUR will, where it does not belong. This means that YOU feel responsible for it. The level confusion here is obvious.	4 Fear cannot be controlled by me, but it can be self-controlled. (?) 5 Fear prevents me from giving you my control. 6 The presence of fear shows that you have raised body thoughts to the level of the mind. 7 This removes them from my control, and makes you feel personally responsible for them. 8 This is an obvious confusion of levels.
T 2 D 3. The reason that I cannot control fear for you is that you are attempting to raise to the mind level the proper content of the lower-order reality. I do not foster level confusion, but you can will to correct it.	T 2 D 3. The reason that I cannot CONTROL fear for you is that you are attempting to raise to the mind level the proper content of the lower-order reality. I do NOT foster level confusion, but YOU can will to correct it.	T 2 D 2. The reason I cannot control fear for you is that you are attempting to raise to the mind level the proper content of lower-order reality. I do not foster level confusion, but YOU can choose to correct it.	T-2.VI.2. (?) I do not foster level confusion, but you must choose to correct it.

The darkest type is the portion I wish to draw your attention to. The grey type is to provide the context. First note the similarity between the *Notes* and the *Urtext*. There are only two differences, "Bill" becomes "B." in the *Urtext* and "me" is capitalized, becoming "Me." Then note that in the *HLC* we lose the sentence "Fear is always associated with what does not matter." Is this an inadvertent omission or is this a "correction?" Is that sentence not correct? Are the editors saying they believe it to be incorrect? I think not, I think it's an inadvertent omission.

In the *HLC* we find much of the original emphasis is changed and some of the paragraph breaks are moved. In *FIP* we find all the earlier emphasis is removed and paragraph breaks are again moved. In FIP however, the original message about the 'unimportant,' i.e. behaviour, being Christ-controlled, that is not raising questions about "what should I do" to the level of the important. All this is lost in the FIP condensation. "Christ-control" and "Christ-guidance" are reworded as "my control" and "my guidance" which seems very odd indeed since the use of the word "Christ" originally appears very deliberate.

In red we trace one line which has been changed in each version. The shifting capitalization at first reflects Helen's early inconsistency about capitalization for pronouns which progressively standardized. More significant is the re-working of the emphasis in the *HLC* but more significant yet is *FIP's* rewording of "me from controlling it" to "me from giving you my control." Again this seems very odd since the original form is utterly unambiguous and the latter introduces a totally novel concept, that of one giving another his control, which in the context, is rather bizarre wording. In the first case fear prevents Christ from controlling the unimportant (behaviour) and guiding its source (thought). In the final form, fear prevents "me" (the Author speaking in the first person is of ambiguous identity with much disagreement as to who or what the Author is) "from giving you my control." Yet what is "my control?"

There are so many changes here that we could spend much longer looking at them. I'd draw your attention to the "UNIMPORTANT" which is described originally as behaviour being transformed in *FIP* to "body thoughts" Also there is the removal of the references to will which are stressed in the earlier forms. "The correction is therefore a matter of your will" appears in all three earlier versions but by FIP the notion of correction vanishes, until the last line "you must choose to correct it" which was originally "you can will to correct it."

Of course, the question always is "which is a ***correction*** and which is a ***corruption***?

7.5.1.5   *Example 5*

A large class of "variant readings" in the early chapters involves passages in the *Urtext* which are not in any later version and passages in the *HLC* which are not present in FIP.

There are more than 100 *Urtext* pages which simply vanish in the editing process. While some of the material does qualify as "personal" and therefore correctly removed, some appears intended for the Course and left out in error. In other cases the removal may have been "correction" if one views the removed material as "in error." On those ones there may be some controversy. I'll mention just a few.

The following is gone entirely from FIP. Is this "personal" material properly removed? (see next page) For reasons of size I've not included the *Notes* passage which is identical to the *Urtext*.

In this example editorial changes are indicated by red type, and changes in emphasis are marked in red highlighting. We see here two of the many shifts in the *HLC*.   The word is the same, but emphasis is either added or removed. In this example the word "<u>surely</u>" is added in the first line, something that can only be imagined as a correction with difficulty. We see here the very common switch from "<u>that</u>" to "<u>which</u>," one of the most common of the "minor word changes" which rarely has any impact on meaning, but sometimes does impact poetic structure.

Of course the really BIG editing change is that the paragraph is entirely omitted from FIP. The *Critical Edition* panel will then have to decide if the statement itself is properly part of the dictation or whether it's removal is likely a "dictated correction."

Notes 7:153 (821) & Urtext (375) C 202	*HLC* (212-213)	*FIP*

T 8 I 7. You have begun to realize that this is a very practical course, because it means EXACTLY what it says. So does the Bible, if it is properly understood. There has been a marked tendency on the part of many of the Bible's followers, and also its translators, to be entirely literal about fear and ITS effects, but NOT about love and its results. Thus, "hellfire" means burning, but raising the dead becomes allegorical. Actually, it is PARTICULARLY the references to the outcomes of love that should be taken literally because the Bible is ABOUT love, being about GOD.

T 8 I 8. The Bible enjoins you to be perfect[25] , to heal all errors, to take no thought of the body as separate, and to accomplish all things IN MY NAME. This is not my name alone, for ours is a shared identification. The name of God's Son is One, and you are enjoined to do the works of love BECAUSE we share this oneness. Our minds are whole because they are one. If you are sick, you are withdrawing from me. But you CANNOT WITHDRAW FROM ME ALONE. You can only withdraw from yourself and me.

T 8 I 9. I would not ask you to do things

T 8 I 7. You have surely begun to realize that this is a very practical course, which means EXACTLY what it says. So does the Bible, if it is properly understood. There has been a marked tendency on the part of many of the Bible's followers, and also its translators, to be entirely literal about fear and ITS effects, but NOT about love and ITS results. Thus, "hellfire" means "burning," but raising the dead becomes allegorical. Actually, it is PARTICULARLY the references to the outcomes of love which SHOULD be taken literally because the Bible is ABOUT love, being about God.

T 8 I 8. The Bible enjoins you to be perfect, to heal ALL errors, to take no thought of the body AS SEPARATE, and to accomplish all things in my name. This is not my name alone, for ours is a shared identification. The Name of God's Son is one, and you are enjoined to do the works of love because we SHARE this oneness. Our minds are whole BECAUSE they are one. If you are sick you are withdrawing from me. Yet you cannot withdraw from me alone. You can only withdraw from yourself AND me.

T 8 I 9. I would not ask you to do things

T-8.IX.8. You have surely begun to realize that this is a very practical course, and one that means exactly what it says.

(? Two paragraphs omitted ?)

2 I would not ask you to do things

---

[25] Matthew 5:48 Ye therefore shall be perfect, as your heavenly Father is perfect.

7.5.1.6   Example 6

The words "***physical world***" were removed in FIP and then added in a most curious way and a most curious place. I've used green to track the one phrase.

Notes:	Urtext: (52)	HLC: (16)	FIP:
5:51 (T:202) This is because he now operates in space, where "up" and "down" are meaningful terms. Ultimately, of course, space is as meaningless as time. The concept is really one of space-time <u>belief</u>. The physical world exists only because man can use it to correct his <u>unbelief</u>, which placed him in it originally. As long as man <u>knew</u> he did not need anything, the whole device was unnecessary. <several omitted pages> **5:56 (T:207)** Man can never control the effects of fear himself, because he has CREATED fear and believes in what he creates. In attitude, then, though not in content, he resembles his own Creator, who has perfect faith in His Creations because he Created them. All creation rests on belief, and the belief in the creation produces its existence. This is why it is possible for a man to believe what is not true for anyone else. It is true for him because it is made BY him.	**T 1 B 41ao.** This is because he now operates in space, where "up" and "down" are meaningful terms. Ultimately, of course, space is as meaningless as time. The concept is really one of space-time BELIEF. The physical world exists only because man can use it to correct his UNBELIEF, which placed him in it originally. As long as man KNEW he did not need anything, the whole device was unnecessary. <8 paragraphs omitted> **T 1 B 41az.** Man can never control the effects of fear himself, because he has CREATED fear and believes in what he creates. In attitude, then, though not in content, he resembles his own Creator, who has perfect faith in His Creations because he Created them. All creation rests on belief, and the belief in the creation produces its existence. This is why it is possible for a man to believe what is not true for anyone else. It is true for him because it is made BY him.	**T 1 B 51h.** This is because he now operates in space, where concepts such as "up" and "down" are meaningful. Ultimately, (?) space is as meaningless as time. The concept is really one of space-time BELIEF. **T 1 B 51i.** The physical world exists only because man can use it to correct his UNBELIEF, which placed him in it originally. He can never control the effects of fear himself because he MADE fear, and believes in what he made. In attitude, then, though NOT in content, he resembles his own Creator, Who has perfect faith in His creations BECAUSE He created them. Belief in a creation produces its existence. That is why a man can believe in what no one else thinks is true. It is true for him because it was made BY him.	**T-1.VI.3.** 4 This is because you think you live in space, where concepts such as "up" and " down" are meaningful. (?) 5 Ultimately, (?) space is as meaningless as time. 6 Both are merely beliefs. **T-1.VI.4.** The real purpose of this world is to use it to correct your unbelief. 2 You can never control the effects of fear yourself, because you made fear, and you believe in what you made. 3 In attitude, then, though not in content, you resemble your Creator, Who has perfect faith in His creations <because> He created them. 4 Belief (?) produces the acceptance of existence. 5 That is why you can believe what no one else thinks is true. 6 It is true for you because it was made by you.

Here we find that the *Urtext* is identical to the *Notes,* except for some omitted "personal" material. In the *HLC* we find 8 paragraphs from the *Urtext* omitted before it picks up again. The FIP material is based on the original clearly, but significantly re-works the material. In particular the adjective "<u>physical</u>" is removed from "<u>world</u>" introducing a potentially huge shift in meaning. The question will be whether this change represents a "correction" or a "corruption?" For that matter, was it even intentional? Or was it a copying mistake in which a word was accidentally left out?

Similarly with the re-writing of the preceding paragraph, where "<u>concept is really one of space-time BELIEF</u>" is condensed to "<u>are merely beliefs</u>." Is this a ***correction***? What is the "error" here being corrected?

7.5.1.7 *Example 7*

While we're on omissions, this one is dramatic.

Notes:	Urtext: (4)	HLC: (2)	FIP:
4:42 (T:15) Each day should be devoted to miracles. <u>God created time </u>so that man could use it creatively, and convince himself of his own ability to create. Time is a teaching ~~device~~ aid, and a means to an end. (It {will} ceases when it is no longer useful ~~for~~ in facilitating learning.)	**T 1 B 15.** Each day should be devoted to miracles. (<u>God created time </u>so that man could use it creatively, and convince himself of his own ability to create. Time is a teaching device, and a means to an end. (?)It will cease when it is no longer useful for facilitating learning.)	**T 1 B 15.** Each day should be devoted to miracles. (?) <u>The purpose of </u>time is to enable man to learn to use it constructively. Time is thus a teaching device, and a means to an end. It will cease when it is no longer useful in facilitating learning.	**T-1.I.15.** Each day should be devoted to miracles. 2 (?) <u>The purpose of time </u>is to enable you to learn how to use time constructively. 3 It is thus a teaching device and a means to an end. 4 Time will cease when it is no longer useful in facilitating learning.

The striking element here is that the words "<u>God created time</u>" jump into brackets in the *Urtext* and then vanish altogether in the *HLC*. The question here is obvious and simple: was this deletion of the words "<u>God created time</u>" an error or was the error Helen's in writing those words in the first place? By the end "*God created time so that*" becomes "*The purpose of time is*." Yet even that *implies* the divine creation plainly asserted originally. Who gave time that "purpose" if not its creator? And if its purpose was our learning creativity, whose purpose could that be but that of *our* Creator, the Father God?

Whatever can be said about this alteration, it can't be called a *minor* word change and it can't be called an "unimportant difference." A great many people insist ACIM teaches that God did not create time yet, right at the outset, we find that in the original dictation, the Author unambiguously asserts God did. Unless there is some evidence to suggest it was an error, it is a hugely significant declaration of worldview which says a great many interpreters of ACIM have it all wrong. Whether a correction or a Scribal error, it's certainly not an unimportant sentence.

And is the replacement of "creatively" with "constructively" really a "correction?"

This one is a "hot button issue" and I could go into for many pages. I wish to point it out, however,

there it is, it says "God created time" and the later editing, while those words are switched for others, doesn't really remove the implication of divine creation. I think we see the editors wrestling with their own efforts to interpret the Course

comprehensively in their early days with it here. Others, I'm sure, will disagree strongly.

My point here is simply to illustrate some of the issues a panel of scholars will have to tackle and hopefully resolve through consensus. My purpose here isn't to resolve those questions.
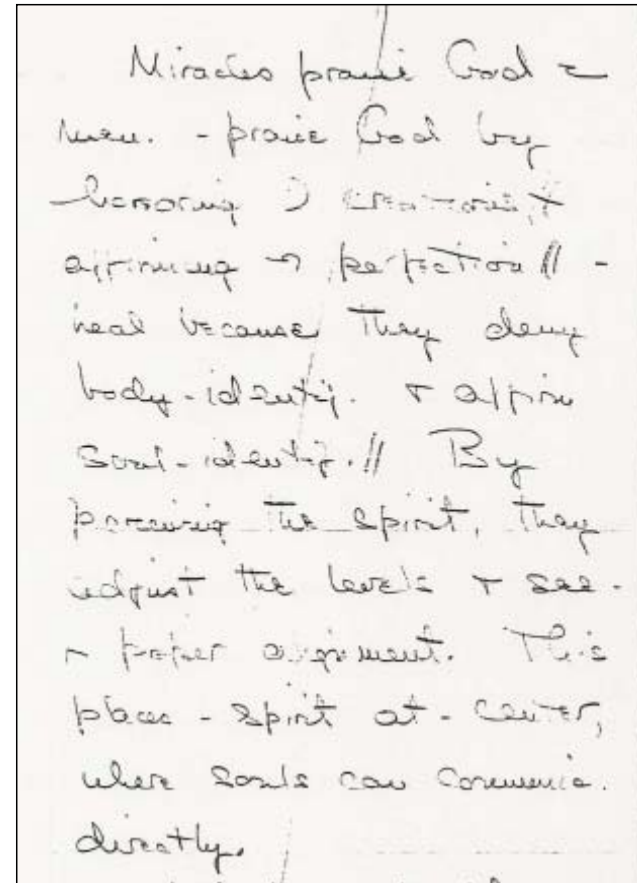
7.5.1.8 *Example 8*

To any reader unfamiliar with the later FIP abridgements it will come as a shock to read in the FIP version of *Use of Terms* called in that version *Clarification of Terms* that:

"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 others being, at best, loose paraphrases and distant allusions. The word "soul" is actually used 133 times in the *Urtext,* 102 in th*e HLC, and* later was changed, and often very inappropriately replaced with the word "spirit." 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. I will just offer one example of the difficulties associated with replacing "soul" with "spirit."

I'm going to show you four versions of one paragraph, in which the "Soul" issue is tackled. First page 88 of the *Notes.* (facsimile image opposite)

Notes: 4:56 (*Text* page 88) T 1 B 26 (see below for transcription)

On page 16 of the *Ur*text (T 1 B 26) we read precisely the same wording:

```
    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 [14] 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.

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    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 abridged in the later FIP editions to read:

```
    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.
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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.

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" vanishes and is replaced by "recognizing spirit." The notion of "healing" is removed. The notion of praising God is removed. The notion of honouring His Creations is removed. So "Soul-identification" becomes "recognizing spirit." 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.

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" 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" can communicate directly. Directly with whom or what? 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 recorded, 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.

The "Soul" comment in *Use of Terms* is reasonably 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.

It's not just the substitution of a synonym which might be clearer or less controversial which happened. The removal of the word "Soul" requires substantial changes of meaning in almost every instance.

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

7.5.2   Summary

Each of these samples was chosen because it is in some way typical or illustrative of one or more of the several kinds of issues the editorial board for the *Critical Edition* will have to deal with. My intent is to give the reader some idea of what I'm taking about when I speak of "editing changes." It is not a statistically representative sample, and it certainly doesn't cover every sort of variant reading which we know of. I've tried to cover some of the major types of issues of which I am aware, from the almost insignificant genuinely "minor" word changes to major ideas which were changed or removed, such as God's creation of time. Again, irrespective of whether we consider the editing change a correction or a corruption, they are NOT *all* "unimportant" although many are indeed of minor importance at most.

In addition to such stunningly important concepts as the creation of space, time and matter, we have omissions (and there are many) which are almost certainly just the result of inadvertence which end up blurring or obscuring the original meaning. The "importance" of these varies, but their correction makes the material more readable and more accurate in all cases.

The discerning reader won't have trouble grasping the idea that there is a LOT of work involved in this project, but the discerning reader will also have noticed that some of it is very important to rendering ACIM "accurate."

It should also be apparent that the task of *identifying* the variants and producing a *Catalogue of Variant Readings* is straightforward, if large. We looked at one paragraph in which there were 14 different changes over its editing history. The task of *assessing* those sometimes presents challenges. I've deliberately chosen some of the most challenging I'm aware of. Most are not so problematic.

I believe the seriously "tricky" issue involve those passages where material was re-written, both those which change the meaning significantly and those which do not. How are we to understand the later editorial re-writing? Was this "guided correction" of previous scribal shortcomings, or was this Schucman's "compulsive editing" and how can we tell, especially where there is a change in meaning, which variant is closer to the Author's intent?

It is certainly my belief that a serious scholarly inquiry into these questions in general, and on a case by case basis, can get us much closer to sound answers to these questions.

7.6 Appendix VI: USCO Inventory

Inventory courtesy of Raphael Greene who actually inspected the material at the USCO, something I've not been able to do.

United States Copyright Office – TXu 421-821 deposit
Box 1 of 2 – fourteen yellow-covered binders in a box labeled "Unpublished writings of Helen Schucman"

further labeling on the fourteen yellow-covered binders in Box 1 of 2:

Text	Volume	4	Notebooks	1a,b; 2; 3	
	Volume	5	Notebooks	4a,b; 5a,b	
	Volume	6	Notebooks	6a,b; 7a,b	
	Volume	7	Notebooks	8a,b; 9; 10a,b	
	Volume	8	Notebooks	11a,b; 12a,b; 12A; 13a,b	
	Volume	9	Notebooks	14a,b; 15a,b	
	Volume	10	Notebooks	16a,b; 17a,b	
	Volume	11	Notebooks	18a,b; 19a,b	
	Volume	12	Notebooks	20a,b; 21a,b; 22a	
Workbook	Volume	13	Notebooks	1a,b; 2a,b	
	Volume	14	Notebooks	3a,b; 4a,b	
	Volume	15	Notebooks	5a,b; 6a,b	
	Volume	16	Notebooks	7a,b; 8a,b	
	Volume	17	Notebooks	9a,b; M1a,b; M2	

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Box 2 of 2 – **two brown-covered binders** in a box labeled "Unpublished writings of Helen Schucman"

further labeling on the two brown-covered binders in Box 2 of 2:

Volume 1   Childhood Memorabilia; College
Themes; Dreams; letters to
William Thetford from Helen
Schucman; notes to Helen Schucman
from William Thetford
letters to Helen Schucman &
William Thetford from Kenneth
Wapnick; letters to Kenneth
Wapnick from Helen Schucman &
William Thetford; Miscellaneous

Volume 2   Notes on Sound; Special Messages;
Unpublished Autobiography I;
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Box 2 of 2 – six red-covered binders in a box labeled "Unpublished writings of Helen Schucman"

further labeling on the six red-covered binders in Box 2 of 2:

Volume 3   Poems; Use of Terms; Prayer;
              Special Messages; Preface.
              Psychotherapy 1a, 1b

Volume 18   Urtext of A Course in Miracles
              and Related Material
              (Unedited & Unpublished Manuscript)
              TEXT Part 1

Volume 19   Urtext of A Course in Miracles
              and Related Material
              (Unedited & Unpublished Manuscript)
              TEXT Part 2

Volume 20   Urtext of A Course in Miracles
              and Related Material
              (Unedited & Unpublished Manuscript)
              TEXT Part 3
              WORKBOOK Part 1

Volume 21   Urtext of A Course in Miracles
              and Related Material
              (Unedited & Unpublished Manuscript)
              WORKBOOK Part 2

Volume 22   Urtext of A Course in Miracles
              and Related Material
              (Unedited & Unpublished Manuscript)
              WORKBOOK Part 3
              MANUAL
              CLARIFICATION OF TERMS
              PYSCHOTHERAPY
              SONG OF PRAYER
              GIFTS OF GOD

7.7 Appendix VII: Variants from the "Corrected HLC"

This Appendix includes part of the original *Preface to the Corrected HLC* which is included here because of its relevance to the *Critical Edition* project. The *Corrected HLC* was a **partial** and very limited step toward a *Critical Edition* in that it did involve several scholars comparing some variant readings and two of us carefully comparing quite a large number. We did not have the *Notes* when we undertook this project and we did not even attempt to deal with **every** variant reading. We only compared variants where we had reason to suppose, from the *HLC* text itself, that there might be an **inadvertent** copying mistake. In those cases, and there were about 1000 all told that were checked, we looked to the earlier *Urtext* and later *FIP* for evidence of an error. Where a "variant" seemed to us intentional, that Schucman and Thetford had **intended** the *HLC* to read the way it did, regardless of our opinion of their editing, we didn't touch it.

This, then, represents only a very small slice of all variants, and only a very small part of what the *Critical Edition* project will involve. The latter will consider every variant reading, of which there are many thousands, sometimes a dozen or more per paragraph, and will have access to the *Notes*, and will involve more people.

Further, the reader must understand that this represents a very early stage of ACIM textual scholarship. You will not likely agree with all the conclusions reached at that early stage. This is not being presented as "definitive scholarship" but as an example of the beginning of the process whereby we can eventually achieve at least a "consensus text." After these results were published, public feedback led us to reconsider a number and then the *Notes* showed up requiring us to check them all against the *Notes* and involving, certainly, a number of changes.

However, the *Corrected HLC* still can be considered as a partial prototype for the *Critical Edition* project. At the very least, every variant we did evaluate is a genuine variant and will need to be evaluated again for the *Critical Edition.* The experience of doing this limited *Critical Edition* fragment illustrates some of the issues we'll have to deal with in the larger project. This work also does identify 250 variants which we considered "inadvertent" and this is an instructive case study, I feel, because it shows the extent to which the "editing." Whatever can be said of the intentional changes, involved a great many simple copying mistakes which were rarely ever detected or properly corrected.

Original Corrected HLC Preface

The following pages list the "errors" we ***think*** we have found in the *HLC* manuscript. I wish to repeat that in this edition there was no thorough comparison of the *HLC* against any other version, so our failure to note a difference in no way evaluates that difference. It simply means we didn't notice or didn't check it. We only checked other versions when something appeared as a possible error in the *HLC*. We checked over a thousand passages and finally concluded that "likely" error existed in fewer than three hundred of those which are listed here. When a complete comparison is done we have no doubt at all that more will be found. It is almost certain that we have erred in some cases. Our certainty of our own lack of infallibility is one reason for the extensive footnoting and this Errata document. We invite all readers to check and double-check these changes we have made (as well as those we have not made) and let us know if there is any reason to suppose we made an error. We almost certainly did make some and we wish to detect and correct them.

The need for a thorough, line-by-line comparison of all versions is obvious to us. This edition represents only the first phase of that very much larger task which is as yet incomplete. This is, at least, an accurate copy of the *HLC* with some corrections of errors in the *HLC* itself. Work on the *Urtext* volumes has already begun. The *Workbook*, *Manual*, *Use of Terms*, *Psychotherapy* and *Song of Prayer* volumes are nearing completion, the *Urtext Text* is just beginning its first proofing pass. We are still attempting to obtain a copy of the *Notes*.   When we have accurate copies of all versions, the work of detailed comparison can begin. There are vastly more discrepancies between versions than are noted in this volume. Their complete detection and evaluation must await the availability of accurate copies of all versions. We are releasing this "incomplete" material because others have found it useful and as of this date it is the most accurate and thoroughly proofed edition of *ACIM* extant.

In reviewing all the changes we made, the first of which began three years ago, we were surprised at how often we found that what we had thought was a mistake earlier, no longer seemed to be a mistake. A great many changes we initially thought needed to be made turned out to be errors in our understanding of the material, not in the material itself. It certainly appears that earlier editors had a similar experience, noticing (and "fixing") "errors" that turned out not to be errors at all. Schucman described how she changed many things, only to change them back again later. One thing that distinguishes this editing pass from the previous ones is that the previous editors apparently didn't check against earlier versions at all and frequently didn't even review their own editing changes. By the time of Schucman's death, the changes she had made and authorized, including the obvious mistakes, had

become a kind of sacred cow in the minds of some … "if Schucman did it, it had to be right" even when it very obviously wasn't. I am certain that given the opportunity to revisit all the editing changes made before 1975, Schucman herself would wish to reconsider many. Many of the errors we found in her work were clearly inadvertent, errors of which she was almost certainly entirely unaware, errors which only could surface with careful proofreading, a task which the Scribes never had the opportunity nor resources to undertake.

We've spent three years, working part time, putting several hours a day into this work, on average. Schucman and Wapnick, working part time, did their final "Edit" on this material in less than a year. And that involved no proofreading. And that included the *Workbook* and *Manual*. They can't possibly have been remotely as thorough as we've had the opportunity to be. We had the help of a computer lab and some very sophisticated text analysis software. They were working with typewriters, scissors, and glue. Had they attempted the thoroughness which was our goal in this edition, with the resources available to them in 1973, it might have taken them decades to get anything ready for the printer.

In noting the differences between this and previous editions, it is not our intent to condemn the remarkable and magnificent accomplishments of previous editors, without whose enormous contributions we'd never have been able to attempt this work. It is rather to note that the needs of the moment, objectives, methods, and most especially the availability of resources were very different in each period, differences which are reflected in the differing nature of the results. A thoroughly-proofed, precisely accurate copy of the Course with a Concordance was not possible with the resources available to Schucman at the time nor perhaps, was that as necessary as it was to get something "reasonably good" into print quickly.   That Schucman managed to do, and for that the entire Sonship is forever grateful to her.

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Chapter 1: Section A: Par.2: p. 1

It does aim, however, at removing the blocks to the awareness of <u>love's Presence,</u> <u>Which</u> is your natural inheritance.

Capitalization is in question here. *FIP* changes this to all lower case: "love's presence" and also has the following pronoun "which," in lower case. In the *Urtext* we find this passage is not present. However, the expression occurs twice, the two occurrences capitalized differently, one being "Love's presence," another being "love's presence". However if either word is to be capitalized, it would seem more suitable to capitalize the former than the latter, or probably both. It seems clear that capitalization was not inadvertent, and that Schucman and Thetford understood this phrase to refer to the deity, in short, a "name of God" since both "Presence" and "Which" are capitalized. An inadvertent capitalization error would likely occur once only in one sentence. We have thus chosen to capitalize "Love" here.

Chapter 1: Section A: Miracle Principle 22: p. 3

(* The term "Spiritual eye" is later replaced by the Holy Spirit and the physical eye becomes the ego. The emphasis on the two ways of seeing, however, remains throughout.)

This footnote appears in the original manuscript but is not strictly correct. "Spiritual Eye" and "Holy Spirit" are clearly not entirely synonymous in all cases. Since later editing propagates this misunderstanding, it would appear that both Schucman and Thetford failed to grasp this aspect.

Chapter 1: Section A: Miracle Principle 25a: p. 4

25.   a. Miracles are part of an interlocking chain of forgiveness which<u>,</u> when completed, is the Atonement.

There appears to be a semicolon here in the original manuscript, but clearly a comma is appropriate.

Chapter 1: Section A: Miracle Principle 36a: p. 7

A line is missing from the bottom of page 7 photocopy. In "*Blue Sparkly*" editors have chosen the following:

36. "Christ-controlled miracles are part of the Atonement but Christ-guidance is personal. The impersonal nature of miracles is an essential in-"

While it is impossible to be certain, this is very possibly, from examination of the visible character top fragments of the missing line, what the *HLC* actually contained originally.

The *Urtext* reading is:

"Christ-controlled miracles are part of the Atonement but Christ-guidance is personal and leads to PERSONAL salvation. The impersonal nature of miracles is an essential in-"

Given that the *Urtext* reading seems better, and contains an important idea missing in the other option, which may well have been inadvertently omitted, the *Urtext* reading is preserved in this edition.

In the *FIP Second Edition* Miracle Principle 36 was relocated, in part, to T-1.III.4. and T-1.III.5 in *FIP* with *HLC* miracle principle 37 becoming miracle principle 36 in the *FIP* editions.

Chapter 1: Section A: Par. 50a: p. 13

50 a. The miracle is a learning device which lessens the need for time. In the longitudinal or horizontal plane, the recognition of the true equality of all the members of the Sonship appears to involve almost endless time. <u>But we know that time is only an artifact introduced as a learning aid.</u> However, the sudden shifts from horizontal to vertical perception which the miracle entails introduce an interval from which the doer and the receiver BOTH emerge much farther along in time than they would otherwise have been.

The underlined sentence appears in the *Urtext* and seems to have been omitted inadvertently.

Chapter 1: Section A: Par. 50a: p. 13

However, the sudden *<u>shifts</u>* from horizontal to vertical perception which the miracle entails *<u>introduces</u>* an interval from which the doer and the receiver BOTH emerge much farther along in time than they would otherwise have been.

The problem here is agreement in number. It must be either "shift introduces" or "shifts introduce." We've corrected it to the latter since it would seem that the word 'shifts' should remain plural. The *Urtext* has the same problem.

Chapter 2: Section A: Par. 14: p. 22

Some miracles may SEEM to be of greater magnitude than *<u>others. But</u>* remember the first point in this course; that there is NO order of difficulty in miracles.

The last two sentences become one sentence, as the "**others. But**" is changed to simply "**others, but**". There is no need for a sentence break here, in fact it makes for poor grammar inserting a period. *Urtext, FIP* and *Blue Sparkly* all leave it alone.

Chapter 2: Section C: Par. 2: p. 31

In the third sentence,

"all mistakes must be corrected at the level *<u>on</u>* which they occur."

Both the *HLC* and *FIP* have it "all mistakes must be corrected at the level **on** which they occur. We feel that the *Urtext* has it right with "**at which they occur**". It appears there was a typo going from the *Urtext* to the *HLC* which was not corrected in *FIP*.

Chapter 2: Section C: Par. 5: p. 31-32

5. The body, if properly understood, shares the invulnerability of the Atonement to two-edged application. This is not because the body is a miracle, <O (32)> but because it is not INHERENTLY open to misinterpretation. The body is merely a fact in human experience. Its abilities can be, and frequently are, overevaluated. However, it is almost impossible to deny its existence. Those who do so are engaging in a particularly unworthy form of denial. The term "unworthy" here implies simply that it is not necessary to protect the mind by denying the unmindful. <u>There is little doubt that the mind can miscreate</u>. If one denies this unfortunate aspect of the mind's power, one is also denying the power itself.

There is a line left out between the *Urtext* and the *HLC*, (<u>underlined</u> above) which is not replaced in later versions, which makes the last sentence of the paragraph incomprehensible since the antecedent to "this unfortunate aspect of the mind's power" is gone. The reader is left wondering "what unfortunate aspect?"

In the *Urtext* we find an extra sentence **"<u>There is little doubt that the mind can miscreate</u>**" preceding the last line: "If one denies this unfortunate aspect of its power, one is also denying the power itself."

"**This unfortunate aspect of its [the mind's] power**" then is its ability to miscreate.

It very much appears that the omission of this one sentence in the *HLC* was an inadvertent editorial error since, again, there does not appear to be any attempt to change content, as would be expected in the intentional correction of an error and the result is an incomprehensible passage.

This line has been restored to the *HLC* from the *Urtext* in this edition .

The omission is uncorrected in either *FIP* or *Blue Sparkly*.

Chapter 2: Section C: Par. 6: p. 32

"It does not follow, however, that the use of such agents for corrective purposes is evil"

is how *FIP* puts it, and this is correct in our view. The *Urtext* and the *HLC* have it as "**are evil**." The *Urtext* has "**application**" instead of "**use**." The subject of the sentence is "**use**" (or "**application**" in the *Urtext*) which is singular, and the verb must be singular "**is**" and not the plural "**are**." Alternatively the subject could be

made plural, as in "**uses**" or "**applications**". That results in very clumsy style however.

Chapter 2: Section D: Par. 5: p. 38

"This situation arises in two ways:" has a colon in the *Urtext* and *FIP*, a semi-colon in the *HLC*. We've agreed with the *Urtext* and *FIP* and made it a colon.

Chapter 2: Section D: Par. 6: p. 38

At the start of what we mark as Paragraph 6, starting with the words "**In both cases,**" the original *HLC* has a line break (hard return) not followed by an indentation. Was a paragraph break *intended* and the indentation omitted? Or was the carriage return inadvertent? The *Urtext* has a paragraph and a page break here. We think the indentation was omitted in error and that a paragraph break was intended

Chapter 2: p. 39

The photocopy quality for page 39 is very poor. The words on the right hand side of the page are mostly missing. The text has been reconstructed with reference to the *Urtext*. There are very few differences between what is legible in the *HLC* and the *Urtext* in this material, and those are very minor. So while we cannot be 100% certain there were no wording changes in the missing parts of the *HLC* on this page, there is no evidence to suggest such changes, and there is no other way, at this time, for us to establish what was probably there originally.

Chapter 2: Section E: Par. 12: p. 42

The <u>cause</u> and <u>effect</u> principle here is temporarily a real expediter. Actually, "Cause" is a term properly belonging to God, and "Effect," which should also be capitalized, is His Son.

Most astonishingly, although explicit instructions to capitalize "**Cause**" and "**Effect**" are given in the *HLC* and the *Urtext,* the words are NOT capitalized in either nor in the *FIP* version. We've fixed that.

Chapter 3: Section C: Par. 7: p. 49

"**Only men's attempts**" in the *HLC* is "**Only man's attempts**" in the *Urtext*. The general pattern in the *HLC* is to use the word "**man**" rather than "**men**" and "**man's**" rather than "**men's**". We've concluded this is a typo therefore, and restored the material to the *Urtext* reading. *FIP* appears to omit this material.

Chapter 3: Section I: Par. 5: Page 68

The words "self concept" are changed to the hyphenated word "self-concept" for consistency and for the Concordance.

Chapter 4: Section B: Par. 5: p. 72

The words "(**NOT destruction**)" are enclosed in brackets, consistent with the *Urtext*, however we've gone with the *FIP* rendering which replaces the brackets with commas. *FIP* makes it "**not the destruction**" but we leave it as "**NOT destruction**".

Chapter 4: Section B: Par. 12: p. 74

The word "**believableness**" occurs in the text, but in no dictionary we've consulted. It is thus changed to "**believability**." The *Urtext* is identical. This can be considered a spelling correction. *FIP* preserves "**believableness**."

Chapter 4: Section C: Par. 3: p. 76

"I am using your present state of how the mind CAN work"

is not even a sentence. It appears obvious there is some mistake here.

In the *Urtext* the line reads:

"I would therefore like to use your present state as an example of how the mind CAN work"

At the very least the words "**as an example**" appear to have been inadvertently left out, inadvertent because the statement becomes ungrammatical and wholly meaningless with their removal. The reading from the *Urtext* is used here.

This material is so substantially changed in the *FIP Second Edition* that we get no help from that source for this question. *Blue Sparkly* does not correct this.

Chapter 4: Section C: Par. 5: p. 77

"**A scissors**" is changed to "**scissors**." *FIP* agrees. *Blue Sparkly* and the *Urtext* keep it as "**A scissors**." This may be a question of local usage and, we can add, is hardly very important.

Chapter 5: Section C: Par. 4: p. 103

The paragraph ends with a colon, which should be a period. *FIP* and *Urtext* agree.

Chapter 5: Section C: Par. 7: p. 103

The words "**spirit of joy**" are capitalized in the *Urtext*, though not in FIP or the original *HLC*. Since this is a reference to the deity, capitalization is restored.

Chapter 5: Section C: Par. 7: p. 103

The Holy Spirit was God's Answer to the separation, the means by which the Atonement could <u>repair</u> until the whole mind returned to creating.

The use of the word "repair" here is most curious. We strongly suspect a copying error, but it's not from the *Urtext,* which is identical. *FIP* re-writes this as:

"**the means by which the Atonement heals until the whole mind returns to creating.**" That's a perfectly reasonable conjecture as to the meaning. We really **do** need to check the *Notes* on this one.

Chapter 5: Section D: Par. 10: p. 106

My "**yolk** is easy" is changed to "**yoke**." This is a rare example, the only one found so far, where the editors erred by using a homonym. *FIP* and *Blue Sparkly* both correct this also.

Chapter 5: Section H: Par. 3: p. 120

The word "**escape**" is spelled "**excape**." This error does not occur in any other edition or version we have consulted, including the "*Urtext*."

Chapter 5: Section I: Par. 2: p. 124

Freud's system of thought was extremely ingenious because Freud was extremely ingenuous, and a mind MUST endow its thoughts with its own attributes.

This is a suspected typo. It is not at all clear how Freud's being "**ingenuous**" could endow his thought with "**ingenious**" attributes. The two words are only one letter apart in spelling and we suspect "**ingenuous**" here should be "**ingenious**."

In the *Urtext*, we do find "**ingenious**" instead of "**ingenuous**", and so the text was restored to the *Urtext*'s reading. *Blue Sparkly* also corrects this error. The material is not present in *FIP*.

Chapter 6: Section A: Par. 1: p. 128

"Anger cannot occur unless you believe that you have been attacked; that your <u>attack was justified</u>; and that YOU are in no way responsible."

The second clause contained by semicolons makes no sense … *FIP* changes it to:

"**Anger cannot occur unless you believe that you have been attacked, that your attack <u>is</u> justified <u>in return,</u> and that you are in no way responsible for it**."

Urtext uses commas instead of the semicolons (correctly in our view, as does *FIP)* but is otherwise the same as the *HLC* manuscript.

The problem of course is that we don't get angry when we believe we have been attacked AND that the attack on us was justified. We get angry when we feel we have been UNJUSTLY attacked. We could just change "justified" (capitalized in the *Urtext)* to "unjustified" and largely solve the problem. *FIP*'s solution, to change this sentence to refer to a counter-attack corrects the obvious ill-logic but at the expense of the probable meaning. The counter-attack is referred to later in the paragraph as the

logical consequence of these three premises. It makes no sense at all to have the logical conclusion as a premise. Further, in the original the "responsibility" relates to the attack, and after *FIP's* modification, the responsibility shifts to the counter-attack.

We agree with *FIP* that there is a problem, but we do not agree with *FIP's* resolution of it. It seems far more likely that "unjustified" was mistakenly turned to "justified" and what is "unjustified" of course is the "attack" one believes one has been subjected to by one's "attacker."

Since we don't have access to the original *Notes* to check this, we have made our best guess, and have added a few letters in brackets to clarify what appears to us to be the intended meaning:

Anger cannot occur unless you believe that you have been attacked, that your attack[er] was [un]justified, and that YOU are in no way responsible.

Chapter 6: Section C: Par. 4: p. 134

The ego uses projection ONLY to distort your perception both of yourself AND your brothers. The process begins by excluding something THAT exists

The word "THAT" is pencilled in, and probably should not be capitalized. *FIP* has it lower case. However, the *Urtext* has "**you think**" instead of "**that**". Because we know that no proofing against the *Urtext* was ever done on the *HLC* before, we suspect that the editors recognized an inadvertent omission of the words "you think" which resulted in bad grammar in the *HLC* typescript and corrected it by pencilling in "**THAT**." However, while this fixes the grammar it does not restore the original meaning. The statements "**that exists in you**" and "**you think exists in you**" do not have the same meaning, as the former suggests a fact and the latter implies illusion. This would appear therefore to be an editing error, beginning with inadvertence, in leaving out two words, and ending with the failure to proof adequately. We have restored the *Urtext* reading.

Chapter 6: Section C: Par. 8: p. 136

Page 136 of the original photocopy is in terrible shape, with several words being quite illegible. Comparison with the *Urtext* shows negligible differences overall on this page so the missing words were copied directly from the *Urtext*. Only a few examples are listed here.

The words "**were created**" before "**neither partially nor in part**" are added from the *Urtext*. The *HLC* is illegible. We are unable to locate this phrase in *FIP*.

Chapter 6: Section C: Par. 9: p. 136

The words "**PARALLEL to God's**" were inserted from the *Urtext* because the *HLC* is illegible. We are unable to locate this phrase in *FIP*.

Chapter 6: Section C: Par. 11: p. 136

The words "**what never happened cannot involve any problem**" (the word involve is copied from the *Urtext*).

FIP renders this "**what never happened cannot be difficult**" which largely preserves the original meaning. *Blue Sparkly* goes with the *Urtext* as we have.

Chapter 6: Section F: Par. 8: p. 145

Without a range, an order of difficulty IS meaningless, and there must BE no range in what you offer to each other.

The comma is not present in the original, but both *FIP* and *Urtext* have it. We agree that it belongs.

Chapter 6: Section F: Par. 9: p. 145

The Holy Spirit, Who leads to God, translates communication into being, just as He ultimately translates perception into knowledge. You DO NOT LOSE WHAT YOU COMMUNICATE. The ego uses the body for attack, for pleasure, and for pride.

Both *FIP(2)* and *Urtext* include this sentence, though it is missing in the *HLC* manuscript. We have restored the words and capitalization from the *Urtext*.

Chapter 7: Section C: Par. 1: p. 156

"This placed you BOTH within the Kingdom, and restores its wholeness in your minds."

The entire paragraph is present tense except for the second word in this sentence, "**placed**." In the *Urtext* it is "**places**" thus preserving the present tense. It is corrected to "**places**" in *FIP* also, though not in "*Blue Sparkly*." We have restored the *Urtext* reading.

Chapter 7: Section C: Par. 2: p. 156

"This is because the laws have adapted to the circumstances of this world, in which diametrically opposed outcomes ARE believe in."

Rather obviously a typo, the second last word needs to be in the past tense "**believed in**" rather than "**believe in**."

Urtext has it in the past tense and emphasized "**are BELIEVED in.**" *Blue Sparkly* corrects it. *FIP* completely re-writes the passage. Instead of "**are BELIEVED in**" (*Urtext*), *FIP* holds "**seem possible because you can respond to two conflicting voices.**"

Chapter 7: Section C: Par. 3: p. 156-57

"But those who are FOR freedom, even if they are misguided in how to defent it,"

Obvious typo, "defent" is corrected to "defend" which is the form appearing in the *Urtext*. *Blue Sparkly* also corrects it to "defend." We were unable to locate the passage in *FIP*.

Chapter 7: Section D: Par. 3: p. 159

Yet one thing is <u>certain; abilities</u> are POTENTIALS for learning, and you will apply them to what you WANT to learn.

In the *HLC* manuscript there is a semicolon here. In the *Urtext* it is a period which we think is better, so we've restored it to that form. This material cannot be located in *FIP*.

Chapter 7: Section F: Par. 4: p. 166

There is a colon at the end of the paragraph. It is not present in the *Urtext* where we find a period. We have restored it. *FIP* doesn't include this material.

Chapter 7: Section F: Par. 12: p. 167

12**. That is how God Himself created YOU<u>,</u> in understanding, in appreciation, and in love.**

While the *HLC* has a semicolon here, we agree with *FIP* and *Urtext* that it should be a comma.

Chapter 7: Section F: Par. 13: p. 168

To forget ME is to forget yourself and Him <u>Who</u> created you.

The *HLC* does not capitalize this, nor does the *Urtext*. *FIP* does and we agree with *FIP* here.

Chapter 7: Section F: Par. 13: p. 168

I do not want to share my BODY in communion because that is to share nothing. <u>Would I try to share an illusion with the most holy children of a most Holy Father?</u> Yet I do want to share my MIND with you because we ARE of one Mind, and that MIND IS ours.

This sentence, not present in the *HLC* manuscript, is present in *FIP* 2nd Edition and *Urtext*. We agree with the *FIP* "Errata" editors that it was inadvertently left out.

Chapter 7: Section G: Par. 2: p. 169

This loses the awareness of being<u>;</u> induces feelings of unreality<u>;</u> and results in utter confusion.

The *HLC* manuscript has two semicolons; *FIP* has no punctuation here. The *Urtext* has commas in both places. We agree with *Urtext* on this one.

Chapter 7: Section G: Par. 10: p. 171

If they cannot co-exist in peace, and if you WANT peace, you must give up the idea of conflict ENTIRELY and for ALL TIME. <u>This requires vigilance ONLY as long as YOU DO NOT RECOGNIZE WHAT IS TRUE.</u> While you believe that two totally contradictory thought systems SHARE truth, your need for vigilance is apparent.

Both *FIP* and *Urtext* include this sentence which is not present in the *HLC* manuscript. We believe it was left out inadvertently.

Chapter 7: Section I: Par. 2: p. 178

The ego's use of projection must be fully understood before <u>its</u> inevitable association between projection and anger can be finally undone.

Both *FIP* and *Urtext* have "the", which we think is preferable, instead of "its". The *Urtext* also has "UNmade" in place of "undone" at the end of the sentence.

Chapter 7: Section J: Par. 8: p. 182

The only reason why you could *possible* want ANY part of it is because you do NOT see the whole of it.

Typo: the word "**possible**" should be "**possibly**" as an adverb is required here.

The *Urtext* agrees, and so does *FIP*.

Chapter 7: Section K: Par. 4: p. 184

Unable to follow this guidance WITHOUT fear, he associates fear WITH guidance, and refuses to follow ANY guidance at all. If the result of this decision is confusion, this is hardly surprising. The Holy Spirit is perfectly trustworthy, as YOU are.

Both *FIP* and *Urtext* include this sentence which is apparently inadvertently omitted from the *HLC*.

Chapter 8: Section A: Par. 3: p. 188

"**The ego's voice is a hallucination**" is corrected to "**The ego's voice is an hallucination.**" The *Urtext* has it correct, so does *FIP*.

Chapter 8: Section C: Par's 6&7: p. 191

One sentence is moved from the end of paragraph six to the beginning of paragraph seven. Otherwise the paragraph breaks after the colon. *Urtext* and *FIP* both have this change also.

Chapter 8: Section G: Par. 7: p. 204

Remember that the Bible says, "The word (or thought) was made flesh."

The word "**Word**" is capitalized here, as the quote from *John 1:14* capitalizes it. So does *FIP,* but the *Urtext* also has it lower case.

Chapter 8: Section H: Par's 5 & 6: p. 209

The 5th paragraph break in the photocopies ends with a colon, most unsuitable, and so this paragraph break has simply been removed. *FIP* and *Urtext* both break paragraphs elsewhere also.

Chapter 8: Section I: Par. 4: p. 212

You can indeed *by* "drugged by sleep," but this is always because you have MISUSED it on behalf of sickness.

The line "by "drugged by sleep"" becomes "be "drugged by sleep"". This is an obvious typo.

Chapter 8: Section K: Par. 10: p. 221

***To* price for GETTING is to lose sight of value, making it inevitable that you will NOT value what you receive.**

"**To price for getting**" is changed to "**The price for getting**" in *FIP*, but *Urtext* agrees with *HLC*.

Chapter 9: Section G: Par. 2: p. 235

The word "**vacillates**" is misspelled in the original, and corrected here.

Chapter 9: Section B: Par. 3: p. 239

Yet you CAN see him truly because it is possible for you to see <u>YOUR SELF</u> truly.

The *HLC* manuscript has YOUR and SELF over a line ending and there is no visible hyphen. The photocopy is faded on the right margin however. Both *Urtext* and *FIP* have this as a single word, "YOURSELF", and so we've gone with that.

Chapter 9: Section H: Par. 3: p. 239

Believe this, and you WILL realize how much is up to you. When anything threatens your peace of mind, ask yourself<u>:</u>

"Has God changed His Mind about me?"

Then ACCEPT His decision, for it is indeed changeless, and refuse to change your mind about YOURSELF.

The original manuscript has a comma here. We agree with *FIP* that the colon is better.

Chapter 9: Section I: Par. 5: p. 242

ALL attack is self attack. It cannot BE anything else. Arising from your OWN decision NOT to be what you ARE, IT IS AN ATTACK ON YOUR IDENTIFICATION. Attack is thus the way in which your identification is lost, because, when you attack, you MUST have forgotten what you are. And if your reality is God's, when YOU attack, you are not remembering HIM. This is not because He is gone, but because you are ACTIVELY WILLING NOT TO REMEMBER HIM.

This entire paragraph, present in the *Urtext* and *FIP Second Edition*, is entirely missing from the *HLC*. We consider it an oversight and have replaced it.

Chapter 9: Section I: Par. 7: p. 242

When you think you are attacking your <u>SELF</u>, it is a sure sign that you hate what you THINK you are.

In the *HLC* the word "self" is not capitalized, but it is in the *Urtext.* We feel that clarity is lost in removing the emphasis so it has been restored.

Chapter 9: Section I: Par. 11: p. 243

Is THIS the image you would be vigilant to SAVE? <u>Are you REALLY afraid of losing THIS?</u> Look calmly at the logical conclusion of the ego's thought system, and judge whether its offering is really what you want, for this IS what it offers you.

While both the *Urtext* and *FIP Second Edition* have this sentence, the original *HLC* leaves it out. We think that was by mistake

Chapter 9: Section I: Par. 12: p. 243

God's Son knows no idols, but <u>He</u> DOES know <u>His</u> Father.

Both the *Urtext* and *HLC* capitalize "**His**" here. The *Urtext* capitalizes both "He" and "His" while *FIP Second Edition* puts both lower case. We agree with *Urtext* because "God's Son" here refers to a person of the Trinity..

Chapter 9: Section J: Par. 8: p. 247

There are four capitalization issues in this paragraph. We capitalize "**Great Rays**" and **"Rays"** in agreement with *FIP* although neither the *Urtext* nor the *HLC* original capitalize them. We capitalize "**Light**" in agreement with the *Urtext* although neither the *HLC* nor *FIP* do. And we capitalize "**Great Light"** in **agreement** both with *FIP* and the *Urtext.*

Chapter 10: Section B: Par. 1: p. 252

Remember the <u>Rays</u> that are there unseen.

Neither the *Urtext* nor *HLC* capitalize "**Rays**" although *FIP* does. We agree with *FIP*. Arguably "**light"** should be capitalized in this paragraph also but none of the versions consulted does so.

Chapter 10: Section B: Par. 1: p. 252

The closer you come to the foundation of the ego's thought system, the darker and more obscure becomes the way.

Both *FIP* and *Urtext* include "**the foundation of,"** although the *HLC* manuscript does not. It would appear its absence is inadvertent.

Chapter 10: Section F: Par. 11: p. 267

According to the Holy Spirit's teaching, ONLY God's purpose is [capable of] accomplishment and it is ALREADY accomplished.

The words **"capable of"** are not present in any version consulted. *FIP* renders this phrase "*only* **God's purpose can be accomplished**," which catches the likely meaning. The original "only God's purpose is accomplishment" just doesn't make sense. The *Urtext* capitalizes the word "IS" for "ONLY God's Purpose IS accomplishment." That almost makes sense and is possibly what was originally intended. The *Notes* need to be consulted on this one.

Chapter 10: Section F: Par. 15: p. 268

The ego's interpretation of the laws of perception are, and would HAVE to be, the exact opposite of the Holy Spirit's.

The *HLC* has **"interpretation"** in the singular, although the *Urtext* and *FIP* both pluralize it. We think it most likely should be pluralized.

Chapter 10: Section F: Par. 18: p. 269

"… yet where the Son is, the Father MUST be."

The comma is not present in the *HLC* or *FIP*. The *Urtext* has it however, and its presence makes the passage clearer so we restored this to the *Urtext* reading.

Chapter 10: Section F: Par. 19: p. 270

You cannot accept false witness of HIM unless you have evoked false witnesses AGAINST him.

The original and all versions have "**evoked**" here but what is being discussed seems to be more of an "**invocation".** Not changed, but considered. Again, we really need to check the *Notes* on this one.

Chapter 10: Section G: Par. 3: p. 271

Yet different experiences lead to different beliefs, and with them different perceptions. For perceptions are learned WITH beliefs, and experience teaches.

. While both the *Urtext* and *FIP Second Edition* have this phrase, the original *HLC* leaves it out. We think that was by mistake

Chapter 11: Section F: Par. 4: p. 293

You cannot learn of perfect love with a split mind because a split mind had MADE itself a poor learner.

The *HLC* manuscript has **"had"** here. Both *Urtext* and *FIP* have **"has"** as we do. This was likely a typo.

Chapter 11: Section J: Par. 7: p. 308

"**Yet consider this:**" ends paragraph 6. Ending a paragraph with a colon is bad form. The words "**Consider this:**" were moved to the beginning of the next paragraph (7). These words do not appear in the "*Urtext*" although the rest of the two paragraphs do. In *FIP* this material shows up in Chapter 13, and the paragraph break is changed one sentence sooner. *Blue Sparkly* leaves it as is.

Chapter 12: Section B: Par. 7: p. 314

7. Little children, this is not so. Your "guilty secret" is nothing, and if you will but bring it to the light the Light will dispel it.

The second instance of "**light**" in this paragraph is capitalized for no apparent reason. The capitalization was removed from this word. The *Urtext* capitalizes it and also the word WILL immediately following, but *FIP* drops the capitalization here also.

Chapter 12: Section C: Par. 13: p. 318

He could but answer your insane request with a sane answer which would abide with you in your insanity. AND THIS HE DID. No one who hears His answer but will give up insanity.

These two sentences are not in the *HLC* manuscript, but appear in the *Urtext* and in *FIP(2)*. Their absence appears inadvertent

Chapter 12: Section E: Par. 9: p. 324

But this is what denial DOES, for by it you ACCEPT insanity, believing you can make a private world and rule your OWN perceptions. Yet for this, light MUST be excluded.

The *Urtext* adds the comma plus emphasis: "But for this, light MUST be excluded." We feel the comma is necessary and so restored it.

Chapter 12: Section G: Par. 1: p. 330

1. Sit quietly and look upon the world you see, and tell yourself<u>:</u> *"The real world is not like this.*

This colon was originally a comma. *FIP* changes it to a colon and we agree.

Chapter 13: Section B: Par. 7: Sentence 5: p. 337

YOU are the witnesses to the Fatherhood of God, and He has given you the power to create the witnesses to your fatherhood in Heaven. **<u>Deny a brother here, and you deny the witnesses to your fatherhood in Heaven.</u>** The miracle which God created is perfect, as are the miracles which YOU created in His Name. They need no healing, nor do you, when you know THEM.

This sentence does not appear in the *HLC* manuscript, but is in the *Urtext* and in *FIP Second Edition*. Since its omission appears to us to have been inadvertent, it is restored.

Chapter 13: Section D: Par. 2: p. 341

They are used only by the Holy Spirit, and it is that which MAKES them pure. <u>If you displace YOUR guilt upon them, the Holy Spirit cannot use them.</u> For by pre-empting for your OWN ends what you should have given to HIM, he cannot use them unto YOUR release.

This sentence appears in *FIP Second Edition* and *Urtext* but not in the *HLC* manuscript. Its omission appears inadvertent and so it has been restored.

Chapter 13: Section D: Par. 4 Sentence 5: p. 342

In the sentence "**Can you expect to use your brothers as a means to "solve" the past, and still <u>to see</u> them as they really are**?" the problem is with the final infinitive "**to see**" in a place where the present tense is called for. The final "**to**" is out of place. The trick here is with implied antecedents. Some might dispute whether the grammar problem is "real" or "imaginary." To this native English speaker's ear, there is something terribly audibly wrong with the sentence as it stands, and what's wrong is that the infinitive is being used where the present tense of the verb "to see" is required.

Chapter 13: Section D: Par. 5 Sentence 2: Page 342

Use no relationship to hold you to the past, but with each one<u>,</u> each day<u>,</u> be born again.

Nether comma is in the *HLC* but both are in the *Urtext.* We think they were left out inadvertently.

Chapter 13: Section D: Par. 6 Sentence 5: p. 342

If GUILT were real<u>,</u> ATONEMENT would not be

This comma is not in the *HLC* but is in the *Urtext* and *FIP*. We think it was left out inadvertently.

Chapter 13: Section D: Par. 11: p. 344

The indent is prefaced with "**To him I say,**" which should be "**To him I say:**" The comma is replaced by a colon.

There are several open questions in Chapter 13 which require more consideration, notably "awaking" which *FIP* changes to "waking" (sometimes) and "whate'er" which *FIP* and *Blue Sparkly* change to "whatever" and "builded" (another anachronism) which they leave intact.

There is an argument that the removal of a syllable and the addition of a syllable in the latter two generate Iambic Pentameter.

Chapter 13: Section F: Par. 7: p. 350

But YOU who cannot undo what you have made, <u>nor escape the heavy burden of it's dullness that lies upon your minds,</u> cannot see THROUGH it.

The underlined clause is present in the *Urtext* and *FIP Second Edition* but is missing from the *HLC* manuscript. We're viewing it as an inadvertent omission.

Chapter 13: Section H: Par. 3: p. 354

Say, therefore, to yourself, gently, but with the conviction born of the love of God and of His Son<u>.</u>

**   "What I experience I will make manifest.**

The *HLC* has a comma after "His Son", but *FIP(2)* and the *Urtext* have a colon. We agree with *FIP* that the colon is better.

Chapter 13: Section H: Par. 4: p. 354

Each day, each hour and minute, even <u>every</u> second, you are deciding between the crucifixion and the resurrection;

The *HLC* has "every" here. The *Urtext* and *FIP(2)* have it as "each." We agree with *FIP* about restoring the earlier form here. We suspect this is one of those cases where Schucman, in the editing of 1973, decided to 'change back' something she had previously changed.

Chapter 13: Section H: Par. 9: p. 356

Those who accept the Atonement ARE invulnerable. But those who believe they are guilty WILL respond to guilt, because they think it is salvation, and will not refuse to see it and side with it. <u>They BELIEVE that INCREASING guilt is self-PROTECTION.</u> And they will fail to understand the simple fact that what they do not want MUST hurt them.

Both *Urtext* and *FIP Second Edition* include this sentence which is missing from the *HLC*. We agree with *FIP* that the omission was an error.

Chapter 14: Section A: Par. 3: p. 362

The Atonement was established as the means of restoring guiltlessness to the mind which has denied it, and thus denied Heaven to Itself.

The word "**itself**" begins with a capital in the *HLC*, but not in *any* other version. We chose to go with the *Urtext* and *FIP* in removing the capitalization

Chapter 14: Section B: Par. 6: p. 364

Do not withhold this glad acknowledgment, for hope of happiness and release from suffering of every kind <u>lie</u> in it.

The *HLC* manuscript, *FIP* and *BS* all have "lie" (plural) here, the *Urtext* has "lies" which is correct. The subject is "hope" and it is this (singular) entity which "lies in it".

Chapter 14: Section E: Par. 4: p. 376

For God is Life, and they ABIDE in Life. <u>Life is as holy as the Holiness by which it was created.</u>

This sentence appears in the *Urtext* and *FIP(2)* but not in the *HLC*. We agree with *FIP* that it should be restored.

Chapter 14: Section F: Par. 5: p. 378

To order is to judge, and to arrange BY judgment. <u>Therefore, it is not your function, but the Holy Spirit's.</u> It will seem difficult for you to learn that you have no basis AT ALL for ordering your thoughts.

This sentence is not present in the original manuscript. Both *FIP(2)* and *Urtext* include it. We agree with *FIP* that the omission was inadvertent..

Chapter 14: Section G: Par. 7: p. 382

When your peace is threatened, or disturbed in any way, say to <u>yourself:</u>

"I do not know what anything, INCLUDING THIS, means.

The original, *Urtext* and *BS* have a comma here. *FIP(2)* introduces the colon and we agree that it is better.

Chapter 15: Section A: Par. 2: p. 386

For the Holy Spirit USES time in His Own way, and is not bound by it. <u>Time is His friend in teaching. It does not waste Him, as it does you.</u> And all the

waste that time seems to bring with it is due but to your identification with the ego, which uses time to support its belief in destruction.

This line appears in *FIP(2)* and *Urtext,* but not in the *HLC* manuscript. We agree with *FIP* that it was omitted inadvertently.

Chapter 15: Section D: Par. 11: p. 396

"**The Host of God needs not seek to find anything**"

This is how the *HLC* puts it, is an apparent spelling error. The word "Host" is of course plural, referring to many. Yet it is also singular, in that there is one host, as there is for instance, one "crowd" consisting of many people. In this sense whether it is dealt with grammatically as singular or plural is a matter of convention, and such conventions can vary from region to region in the English-speaking world. To our ears, it should be "**need**" rather than "**needs**" (The error is in the photocopy, and it is preserved in the *FIP* edition. However, in the *Urtext* the line reads correctly "**The Host of God need not seek to find ANYTHING**." This reading was used as it appears correct and the emphasis on ANYTHING from the *Urtext* is kept because it is more consistent with the rest of the paragraph and the preceding sentence where that word is also emphasized. The removal of the emphasis appears inadvertent here.

It is possible the change was intentional. However it sounds better to the ear when changed back to the original, and rather obviously there is no "content" issue at stake here.

Chapter 15: Section H: Par. 4: p. 407

"We said before that the ego <u>attempt</u> to maintain and increase guilt, but in such a way that you do not recognize what it would do to YOU."

Grammatical problem, agreement in number. The word "**attempt**" needs to be "**attempts**" as Ego is singular.

Chapter 15: Section I: Par. 2: p. 412

Hear <u>him</u> gladly, and learn of Him that you have need of no special relationships at all.

Both the *Urtext* and *FIP(2)* capitalize "Him" here, and that is obviously correct, though the *HLC* doesn't. Restored as per *Urtext.*

Chapter 15: Section I: Par. 13: p. 416

Accepting it as undivided you join Him wholly, in an instant. For you would place NO limits on your union WITH Him. The reality of this relationship becomes the only truth that you could ever WANT.

FIP and *Urtext* both have this sentence. It's omission in the *HLC* appears inadvertent.

Chapter 15: Section J: Par. 9: p. 419

You will not succeed in being partial hostage to the ego, for it keeps no bargains, and would leave you nothing. <u>Nor can you be partial HOST to it.</u> You will have to choose between TOTAL freedom and TOTAL bondage, for there are no alternatives but these.

Both *FIP(2)* and *Urtext* have this sentence. It's omission from the *HLC* appears inadvertent.

Chapter 16: Section A: Par. 1: p. 424

The capacity to empathize is very useful to the Holy Spirit, provided you let Him use it in His way. <u>*His way is very different.*</u> He does not understand suffering, and would have you teach it is not UNDERSTANDABLE.

This sentence appears in no version available to us except for the *FIP Second Edition*. This line is not in the *Urtext*. It is presumably derived from the *Thetford Transcript*, or genuine *Urtext*. Its omission was probably an inadvertent typing error. We cannot be sure, however, that it was not a late editorial interpolation by the *FIP Second Edition* editors. Once again it is essential to check the *Notes*.

Chapter 16: Section A: Par. 2: p. 424

These it selects OUT, and joins WITH. And it never joins except to strengthen ITSELF. <u>Having identified with what it THINKS it understands, it sees ITSELF, and would INCREASE itself by sharing what is LIKE itself.</u> Make no mistake about this maneuver; the ego always empathizes to WEAKEN, and to weaken is ALWAYS to attack.

FIP and *Urtext* both have this sentence. It's omission in the *HLC* appears inadvertent. The capitalization is derived from the *Urtext.*

Chapter 16: Section C: Par. 9: p. 429

This year, determine not to deny what has been given you by God. <u>Awake and SHARE it,</u> for that is the only reason He has called to you.

These four words, "Awake and share it," appear in *FIP(2)* and *Urtext.* Their omission from the *HLC* appears inadvertent. The *Urtext* contains one more sentence immediately *before* this: "He has Himself reminded you of Him." It was possibly removed for good reason … it doesn't quite make sense. "H*e has reminded you of IT*" might make sense. So too might "He has reminded you of Himself." There appears to be a copying error between the *Notes* and the *Urtext* here, but having no access to the *Notes* at this time, we can't check. We have therefore not included this sentence at this time. The complete paragraph from the *Urtext* (Absolute page 607, marked page 434) is as follows:

This year, determine NOT to deny what has been given you BY God, to use for Him. <u>He has Himself reminded you of Him. Awake and SHARE it,</u> for that is the

only reason He has called to you. His Voice has spoken clearly, and yet you have so little faith in what you heard, because you have preferred to place still greater faith in the disaster YOU have made. Today, let us resolve TOGETHER to accept the joyful tidings that disaster is NOT real, and that reality is NOT disaster. Reality is safe and sure and wholly kind to everyone and everything. There is no greater love than to accept this, and be glad. For love asks only that YOU BE HAPPY, and will GIVE you everything that makes for happiness.

Chapter 16: Section D: Par. 4: p. 432

The phrase "**Cause and Effect relationship**" is capitalized as per the Author's instructions on page 42, Chapter 2:E:12

Chapter 16: Section E: Par. 7: p. 436

Recognize this, for it is true, and truth MUST be recognized if it is to be distinguished from illusion: The special love relationship is an attempt <u>to bring LOVE INTO SEPARATION. And, as such, it is nothing more than an attempt</u> to bring love into fear, and make it REAL in fear. In fundamental violation of love's <u>one</u> condition, the special love relationship would accomplish the impossible.

The underlined words are missing from the *HLC* but present in the *Urtext* and *FIP(2)*. This is another case of inadvertent line omission.

Chapter 16: Section E: Par. 11: p. 437

Hear not the call of hate, and see no fantasies, <u>for your completion lies in truth, and NOWHERE ELSE.</u> See in the call of hate, and in every fantasy that rises to delay you, but the call for help which rises ceaselessly from you to your Creator.

This clause is missing in the *HLC* but present in both *Urtext* and *FIP(2).* Its omission appears to be inadvertent.

Chapter 16: Section F: Par. 11: p. 442

So fearful has the truth become to you that UNLESS it is weak and little, <u>and unworthy of value,</u> you would not dare to look upon it.

Both *FIP(2)* and *Urtext* include the words "unworthy of value" although the *HLC* does not. The omission was probably inadvertent but perhaps not, as this paragraph includes other, probably intentional editing

Chapter 16: Section H: Par. 9: p. 450

"God <u>hold</u> nothing against anyone, for He is incapable of illusions of ANY kind."

Agreement in number. It should be "**God holds**" not "**God hold**."

Chapter 17: Section B: Par. 4: p. 453

4. Be willing, then, to give all you have held outside the truth to Him Who KNOWS the truth, and in Whom all is brought to truth. <u>Salvation from separation will be COMPLETE, or will not be at all.</u> Be not concerned with anything except your WILLINGNESS to have this be accomplished.

Both *FIP(2)* and *Urtext* have this sentence which appears to have been inadvertently omitted from the *HLC*.

Chapter 17: Section D: Par. 7: p. 459

If ALL but loving thoughts <u>has</u> been forgotten, what remains IS eternal. And the transformed past is made like the PRESENT.

The *HLC* manuscript has the singular "**has**" here, while both the *Urtext* and *FIP* use "**have**" which we agree, is correct.

Chapter 17: Section G: Par. 1: p. 472

Now He will work with you to make it specific, <u>for application IS specific.</u> There are certain very specific guidelines He provides for any situation, but remember that you do not yet realize their universal application.

Both *FIP Second Edition* and *Urtext* have the underlined phrase, which is missing from the *HLC.* We suspect the omission was inadvertent.

Chapter 17: Section H: Par. 8: p. 476

And you will see the means you once employed to lead you to illusions transformed to means for truth. <u>Truth calls for faith, and faith makes room FOR TRUTH.</u> When the Holy Spirit changed the purpose of your relationship by exchanging yours for His,

Both *FIP(2)* and *Urtext* include this sentence which is, apparently inadvertently, omitted from the *HLC.*

Chapter 18: Section B: Par. 3: p. 481

Do you really think it strange that a world in which everything is backwards and upside-down arose from this? <u>IT WAS INEVITABLE.</u>

Both *FIP(2)* and *Urtext* have this sentence. It's omission from the *HLC* is likely inadvertent.

Chapter 18: Section B: Par. 6: p. 482

Give Him but a little faith in each other, to help <u>him</u> show you that no substitute you made for Heaven can keep you from it.

The *HLC* has "him" here but the *Urtext* has "Him" which we feel is correct. *FIP Second Edition* agrees.

Chapter 18: Section B: Par. 8: p. 483

Heaven beholds it, and rejoices that you have let it come to you. <u>And God Himself is glad that your relationship is as it was created.</u> The universe within you stands with you, together.

This sentence appears in both *FIP* and *Urtext* and appears to have been inadvertently omitted from the *HLC.*

Chapter 18: Section B: Par. 10: p. 483

The holy light that brought you together must extend, as YOU <u>accepted</u> it.

There is a shift in tense, from present to past here. While *FIP* preserves this rendering, the *Urtext* has it:

The holy light that brought you together MUST extend, as YOU <u>*accept*</u> it.

It appears that this shift in tense was inadvertent since it's not only poor style, but it makes no sense in the context of the passage. We've thus changed "**accepted**" to "**accept**."

Chapter 18: Section C: Par. 3: p. 484

No limits on substitution <u>is</u> laid upon you.

This is a grammar error, agreement in number. It must be "**limit is**" or "**limits are**." The latter is used because that is what the *Urtext* uses. *FIP* agrees.

Chapter 18: Section C: Par. 6: p. 485

In your waking dreams, the special relationship <u>has a special place. It is the means by which you try to make your SLEEPING dreams COME TRUE. From this, you do not waken. The special relationship</u> is your determination to keep your hold on unreality, and to prevent yourself from waking.

Both *FIP* and *Urtext* include the underlined portion, omitted, apparently inadvertently, from the *HLC.*

Chapter 18: Section C: Par. 7: p. 485-6

He does not destroy it, nor <O (486)> snatch it away from you. <u>But He does use it differently, as a help to make HIS purpose REAL to you.</u> Your special relationship will remain, not as a source of pain and guilt, but as a source of joy and freedom.

Both *FIP* and *Urtext* include this sentence, which appears to have been inadvertently omitted from the *HLC.*

Chapter 18: Section E: Par. 7: p. 492

6.   It is this that makes the holy instant so easy and so natural. You make it difficult, because you insist there must be more that you need do. You find it difficult to ACCEPT the idea that you need give so LITTLE, to receive so much. And it is very hard for you to realize that it is not personally insulting that your contribution and the Holy Spirit's are so extremely disproportionate.

Both *Urtext* and *FIP* have this sentence which appears to have been inadvertently omitted from the *HLC*.

Chapter 18: Section F: Par. 6: p. 494

The power of joining and its blessing <u>lie</u> in the fact that it is now impossible for either of you to experience fear alone, or to attempt to deal with it alone.

The subject is singular "**power**" and the verb must be "**lies**", and we changed it to that. *FIP* changes this also but does other, apparently inadvertent, things to the sentence which completely transforms its meaning:

"The power of joining its blessing lies in the fact that it is now impossible for you or your brother to experience fear alone, or to attempt to deal with it alone."

In *FIP* it's no longer the "power of joining **and** its blessing" which would be the blessing of joining, but it becomes "the power of joining its blessing." This is likely a typo in *FIP* since there is no antecedent for the pronoun "**it**" … just what noun does "**it**" refer to or stand for?

The *Urtext* has it as "lies" and we went with that.

Chapter 18: Section F: Par. 7: p. 494

"**Which ever is saner**" occurs in the *HLC* and the *Urtext*. *FIP* changes it to "**Whoever**", at least recognizing the spelling error. "**Whichever**" strikes us as the appropriate spelling correction.

Chapter 18: Section G: Par. 1: p. 495

The *HLC* reads thus:

1.   There is NOTHING outside you. That is what you must ultimately learn, <u>for it is</u> the realization that the Kingdom of Heaven is restored to you.

The precise problem here is difficult to pin down to a grammatical rule, but it sounds wrong, and sounds like it was meant to say "**for it is IN that realization ..**" not "**it is the realization**." Sure enough, that is the way it stands in the *Urtext*. *FIP* doesn't change this one. This is being called a "typo" and restored to the *Urtext*'s reading thus becoming:

"**1.   There is NOTHING outside you. That is what you must ultimately learn, for it is in that realization that the Kingdom of Heaven is restored to you."**

Chapter 18: Section G: Par. 8: p. 497

But the communication is INTERNAL. <u>It is NOT made up of different PARTS, which reach each other</u>. Mind reaches to ITSELF. It does not go OUT.

FIP adds the underlined sentence from the *Urtext*. The *HLC* omits it. It is marked with handwritten square brackets in the *Urtext* however, indicating that its omission was perhaps not inadvertent, but intentional. We include the line with that caveat.

Chapter 18: Section G: Par. 8: p. 497

Within itself it has no limits, and there is nothing outside it. <u>It encompasses EVERYTHING.</u> It encompasses you entirely; you within it, and it within you.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out.

Chapter 18: Section G: Par. 9: p. 497

9.   The body is outside you, and but SEEMS to surround you, shutting you off from others, and keeping you apart from them, <u>and them from you.</u> It is not there.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 18: Section H: Par. 4: p. 500

It is extremely difficult to reach Atonement by fighting against sin. <u>Enormous effort is expended in the attempt to make holy what is hated and despised.</u> Nor is a lifetime of contemplation and long periods of meditation aimed at detachment from the body necessary.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 18: Section H: Par. 5: p. 501

It would be far more profitable now merely to <u>concentrat</u> on this than to consider what you SHOULD do.

The word "**concentrat**" should be "**concentrate**."

Chapter 18: Section J: Par. 7: p. 508

It is not strong enough to stop a button's fall, nor hold a feather. <u>Nothing can rest upon it, for it is but an ILLUSION of a foundation.</u> Try but to touch it and it disappears; attempt to grasp it and your hands hold nothing.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 18: Section J: Par. 8: p. 509

The expression "**make believe**" is changed to "**make-believe**". *FIP* agrees with this change.

Chapter 18: Section J: Par. 11: p. 509

A step beyond this holy place <u>of forgiveness</u>, a step still further inward but the one YOU cannot take, transports you to something completely different.

Both *FIP* and *Urtext* include this phrase which appears to have been inadvertently left out of the *HLC*.

Chapter 18: Section K: Par. 2: p. 510

This is probably where the original for the "Love's meaning" interpolated introduction section (**Chapter** 1 A) came from originally, and it should probably be put back here. This has not been done in this edition. The likely need for it is simply being noted. We didn't move it, we're just flagging it.

Chapter 19: Section B: Par. 3: p. 513

Faithlessness would always limit and attack; faith would remove all limitations and make whole. <u>Faithlessness would destroy and SEPARATE; faith would unite and HEAL.</u> Faithlessness would interpose illusions between the Son of God and his Creator; faith would remove all obstacles that seem to rise between them.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 19: Section B: Par. 6: p. 514

Each is united, a complete thought system, but totally <u>disconnected to each other</u>.

While *FIP* and the *Urtext* both retain it, '**disconnected to each other'** is not proper English usage. It should be "**disconnected from each other**." In the *Urtext*, it reads "**DISconnected to each other**" which actually makes more sense as a word play. Thus the capitalization of "**DIS**" is restored to the *HLC* from the *Urtext*.

Chapter 19: Section B: Par. 11: p. 515

"**Your faithlessness had driven you apart**" should be "**has driven**" since the whole paragraph is in the simple past, not the past perfect tense. *FIP* agrees with this correction. It will prove interesting to check this against the *Notes* when that becomes possible. This is possibly a typo in the *Urtext* which went uncorrected until the *FIP* edition.

Upon further consideration, the *Urtext*/*HLC* rendering in past perfect is restored because there is a meaning shift between "**has driven**" and "**had driven**." The perfect tense makes the action complete, done, over with while the simple past allows the action to be ongoing and not completed. In the context it seems like the faithlessness being referred to was indeed a "past perfected" (finished with) issue, and not an immediate issue since those being addressed ARE indeed "**recognizing salvation in each other**" so their faithlessness must be over and done with, such as "**had driven**" suggests.

Due to the fact that there are differences of opinion on this, we'll simply draw your attention to a possible error here and not actually change the *HLC*.

Chapter 19: Section C: Par. 7: p. 518

This is his past, his present and his future. For he has somehow managed to corrupt his Father, and <u>changed</u> His Mind completely.

The original has the past tense: "**changed**". The *Urtext* has it as we do, in the present tense: "**change**". *FIP* agrees.

Chapter 19: Section D: Par. 2: p. 520

Punishment is always the great preserver of sin; treating it with respect, and honoring its enormity. <u>What must be punished, MUST BE TRUE. And what is true MUST be eternal, and WILL be repeated endlessly.</u> For what you think is real you WANT, and will not let it go.

Both *FIP* and *Urtext* include this phrase which appears to have been inadvertently left out of the *HLC*.

Chapter 19: Section D: Par. 13: p. 523

The extension of the Holy Spirit's purpose from your relationship to others, to bring them gently in, has already begun. <u>This is the way in which He will bring means and goal in line. The peace He laid, deep within BOTH of you,</u> will quietly extend to every aspect of your lives, surrounding both of you with glowing happiness and the calm awareness of complete protection.

Two entire lines here are missing from the *HLC*. *FIP* restores part of it, but alters it. We're restoring it all from the *Urtext*, deeming its omission to have been inadvertent.

Chapter 19: Section F: Par. 1: p. 528

As love must look past fear, so must fear see love not. For love contains the end of guilt, as surely as fear depends on it. <u>Love is attracted ONLY to love.</u> Overlooking guilt completely, it sees no fear.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 19: Section F: Par. 1: p. 528

Fear looks on guilt with just the same devotion that love looks on itself. <u>And each has messengers which they send forth,</u> and which return to them with messages written in the language in which their going forth was asked.

There is a grammatical problem with agreement in number here. It must be either "both have messengers which they send" or "each has messengers which it sends." *FIP* corrects it in the second way, we correct it in the first way, such that it becomes "both have." Otherwise, the word "them" has to be changed to "it" later in the sentence. One inadvertent mistake is far more probable than two, in our view. The *Urtext* has the same problem. Reference to the *Notes* is required to clear this one up.

Chapter 19: Section F: Par. 5: p. 529

Urtext has "breath of love" spelled "breathe of love." An obvious misspelling corrected.

Chapter 19: Section F: Par. 10: p. 530

The first sentence is not a proper sentence, it reads:

"To think you could be satisfied and happy with so little is to hurt yourself, and to limit the happiness that you would have, calls upon pain to fill your meager store and make your lives complete."

One of those two commas simply has to be a period, or the second comma has to go.

In the *Urtext*, we find the problem solved, it reads:

"To think you could be satisfied and happy with so little, IS to hurt yourself. And to LIMIT the happiness that you would have, CALLS upon pain to fill your meager store, and make your lives complete."

Rather clearly we have a scribal copying error here from the *Urtext* to the *HLC*. The resolution here is to restore the material to the *Urtext* reading. We now have two sentences, both of which are grammatically acceptable, and the restoration of the emphasis removed in the *HLC* clarifies the meaning considerably.

The *FIP* rendition gets rid of the second comma, as follows:

"12 To think you could be satisfied and happy with so little is to hurt yourself, and to limit the happiness that you would have calls upon pain to fill your meager store and make your life complete."

Here we have an interesting example of "correcting" without reference to the original. The *FIP* editors clearly recognized the grammar problem, and by removing the second comma, render the sentence both grammatical and rather close to its original form. Why "lives" was changed to "life" is a mystery since the whole section

is about holy relationships and is addressing BOTH partners. Why the emphasis, which adds so much clarity to the passage was removed is also mysterious.

In any case, we prefer the original, which is clearer and presents no grammar issues, so the *HLC* was modified to reflect the earlier rendition.

Chapter 19: Section G: Par. 2: p. 530

The *HLC* reads "**This the value that you think**." Both the *Urtext* and *FIP* agree with us that it should be "**This is the value that you think**." Another scribal copying error … Schucman and/or Thetford must have been overtired when typing this page. Changed.

Chapter 19: Section H: Par. 2: p. 534

The body will seem to be whatever is the means for reaching the goal that you assign to it. <u>Only the mind can set a purpose, and only mind can see the means for its accomplishment, and justify its use.</u> Peace and guilt are both conditions of the mind, to be attained.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 19: Section I: Par. 3: p. 537

"**This is no arrogance**" sounds like it should be "**This is not arrogance**." In the *Urtext* we read "**This is NOT arrogance**" and the stress there convinces us this is indeed a typo in the *HLC*. In fact, because it is clearer, we've restored the emphasis from the *Urtext* as well. *FIP* doesn't fix it.

Chapter 19: Section L: Par. 2: p. 543

No one can stand before this obstacle alone, for he could not have reached <u>thus far</u> UNLESS his brother walked beside him.

Urtext has "**it**" rather than "**thus far**" … we're not sure if this is an inadvertent copying error or intentional editing. In the oldest (*Urtext*) reading, the pronoun "**it**" refers to the obstacle, so the meaning is "He could not have reached *the obstacle* (**it**) unless his brother walked beside him. This obstacle is still "**the fear of God**." In the *HLC,* instead of reaching the obstacle, he is just reaching "**thus far**" which is a completely different meaning, and a completely imprecise one at that. It might mean looking upon the fear of God, accepting the Atonement and learning that illusions are not real, since all these descriptors could be describing what "**thus far**" is. In contrast, the word "**it**" as used in the *Urtext* can only mean "**the fear of God**."

While "**it**" seems to us the better and more precise reading, our purpose here is not to "correct" intentional changes to the *HLC* made by its editors.

FIP changes it to "this far."

Chapter 19: Section L: Par. 8: p. 544-545

Let him withhold it not, for by <O (545)> receiving it you offer it to him. For he WILL receive of you what YOU received of him. Redemption has been given you to give each other, and thus receive it.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 20: Section A: Par. 1: p. 547

In the last sentence we read:

"**But a RISEN Christ becomes the symbol of the Son of God's forgiveness on himself; the sign he looks upon himself as healed and whole.**"

The construction "**forgiveness on himself**" is odd, one would expect "**forgiveness of himself.**" *FIP* preserves this reading. The *Urtext* has it "**forgiveness upon HIMSELF**" which we prefer, and so the *HLC* copy here has been restored to its earlier form and this is being deemed a typo. Once again, a reference to the original *Notes* is required here, since the style remains curious and there may well be other copying errors in this sentence. For instance, if we place a word such as "bestowing" before the word "forgiveness" above, all the oddities in the construction and word choice vanish.

Chapter 20: Section B: Par. 3: p. 547

Easter is not the celebration of the COST of sin, but of it's END. If you see glimpses of the face of Christ behind the veil, looking between the snow white petals of the lilies you have received and given as your gift, you will behold each other's face and RECOGNIZE it.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 20: Section B: Par. 3: p. 548

"**In your forgiveness of this stranger, alien to you and yet your ancient Friend, *lie* his release and your redemption with him.**"

Agreement in number. It appears at first glance that it should be "**lies**" and not "**lie**." *FIP* agrees. *Blue Sparkly* does not. The *Urtext* keeps it as "**lie**."

We almost fixed this "error" but upon further inquiry we noticed that the subject of this sentence is plural "**his release and your redemption**" and the verb is plural "**lie**" and the object of the sentence is "**In your forgiveness**". It's an inverted sentence. So, the *Urtext* and the *HLC* are right and *FIP*, in this case, has erred.

Chapter 20: Section C: Par. 3: p. 549

In the second sentence we read: "***No-one but sees his chosen home an altar to HIMSELF.***" We have a prepositional deficit here. There are at least two simple ways to fix this:

No one but sees *in* his chosen home an altar to Himself … or

No one but sees his chosen home *as* an altar to Himself.

FIP chooses the second. After careful examination of the context, it appears that the "**chosen home**" (which can be the body, and in this example is) is not the altar per se, but that altars reside within homes. Homes are not altars, but they may contain altars. We thus feel that if the grammar is to be corrected, it should be in the manner of example *1,* above, "***No one but sees in his chosen home an altar to Himself,***" believing the *FIP* editors erred here.

HOWEVER! There is poetic metre to consider. The original, with prepositional deficit, is better Iambic Pentameter than EITHER correction for grammar.

This raises an issue which recurs, when grammar errors are required to preserve Iambic Pentameter, should they be left uncorrected? At the moment our choice is to leave them uncorrected but flag them with possible corrections. The latter is likely to be especially helpful to readers whose native tongue is not English and who are more likely to be confused by grammar aberrations.

Chapter 20: Section C: Par. 6: p. 550

Listen and hear this carefully, nor think it but a dream; a careless thought to play with, or a toy you would pick up from time to time, and then put by. For if you do, so will it be to *you*:

In the sentence: "**For if you do, so will it be to you:**" we have a colon where there should be a period. Corrected. In the *Urtext* and *FIP* there is also a period rather than a colon here.

Chapter 20: Section D: Par. 1: p. 553

Knowledge requires NO adjustment, and, in fact, is lost if any shift or change is undertaken. For this reduces it at once to mere perception; a way of LOOKING in which certainty is lost, and doubt has entered. To this impaired condition ARE adjustments necessary, because *they are* not true. Who need adjust to truth, which calls on only what he is, to understand?

The underlined words here are problematic. *FIP* changes this to "**it is**", deciding the antecedent for the pronoun is "**condition**". Is it the "**condition**" which is "**not true**" or is it the "**adjustments**?" In the *Urtext,* we get little help. We find "BECAUSE THEY ARE NOT TRUE" capitalized and standing as a separate sentence between periods. Errors in EMPHASIZED words are extremely rare, no example has so far been found, so we are reluctant to accept *FIP's* conclusion that there is an agreement in number error. We have not yet come up with anything better and perhaps won't until we can check the *Notes*. It is possible the *FIP* editors did precisely that and that this correction derives from there.

This is unlikely however as the correction was made before the 1985 "proofreading" as it appears in later printings of the *First Edition* as a rather obvious "paste-up" correction on line 2 of page 400 of their First Edition. The grammatical problem was likely noticed and thus removed *without checking the original* since there is no evidence that they ever checked the original until 1985.

For now, for lack of an alternative which appears any better, we are going with the *FIP* remedy. "**They are"** becomes "**it is".**

Chapter 20: Section D: Par. 11: p. 556

"**Here all thoughts of any separation between us _becomes_ impossible**."

Grammar problem: agreement in number. "**Thoughts become**" or "**thought becomes**" is ok, but "**thoughts becomes**" is not. This was corrected to read: "**Here all thought of any separation between us becomes impossible**" because that is how the *Urtext* reads. *FIP* resolves it the other way, leaving "**thoughts**" plural and changing "**becomes**" to "**become**."

Chapter 20: Section E: Par. 2: p. 557

It lies in him to overlook all your mistakes, and therein lies his OWN salvation. And so it is with yours. Salvation is a lesson in giving, as the Holy Spirit interprets it. It is the reawakening of the laws of God in minds that have established other laws, and given them power to enforce what God created not.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 20: Section F: Par. 2: p. 560

And in that single heart beat is the unity of love proclaimed and given welcome.

Urtext and *FIP* agree with our dictionaries that this should be one word "**heartbeat**".

Chapter 20: Section f: Par. 5: p. 561

Your brother's body is _of_ as little use to you as it is to him. When it is used only as the Holy Spirit teaches it HAS no function, for minds need not the body to communicate.

There is a preposition deficit in all versions consulted. We should perhaps add the word "of." When parsed, this becomes obvious. You can't say: "*your body is use*." It has to be "*your body is *of* use*." The addition of the adjective "**little**" and the conjunction "**as**", which introduce the comparison, obscure the underlying grammatical structure, which is probably why this one escaped the notice of so many editors previously. However, adding a word changes the poetic meter and this is probably an instance of grammar being sacrificed to generate IP.

Chapter 20: Section G: Par. 9: p. 565

In the sentence "**Is the malevolence of the unholy relationship, so _seeming_ powerful and so bitterly misunderstood,**" the adjective "**seeming**" should be the adverb "**seemingly**" modifying the implied verb "*is*" as in **"[*is*] so *seemingly* powerful.**" Grammatically we need an adverb here, and the adjective form is incorrect. *Urtext* and *FIP* maintain the adjective form.

However, the author seems to use adjectives as adverbs quite often, so while flagging this as a potential problem, we aren't changing it.

Chapter 20: Section I: Par. 7: p. 571

In the sentence: "**What if you recognized this world is _a_ hallucination?**" we should have the word "**an**" instead of "**a**". The *Urtext* has it "**a**" while *FIP* corrects it to "**an**" as do we.

Chapter 21: Section A: Par. 2: p. 574

There is no choice that lies between these two decisions. And you WILL see the witness to the choice you made, and learn from this to RECOGNIZE which one you chose. The world you see but shows you how much joy YOU have allowed yourself to see in you, and to accept as YOURS. And, if this IS its meaning, then the power to GIVE it joy MUST lie WITHIN you.

Both *FIP* and *Urtext* include these sentences which appear to have been inadvertently left out of the *HLC*.

Chapter 21: Section B: Par. 6: p. 575-576

Let's begin this one with the paragraph as it appears in the *HLC*.

6. Listen, -- perhaps you catch a hint of an ancient state not quite forgotten; dim, perhaps, and yet not altogether unfamiliar, like a song whose name is long forgotten, and the circumstances in which you heard completely unremembered. Not the whole song has stayed with you, but just a little wisp of melody, attached not to a person or a place or anything particular. But you remember, from just this little part, how lovely was the song, how wonderful the setting where you heard it, and how you loved those who were there and listened with you.

Now if I were editing anyone else's prose the following changes would be made, minimally:

6. Listen, -- perhaps you catch a hint of an ancient state not quite forgotten; dim, perhaps, and yet not altogether unfamiliar, like a song whose name is long forgotten, and the circumstances in which you heard it completely unremembered. The whole song has not stayed with you, but just a little wisp of melody, attached not to a person or a place or anything in particular. But you remember, from just this little part, how lovely was the song, how wonderful the

setting where you heard it, and how you loved those who were there and listened with you.

The word "it" underlined in red does not appear in the *HLC* or any other version, but if this is poetry, "it" is implied and if this is prose "it" is necessary. The other suggested modifications above smooth out two rather awkward and clumsy, but not strictly "incorrect" constructions. Only the addition of "it" is really necessary here.

While some of these lines **could be** Iambic Pentameter, in that there are arguably the correct number of beats, the whole paragraph certainly isn't. "Perhaps" to "particular" might be, if we stretch things, but breaks down at "particular" and doesn't resume. So really, this paragraph does **not** appear to be Iambic Pentameter. Let's take a look at trying to render this passage as poetry:

Listen, --

perhaps you catch a hint of an ancient

state not quite forgotten; dim, perhaps, and

yet not altogether unfamiliar,

like a song whose name is long forgotten,

and the circumstances in which you heard (it)

completely unremembered. Not the whole

song has stayed with you, but just a little

wisp of melody, attached not to a

person or a place or anything particular.

But you remember, from just this little

part, how lovely was the song, how wonderful

the setting where you heard it, and how you

loved those who were there and listened with you.

The most that can said for poetry here is that you have several lines in a row where the tenth beat doesn't split a word, and I'd guess that is about average for any English prose.

If it is prose then we can't say that "it" was left out to preserve the poetic metre, and it comes to appear that it was just left out.

This one really needs to be compared against the *Notes*. There are **odd** constructions here and it is very close to IP where it isn't IP. This suggests there is a high probability of a transcription error, but it must be prior to the *Urtext* because the material is essentially identical there.

Chapter 21: Section B: Par. 9: p. 576

Nothing will ever be as dear to you as is this ancient hymn <u>of love</u> the Son of God sings to his Father still.

Both *FIP* and *Urtext* include these two words which appear to have been inadvertently left out of the *HLC*.

Chapter 21: Section C: Par. 6: p. 579

All that the ego is, is an idea that it is possible that things <u>should</u> happen to the Son of God WITHOUT his will; and thus without the Will of his Creator, Whose Will cannot BE separate from his own.

FIP Second Edition changes this to "**could**". *FIP* claims this change comes from the *Urtext*. The *Urtext* however has it as "**should**" and so we are leaving it as that until we can check the *Notes.*

Chapter 21: Section C: Par. 9: p. 580

"**Then only <u>it is</u> possible**" should be "**Then only is it possible**." *FIP* preserves the *HLC* reading. But the *Urtext* has it correctly. We've restored the *Urtext* reading, viewing this as a typo.

Chapter 21: Section D: Par. 8: p. 585

Both the *HLC* and *Urtext have:*

They have renounced the means for sin by choosing to let all limitations be removed. Desiring to look upon their brothers in holiness, the power of belief and faith goes far beyond the body, SUPPORTING vision, not obstructing it.

FIP Second Edition, has it slightly different:

They have renounced the means for sin by choosing to let all limitations be removed. <u>As they desire</u> to look upon their brothers in holiness, the power of <u>their</u> belief and faith sees far beyond the body, supporting vision, not obstructing it.

We changed the period before "Desiring" to a comma and the comma after "holiness" to a period which cures the grammar more easily, and without having to change any words. This was also required to keep the IP intact.

It thus becomes:

They have renounced the means for sin by choosing to let all limitations be <u>removed, desiring</u> to look upon their brothers in holiness. <u>The</u> power of belief and faith sees far beyond the body, SUPPORTING vision, not obstructing it.

Our basis for choosing this solution to the grammar problem in the *HLC* which is also in the *Urtext*, was mainly that the only **actual** transcription error was punctuation. Simply changing commas to periods and vice versa, when it fixes grammar problems is, we feel, a preferable remedy to changing words.

Chapter 21: Section E: Par. 2: p. 587

The word "**light**" is used where "**alight**" is required to make sense. *Urtext* and *FIP* both use "**light**" but light as verb makes no sense in the context "**your eyes will light on sin**" whereas "**your eyes will alight on sin**" makes perfect sense. It's the word "**on**" that cinches it. One cannot use light as a verb to "**light on**" something, but one's eyes may certainly "**alight on**" anything.

There may be an argument from Poetic metre that a single syllable is needed, and that "**light"** here is a contraction of "**alight**". Fair enough, but in that case it must be written as "**'light**" and not just "**light**".

After writing the above it was drawn to my attention that in US English "light" can mean "alight" and is a contraction commonly written without the apostrophe in that country. So we are just adding the apostrophe to make it less ambiguous.

Chapter 21: Section F: Par. 3: p. 590

And thus It recognizes that miracles do not affect another's mind, only Its Own. They always change YOUR mind. There IS no other.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 21: Section F: Par. 6: p. 591

The word "**Self**" has been capitalized in the word "**self-EXTENDING**" such that it becomes "**Self-EXTENDING**." This was done to maintain consistency with the use of capitalization on "**Self**" when it refers to a higher, or divine "**Self**," which is clearly the "**Self**" involved in this passage. *Urtext* and *FIP* both capitalize "**Self**" in this instance. *FIP* drops the emphasis on "**EXTENDING**" but the *Urtext* includes the emphasis.

Chapter 21: Section G: Par. 1: p. 594

The sentence "**It does not value them, but their correction**" is grammatically problematic and somewhat confusing, meaning it does value their correction, but stating it in a very clumsy way. In the *Urtext*, the words "**them**" and "**correction**" are emphasized which substantially clarifies the meaning, if not fixing the grammar. Since the contrast between what is and is not valued is clearer in the *Urtext*, the emphasis from the *Urtext* was put back into the *HLC*, the resultant sentence being: "**It does not value THEM, but their CORRECTION**." With the emphasis it

is obvious that "**it does value**" is implied between "**but**" and "**their correction**." Otherwise it is unclear.

Chapter 21: Section G: Par. 2: p. 594

The following sentence:

"And how could thoughts that enter into what but <u>seems</u> like yours alone have no effect at all on what IS yours?"

is rendered in the *Urtext* with the word "**seems**" capitalized for emphasis. This seems much clearer, and so the capitalization was restored from the *Urtext*, resulting in:

"And how could thoughts that enter into what but SEEMS like yours alone have no effect at all on what IS yours?"

Chapter 21: Section H: Par. 8: p. 600

"And then it will be clear to you that, as you look on the effects of sin in any form, all you need do is simply ask yourself<u>.</u>

"Is this what I would see? Do I WANT this?"

We change the comma after **"yourself"** to a colon. So does *FIP*. The *Urtext* keeps it as a comma, but we agree with *FIP* on this one.

Chapter 22: Section A: Par. 4: p. 604

Here is the faith in differences shifted to sameness. <u>And here is sight of differences transformed to VISION.</u> And reason now can lead you to the logical conclusion of your union.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently left out of the *HLC*.

Chapter 22: Section D: Par. 6: p. 615

The sentence "**Nothing so blinding as perception of form**" lacks a verb. The *Urtext* is identical. So is *FIP*. Perhaps it should be "There is nothing so blinding" or "Nothing is so blinding." All versions have it the same way. Once again, we need to check the *Notes*.

Chapter 22: Section D: Par. 9: p. 616

"Unholy values will produce confusion, and in AWARENESS" in the *HLC* is ungrammatical and incoherent.

In the *FIP* edition the emphasis is removed, but not the incoherence.

FIP: "Unholy values will produce confusion, and in awareness" (T-22.III.9.2)

The problem is resolved with reference to the *Urtext*, where it reads:

"**Unholy values will produce confusion, and IN AWARENESS**".

Thus we changed "**in AWARENESS**" in to "**UNAWARENESS.**"

We find many 'unconventional' spelling patterns in the *Urtext*, which one might refer to as idiosyncratic spelling or just spelling mistakes. The use of prefixes such as "un" where we'd expect "in" and vice versa is common, as is the creation of totally new words such as "**extra-mental**" and "**intra-mental**" as a kind of word game or pun to illustrate or emphasize a point. Therefore it appears to be that "**IN AWARENESS**" is one such word game which works orally but not so well in print. The basic point of the original is preserved by using the word "**UNAWARENESS**" however. Arguably it might be better to represent it as **UN AWARENESS** (preserving the original two words) or even just leave it alone entirely and present it as **IN AWARENESS** with the emphasis as in the *Urtext*.

Robert Perry believes this to be correct as is, and believes it to mean, "Unholy values will produce confusion, and will do so in awareness, rather than merely producing unconscious confusion."

Either correction makes the sentence grammatical although there is a meaning shift between "confusion in awareness" on the one hand and "confusion and unawareness" on the other. It strikes me as unlikely that a comma would be inadvertently added, along with an entire word, and very much more likely that a space was inadvertently added to a common (in the *Urtext*) form of misspelling "unawareness."

A careful reading of the previous paragraphs suggests rather strongly that it is not a "**confusion in awareness**" that is the point at issue here, but very much "**confusion AND unawareness**."

Chapter 22 Section G: Par. 7: p. 623

God would let nothing interfere with those whose wills are His. And they will RECOGNIZE their wills are His, BECAUSE they serve His Will. And serve it willingly. And COULD remembrance of what they are be long delayed?

The sentence appears inadvertently omitted, as it is present in *Urtext* and *FIP*.

Chapter 22 Section G: Par. 8: p. 623

Seek not to change it, nor to substitute another goal.   This one was GIVEN you, and ONLY this. Accept this one and serve it willingly, for what the Holy Spirit does with the gifts you give each other, to whom He offers them, and where and when, is up to Him.

The sentence appears inadvertently omitted, as it is present in *Urtext* and *FIP*.

Chapter 22 Section G: Par. 9: p. 623

 "**He will withhold no blessing from it, *or* limit it in any way**" becomes

"**He will withhold no blessing from it, *nor* limit it in any way**" In *FIP*. It's unchanged in the *Urtext*. We decided to leave it alone and just flag it.

Chapter 23 Section B: Par. 12: p. 631

In the second to last sentence we read:

So is the memory of God obscured in minds that have become illusions's battleground.

The proper representation of a plural possessive ending in *S* is *S'* apostrophe, rather than the standard apostrophe *s*. It should be:

So is the memory of God obscured in minds that have become illusions' battleground.

FIP corrects it this way. In the *Urtext* it is "**illusion's battleground**" with the singular rather than the plural:

So is the memory of God obscured in minds that have become illusion's battleground.

This certainly reads better and is most likely what was originally intended. The extra s, making it a plural was probably a typo and *FIP*'s correction is grammatically ok but not faithful to the original (which the *FIP* editors didn't check).

Chapter 23 Section C: Par. 13: p. 635

You who believe you walk in sanity, with feet on solid ground, and through a world where meaning can be found, consider this: These ARE the laws on which your "sanity" appears to rest. These ARE the principles which make the ground beneath your feet seem solid.

This sentence appears in both *FIP* and *Urtext*. It's omission from the *HLC* appears inadvertent.

Chapter 23 Section E: Par. 1: p. 641

1.   Do not remain in conflict, for there IS no war without attack. The fear of God is fear of LIFE, and not of death.

This sentence appears in both *FIP* and *Urtext*. It's omission from the *HLC* appears inadvertent. *FIP* puts it at the beginning of the next Section … this section division is rather arbitrary.

Chapter 24: Section C: Par. 5-6: p. 649

6.   What would they see instead? [They would see] The shining radiance of the Son of God, so like his Father that the memory of Him springs instantly to mind.

In the original *HLC,* the sentence "**What would they see instead?**" is the last sentence of the preceding paragraph (5). Both *Urtext* and *FIP* move it as we have done. The following sentence, beginning with "**The shining radiance** …" is missing a verb so is not a proper sentence as it stands in all versions, without the implied "[They would see]". The question and the answer need to stand side by side. Breaking the paragraph between the question and answer is clearly inappropriate and thus almost certainly an inadvertent mistake.

Chapter 24: Section D: Par. 3: p. 653

Truth is not frail. Illusions leave it perfectly unmoved and undisturbed. But specialness is NOT the truth in you.

These two words occur in both *FIP* and *Urtext* and may have been inadvertently left out of the *HLC*.

Chapter 24: Section D: Par. 8 (last paragraph, 2nd to last sentence): p. 655

 "**The print of nails *are* on your hands as well**" is what the original reads. The problem is agreement in number. It must be "**prints** (plural) **are**" or (**print** (singular) **is**).

Urtext has the same error, *FIP* has it "**print is**" but the reference here is to the crucifixion in which there was more than one nail and more than one nail-print so the plural throughout is appropriate. So we simply added an "**s**" to "**print**" making it "**The prints of nails are on you hands as well.**"

Arguably, a few lines up, where it says **"Look on the print of nails upon his hands"** should also be the plural "**prints**" but there isn't the same strong grammatical necessity for a correction.

Chapter 24: Section G: Par. 10: p. 663

And never doubt but that your specialness will disappear before the Will of God, Who loves each part of Him with equal love and care. The Christ in you CAN see your brother truly.

The words "**and care**" are missing in the *HLC* but are present in the *Urtext* and *FIP*.

Chapter 25: Section A: Par. 2: p. 669

The original typescript reads:

No one who carries Christ in him can fail to recognize Him everywhere. EXCEPT in bodies.

The period after "**everywhere**" is probably a mistake, since "**EXCEPT in bodies**" is not a sentence. The period should probably be a comma instead. *FIP* and *Urtext* leave it unchanged.

Chapter 25: Section B: Par. 1: p. 669

This sentence is problematic:

"Here is the meeting of the holy Christ unto Himself; nor *[are?]* any differences perceived to stand between the aspects of His holiness, which meet and join and raise Him to His Father, whole and pure and worthy of His everlasting Love."

The semicolon, which *FIP* holds unchanged, is replaced by a period in the *Urtext*, which is better grammar. A second sentence begins with "**Nor**." Yet the second sentence, or the clause following the semi-colon, lacks a complete verb. We could have inserted "**are**" after "**Nor**" making the sentence grammatically correct without altering the meaning in any way we can notice.

We checked IP on this one also and this may well be a case of poetic licence rather than typographical error, so we left it unchanged. Once again, we need to check the *Notes* on this one.

Chapter 25: Section B: Par. 7: Sentence 3: p. 671

"**And so what**" is changed to "**And so What**" because the antecedent is the Holy Spirit. The *Urtext* keeps it lower case but *FIP* capitalizes it as we have done.

Chapter 25: Section C: Par. 2: p. 672

The original reads:

How long is needed for you to realize the chance of change in THIS respect is hardly worth delaying change that might result in better outcome?

While *FIP* and *Urtext* both retain this reading, it seems obvious to us that the word "**outcome**" should be plural here. Either that, or a definite article is needed to keep it grammatical, such as "*a* **better outcome**." We've opted for the plural form. Since the "sense" of the sentence here suggests plural, that's what we've gone with. Once again, we need to check the *Notes*.

Chapter 25: Section C: Par. 11: p. 675

You are the same, as God Himself is One, and not divided in His Will.

The *HLC* has no comma here, nor does *FIP*. The *Urtext* does, however, and we include it for clarity. It appears to have been omitted inadvertently.

Chapter 25: Section G: Par. 6: p. 684

Salvation is no more than a reminder this world is not your home; its laws are not imposed on you, its values are not yours. And nothing that you THINK you see in it is REALLY there at all. And this is seen and understood as each one takes his part in its undoing, as he did in making it.

This sentence occurs in *FIP* and *Urtext* and appears to have been omitted inadvertently.

Chapter 25: Section H: Par. 3: p. 686

It must be so that either God is mad, or is this world a place of madness.

We didn't change this in the text but it is a candidate … In the second sentence we read "**or is this world**" where it really perhaps should be "**or this world is**." (not footnoted)

Chapter 25: Section H: Par. 8: p. 688

To this One is given the choice of form most suitable to him; one which will not attack the world he sees, but enter into it in quietness, and SHOW him _he_ is mad.

While *FIP* preserves this error, *Urtext* has it is "**SHOW him _it_ is mad.**" If it were left as "**he**" then the sentence says that the Holy Spirit is mad, since He would be the antecedent to the pronoun in that case. Rather obviously not correct.

Chapter 25: Section H: Par. 9: p. 688

From this position does his sinfulness, and all the sin he sees within the world, offer him less and _less. Until_ he comes to understand it COST him his sanity, and stands between him and whatever hope he has of BEING sane.

In the sentence(s) **"… him less and less. Until** …" there is a problem. There should be no sentence break, and no period here. Period removed. The sentence break occurs in the same place in the *Urtext* and *FIP* leaves this unchanged also. However it is so obvious to us that a period has been inadvertently put in the middle of a sentence that we've taken it out.

Chapter 25: Section I: Par. 1: p. 691

There are tense problems in the following sentence: "**You need not give it to Him wholly willingly, for if you could, you had no need of Him**." The last phrase could be changed to the more correct future conditional tense: "**you would have no need**" instead of the grammatically incorrect simple past tense: "**you had no need**."

Thus it would read: "**You need not give it to Him wholly willingly, for if you could, you would have no need of Him**. "

Both the *Urtext* and *FIP* preserve this unchanged.

This is a case of the subjunctive mood. The subjunctive mood is used quite frequently in *ACIM*. It is mostly an archaic usage which often appears at first glance to be an incorrect tense. While we don't flag all instances of the Subjunctive, we feel mentioning a few is helpful.

Chapter 25: Section I: Par. 5: p. 692

Fairness _and_ vengeance are impossible, for each one contradicts the other and denies that it is real.

HLC and *FIP* don't capitalize "and" but *Urtext* does. The sense here is that fairness and vengeance are incompatible, and that it is impossible for them to be together. Neither fairness nor vengeance are "**impossible**" alone, what is impossible is for both to be present simultaneously. Fairness AND vengeance are impossible. So we restored the emphasis for clarity.

Chapter 25: Section I: Par. 14: p. 695

The sentence beginning with "**And so must be be..**" is corrected to "**And so must he be…**" The *Urtext* has this correct, it's an obvious typo.

Chapter 26: Section B: Par. 5: p. 701

But judge him not, for you will hear no song of liberation for yourself, nor see what _it_ is given him to witness to, that you may see it and rejoice with him.

The word "**it**" here is not necessary and potentially confusing. However this peculiar style shows up elsewhere and the editors are not unanimous that it should be removed. All versions preserve it and we leave it as it is with this caveat, that it's clearer and better grammar if removed. Once again, we need to check the *Notes* to see if this is part of the original or not.

Chapter 26: Section B: Par. 8: p. 702

It is your special function to ensure the door be opened, that he may come forth to shine on you, and give you back the gift of _freedome_ by receiving it of you.

And obvious spelling mistake "**freedome**" should be "**freedom".** Corrected.

Chapter 26: Section C: Par. 1: p. 703

The sentence beginning: "**He has not greater difficulty**" has obvious problems.

FIP preserves this unchanged. The *Urtext* reads "**He has not a greater difficulty**" which, while not ideal, is a lot better. However, "**no greater**" or "**not any greater**" sound much better. After much consideration, "**no greater**" was chosen since it sounds better and does not effect poetic metre. There is no question of any "meaning shift" here. Once again, we need to check the *Notes*.

Chapter 26: Section D: Par. 2: p. 706

The sentence "**It is not a place, and when you reach it is apart from time**" has some obvious problems. In the *Urtext* emphasis is given the word "when" which clarifies the meaning: "**It is not a place, and WHEN you reach it is apart from time.**" The *Urtext*'s emphasis was returned as it clarifies the meaning. The idea here, that the "**when**" or "**moment in time**" when you reach it is apart from time is tricky to put into words at all. How can there be a time apart from time? Yet without the emphasis it can appear nonsensical.

Chapter 26: Section D: Par. 7: p. 707

And in the recognition this is so, lies the ability to give up all attempts to choose between them, and to MAKE them different. How simple is the choice between two things so clearly UNalike.** There IS no conflict here.

Both *FIP* and *Urtext* include this sentence which appears to have been omitted by mistake.

Chapter 26: Section F: Par. 3: p. 710

And so is all time *passed*, and everything exactly as it was before the way to nothingness was made.

The manuscript, *Urtext* and *Blue Sparkly* all have this as "passed." *FIP(1 & 2)* changes it to "past" and in the context, we agree this is what was intended, and change it also. The entire section is about "all time" being "past and gone" so we conclude this is a typo, and that "past" and not "passed" was originally intended.

Chapter 26: Section F: Par. 7: p. 711

7. Forgiveness is the great release from time. It is the key to learning that the past is over. Madness speaks no more. There IS no OTHER teacher and no OTHER way. For what has been undone no longer is. And who can stand upon a distant shore, and dream himself across an ocean, to a place and time that have long since gone by? How REAL a hindrance can this dream be to where he really IS? For this is fact, and does NOT change whatever dreams he has. Yet can he still IMAGINE he is elsewhere, and in another time. In the extreme he can delude himself that this is true, and pass from mere imagining into belief and into madness, quite convinced that where he would prefer to be, he IS.

This entire paragraph is missing in the *HLC* and *FIP First Edition.* It is present in *FIP Second Edition.* The *HLC* doesn't even put a paragraph break in the place where this paragraph originally (and once again) appears.

Chapter 26: Section F: Par. 8: p. 711

And how much can his own delusions about time and place effect a change in where he really is?

While both *Urtext* and *HLC* have this as "**affect**", we agree with *FIP(2)* that it should be changed to "**effect.**"

Chapter 26: Section F: Par. 8: p. 711

The unforgiven is a voice that calls *from out* a past forever more gone by.

 While all versions have it as "from out" there is a prepositional deficit as it stands, and needs to be "**from out of**" or changed to "**out from**". Once again, we need to check the *Notes* to see how this is in the original.

Chapter 26: Section H: Par. 6: p. 716

We agree with *FIP* that the correct form of the possessive for "**vengeance' heels**" should be "**vengeance's heels**". A case can be made that either is correct.

Chapter 26: Section H: Par. 9: p. 717

"**Although it falls far short of giving you your full inheritance, it DOES remove the obstacles which you have placed between the Heaven where you are, and recognition of where and what you are**"

This sentence is problematic in the term "**the Heaven**." The definite article is inappropriate here, and while *Urtext* and *FIP* both have it in place, it seems to us it should be removed. Reference to the *Notes* will be required to clear up whether this superfluous article is there also.

Chapter 26: Section H: Par. 15: p. 719

If loss in any form is possible, then is God's Son made incomplete and not <O (719)> himself. Nor will he know himself, nor recognize his will. He has forsworn his Father AND himself, and made them both his enemies in hate.**

FIP and *Urtext* both include this sentence which appears to have been inadvertently omitted from the *HLC*.

Chapter 27: Section B: Par. 3: Sentence 5: p. 730

Now in the hands made *gently* by His touch, the Holy Spirit lays a picture of a different you.

Urtext and *FIP* agree that this should be "gentle."

Chapter 27: Section C: Par. 10-12: p. 735-736

The following three paragraphs (10, 11 and 12) were omitted entirely from the *HLC* manuscript. They represent the whole of page 767 of the *Urtext*. This was the dictation for January 24, 1968. *FIP Second Edition* restores the paragraphs and we agree that they were omitted by mistake.

(end of paragraph 9—for reference)

And sickness is desired to prevent a shift of balance in the sacrifice. How could the Holy Spirit be deterred an instant, even less, to reason with an argument for sickness such as this? And need your healing be delayed because you pause to listen to insanity?

10. Correction is NOT your function. It belongs to One Who knows of fairness, NOT of guilt. If you assume correction's role, you LOSE the function of forgiveness. No-one can forgive until he learns correction is BUT to forgive, and NEVER to accuse. Alone, you CANNOT see they are the same, and therefore is correction NOT of you. Identity and function are the same, and BY your function do you know yourself. And thus, if you confuse your function with the function of Another, you MUST be confused about yourself and who you are. What is the separation but a wish to take God's Function from Him and DENY that it is His? Yet if it is NOT His it is not YOURS, for YOU must lose what you would take away.

11. In a split mind, identity MUST seem to be divided. Nor can anyone perceive a function unified which has conflicting purposes and different ends. Correction, to a mind so split, MUST be a way to punish sins you think are YOURS in someone else. And thus does he become your victim, NOT your brother, DIFFERENT from you in that he is MORE GUILTY, thus in need of your correction, as the one MORE INNOCENT than he. This splits HIS function off from yours, and gives you both a DIFFERENT role. And so you CANNOT be perceived as one, and with a single function that would MEAN a shared identity with but ONE end.

12. Correction YOU would do MUST separate, because that is the function given it BY you. When you perceive correction is the SAME as pardon, then you also know the Holy Spirit's Mind and yours are One. And so your OWN identity is found. Yet must He work with what is GIVEN Him, and you allow Him only HALF your mind. And thus He represents the OTHER half, and seems to have a DIFFERENT purpose from the one you cherish, and you THINK is yours. Thus does your function seem DIVIDED, with a half IN OPPOSITION to a half. And these two halves appear to represent a split within a self perceived as two.

13. Consider how this self-perception must extend, and do not overlook the fact that every thought extends because that is its purpose, being (736) what it really IS.

Chapter 27: Section C: Par. 15: Sentence 5: p. 736

"**you were lost indeed**." sounds much better as "**you would be lost indeed**." *FIP* and *Urtext* and *Blue Sparkly* all leave it as it is. We believe this is one of many instances of the Subjunctive Mood.

Chapter 27: Section D: Par. 6: p. 739

And thus is God left free to take the final step Himself. For this you need NO pictures and NO learning aids. And what will ultimately take the place of every learning aid will merely BE.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently omitted from the *HLC*.

Chapter 27: Section E: Par. 2: p. 741

Here they belong, for here their answer is. And where its answer is, a problem MUST be simple and be easily resolved. It must be pointless to attempt to solve a problem where the answer cannot be.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently omitted from the *HLC*.

Chapter 27: Section F: Par. 2: p. 744

 "**For if it were, there were no need for healing then.**"

This isn't an "incorrect tense" but rather the "subjunctive mood." It occurs frequently in *ACIM*, is largely an archaic form, but perfectly correct and very likely used with intent, rather than inadvertence. So, this change was restored. The *Urtext* has "**anymore**" as the last word, rather than "**then.**"

Chapter 27: Section F: Par. 3: p. 744

The word "**abiding-place**" is hyphenated in both *Urtext* and *HLC*. *FIP* removes the hyphen.

Chapter 27: Section F: Par. 5: Page 745

And what you see the world will witness, and will witness TO.

Urtext reads: "And what YOU see the world will witness, and will witness TO." We moved the comma such that the sentence becomes:

And what you see, the world will witness and will witness TO.

Chapter 27: Section F: Par. 10: p. 747

"Yet all the witnesses that you behold will be far less that all there really are."

Clearly a typo, and thus was changed. The second "**that**" should be "**than**." It is so in the *Urtext* and is corrected in *FIP* also.

Chapter 27: Section G: Par. 5: p. 749

The One Who brings the miracle perceived them all as one, and called by name of *fear*.

The *Urtext* puts quotes around "**fear**" and so do we, since it makes the sentence clearer.

Chapter 27: Section H: Par. 11: p. 754

"**Here is *thw* CAUSE of suffering**" is an obvious typo, and thus was changed to "**Here is the CAUSE of suffering**". *Urtext* and *FIP* agree.

Chapter 27: Section H: Par. 12: p. 754

… the Voice that calls with love to waken him. <u>A gentler dream, in which his suffering was healed, and where his brother was his friend</u>. God willed he waken gently, and with joy.

Both *FIP* and *Urtext* include this sentence which appears to have been inadvertently omitted from the *HLC*.

Chapter 28: Section B: Par. 2: p. 762

"Memory holds the message it receives, and does what *it* is given it to do."

The sentence is the same in the *Urtext*, *HLC* and *FIP*. Yet obviously we have a problem here, one too many instances of the word "**it**." The last phrase could be "**what it is given to do**" or "**what is given it to do**" but cannot be "**what it is given it to do**" without mangling the grammar. So this should perhaps be changed to "**what is given it to do**."

The main argument against this change is that the extra "**it**" makes the line into Iambic Pentameter. Thus it has not been changed but is flagged as a grammar problem. Once again, reference to the *Notes* may help resolve this.

Chapter 28: Section B: Par. 6: p. 763

Its memory does not lie in the past, nor <u>waits</u> the future.

The use of "*waits*" here, where "*await*" or "*wait upon*" or "*wait for*" or even "**wait**" appears intended, introduces several grammatical problems. The word "memory" is the subject, the word "*waits*" the verb. "It [memory] *waits* for the future" is correct, but "It [memory] does not *waits* for the future" is not. This has to be "memory does not *wait* for." Once again, reference to the *Notes* may help resolve this question. Our best guess is that "**waits**" was supposed to be "**wait**" as a contraction of "**await**" which means by our Style Guide it is to be spelled "**'wait**". There is no

poetic metre issue here, the problem is strictly grammar, and as it is written in both the *Urtext* and *HLC*, it's bad grammar.

Chapter 28: Section B: Par. 12: p. 765

Have no fear that He will fail in what He wills. Nor that you <u>be</u> excluded from the Will that is for you.

"**Nor that you be excluded**" should be "**Nor that you *will* be excluded**" or even "should be" or "might be" in contemporary English Grammar. This can be considered "poetic licence" and also is a case of the subjunctive mood.

The period between "**wills**" and "**Nor**" is not needed. The two sentences should probably be one. Both *Urtext* and *FIP* preserve this structure but we see no reason for the period, and so remove it.

Chapter 28: Section F: Par. 3: p. 776

"And you WILL deny your Self, and walk upon an alien ground which your Creator did not make, and where you seem to be <u>a something</u> you are not."

The problem here is with "**a something**." The indefinite article is apparently not needed. In the *Urtext* we find quotes around the word "**something**" which seem necessary here, and inadvertently left out. So we put the quotes back in making the sentence:

"And you WILL deny your Self, and walk upon an alien ground which your Creator did not make, and where you seem to be a "something" you are not."

FIP leaves the quotes out also.

Chapter 28: Section G: Par. 3: p. 780

You hate it, yet you think it IS your *self*, and that, without it, would your *self* be lost.

The word "**self**" in this sentence, in both instances, should probably be capitalized for consistency, since elsewhere "**self**" refers to the illusory "**self**" and "**Self**" refers to the true "**Self**." In this case, we are told that we think the body is the true "**Self**" or that we are thinking that the "**self**" is really the "**Self**." Lower case would be appropriate only if the meaning of the sentence were that we think the body is an illusion rather than real. While we are told it is an illusion, in this passage, we are being told that we think it is the real "**Self**."

Chapter 29: Section A: Par. 3: page 784

But not without a gap between you, lest he turn again into an enemy. <u>Let him come close to you, and you jumped back; as you approached, he instantly withdrew</u>. A cautious friendship, limited in scope and carefully restricted in amount, became the treaty you had made with him.

This line, present in the *Urtext,* and in modified form in *FIP,* appears to have been left out inadvertently. *FIP* replaces "**he instantly withdrew**" with "**did he but instantly withdraw.**"

Chapter 29: Section C: Par. 6: page 788

6. Such is the promise of the <u>living</u> God; His Son have life and every living thing be part of him, and nothing else have life. What YOU have given "life" is not alive, and symbolizes but your wish to be alive apart from life, alive in death, with death perceived as life, and living, death.

The *HLC* has this as "**loving**" but both the *Urtext* and *FIP* have it as "**living**" which feel is likely correct.

Chapter 29: Section C: Par. 9: page 789

As <u>*something*</u>, it can be perceived and thought to feel and act, and hold you in its grasp as prisoner to itself.

Quotes are added around "something" to be consistent with other usage.

Chapter 29: Section E: Par. 2: page 792

The miracle <u>*were*</u> treacherous indeed if it allowed you still to be afraid because you did not RECOGNIZE the fear.

This appears to be a misuse of the simple past tense where the present conditional is in order, but it could also be the Subjunctive Mood and be quite correct.

Chapter 29: Section E: Par. 3: page 792

It can be in you or someone else, but where it is <u>perceived,</u> it will be there it is attacked.

The second comma is not in the original but is in the *Urtext* and is added since this sentence is a real brain-teaser without it.

Chapter 29: Section F: Par. 1: page 794

There is a place in you where this whole world has been forgotten; where no memory of sin and of illusion <u>linger</u> still.

Agreement in number error. The original has "**linger**". So does the *Urtext.* But "memory […] lingers" so this was corrected for grammar. *FIP* agrees.

Chapter 29: Section J: Par. 1: page 805

Hear, then, your story in the dream you made, and ask yourself if it be not the truth that you believe that it is NOT a <u>*dream: A*</u> dream of judgment came into the mind that God created perfect as Himself.

The colon after "**dream"** is decidedly inappropriate. The *Urtext* has a period. *FIP* has a period and starts a new paragraph with "**A dream …**" We settled for changing the colon to a period as does the *Urtext.* The last part of the sentence is a question, and possibly this sentence should end with a question mark, thus:

Hear, then, your story in the dream you made, and ask yourself if it be not the truth that you believe that it is NOT a dream<u>?</u>

Chapter 30: Section B: Many Paragraphs pp 809-812

Two changes were made to this section. First the word "**Seven**" was added to the section heading "**Rules for Decision**" and secondly, the words "**First**", "**Second**", "**Third**", etc. were added in bold where the original has only the numerals **1-7**. This was done to retain the visual structural clarity of the seven points which might tend to vanish for readers beneath the paragraph numbering system we've added for reference purposes.

Chapter 30: Section B: Par. 8: p. 810

For you have ALREADY gotten angry, and your fear of being answered in a different way from what your version of the <u>*questions*</u> asks will gain momentum, until you believe the day you want is one in which you get YOUR answer to YOUR question.

HLC original manuscript and *Blue Sparkly* have "**questions asks**". Both *Urtext* and *FIP* have it as "**question asks.**" We're calling this a typo and reconciling it with *FIP* and *Urtext.*

Chapter 31: Section C: Par. 1: Page 844

Whatever form his <u>*sins appear*</u> to take it but obscures the fact that you believe <u>*it*</u> to be yours,

We have a problem with agreement in number in the *HLC* and the *Urtext.* *FIP* corrects it by changing the last "**it**" to "**them".** The pronoun "**it**" here refers to "**sins**". An alternative is to change "sins appear" to "sin appears", leaving the pronoun the same. We agree with the *FIP* resolution here.

Chapter 31: Section D: Par. 8: p. 848

How utterly opposed to truth is this, when <u>*what*</u> the lesson's purpose is to teach that what your brother loses YOU have lost, and what he gains is what is given YOU.

The grammar and clarity is better without this "**what**". But removing it disrupts poetic meter. *Urtext* has it, *FIP* changes "**what**" to "**all**". The use of "**all**" however is not any more correct and suggests other connotations not in the original. We decided to leave this one alone, just flagging the problem.

Chapter 31: Section D: Par. 9: p. 848

No pathway in the world can lead to Him, nor any worldly goal _is_ one with His.

The original *HLC* manuscript and the *Urtext* have "**is**" instead of "**be**". *FIP* changes it to "**be**" which sounds better. It would ordinarily be stated "**nor is any worldly goal one with His**." The odd word order is often used to make Iambic Pentameter work, and we think this is one such case.

Chapter 31: Section E: Par. 5: p. 851

"**The lesson teaches this;**" in the original is changed to "**The lesson teaches this:**" due to the fact that a colon is more appropriate than a semi-colon here. This is deemed to be a typographical error in the original.

FIP agrees, changing it to a colon also. (not footnoted)

Chapter 31: Section E: Par. 14: p. 853

And what can think has choice, and CAN be shown that different thoughts have different _consequence_.

It is possible that the word **"consequence"** should be plural, but all versions we've consulted keep it singular here. There is a substantial difference in meaning between "thought's consequence" and "thought's consequences" so we left it alone.

Chapter 31: Section G: Par. 9: p. 860

Yet while you hold this sword, you must perceive the body as _yourself_, for you are bound to separation from the sight of him who holds the mirror to another view of what he is, and thus what YOU must be.

Some think this should be two words, "**your self**" because it seems that the body is confused for self and the self in question happens to be YOURS here, which is quite a different connotation from "yourself." In the *Urtext* it is "YOURSELF."

Chapter 31: Section G: Par. 11: p. 861

This is the Savior's vision_;_ that he _see_ his innocence in all he looks upon, and sees his own salvation everywhere.

The semicolon is inappropriate here, it needs to be a colon or a comma. In the *Urtext* it appears to be both a comma and a colon, with a *Manual* correction having been made. We just made it a colon. We haven't corrected all questionable semicolon use, but this one appears to be a typo.

All versions have "**he see**" which is disagreement in number, and needs to be "**he sees**" as we have made it. It doesn't qualify as a Subjunctive.

Chapter 31: Section H: Par. 3: p. 863

He would not leave one source of pain unhealed, nor any image left to veil the truth. _He would remove all misery from you whom God created alters unto joy._ He would not leave you comfortless, alone in dreams of Hell, but would release your minds from everything that hides His face from you.

This sentence occurs in both the *Urtext* and *FIP*. Its omission appears to have been inadvertent.