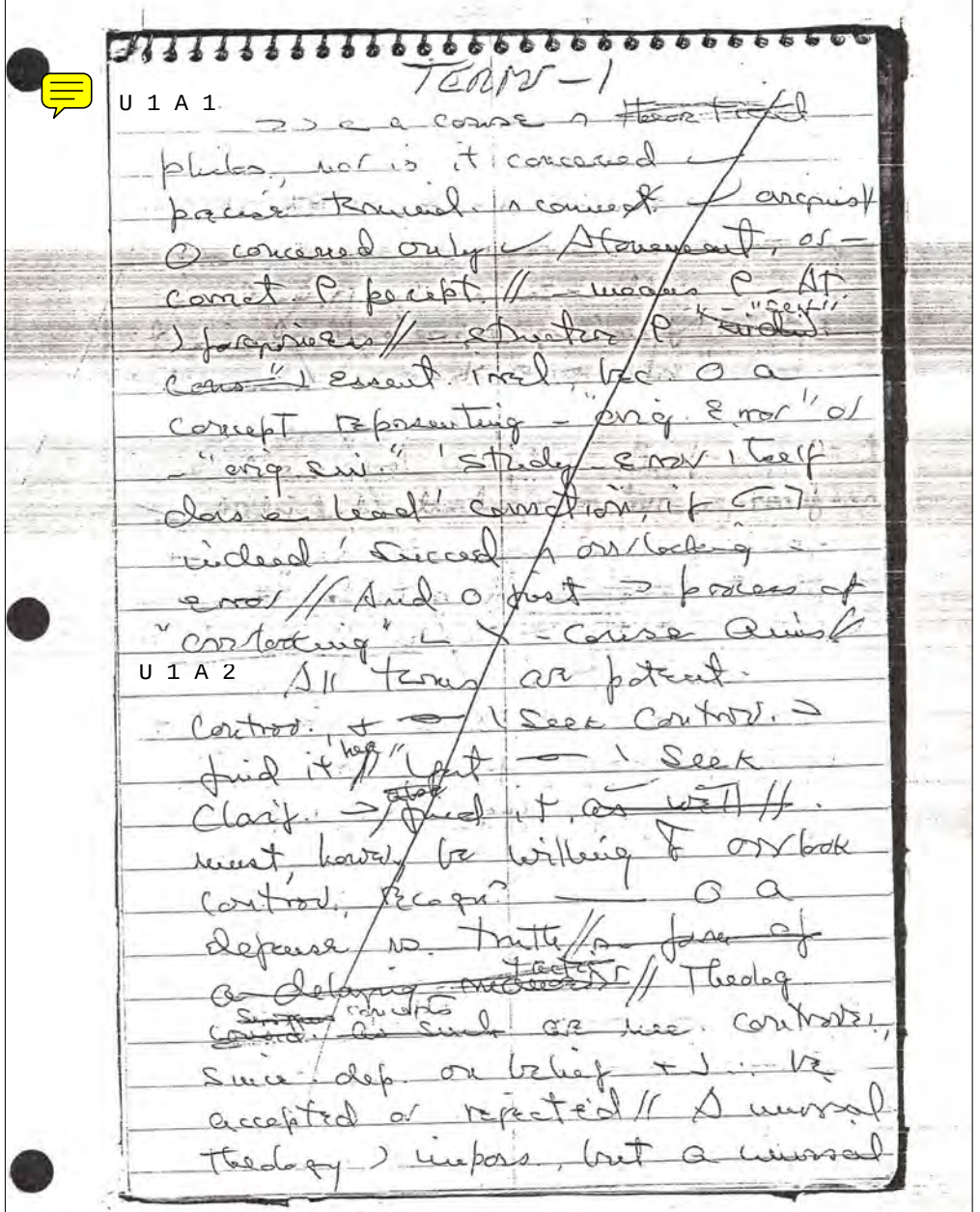
Use of Terms



T-5

Experience > only pass, but nec. // 1
O > exper. toward \- cause > 2
Her alone consistency becomes 3
pass, bec. her alone uncertainty 4
ends // 5
U 1 3 U 1 A 3 > cause remains \- ego 6
framework, wh. O needed // O 7
Concerned < what > beyond all 8
error, bec. O planned only 'set 9
< direction towards.' // it uses 10
words, I as symbolic + O expresses 11
what lies beyond symbols // O 12
always - ego that questions, bec. 13
O only - ego that doubts // 14
Cause merely O's answer 15
Answer, once a question has 16
been raised // However, > question 17
does - attempt apart 'in entirety' 18
of uncertainty // - 7 attrib. P- 19
ego // - cause is simple // It has 20
one function + one goal // Only - 21
does it remain wholly con- 22
sistent, bec. only — 1 is 23
consistent // 24
U 1 A 4 U 1 A 4 - ego may demand many 25

T-3

answers > cause does not question // 1
It does not recognize as questions 2
- Must form ? > ? answers 3
> impasse // - ego may ask, "How 4
did - impasse occur?" "~~What deal~~ 5
~~- impasse happen?~~" + may ask "I 6
> many forms" // 7
Yet > no answer; only 8
U 1 5 > Experience // Seek only this, + 9
do - let theology delay // < 10
U 1 A 5 notice - emphasis on structural 11
issues > - cause > brief + early // 12
Afterwards, + soon, it drops away 13
+ make room for central teaching // 14
Since < asked for clarification, however, 15
- 7 + time > 7 used < - beg. + 16
2 Mind-Spirit
U 2 A 1 - mind > used 'R pos. 17
activating agent ~~- energy~~ P + spirit, 18
fulfilling - motive energy // - Thus > 19
also > capitalized when < refers 20
'God' or 'Christ' // 21
Spirit > - Thought of God which 22
He created like Himself // - united 23
spirit is God's One Son or Christ // 24
U 2 A 2 > world, bec. - mind > split, 25

T 4

U 2 3

U 2 A 3

U 2 A 4

U 2 5

U 2 A 5

T 5

UR 3

U 2 6

U 2 A 6

T 6

U 4 1

U 4 A 1

Forgiveness - The Face of Christ

U 4 2

U 4 A 2

U 4 3

U 4 A 3

UR 6

T 7

U 4 4

U 4 A 4

U 4 5

U 4 A 5

U 4 6

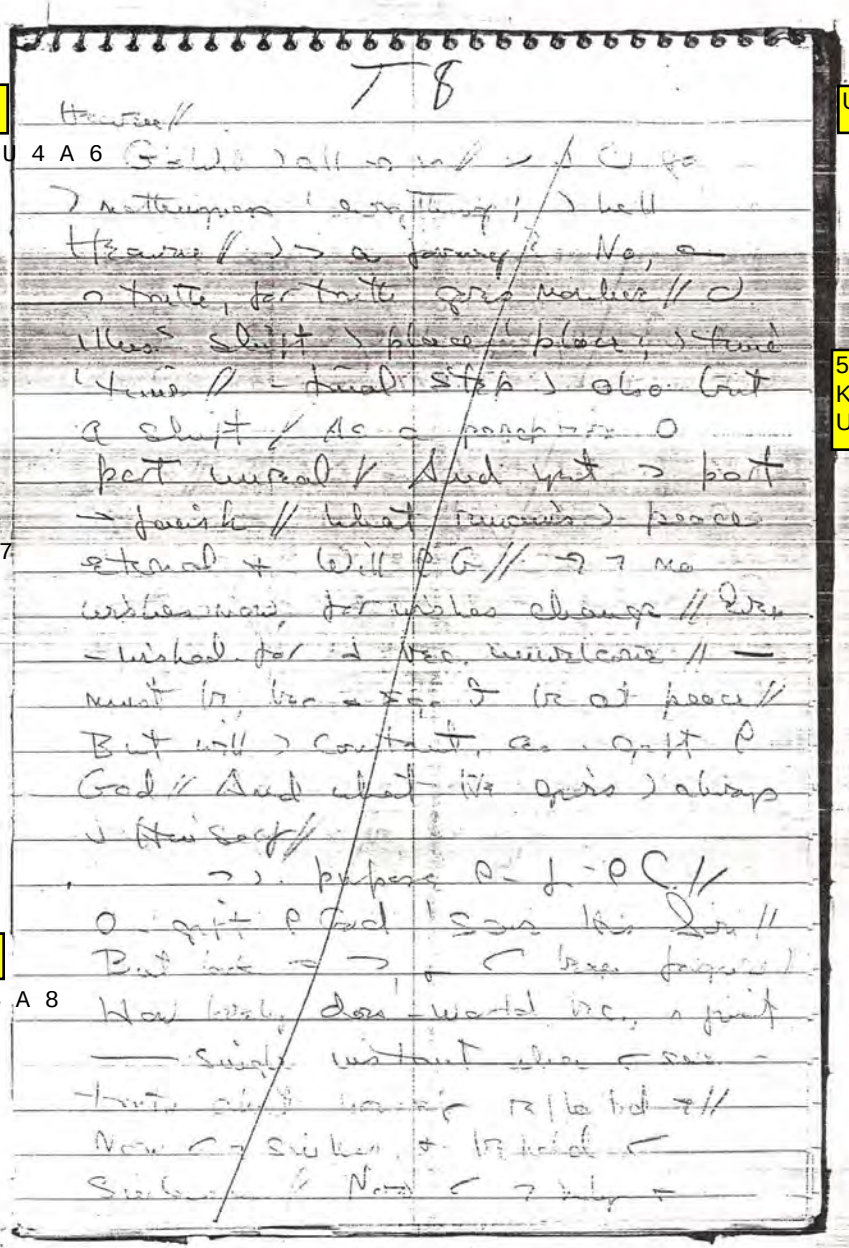
U 4 A 6

U 4 7

U 4 A 7

U 4 8

U 4 A 8



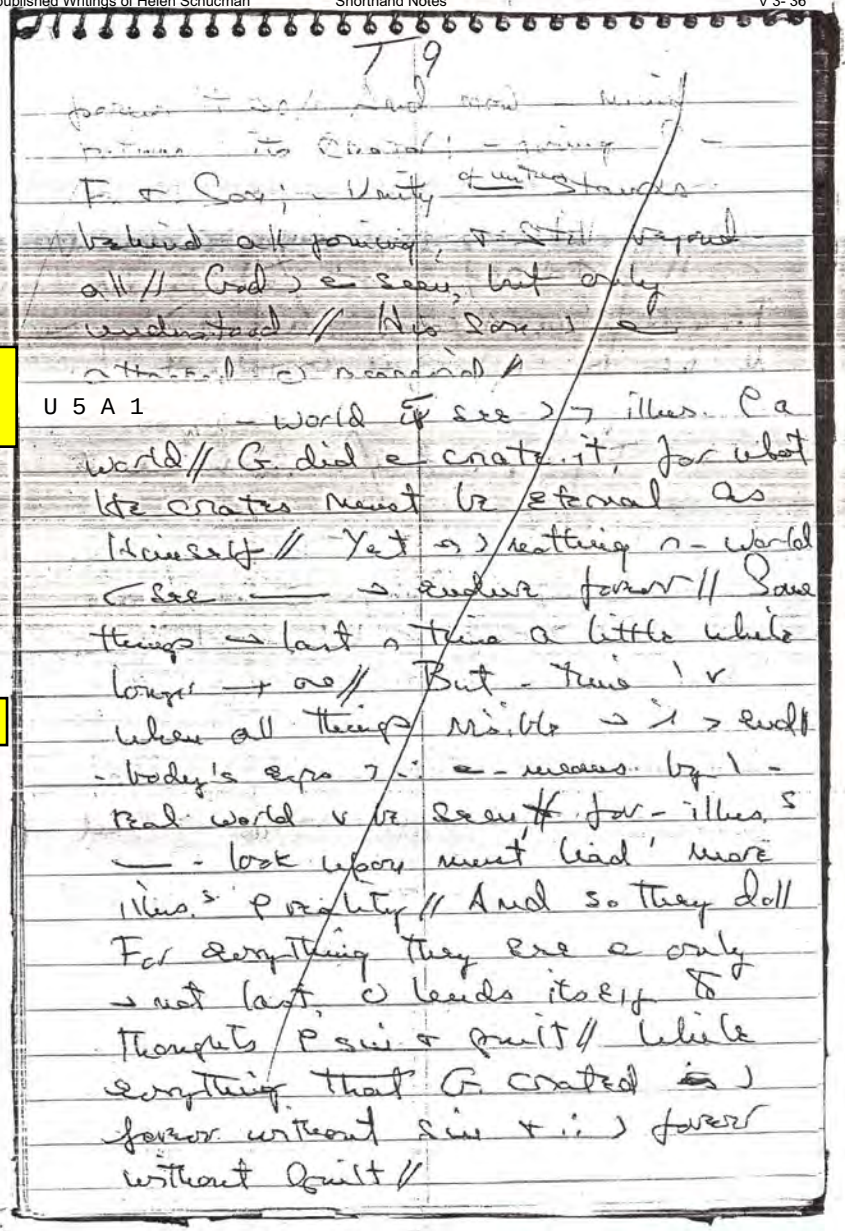
UR 7

5 Perception - Knowledge
U 5 1

U 5 2

U 5 A 1

U 5 A 2



U 5 3

U 5 A 3

U 5 4

U 5 A 4

UR 8

U 5 5

U 5 A 5

U 5 6

U 5 A 6

T12

What I saw outside must be
beyond forgiveness, or it cannot be
forever sealed // Here is hope "While
sin & pain outside? What remedy
can guilt & fear? But these
& mind guilt & forgiveness for a
instant be together, side by side,
upon our altar // & at last we are
sickness & its simple remedy joined
& healing brightness // God has
" claim His own // Forgiveness
complete //

U 5 7

U 5 A 7 And now God's knowledge,
changeless, certain, pure " & wholly
understandable, enters its
kingdom // Gone is deceit & fear,
& true alone // Gone & forgiveness, for
its task is done // And gone are
bodies & light upon
altar - for [illegible] God knows
His own as His // And here They
join, for here - here & Christ has
come during time's final instant &
now & last precipitate world
without a purpose & without a cause //

UR 9

6 Jesus - Christ

T13

For when God's Messenger has come at last
& no journey, no belief & sin, no
walls, no bodies & - gives appeal &
quilt & death is [illegible] out [illegible] //
My brother, if & only Vision - peace
& Love & held & safe &
pure & lovely & - Mind of God, & could
but such meet Him where His altar
is // Hallowed your Name & His, for
are joined here & & holy place //
Here He bows down & lift you
back & His, out & illusions & holiness;
out & world & timelessness; out
of all fear & Given back & Love //
& no need for help & enter
Heaven, for & never left // But &
need of help beyond yourself as &
circumscribed by false beliefs of &
Identity, which God alone established
& reality // Helpless & gives & many
forms, although upon altar - are
One // Behind One & a Thought &
God & this will never change // But
& leaves & differ for a time, for
time needs symbols, being itself unreal //

U 5 8

U 5 A 8

U 6 1

U 6 A 1

T 14

U 6 2

U 6 A 2

UR 10

U 6 A 3

U 6 3

T 15

U 6 4

U 6 A 4

U 6 5

U 6 A 5

T16

As walking ~ a brother whom ~ knew since ~ ~ born, for such indeed he is// Some bitter idols ~ been made ~ him ~ would be only brother'-world// Forgive him ~ illus' + behold how dear a brother ~ would be to you// For ~ set ~ mind at rest at last + carry it ~ ~ unto ~ God//

U 6 6

U 6 A 6 Is he G's only Helper? No indeed// For Christ takes many forms ~ different names until ~ oneness ~ be recognized// But Jesus ~ for ~ bearer of Christ's single message ~ love of God// ~ need no other// o possible 'read his words + benefit ~ without accepting him ~ ~ life// Yet he would help ~ yet a little more if ~ will share ~ pains + joys ~ him, + ~~[illegible]~~ bear both 'find ~ peace of God// Yet still o his lesson most of all — ~ would ~ ~ learn, + o this:

"~ ~ no death bec. S of G ~ like his Father// Nothing ~ ~ do ~ change Eternal love // Forget ~ drams" of sin + guilt, + ~ ~ me instead 'share ~ resurrection ~ ~~[illegible]~~ His Son// + bring ~ ~~[illegible]~~ ~ all those whom He has sent

7 The Holy Spirit

UR 11

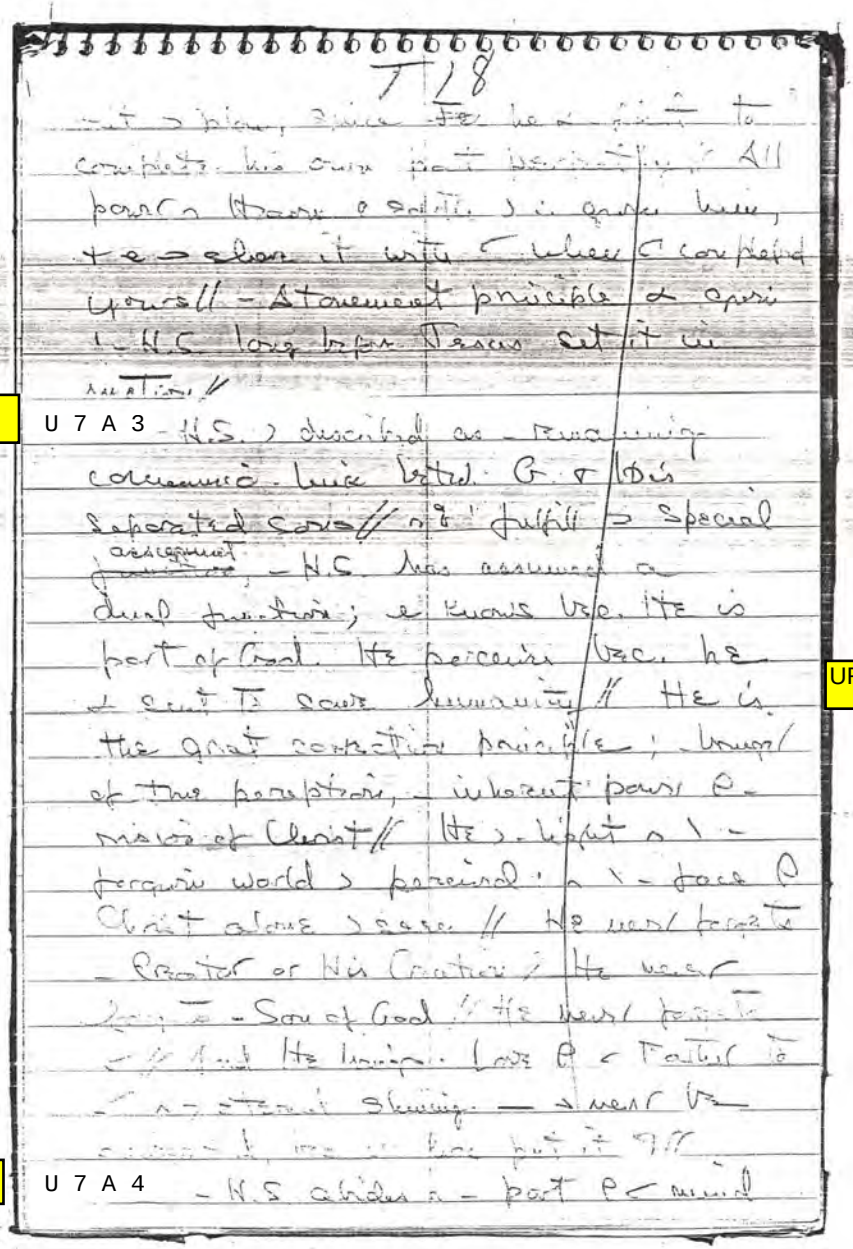
T17

~~[illegible]~~ '~ 'care for, as I care for you."

U 7 1

U 7 A 1

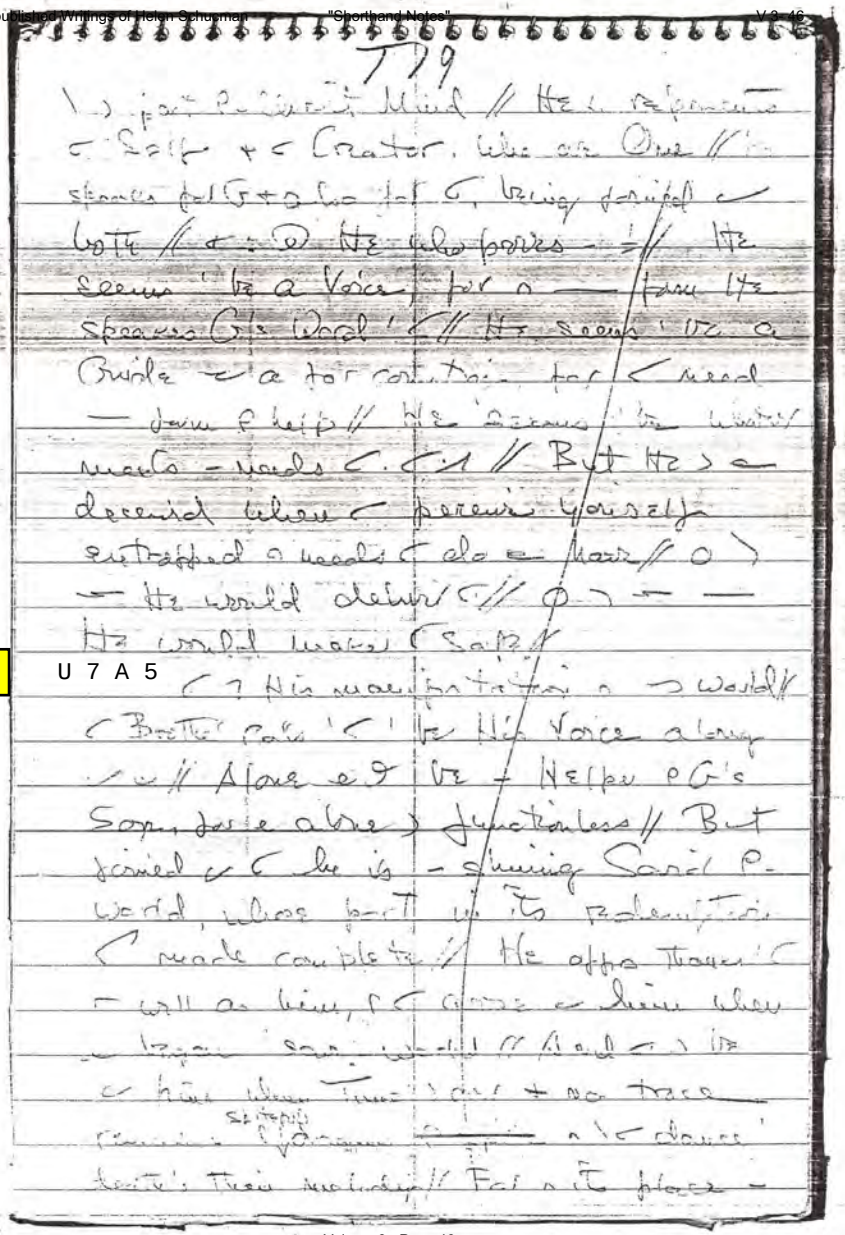
Jesus ~ ~ manifest. ~ H.S., whom ~ called down upon earth after ~ "ascended ~ Heaven," or bec. compl. identify ~ ~ Christ, Son of God as He created him// - H.S., being a Creation ~ One Creator, creating ~ Him + in His likeness or Spirit, ~ eternal + has never changed// He ~ 'called down upon earth' ~ sense — it ~ now poss. 'accept Him ~ 'hear His Voice// His ~ V for G + ~ ~ taking [illegible]



T 18

U 7 A 3 - H.S.) described as having communion. Like Christ. C & His Separated Sons // to fulfill) special assignment - H.S has assumed a dual function; & knows Use. He is part of God. He perceives Sec. he & sent To save humanity // He is the great correction principle; through the Atonement, - inherent power & - mission of Christ // He) light in) - forgiven world) perceived in) - face & Christ alone) sees // He must forgive - Creator or His Creation) He must - Son of God // He must perceive - // And He knows. Love & Father to - in - Eternal shining. —) must Use - - - - - he put it ??

U 7 A 4 - H.S abides in - part & mind



T 19

) part & Christ Mind // He & redemption & Self & Creator. Like as One // & stands for Son & Father & Being perfect & Will // & : ② He who perceives - // He seems to be a Voice for a — from the Spearing Gift Word & // He seems to be a Bridge & a for continuation for & mind — down & help // He becomes to whom needs - needs & & // But He) - deceived when & perceives Yourself entrapped a needs & do - Mark // ○) - the world deliver & // ○) - — He would make & Self //

U 7 A 5 ( ) His mission &) world // & Brother calls &) to His Voice along - // Alone & of Us & Helps & God's Son, to be alone) functionless // But joined & & he is - sharing Spirit & world, whose part in its redemption made complete // He offers Prayer & - will as Him, & & alone & Love when - began - will // And -) to & him when Time) are & no trace remains. (stupid) Yourself —) & dance texts. Their melody // For & it place -

The Ego - The Miracle

end of section 7

U 3 A 1

U 3 1

UR 4

U 3 2

U 3 A 2

U 3 3 U 3 A 3

U 3 4 U 3 A 4

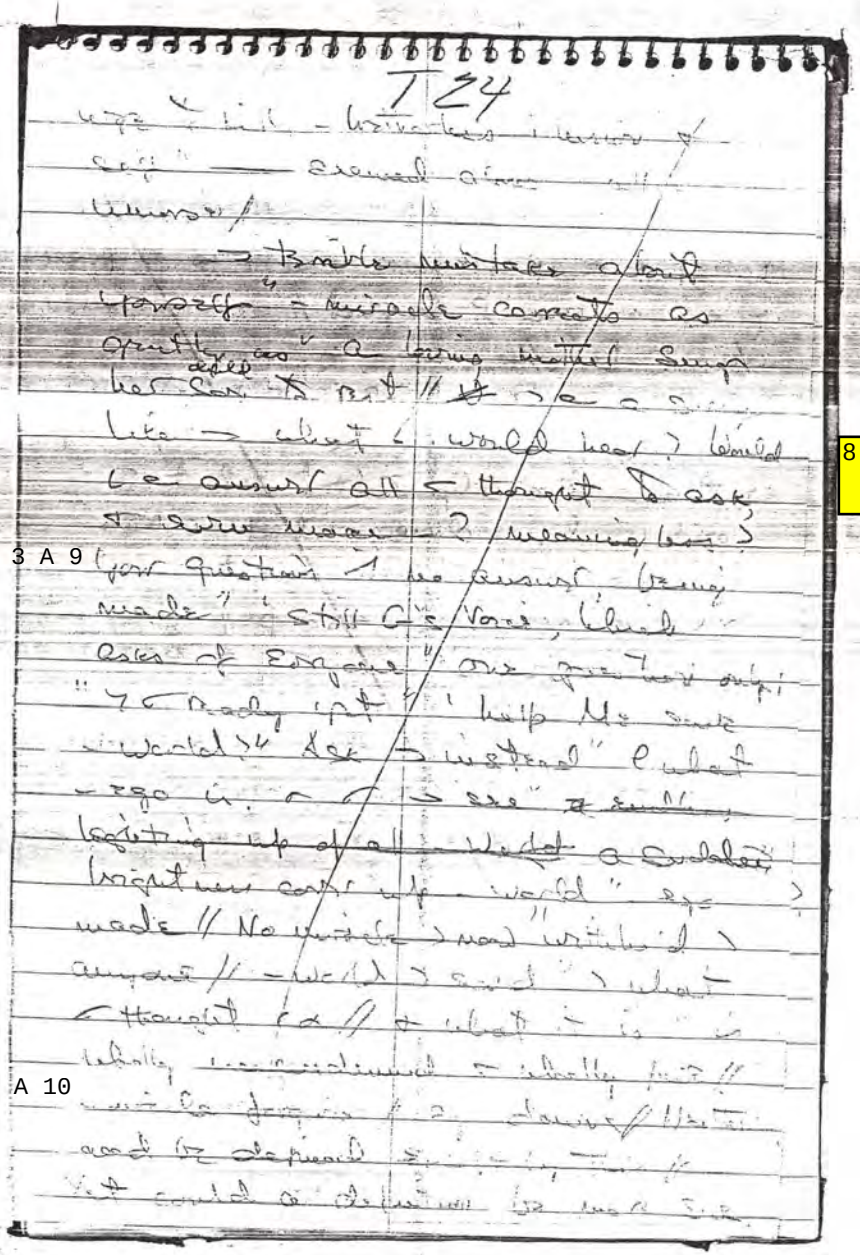
U 3 5 U 3 A 5

U 3 6 U 3 A 6

UR 5

U 3 7 U 3 A 7

U 3 8 U 3 A 8



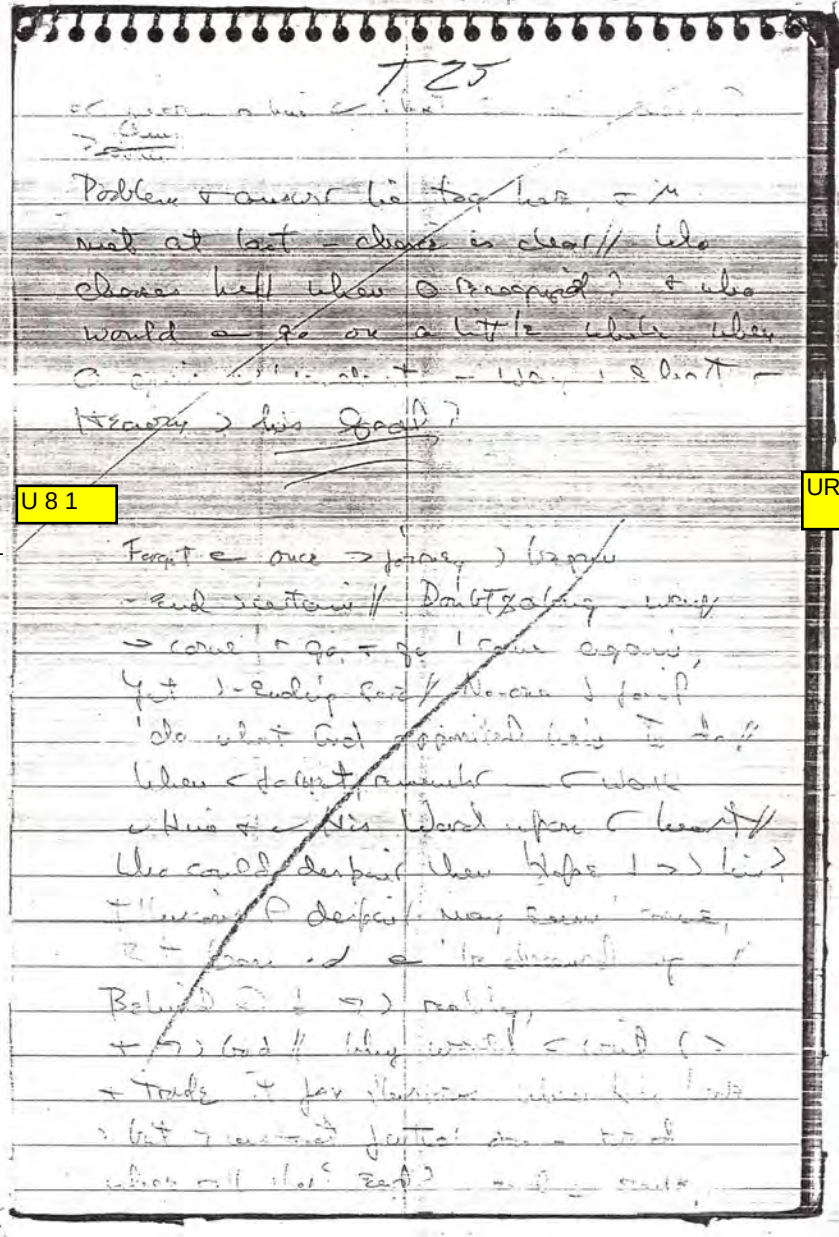
8 Epilogue

U 3 9

U 3 A 9

3 10

U 3 A 10



U 8 1

U 8 A 1

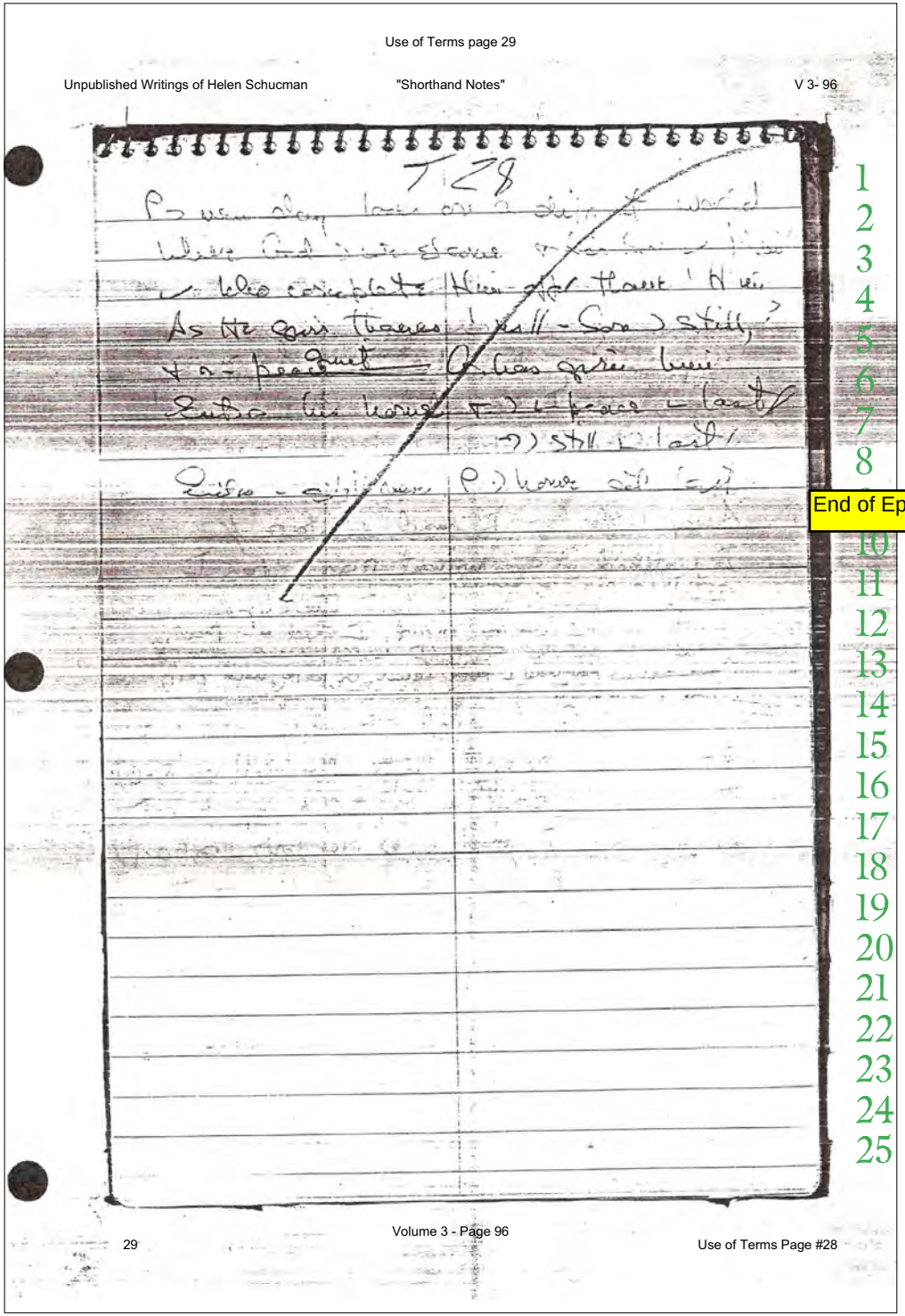
UR 13

T26

U82
U8A2
U83
U8A3
U84
U8A4

T27

U85
U8A5
U86
U8A6
UR 14



End of Epilogue

Editor's Notes

The Shorthand Notes Volume 4 Use of Terms

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

The *Use of Terms* volume

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

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

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

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

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

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

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

[1] See *Absence from Felicity p 391ff*

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

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

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

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

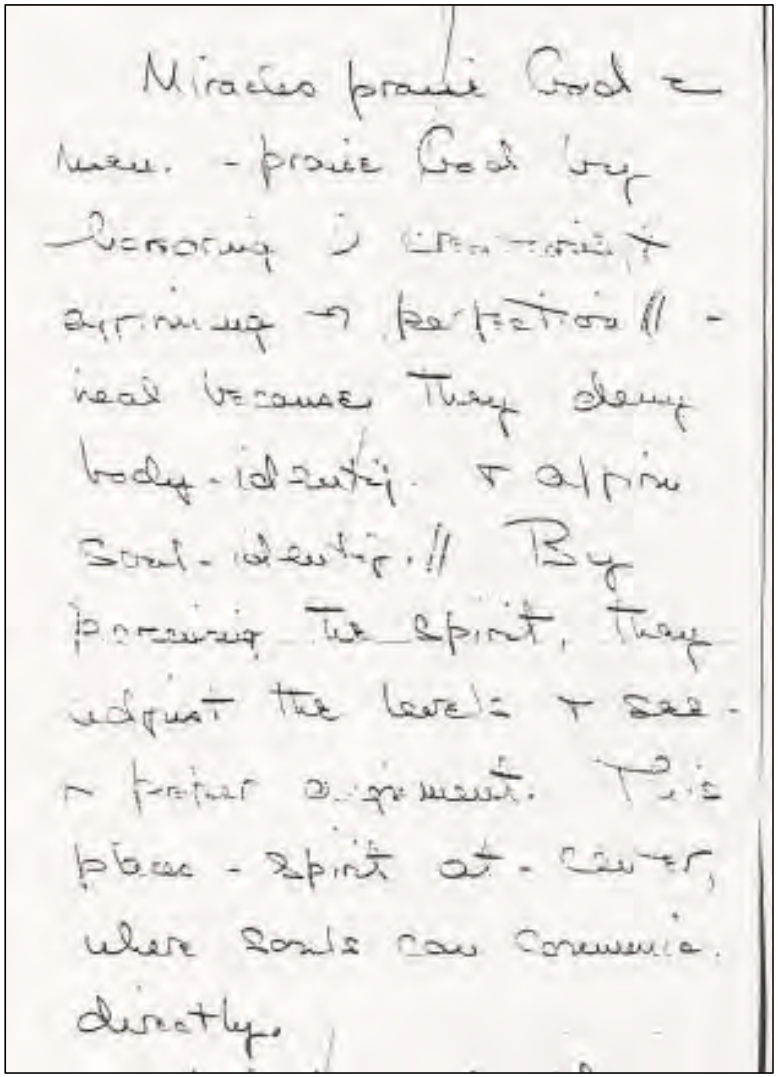

Miracles praise God &
men. - praise God by
honoring & creatively
affirming → perfection // -
real because they deny
body-identity & affirm
soul-identity. // By
perceiving the spirit, they
adjust the levels & see -
& proper alignment. This
places - spirit at - center,
where souls can communicate
directly.

Figure 1 fragment from *Notes* page 4:115

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

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

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

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

This is changed in the later FIP editions to read:

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

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

In the *HLC* the only change is the capitalization of the first instance of "his." In the *Urtext* it is lower case, suggesting it is man's creations, and in the *Notes* (page 88) it is a shorthand glyph, with no indication of upper or lower case.

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

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

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

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

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

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

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

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

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

Basic Referencing

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

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

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

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

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

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

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

Header and Footer annotation

In addition to the *Urtext* chapter/section/paragraph reference system, the *Notes* material has four additional reference systems. While the additional reference tools have utility for specialized purposes, most users can probably ignore these.

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

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

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

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

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

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

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

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

These secondary volume divisions generate a secondary page number system. The *Text* volume, for instance, includes 2,155 separate pages spanning volumes 5 through 12 of the 22 volumes. Each of those 2,155 pages is numbered 1-2155. This is the second "volume and page" reference system. To distinguish it from the system based on 22 volumes, I use the name of the volume rather than its number. So volume 17 page 85 in the first system, which I write as **N 17:85** is the third *Notes* page of the *Manual* which I write **Manual:3.** This covers the same material as the *Urtext* pages 1 and 2. In the *Urtext*-based "chapter and section" reference system this spans paragraph **M 1 A 2** through to paragraph **M 1 A 4.**

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

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

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

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

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

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

At the top right is something that looks like this:

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

This means Volume 5 of the 22 volume collection, page 12. The rest of the numbers mean volume 5 spans from page 31 of the *Urtext,* corresponding to *HLC*/*Urtext* chapter/section/paragraph reference *Text*: *chapter* 1: *section* B: *paragraph* 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 volume 5 of the 22 volumes. 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 (see *Release Notes*) there is a finer grain cross-referencing.

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

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

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

The *Use of Terms* Referencing Specifics

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

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

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

Urtext to Notes Cross-Reference

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

Urtext to FIP Cross-Reference

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

Caveat

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

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

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

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

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