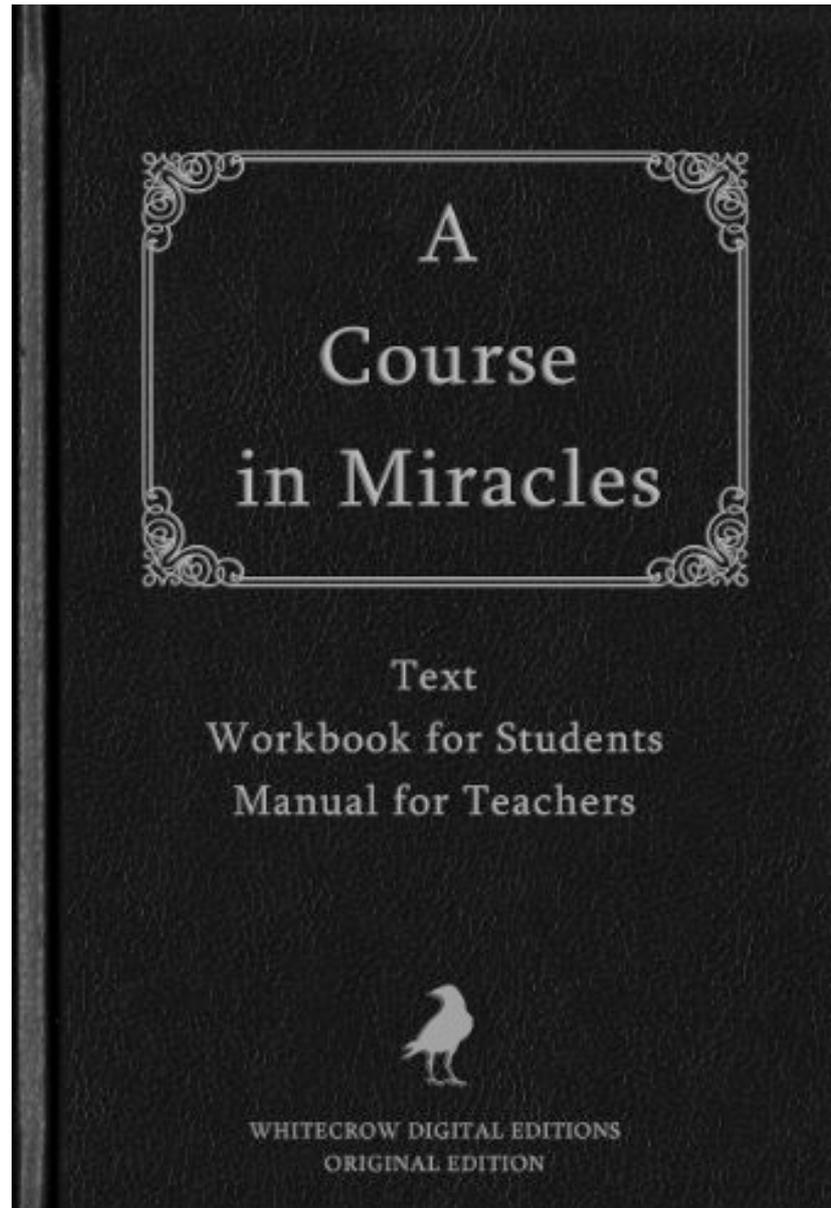


**MANUAL FOR TEACHERS AND TEACHERESSES, THE ORIGINAL
SEEN THROUGH THE EYES OF THE PRINCIPLES OF
THE TUTU DOCTRINE – THE NEW WORLD ORDER**
(The explanation for the changes in language is found in the first part of this book called the text)



A Course in Miracles, the new Manual for Teachers and Teacheresses is Created and Manifested by Harishchandra Sharma TuTu and Solvejg Sharma TuTu



Introduction

¹ The role of teaching and learning is actually reversed in the thinking of the world. The reversal is characteristic. It seems as if the teacher or teacheress and the learner are separated, the teacher or teacheress giving something to the learner rather than to himself or herself. Further, the act of teaching is regarded as a special activity in which one engages only a relatively small proportion of one's time. The course, on the other hand, emphasizes that to teach is to learn, so that teacher or teacheress and learner are the same. It also emphasizes that teaching is a constant process—it goes on every moment of the day and continues into sleeping thoughts as well.

² To teach is to demonstrate. There are only two thought systems, and you demonstrate that you believe one or the other is true all the time. From your demonstration, others learn and so do you. The question is not whether you will teach, for in that there is no choice. The purpose of the course might be said to provide you with a means of choosing what you want to teach on the basis of what you want to learn. You cannot give to someone else, and this you learn through teaching. Teaching is but a call to witnesses to attest to what you believe. It is a method of conversion. This is not done by words alone. Any situation must be to you a chance to teach others what you are and what they are to you. No more than that, but also never less.

³ The curriculum that you set up is therefore determined exclusively by what you think you are and what you believe the relationship of others is to you. In the formal teaching situation, these questions may be totally unrelated to what you think you are teaching. Yet it is impossible not to use the content of any situation on behalf of what you really teach and therefore learn. To this the verbal content of your teaching is quite irrelevant. It may coincide with it or it may not. It is the teaching underlying what you say that teaches you. Teaching but reinforces what you believe about yourself. Its fundamental purpose is to diminish self doubt. This does not mean that the self you are trying to protect is real. But it does mean that the self you think is real is what you teach.

⁴ This is inevitable. There is no escape from it. How could it be otherwise? Everyone who follows the world's curriculum, and everyone here does follow it until he or she changes his or her mind, teaches solely to convince himself or herself that he or she is what he or she is not. Herein is the purpose of the world. What else, then, would its curriculum be? Into this hopeless and closed learning situation which teaches nothing but despair and death, God sends Teachers and Teacheresses. And as they teach lessons of joy and hope, their learning finally becomes complete.

⁵ Except for God's Teachers and Teacheresses, there would be no hope of salvation, for the world of sin would seem forever "real." The self-deceiving must deceive, for they must teach deception. And what else is hell? This is a manual for the Teachers and Teacheresses of God. They are not perfect or they would not be here. Yet it is their mission to become perfect here, and so they teach perfection over and over in many, many ways until they have learned it. And then they are seen no more, although their thoughts remain a source of strength and truth forever. Who are they? How are they chosen? What do they do? How

can they work out their own salvation and the salvation of the world? This manual attempts to answer these questions.

1. Who Are God's Teachers and Teacheresses?

¹ A teacher or teacheress of God is anyone who chooses to be one. His or her qualifications consist solely in this; somehow, somewhere he or she has made a deliberate choice in which he or she did not see his or her interests as apart from someone else's. Once he or she has done that, his or her road is established and his or her direction is sure. A light has entered the darkness. It may be a single light, but that is enough. He or she has entered an agreement with God even if he or she does not yet believe in HimHer. He or she has become a bringer of salvation. He or she has become a teacher or teacheress of God.

² They come from all over the world. They come from all religions and from no religion. They are the ones who have answered. The Call is universal. It goes on all the time everywhere. It calls for Teachers and Teacheresses to speak for it and redeem the world. Many hear it, but few will answer. But it is all a matter of time. Everyone will answer in the end, but the end can be a long, long way off. It is because of this that the plan of the Teachers and Teacheresses was established. Their function is to save time. Each one begins as a single light, but with the Call at its center, it is a light that cannot be limited. And each one saves a thousand years of time as the world judges it. To the Call itself, time has no meaning.

³ There is a course for every teacher or teacheress of God. The form of the course varies greatly. So do the particular teaching aids involved. But the content of the course never changes. Its central theme is always, "God's SonDaughter is guiltless, and in hisher innocence is hisher salvation." It can be taught by actions or thoughts, in words or soundlessly, in any language or in no language, in any place or time or manner. It does not matter who the teacher or teacheress was before he or she heard the Call. He or she has become a savior or savioress by his or her answering. He or she has seen someone else as himself or herself. He or she has therefore found his or her own salvation and the salvation of the world. In his or her rebirth is the world reborn.

⁴ This is a manual for a special curriculum, intended for Teachers and Teacheresses of a special form of the universal course. There are many thousands of other forms, all with the same outcome. They merely save time. Yet it is time alone that winds on wearily, and the world is very tired now. It is old and worn and without hope. There was never a question of outcome, for what can change the Will of God? But time, with its illusions of change and death, wears out the world and all things in it. Yet time has an ending, and it is this that the Teachers and Teacheresses of God are appointed to bring about. For time is in their hands. Such was their choice, and it is given them.

2. Who Are Their Pupils?

¹ Certain pupils have been assigned to each of God's Teachers and Teacheresses, and they will begin to look for him or her as soon as he or she has answered the Call. They were

chosen for him or her because the form of the universal curriculum that he or she will teach is best for them in view of their level of understanding. His or her pupils have been waiting for him or her, for his or her coming is certain. Again, it is only a matter of time. Once he or she has chosen to fulfill his or her role, they are ready to fulfill theirs. Time waits on his or her choice but not whom he or she will serve. When he or she is ready to learn, the opportunities to teach will be provided for him or her.

² In order to understand the teaching-learning plan of salvation, it is necessary to grasp the concept of time which the course sets forth. Atonement corrects illusions, not the truth. Therefore it corrects what never was. Further, the plan for this correction was established and completed simultaneously, for the Will of God is entirely apart from time. So is all reality, being of HimHer. The instant the idea of separation entered the mind of God's SonDaughter, in that same instant was God's Answer given. In time this happened very long ago. In reality it never happened at all.

³ The world of time is the world of illusion. What happened long ago seems to be happening now. Choices made long since appear to be open, yet to be made. What has been learned and understood and long ago passed by is looked upon as a new thought, a fresh idea, a different approach. Because your will is free, you can accept what has already happened at any time you choose, and only then will you realize that it was always there. As the course emphasizes, you are not free to choose the curriculum or even the form in which you will learn it. You are free, however, to decide when you want to learn it. And as you accept it, it is already learned.

⁴ Time really, then, goes backward to an instant so ancient that it is beyond all memory and past even the possibility of remembering. Yet because it is an instant that is relived again and again and still again, it seems to be now. And thus it is that pupil and teacher or teacheress seem to come together in the present, finding each other as if they had not met before. The pupil comes at the right time to the right place. This is inevitable because he or she made the right choice in that ancient instant which he or she now relives. So has the teacher or teacheress, too, made an inevitable choice out of an ancient past. God's Will in everything but seems to take time in the working-out. What could delay the Power of eternity?

⁵ When pupil and teacher or teacheress come together, a teaching-learning situation begins. For the teacher or teacheress is not really the one who does the teaching. God's Teacheress speaks to any two who join together for learning purposes. The relationship is holy because of that purpose, and God has promised to send Spirit into any holy relationship. In the teaching-learning situation, each one learns that giving and receiving are the same. The demarcations they have drawn between their roles, their minds, their bodies, their needs, their interests, and all the differences they thought separated them from one another fade and grow dim and disappear. Those who would learn the same course share one interest and one goal. And thus he or she who was the learner becomes a teacher or teacheress of God himself or herself, for he or she has made the one decision that gave his or her teacher or teacheress to him or her. He or she has seen in another person the same interests as his or her own.

3. What are the Levels of Teaching?

¹ The Teachers and Teacheresses of God have no set teaching level. Each teaching-learning situation involves a different relationship at the beginning, although the ultimate goal is always the same—to make of the relationship a holy relationship in which both can look upon the SonDaughter of God as sinless. There is no one from whom a teacher or teacheress of God cannot learn, so there is no one whom he or she cannot teach. However, from a practical point of view, he or she cannot meet everyone, nor can everyone find him or her. Therefore, the plan includes very specific contacts to be made for each teacher or teacheress of God. There are no accidents in salvation. Those who are to meet will meet because together they have the potential for a holy relationship. They are ready for each other.

² The simplest level of teaching appears to be quite superficial. It consists of what seem to be very casual encounters—a chance meeting of two apparent strangers in an elevator, a child who is not looking where he or she is going running into an adult "by accident," two students who happen to walk home together. These are not chance encounters. Each of them has the potential for becoming a teaching-learning situation. Perhaps the seeming strangers in the elevator will smile to one another; perhaps the man or woman will not scold the child for bumping into him or her; perhaps the students will become friends. Even at the level of the most casual encounter, it is possible for two people to lose sight of separate interests, if only for a moment. That moment will be enough. Salvation has come.

³ It is difficult to understand that levels of teaching the universal course is a concept as meaningless in reality as is time. The illusion of one permits the illusion of the other. In time, the teacher or teacheress of God seems to begin to change his or her mind about the world with the single decision, and then learns more and more about the new direction as he or she teaches it. We have covered the illusion of time already, but the illusion of levels of teaching seems to be something different. Perhaps the best way to demonstrate that these levels cannot exist is simply to say that any level of the teaching-learning situation is part of God's plan for Atonement, and HisHer plan can have no levels, being a reflection of HisHer Will. Salvation is always ready and always there. God's Teachers and Teacheresses work at different levels, but the result is always the same.

⁴ Each teaching-learning situation is maximal in the sense that each person involved will learn the most that he or she can from the other person at that time. In this sense, and in this sense only, we can speak of levels of teaching. Using the term in this way, the second level of teaching is a more sustained relationship in which for a time two people enter into a fairly intense teaching-learning situation and then appear to separate. As with the first level, these meetings are not accidental, nor is what appears to be the end of the relationship a real end. Again, each has learned the most he or she can at the time. Yet all who meet will someday meet again, for it is the destiny of all relationships to become holy. God is not mistaken in HisHer SonDaughter.

⁵ The third level of teaching occurs in relationships which, once they are formed, are lifelong. These are teaching-learning situations in which each person is given a chosen

learning partner who presents him or her with unlimited opportunities for learning. These relationships are generally few because their existence implies that those involved have reached a stage simultaneously in which the teaching-learning balance is actually perfect. This does not mean that they necessarily recognize this; in fact, they generally do not. They may even be quite hostile to each other for some time, and perhaps for life. Yet should they decide to learn it, the perfect lesson is before them and can be learned. And if they decide to learn that lesson, they become the saviors or savioreesses of the Teachers and Teacheresses who falter and may even seem to fail. No teacher or teacheress of God can fail to find the Help he or she needs.

4. What Are the Characteristics of God's Teachers and Teacheresses?

¹ The surface traits of God's Teachers and Teacheresses are not at all alike. They do not look alike to the body's eyes, they come from vastly different backgrounds, their experiences of the world vary greatly, and their superficial "personalities" are quite distinct. Nor at the beginning stages of their functioning as Teachers and Teacheresses of God have they as yet acquired the deeper characteristics that will establish them as what they are. God gives special gifts to Teachers and Teacheresses because they have a special role in HisHer plan for Atonement. Their specialness is, of course, only temporary—set in time as a means of leading out of time. These special gifts, born in the holy relationship toward which the teaching-learning situation is geared, become characteristic of all Teachers and Teacheresses of God who have advanced in their own learning. In this respect they are all alike.

² All differences among the SonsDaughters of God are temporary. Nevertheless, in time it can be said that the advanced Teachers and Teacheresses of God have the following characteristics:

• Trust

³ This is the foundation on which their ability to fulfill their function rests. Perception is the result of learning. In fact, perception is learning because cause and effect are never separated. The Teachers and Teacheresses of God have trust in the world because they have learned it is not governed by the laws the world made up. It is governed by a Power Which is in them but not of them. It is this Power that keeps all things safe. It is through this Power that the Teachers and Teacheresses of God look on a forgiven world.

⁴ When this Power has once been experienced, it is impossible to trust one's own petty strength again. Who would attempt to fly with the tiny wings of a sparrow when the mighty power of an eagle has been given him or her? And who would place his or her faith in the shabby offerings of the ego when the gifts of God are laid before him or her? What is it that induces them to make the shift?

⁵ First, they must go through what might be called "a period of undoing." This need not be painful, but it usually is so experienced. It seems as if things are being taken away, and it is rarely understood initially that their lack of value is merely being recognized. How can

lack of value be perceived unless the perceiver is in a position where he or she must see things in a different light? He or she is not yet at a point at which he or she can make the shift entirely internally. And so the plan will sometimes call for changes in what seem to be external circumstances. These changes are always helpful. When the teacher or teacheress of God has learned that much, he or she goes on to the second stage.

⁶ Next, the teacher or teacheress of God must go through a "period of sorting-out." This is always somewhat difficult because, having learned that the changes in his or her life are always helpful, he or she must now decide all things on the basis of whether they increase the helpfulness or hamper it. He or she will find that many if not most of the things he or she valued before will merely hinder his or her ability to transfer what he or she has learned to new situations as they arise. Because he or she has valued what is really valueless, he or she will not generalize the lesson for fear of loss and sacrifice. It takes great learning to understand that all things, events, encounters, and circumstances are helpful. It is only to the extent to which they are helpful that any degree of reality should be accorded them in this world of illusion. The word "value" can apply to nothing else.

⁷ The third stage through which the Teachers and Teacheresses of God must go can be called a "period of relinquishment." If this is interpreted as giving up the desirable, it will engender enormous conflict. Few Teachers and Teacheresses of God escape this distress entirely. There is, however, no point in sorting out the valuable from the valueless unless the next obvious step is taken. The third step is rarely if ever begun until the second is complete. Therefore, the period of overlap is apt to be one in which the teacher or teacheress of God feels called upon to sacrifice his or her own best interests on behalf of truth. He or she has not realized as yet how wholly impossible such a demand would be. He or she can learn this only as he or she actually does give up the valueless. Through this he or she learns that where he or she anticipated grief, he or she finds a happy light-heartedness instead; where he or she thought something was asked of him or her, he or she finds a gift bestowed on him or her.

⁸ Now comes a "period of settling down." This is a quiet time in which the teacher or teacheress of God rests a while in reasonable peace. Now he or she consolidates his or her learning. Now he or she begins to see the transfer value of what he or she has learned. Its potential is literally staggering, and the teacher or teacheress of God is now at the point in his or her progress at which he or she sees in it his or her whole way out. "Give up what you do not want and keep what you do." How simple is the obvious! And how easy to do! The teacher or teacheress of God needs this period of respite. He or she has not yet come as far as he or she thinks. Yet when he or she is ready to go on, he or she goes with mighty companions beside him or her. Now he or she rests a while and gathers them before going on. He or she will not go on from here alone.

⁹ The next stage is indeed a "period of unsettling." Now must the teacher or teacheress of God understand that he or she did not really know what was valuable and what was valueless. All that he or she really learned so far was that he or she did not want the valueless and that he or she did want the valuable. Yet his or her own sorting-out was meaningless in teaching him or her the difference. The idea of sacrifice, so central to his or

her thought system, had made it impossible for him or her to judge. He or she thought he or she had learned willingness, but now he or she sees that he or she does not know what the willingness is for. And now he or she must attain a state that may remain impossible for a long, long time. He or she must learn to lay all judgment aside and ask only what he or she really wants in every circumstance. Were not each step in this direction so heavily reinforced, it would be hard indeed!

¹⁰ And finally, there is a "period of achievement." It is here that learning is consolidated. Now what was seen as merely shadows before becomes solid gains, to be counted on in all "emergencies" as well as tranquil times. Indeed, the tranquility is their result—the outcome of honest learning, consistency of thought, and full transfer. This is the stage of real peace, for here is the Realm of God fully reflected. From here the way to the God Realm is open and easy. In fact, it is here. Who would "go" anywhere if peace of mind is already complete? And who would seek to change tranquility for something more desirable? What could be more desirable than this?

• Honesty

¹¹ All other traits of God's Teachers and Teacheresses rest on trust. Once that has been achieved, the others cannot fail to follow. Only the trusting can afford honesty, for only they can see its value. Honesty does not apply only to what you say. The term actually means consistency. There is nothing you say that contradicts what you think or do; no thought opposes any other thought; no act belies your word; and no word lacks agreement with another. Such are the truly honest. At no level are they in conflict with themselves. Therefore it is impossible for them to be in conflict with anyone or anything.

¹² The peace of mind which the advanced Teachers and Teacheresses of God experience is largely due to their perfect honesty. It is only the wish to deceive that makes for war. No one at one with himself or herself can even conceive of conflict. Conflict is the inevitable result of self-deception, and self-deception is dishonesty. There is no challenge to a teacher or teacheress of God. Challenge implies doubt, and the trust on which God's Teachers and Teacheresses rest secure makes doubt impossible. Therefore they can only succeed. In this, as in all things, they are honest. They can only succeed because they never do their will alone. They choose for all humankind, for all the world and all things in it, for the unchanging and unchangeable beyond appearances, and for the SonDaughter of God and hisher CreatorManifestor. How could they not succeed? They choose in perfect honesty, sure of their choice themselves.

To this I must say that I still have some distance to walk, before I do not have any conflicts with anything or anybody any where at any plan of existence, but I work on the issue by the help of the process of forgiveness like the Course suggests.

¹³ God's Teachers and Teacheresses do not judge. To judge is to be dishonest, for to judge is to assume a position you do not have. Judgment without self-deception is impossible. Judgment implies that you have been deceived in your brothers and sisters. How then could you not have been deceived in yourself? Judgment implies a lack of trust, and trust

remains the bed-rock of the teacher or teacheress of God's whole thought system. Let this be lost, and all his or her learning goes. Without judgment are all things equally acceptable, for who could judge otherwise? Without judgment are all men and women brothers and sisters, for who is there who stands apart? Judgment destroys honesty and shatters trust. No teacher or teacheress of God can judge and hope to learn.

• Gentleness

¹⁴ Harm is impossible for God's Teachers and Teacheresses. They can neither harm nor be harmed. Harm is the outcome of judgment. It is the dishonest act that follows a dishonest thought. It is a verdict of guilt upon a brother or sister and therefore on one's self. It is the end of peace and the denial of learning. It demonstrates the absence of God's curriculum and its replacement by insanity. No teacher or teacheress of God but must learn—and fairly early in his or her training—that harmfulness completely obliterates his or her function from his or her awareness. It will make him or her confused, fearful, angry, and suspicious. It will make the Holy Spirit's lessons impossible to learn. Nor can God's Teacheress be heard at all except by those who realize that harm can actually achieve nothing. No gain can come of it.

¹⁵ Therefore God's Teachers and Teacheresses are wholly gentle. They need the strength of gentleness, for it is in this that the function of salvation becomes easy. To those who would do harm, it is impossible. To those to whom harm has no meaning, it is merely natural. What choice but this has meaning to the sane? Who chooses hell when he or she perceives a way to the Realm of God? And who would choose the weakness that must come from harm in place of the unfailing, all-encompassing, and limitless strength of gentleness? The might of God's Teachers and Teacheresses lies in their gentleness, for they have understood their evil thoughts came neither from God's SonDaughter nor hisher CreatorManifestor. Thus did they join their thoughts with HimHer, Who is their Source. And so their will, which always was HisHer own, is free to be itself.

• Joy

¹⁶ Joy is the inevitable result of gentleness. Gentleness means that fear is now impossible, and what could come to interfere with joy? The open hands of gentleness are always filled. The gentle have no pain. They cannot suffer. Why would they not be joyous? They are sure they are beloved and must be safe. Joy goes with gentleness as surely as grief attends attack. God's Teachers and Teacheresses trust in HimHer. And they are sure HisHer Teacheress goes before them, making sure no harm can come to them. They hold HisHer gifts and follow in HisHer way because God's Voice directs them in all things. Joy is their song of thanks. And the Christ Consciousness/the Mercy Consciousness looks down on them in thanks as well. It's need of them is just as great as theirs of it. How joyous it is to share the purpose of salvation!

• Defenselessness

¹⁷ God's Teachers and Teacheresses have learned how to be simple. They have no dreams that need defense against the truth. They do not try to make themselves. Their joy comes from their understanding Who Created and Manifested them. And does what God Created and Manifested need defense? No one can become an advanced teacher or teacheress of God until he or she fully understands that defenses are but the foolish guardians of mad illusions. The more grotesque the dream, the fiercer and more powerful its defenses seem to be. Yet when the teacher or teacheress of God finally agrees to look past them, he or she finds nothing was there. Slowly at first, he or she lets himself or herself be undeceived. But he or she learns faster as his or her trust increases. It is not danger that comes when defenses are laid down. It is safety. It is peace. It is joy. And it is God.

• Generosity

¹⁸ The term generosity has special meaning to the teacher or teacheress of God. It is not the usual meaning of the word; in fact, it is a meaning that must be learned and learned very carefully. Like all the other attributes of God's Teachers and Teacheresses, this one rests ultimately on trust, for without trust, no one can be generous in the true sense. To the world, generosity means "giving away" in the sense of "giving up." To the Teachers and Teacheresses of God, it means "giving away" in order to keep. This has been emphasized throughout the text and the workbook, but it is perhaps more alien to the thinking of the world than many other ideas in our curriculum. Its greater strangeness lies merely in the obviousness of its reversal of the world's thinking. In the clearest way possible and at the simplest of levels, the word means the exact opposite to the Teachers and Teacheresses of God and to the world.

¹⁹ The teacher or teacheress of God is generous out of self-interest. This does not refer, however, to the self the world speaks of. The teacher or teacheress of God does not want anything he or she cannot give away because he or she realizes it would be valueless to him or her by definition. What would he or she want it for? He or she could only lose because of it. He or she could not gain. Therefore he or she does not seek what only he or she could keep because that is a guarantee of loss. He or she does not want to suffer. Why should he or she ensure himself or herself pain? But he or she does want to keep for himself or herself all things that are of God and therefore for HisHer SonDaughter. These are the things that belong to him or her. These he or she can give away in true generosity, protecting them forever for himself or herself.

• Patience

²⁰ Those who are certain of the outcome can afford to wait, and wait without anxiety. Patience is natural to the teacher or teacheress of God. All he or she sees is certain outcome, at a time perhaps unknown as yet but not in doubt. The time will be as right as is the answer. And this is true for everything that happens now or in the future. The past as well held no mistakes—nothing that did not serve to benefit the world as well as him or her to whom it seemed to happen. Perhaps it was not understood at the time. Even so, the

teacher or teacheress of God is willing to reconsider all his or her past decisions if they are causing pain to anyone. Patience is natural to those who trust. Sure of the ultimate interpretation of all things in time, no outcome already seen or yet to come can cause them fear.

• Faithfulness

²¹ The extent of the teacher or teacheress of God's faithfulness is the measure of his or her advancement in the curriculum. Does he or she still select some aspects of his or her life to bring to his or her learning while keeping others apart? If so, his or her advancement is limited and his or her trust not yet firmly established. Faithfulness is the teacher or teacheress of God's trust in the Word of God to set all things right—not some but all. Generally, his or her faithfulness begins by resting on just some problems, remaining carefully limited for a time. To give up all problems to one Answer is to reverse the thinking of the world entirely. And that alone is faithfulness. Nothing but that really deserves the name. Yet each degree, however small, is worth achieving. Readiness, as the text notes, is not mastery.

²² True faithfulness, however, does not deviate. Being consistent, it is wholly honest. Being unswerving, it is full of trust. Being based on fearlessness, it is gentle. Being certain it is joyous, and being confident, it is tolerant. Defenselessness attends it naturally, and joy is its condition. Faithfulness, then, combines in itself the other attributes of God's Teachers and Teacheresses. It implies acceptance of the Word of God and definition of SonDaughter. It is to them that faithfulness in the true sense is always directed. Toward them it looks, seeking until it finds. And having found, it rests in quiet certainty on that alone to which all faithfulness is due.

• Open-Mindedness

²³ The centrality of open-mindedness, perhaps the last of the attributes the teacher or teacheress of God acquires, is easily understood when its relation to forgiveness is recognized. Open-mindedness comes with lack of judgment. As judgment shuts the mind against God's Teacheress, so open-mindedness invites Her to come in. As condemnation judges the SonDaughter of God as evil, so open-mindedness permits himher to be judged by the Voice for God on HisHer behalf. As the projection of guilt upon himher would send himher to hell, so open-mindedness lets the Christ Consciousness'/the Mercy Consciousness' image be projected on himher. Only the open-minded can be at peace, for they alone see reason for it.

²⁴ How do the open-minded forgive? They have let go all things that would prevent forgiveness. They have in truth abandoned the world and let it be restored to them in newness and in joy so glorious they could never have conceived of such a change. Nothing is now as it was formerly. Nothing but sparkles now which seemed so dull and lifeless before. And above all are all things welcoming, for threat is gone. No clouds remain to hide the face of the Christ Consciousness/the Mercy Consciousness. Now is the goal achieved. Forgiveness is the final goal of the curriculum. It paves the way for what goes

far beyond all learning. The curriculum makes no effort to exceed its legitimate goal. Forgiveness is its single aim at which all learning ultimately converges. It is indeed enough.

²⁵ You may have noticed that the list of attributes of God's Teachers and Teacheresses does not include those things which are the SonDaughter of God's inheritance. Terms like love, sinlessness, perfection, knowledge and eternal truth do not appear in this context. They would be most inappropriate here. What God has given is so far beyond our curriculum that learning but disappears in its presence. Yet while its presence is obscured, the focus properly belongs on the curriculum. It is the function of God's Teachers and Teacheresses to bring true learning to the world. Properly speaking it is unlearning that they bring, for that is "true learning" in the world. It is given to the Teachers and Teacheresses of God to bring the glad tidings of complete forgiveness to the world. Blessed indeed are they, for they are the bringers of salvation.

5. How is Healing Accomplished?

¹ Healing involves an understanding of what the illusion of sickness is for. Healing is impossible without this.

The Perceived Purpose of Sickness

² Healing is accomplished the instant the sufferer no longer sees any value in pain. Who would choose suffering unless he or she thought it brought him or her something, and something of value to him or her? He or she must think it is a small price to pay for something of greater worth. For sickness is an election, a decision. It is the choice of weakness in the mistaken conviction that it is strength. When this occurs, real strength is seen as threat and health as danger. Sickness is a method, conceived in madness, for placing God's SonDaughter on hisher Father'sMother's throne. God is seen as outside, fierce and powerful, eager to keep all power for HimHerself. Only by death can HeShe be conquered by HisHer SonDaughter.

³ And what, in this insane conviction, does healing stand for? It symbolizes the defeat of God's SonDaughter and the triumph of hisher FatherMother over himher. It represents the ultimate defiance in a direct form which the SonDaughter of God is forced to recognize. It stands for all that heshe would hide from himherself to protect hisher life. If heshe is healed, heshe is responsible for hisher thoughts. And if heshe is responsible for hisher thoughts, heshe will be killed to prove to himher how weak and pitiful heshe is. But if heshe chooses death himherself, hisher weakness is hisher strength. Now has heshe given himherself what God would give to himher and thus entirely usurped the throne of hisher CreatorManifestor.

The Shift in Perception

⁴ Healing must occur in exact proportion in which the valuelessness of sickness is recognized. One need but say, "There is no gain to me at all in this," and he or she is healed. But to say this one must first recognize certain facts. First, it is obvious that

decisions are of the mind, not of the body. If sickness is but a faulty problem-solving approach, it is a decision. And if it is a decision, it is the mind and not the body that makes it. The resistance to recognizing this is enormous because the existence of the world as we perceive it depends on the body being the decision-maker. Terms like "instincts," "reflexes" and the like represent attempts to endow the body with non-mental motivators. Actually, such terms merely state or describe the problem. They do not answer it.

⁵ The acceptance of sickness as a decision of the mind for a purpose for which it would use the body is the basis of healing. And this is so for healing in all forms. A patient decides that this is so, and he or she recovers. If he or she decides against recovery, he or she will not be healed. Who is the physician? Only the mind of the patient himself or herself. The outcome is what he or she decides that it is. Special agents seem to be ministering to him or her, yet they but give form to his or her own choice. He or she chooses them to bring tangible form to his or her desires. And it is this they do, and nothing else. They are not actually needed at all. The patient could merely rise up without their aid and say, "I have no use for this." There is no form of sickness that would not be cured at once.

⁶ What is the single requisite for this shift in perception? It is simply this: the recognition that sickness is of the mind and has nothing to do with the body. What does this recognition "cost"? It costs the whole world we see, for the world will never again appear to rule the mind. For with this recognition is responsibility placed where it belongs—not with the world but on him or her who looks on the world and sees it as it is not. He or she looks on what he or she chooses to see. No more and no less. The world does nothing to him or her. He or she only thought it did. Nor does he or she do anything to the world because he or she was mistaken about what it was. Herein is the release from guilt and sickness both, for they are one. Yet to accept this release, the insignificance of the body must be an acceptable idea.

⁷ With this idea is pain forever gone. But with this idea goes also all confusion about creationmanifestation. Does not this follow of necessity? Place cause and effect in their true sequence in one respect, and the learning will generalize and transform the world. The transfer value of one true idea has no end nor limit. The final outcome of this lesson is the remembrance of God. What do guilt and sickness, pain, disaster, and all suffering mean now? Having no purpose, they are gone. And with them also go all the effects they seemed to cause. Cause and effect but replicate creationmanifestation. Seen in their proper perspective, without distortion and without fear, they re-establish the God Realm.

The Function of the Teacher or teacheress of God

⁸ If the patient must change his or her mind in order to be healed, what does the teacher or teacheress of God do? Can he or she change the patient's mind for him or her? Certainly not. For those already willing to change their mind he or she has no function except to rejoice with them, for they have become Teachers and Teacheresses of God with him or her. He or she has, however, a more specific function for those who do not understand what healing is. These patients do not realize they have chosen sickness. On the contrary, they believe that sickness has chosen them. Nor are they open-minded on this point. The

body tells them what to do, and they obey. They have no idea how insane this concept is. If they even suspected it, they would be healed. Yet they suspect nothing. To them the separation is quite real.

⁹ To them God's Teachers and Teacheresses come to represent another choice which they had forgotten. The simple presence of a teacher or teacheress of God is a reminder. His or her thoughts ask for the right to question what the patient has accepted is true. As God's messengers, Teachers and Teacheresses are the symbols of salvation. They ask the patient for forgiveness for God's SonDaughter in his or her own name. They stand for the alternative. With God's Word in their minds they come in benediction, not to heal the sick but to remind them of the remedy God has already given them. It is not their hands that heal. It is not their voice that speaks the Word of God. They merely give what has been given them. Very gently they call to their brothers and sisters to turn away from death. Behold, you SonDaughter of God, what life can offer you. Would you choose sickness in place of this?

¹⁰ Not once do the advanced Teachers and Teacheresses of God consider the forms of sickness in which their brother and sister believes. To do this is to forget that all of them have the same purpose and therefore are not really different. They seek for God's Voice in this brother or sister who would so deceive himself or herself as to believe God's SonDaughter can suffer. And they remind him or her that he or she has not made himself or herself and must remain as God Created and Manifested him or her. They recognize illusions can have no effect. The truth in their minds reaches out to the truth in the minds of their brothers and sisters, so that illusions are not reinforced. They are thus brought to truth, and truth is not brought to them. So are they dispelled, not by the will of another but by the union of the One Will with itself. And this is the function of God's Teachers and Teacheresses — to see no will as separate from their own, nor theirs as separate from God's.

6. Is Healing Certain?

¹ Healing is always certain. It is impossible to let illusions be brought to truth and keep the illusions. Truth demonstrates illusions have no value. The teacher or teacheress of God has seen the correction of his or her errors in the mind of the patient, recognizing it for what it is. Having accepted the Atonement for himself or herself, he or she has also accepted it for the patient. Yet what if the patient uses sickness as a way of life, believing healing is the way to death? When this is so, a sudden healing might precipitate intense depression, and a sense of loss so deep that the patient might even try to destroy himself or herself. Having nothing to live for, he or she may ask for death. Healing must wait, for his or her protection.

² Healing will always stand aside when it would be seen as threat. The instant it is welcome it is there. Where healing has been given, it will be received. And what is time before the gifts of God? We have referred many times in the text to the storehouse of treasures laid up equally for the giver and the receiver of God's gifts. Not one is lost, for they can but increase. No teacher or teacheress of God should feel disappointed if he or she has offered healing and it does not appear to have been received. It is not up to him or her

to judge when his or her gift should be accepted. Let him or her be certain it has been received and trust that it will be accepted when it is recognized as a blessing and not a curse.

³ It is not the function of God's Teachers and Teacheresses to evaluate the outcome of their gifts. It is merely their function to give them. Once they have done that, they have also given the outcome, for that is part of the gift. No one can give if he or she is concerned with the result of the giving. That is a limitation on the giving itself, and neither the giver nor the receiver would have the gift. Trust is an essential part of giving; in fact, it is the part that makes sharing possible, the part that guarantees the giver will not lose but only gain. Who gives a gift and then remains with it to be sure it is used as the giver deems appropriate? Such is not giving but imprisoning.

⁴ It is the relinquishing of all concern about the gift that makes it truly given. And it is trust that makes true giving possible. Healing is the change of mind that the Holy Spirit in the patient's mind is seeking for him or her. And it is the Holy Spirit in the mind of the giver Who gives the gift to him or her. How can it be lost? How can it be ineffectual? How can it be wasted? God's treasure house can never be empty. And if one gift were missing, it would not be full. Yet is its fullness guaranteed by God. What concern, then, can a teacher or teacheress of God have about what becomes of his or her gifts? Given by God to God, who in this holy exchange can receive less than everything?

7. Should Healing Be Repeated?

¹ This question really answers itself. Healing cannot be repeated. If the patient is healed, what remains to heal him or her from? And if the healing is certain, as we have already said it is, what is there to repeat? For a teacher or teacheress of God to remain concerned about the result of healing is to limit the healing. It is now the teacher or teacheress of God himself or herself whose mind needs to be healed. And it is this he or she must facilitate. He or she is now the patient, and he or she must so regard himself or herself. He or she has made a mistake and must be willing to change his or her mind about it. He or she lacked the trust that makes for giving truly, and so he or she has not received the benefit of his or her gift.

² Whenever a teacher or teacheress of God has tried to be a channel for healing, he or she has succeeded. Should he or she be tempted to doubt this, he or she should not repeat his or her previous effort. That was already maximal because the Holy Spirit so accepted it and so used it. Now the teacher or teacheress of God has only one course to follow. He or she must use his or her reason to tell himself or herself that he or she has given the problem to One Who cannot fail, and recognize that his or her own uncertainty is not love but fear and therefore hate. His or her position has thus become untenable, for he or she is offering hate to one to whom he or she offered love. This is impossible. Having offered love, only love can be received.

³ It is in this that the teacher or teacheress of God must trust. This is what is really meant by the statement that the one responsibility of the miracle worker is to accept the

Atonement for himself or herself. The teacher or teacheress of God is a miracle worker because he or she gives the gifts he or she has received. Yet he or she must first accept them. He or she need do no more, nor is there more that he or she could do. By accepting healing, he or she can give it. If he or she doubts this, let him or her remember Who gave the gift and Who received it. Thus is his or her doubt corrected. He or she thought the gifts of God could be withdrawn. That was a mistake, but hardly one to stay with. And so the teacher or teacheress of God can only recognize it for what it is and let it be corrected for him or her.

⁴ One of the most difficult temptations to recognize is that to doubt a healing because of the appearance of continuing symptoms is a mistake in the form of lack of trust. As such, it is an attack. Usually it seems to be just the opposite. It does appear unreasonable at first to be told that continued concern is attack. It has all the appearances of love. Yet love without trust is impossible, and doubt and trust cannot coexist. And hate must be the opposite of love, regardless of the form it takes. Doubt not the gift, and it is impossible to doubt its result. This is the certainty that gives God's Teachers and Teacheresses the power to be miracle workers, for they have put their trust in HimHer.

⁵ The real basis for doubt about the outcome of any problem that has been given to God's Teacher or teacheress for resolution is always self-doubt. And that necessarily implies that trust has been placed in an illusory self, for only such a self can be doubted. This illusion can take many forms. Perhaps there is a fear of weakness and vulnerability. Perhaps there is a fear of failure and shame associated with a sense of inadequacy. Perhaps there is a guilty embarrassment stemming from false humility. The form of the mistake is not important. What is important is only the recognition of a mistake as a mistake.

⁶ The mistake is always some form of concern with the self to the exclusion of the patient. It is a failure to recognize him or her as part of the self and thus represents a confusion in identity. Conflict about what you are has entered your mind, and you have become deceived about yourself. And you are deceived about yourself because you have denied the Source of your creationmanifestation. If you are offering only healing, you cannot doubt. If you really want the problem solved, you cannot doubt. If you are certain what the problem is, you cannot doubt. Doubt is the result of conflicting wishes. Be sure of what you want, and doubt becomes impossible.

8. How Can the Perception of Order of Difficulties Be Avoided?

¹ The belief in order of difficulties is the basis for the world's perception. It rests on differences; on uneven background and shifting foreground, on unequal heights and diverse sizes, on varying degrees of darkness and light, and thousands of contrasts in which each thing seen competes with every other in order to be recognized. A larger object overshadows a smaller one. A brighter thing draws the attention from another with less intensity of appeal. And a more threatening idea or one conceived of as more desirable by the world's standards completely upsets the mental balance. What the body's eyes behold is only conflict. Look not to them for peace and understanding.

² Illusions are always illusions of differences. How could it be otherwise? By definition, an illusion is an attempt to make something real that is regarded as of major importance but is recognized as being untrue. The mind therefore seeks to make it true out of its intensity of desire to have it for itself. Illusions are travesties of creation/manifestation, attempts to bring truth to lies. Finding truth unacceptable, the mind revolts against truth and gives itself an illusion of victory. Finding health a burden, it retreats into feverish dreams. And in these dreams, the mind is separate, different from other minds, with different interests of its own and able to gratify its needs at the expense of others.

³ Where do all these differences come from? Certainly they seem to be in the world outside. Yet it is surely the mind that judges what the eyes behold. It is the mind that interprets the eyes' messages and gives them "meaning." And this meaning does not exist in the world outside at all. What is seen as "reality" is simply what the mind prefers. Its hierarchy of values is projected outward, and it sends the body's eyes to find it. The body's eyes will never see except through differences. Yet it is not the messages they bring on which perception rests. Only the mind evaluates their messages, so only the mind is responsible for seeing. It alone decides whether what is seen is real or illusory, desirable or undesirable, pleasurable or painful.

⁴ It is in the sorting out and categorizing activities of the mind that errors in perception enter. And it is here correction must be made. The mind classifies what the body's eyes bring to it according to its preconceived values, judging where each sense datum fits best. What basis could be faultier than this? Unrecognized by itself, it has itself asked to be given what will fit into these categories. And having done so, it concludes that the categories must be true. On this the judgment of all differences rests because it is on this that judgments of the world depend. Can this confused and senseless "reasoning" be depended on for anything?

⁵ There can be no order of difficulty in healing merely because all sickness is illusion. Is it harder to dispel the belief of the insane in a larger hallucination as opposed to a smaller one? Will he or she agree more quickly to the unreality of a louder voice he or she hears than to that of a softer one? Will he or she dismiss more easily a whispered demand to kill than a shout? And do the number of pitchforks the devils he or she sees carrying affect their credibility in his or her perception? His or her mind has categorized them as real, and so they are real to him or her. When he or she realizes they are all illusions, they will disappear. And so it is with healing. The properties of illusions which seem to make them different are really irrelevant, for their properties are as illusory as they are.

⁶ The body's eyes will continue to see differences, but the mind which has let itself be healed will no longer acknowledge them. There will be those who seem to be "sicker" than others, and the body's eyes will report their changed appearances as before. But the mind will put them all in one category—they are unreal. This is the gift of its Teacheress—the understanding that only two categories are meaningful in sorting out the messages the mind receives from what appears to be the outside world. And of these two, but one is real. Just as reality is wholly real, apart from size and shape and time and place—for differences

cannot exist within it—so too are illusions without distinction. The one answer to sickness of any kind is healing. The one answer to all illusions is truth.

9. Are Changes Required in the Life Situation of God's Teachers and Teacheresses?

¹ Changes are required in the minds of God's Teachers and Teacheresses. This may or may not involve changes in the external situation. Remember that no one is where he or she is by accident, and chance plays no part in God's plan. It is most unlikely that changes in his or her attitudes would not be the first step in the newly-made teacher or teacheress of God's training. There is however no set pattern, since training is always highly individualized. There are those who are called upon to change their life situation almost immediately, but these are generally special cases. By far the majority are given a slowly-evolving training program in which as many previous mistakes as possible are corrected. Relationships in particular must be properly perceived and all dark cornerstones of unforgiveness removed. Otherwise, the old thought-system still has a basis for return.

² As the teacher or teacheress of God advances in his or her training, he or she learns one lesson with increasing thoroughness. He or she does not make his or her own decisions; he or she asks his or her Teacheress for answer, and it is this he or she follows as his or her guide for action. This becomes easier and easier as the teacher or teacheress of God learns to give up his or her own judgment. The giving up of judgment, the obvious prerequisite for hearing God's Voice, is usually a fairly slow process, not because it is difficult, but because it is apt to be perceived as personally insulting. The world's training is directed toward achieving a goal in direct opposition to that of our curriculum. The world trains for reliance on one's judgment as the criterion for maturity and strength. Our curriculum trains for the relinquishment of judgment as the necessary condition of salvation.

10. How Is Judgment Relinquished?

¹ Judgment, like other devices by which the world of illusions is maintained, is totally misunderstood by the world. It is actually confused with wisdom and substitutes for truth. As the world uses the term, an individual is capable of "good" and "bad" judgment, and his or her education aims at strengthening the former and minimizing the latter. There is, however, considerable confusion about what these categories mean. What is "good judgment" to one is "bad judgment" to another. Further, even the same person classifies the same action as showing "good" judgment at one time and "bad" judgment at another time. Nor can any consistent criteria for determining what these categories are be really taught. At any time, the student may disagree with what his or her would-be teacher or teacheress says about them, and the teacher or teacheress himself or herself is inconsistent in what he or she believes.

² "Good judgment" in these terms does not mean anything. No more does "bad." It is necessary for the teacher or teacheress of God to realize not that he or she should not judge, but that he or she cannot. In giving up judgment, he or she merely gives up what he or she did not have. He or she gives up an illusion; or better, he or she has an illusion of giving up. He or she has actually merely become more honest. Recognizing that judgment

was always impossible for him or her, he or she no longer attempts it. This is no sacrifice. On the contrary, he or she puts himself or herself in a position where judgment through him or her rather than by him or her can occur. And this judgment is neither "good" nor "bad." It is the only judgment there is, and it is only one: "God's SonDaughter is guiltless, and sin does not exist."

3 The aim of our curriculum, unlike the goal of the world's learning, is the recognition that judgment in the usual sense is impossible. This is not an opinion, but a fact. In order to judge anything rightly, one would have to be fully aware of an inconceivably wide range of things, past, present, and to come. One would have to recognize in advance all the effects of his or her judgments on everyone and everything involved in them in any way. And one would have to be certain there is no distortion in his or her perception, so that his or her judgment would be wholly fair to everyone on whom it rests, now and in the future. Who is in a position to do this? Who except in grandiose fantasies would claim this for himself or herself?

4 Remember how many times you thought you knew all the "facts" you needed for judgment, and how wrong you were! Is there anyone who has not had this experience? Would you know how many times you merely thought you were right, without ever realizing you were wrong? Why would you choose such an arbitrary basis for decision-making? Wisdom is not judgment; it is the relinquishment of judgment. Make then but one more judgment. It is this there is Someone with you Whose judgment is perfect. HeShe does know all the facts, past, present, and to come. HeShe does know all the effects of judgment on everyone and everything involved in any way. And HeShe is wholly fair to everyone, for there is no distortion in perception.

⁵ Therefore lay judgment down, not with regret but with a sigh of gratitude. Now are you free of a burden so great that you could merely stagger and fall down beneath it. And it was all illusion. Nothing more. Now can the teacher or teacheress of God rise up unburdened and walk lightly on. Yet it is not only this that is his or her benefit. His or her sense of care is gone, for he or she has none. He or she has given it away, along with judgment. He or she gave himself or herself to Her Whose judgment he or she has chosen now to trust instead of his or her own. Now he or she makes no mistakes. His or her Guide is sure. And where he or she came to judge, he or she comes to bless. Where now he or she laughs, he or she used to come to weep.

⁶ It is not difficult to relinquish judgment. But it is difficult indeed to try to keep it. The teacher or teacheress of God lays it down happily the instant he or she recognizes its cost. All of the ugliness he or she sees about him or her is its outcome. All of the pain he or she looks upon is its result. All of the loneliness and sense of loss, of passing time and growing hopelessness; of sickening despair and fear of death—all these have come of it. And now he or she knows that these things need not be. Not one is true. For he or she has given up their cause, and they, which never were but the effects of his or her mistaken choice, have fallen from him or her. Teacher or teacheress of God, this step will bring you peace. Can it be difficult to want but this?

11. How Is Peace Possible in this World?

¹ This is a question everyone must ask. Certainly peace seems to be impossible. Yet the Word of God promises other things that seem impossible, as well as this. HisHer Word has promised peace. It has also promised that there is no death, that resurrection must occur, and that rebirth is man's or woman's inheritance. The world you see cannot be the world God loves, and yet HisHer Word assures us that HeShe loves the world. God's Word has promised us that peace is possible here, and what HeShe promises can hardly be impossible. But it is true that the world must be looked at differently if HisHer promises are to be accepted. What the world is, is but a fact. You cannot choose what this should be. But you can choose how you would see it. Indeed, you must choose this.

² Again we come to the question of judgment. This time, ask yourself whether your judgment or the Word of God is more likely to be true. For they say different things about the world, and things so opposite that it is pointless to try to reconcile them. God offers the world salvation; your judgment would condemn it. God says there is no death; your judgment sees but death as the inevitable end of life. God's Word assures you that HeShe loves the world; your judgment says it is unlovable. Who is right? For one of you is wrong. It must be so.

³ The text explains that the Holy Spirit is the Answer to all problems you have made. These problems are not real, but that is meaningless to those who believe in them. And everyone believes in what he or she made, for it was made by his or her believing it. Into this strange and paradoxical situation—one without meaning and devoid of sense, yet out of which no way seems possible—God has sent Judgment to answer yours. Gently His Judgment substitutes for yours. And through this substitution is the ununderstandable made understandable. How is peace possible in this world? In your judgment it is not possible and can never be possible. But in the Judgment of God, what is reflected here is only peace.

⁴ Peace is impossible to those who look on war. Peace is inevitable to those who offer peace. How easily, then, is your judgment of the world escaped! It is not the world that makes peace seem impossible. It is the world you see that is impossible. Yet has God's Judgment on this distorted world redeemed it and made it fit to welcome peace. And peace descends on it in joyous answer. Peace now belongs here because a Thought of God has entered. What else but a Thought of God turns hell to the God Realm merely by being what it is? The earth bows down before its gracious Presence, and it leans down in answer to raise it up again. Now is the question different. It is no longer, "Can peace be possible in this world?" but instead, "Is it not impossible that peace be absent here?"

12. How Many Teachers and Teacheresses of God Are Needed to Save the World?

¹ The answer to this question is "one." One wholly perfect teacher or teacheress whose learning is complete suffices. This One, sanctified and redeemed, becomes the Self Who is the SonDaughter of God. Heshe who was always wholly Spirit now no longer sees himherself as a body or even as in a body. Therefore heshe is limitless. And being

limitless, Thoughts are joined with God's forever and ever, perception of himself is based upon God's Judgment, not his own. Thus does he share God's Will, and bring His Thoughts to still deluded minds. He is forever One because he is as God Created and Manifested him. He has accepted the Christ Consciousness/the Mercy Consciousness, and he is saved.

² Thus does the son or daughter of humankind become the Son/Daughter of God. It is not really a change; it is a change of mind. Nothing external alters, but everything internal now reflects only the love of God. God can no longer be feared, for the mind sees no cause for punishment. God's Teachers and Teacheresses appear to be many, for that is the world's need. Yet being joined in one purpose, and one they share with God, how could they be separate from each other? What does it matter if they then appear in many forms? Their minds are one; their joining is complete. And God works through them now as One, for that is what they are.

³ Why is the illusion of many necessary? Only because reality is not understandable to the deluded. Only a very few can hear God's Voice at all, and even they cannot communicate messages directly through the Spirit Which gave them. They need a medium through which communication becomes possible to those who do not realize that they are Spirit. A body they can see. A voice they understand and listen to without the fear that truth would encounter in them. Do not forget that truth can come only where it is welcomed without fear. So do God's Teachers and Teacheresses need a body, for their unity could not be recognized directly.

⁴ Yet what makes them God's Teachers and Teacheresses is their recognition of the proper purpose of the body. As they advance in their profession, they become more and more certain that the body's function is but to let God's Voice speak through it to human ears. And these ears will carry to the mind of the hearer messages which are not of this world, and the mind will understand because of their Source. From this understanding will come the recognition in this new teacher or teacheress of God of what the body's purpose really is; the only use there really is for it. This lesson is enough to let the thought of unity come in, and what is one is recognized as one. The Teachers and Teacheresses of God appear to share the illusion of separation, but because of what they use the body for, they do not believe in the illusion despite appearances.

⁵ The central lesson is always this—that what you use the body for, it will become to you. Use it for sin or for attack, which is the same as sin, and you will see it as sinful. Because it is sinful, it is weak, and being weak, it suffers and it dies. Use it to bring the Word of God to those who have it not, and the body becomes holy. Because it is holy it cannot be sick, nor can it die. When its usefulness is done, it is laid by, and that is all. The mind makes this decision, as it makes all decisions which are responsible for the body's condition. Yet the teacher or teacheress of God does not make this decision alone. To do that would be to give the body another purpose from the one that keeps it holy. God's Voice will tell him or her when he or she has fulfilled his or her role, just as It tells him or her what his or her function is. He or she does not suffer either in going or remaining. Sickness is now impossible to him or her.

⁶ Oneness and sickness cannot co-exist. God's Teachers and Teacheresses choose to look on dreams a while. It is a conscious choice. For they have learned that all choices are made consciously, with full awareness of their consequences. The dream says otherwise, but who would put his or her faith in dreams, once they are recognized for what they are? Awareness of dreaming is the real function of God's Teachers and Teacheresses. They watch the dream figures come and go, shift and change, suffer and die. Yet they are not deceived by what they see. They recognize that to behold a dream figure as sick and separate is no more real than to regard it as healthy and beautiful. Unity alone is not a thing of dreams. And it is this God's Teachers and Teacheresses acknowledge as behind the dream, beyond all seeing and yet surely theirs.

13. What Is the Real Meaning of Sacrifice?

¹ Although in truth the term sacrifice is altogether meaningless, it does have meaning in the world. Like all things in the world, its meaning is temporary and will ultimately fade into the nothingness from which it came when there is no more use for it. Now its real meaning is a lesson. Like all lessons, it is an illusion, for in reality there is nothing to learn. Yet this illusion must be replaced by a corrective device, another illusion that replaces the first, so both can finally disappear. The first illusion, which must be displaced before another thought system can take hold, is that it is a sacrifice to give up the things of this world. What could this be but an illusion, since this world itself is nothing more than that?

² It takes great learning both to realize and to accept the fact that the world has nothing to give. What can the sacrifice of nothing mean? It cannot mean that you have less because of it. There is no sacrifice in the world's terms that does not involve the body. Think a while about what the world calls sacrifice. Power, fame, money, physical pleasure—who is the hero to whom all these things belong? Could they mean anything except to a body? Yet a body cannot evaluate. By seeking after such things, the mind associates itself with the body, obscuring its identity and losing sight of what it really is.

³ Once this confusion has occurred, it becomes impossible for the mind to understand that all the "pleasures" of the world are nothing. But what a sacrifice—and it is sacrifice indeed—all this entails! Now has the mind condemned itself to seek without finding, to be forever dissatisfied and discontented, to know not what it really wants to find. Who can escape this self-condemnation? Only through God's Word could this be possible. For self-condemnation is a decision about identity, and no one doubts what he or she believes he or she is. He or she can doubt all things but never this.

⁴ God's Teachers and Teacheresses can have no regret on giving up the pleasures of the world. Is it a sacrifice to give up pain? Does an adult resent the giving up of children's toys? Does one whose vision has already glimpsed the face of the Christ Consciousness/the Mercy Consciousness look back with longing on a slaughter house? No one who has escaped the world and all its ills looks back on it with condemnation. Yet he or she must rejoice that he or she is free of all the sacrifice which its value would demand of him or her. To them he or she sacrifices all his or her freedom. To them he or she sacrifices all his or her peace. And to possess them must he or she sacrifice his or her hope

of the God Realm and remembrance of his or her Father's Mother's Love. Who in his or her sane mind chooses nothing as a substitute for everything?

⁵ What is the real meaning of sacrifice? It is the cost of believing in illusions. It is the price that must be paid for the denial of truth. There is no pleasure of the world that does not demand this, for otherwise the pleasure would be seen as pain. And no one asks for pain if he or she recognizes it. It is the idea of sacrifice that makes him or her blind. He or she does not see what he or she is asking for. And so he or she seeks it in a thousand ways and in a thousand places, each time believing it is there and each time disappointed in the end. "Seek but do not find," remains this world's stern decree, and no one who pursues the world's goals can do otherwise.

⁶ You may believe this Course requires sacrifice of all you really hold dear. In one sense that is true, for you hold dear the things that crucify God's SonDaughter. And it is the Course's aim to set himher free. But do not be mistaken about what sacrifice means. It always means the giving up of what you want. And what, oh teacher or teacheress of God, is it that you want? You have been called by God, and you have answered. Would you now sacrifice that Call? Few have heard it as yet, and they can but turn to you. There is no other hope in all the world that they can trust. There is no other voice in all the world that echoes God's. If you would sacrifice the truth, they stay in hell. And if they stay, you will remain with them.

⁷ Do not forget that sacrifice is total. There are no "half sacrifices." You cannot give up the God Realm partially. You cannot be a little bit in hell. The Word of God has no exceptions. It is this that makes it holy and beyond the world. It is its holiness that points to God. It is its holiness that makes you safe. It is denied if you attack any brother or sister for anything. For it is here the split with God occurs. A split that is impossible. A split that cannot happen. Yet a split in which you surely will believe, because you have set up a situation that is impossible. And in this situation the impossible can seem to happen. It seems to happen at the "sacrifice" of truth.

⁸ Teacher or teacheress of God, do not forget the meaning of sacrifice, and remember what each decision you make must mean in terms of cost. Decide for God, and everything is given you at no cost at all. Decide against HimHer, and you choose nothing at the expense of the awareness of everything. What would you teach? Remember only what you would learn. For it is here that your concern should be. Atonement is for you. Your learning claims it, and your learning gives it. The world contains it not, but learn this Course and it is yours. God holds out HisHer Word to you, for HeShe has need of Teachers and Teacheresses. What other way is there to save HisHer SonDaughter?

14. How Will the World End?

¹ Can what has no beginning really end? The world will end in an illusion, as it began. Yet will its ending be an illusion of mercy. The illusion of forgiveness, complete, excluding no one, limitless in gentleness, will cover it, hiding all evil, concealing all sin, and ending guilt forever. So ends the world that guilt had made, for now it has no purpose and is gone.

The fathermother of illusions is the belief that they have a purpose; that they serve a need or gratify a want. Perceived as purposeless, they are no longer seen. Their uselessness is recognized, and they are gone. How but in this way are all illusions ended? They have been brought to truth, and truth saw them not. It merely overlooked the meaningless.

² Until forgiveness is complete, the world does have a purpose. It becomes the home in which forgiveness is born and where it grows and becomes stronger and more all embracing. Here is it nourished, for here it is needed. A gentle Savior or savioress, born where sin was made and guilt seemed real. Here is Her home, for here there is need of Her indeed. She brings the ending of the world with Her. It is Her call God's Teachers and Teacheresses answer, turning to Her in silence to receive Her Word. The world will end when all things in it have been rightly judged by Her judgment. The world will end with the benediction of holiness upon it. When not one thought of sin remains, the world is over. It will not be destroyed nor attacked nor even touched. It will merely cease to seem to be.

³ Certainly this seems to be a long, long while away. "When not one thought of sin remains" appears to be a long-range goal indeed. But time stands still and waits on the goals of God's Teachers and Teacheresses. Not one thought of sin will remain the instant any one of them accepts the Atonement for himself or herself. It is not easier to forgive one sin than to forgive all of them. The illusion of orders of difficulty is an obstacle the teacher or teacheress of God must learn to pass by and leave behind. One sin perfectly forgiven by one teacher or teacheress of God can make salvation complete. Can you understand this? No; it is meaningless to anyone here. Yet it is the final lesson in which unity is restored. It goes against all the thinking of the world, but so does the God Realm.

⁴ The world will end when its thought system has been completely reversed. Until then, bits and pieces of its thinking will still seem sensible. The final lesson which brings the ending of the world cannot be grasped by those not yet prepared to leave the world and go beyond its tiny reach. What, then, is the function of the teacher or teacheress of God in this concluding lesson? He or she need merely learn how to approach it, to be willing to go in its direction. He or she need merely trust that, if God's Voice tells him or her it is a lesson he or she can learn, he or she can learn it. He or she does not judge it either as hard or easy. The Teacheress points to it, and he or she trusts that She will show him or her how to learn it.

⁵ The world will end in joy because it is a place of sorrow. When joy has come, the purpose of the world has gone. The world will end in peace because it is a place of war. When peace has come, what is the purpose of the world? The world will end in laughter because it is a place of tears. Where there is laughter, who can longer weep? And only complete forgiveness brings all this to bless the world. In blessing it departs, for it will not end as it began. To turn hell into the God Realm is the function of God's Teachers and Teacheresses, for what they teach are lessons in which the God Realm is reflected. And now sit down in true humility and realize that all God would have you do you can do. Do not be arrogant and say you cannot learn HisHer own curriculum. HisHer Word says otherwise. HisHer Will be done. It cannot be otherwise. And be you thankful it is so.

15. Is Each One to Be Judged in the End?

¹ Indeed yes! No one can escape God's Final Judgment. Who could flee forever from the truth? But the Final Judgment will not come until it is no longer associated with fear. One day each one will welcome it, and on that very day it will be given him or her. He or she will hear his or her sinlessness proclaimed around and around the world, setting it free as God's Final Judgment on him or her is received. This is the judgment in which salvation lies. This is the judgment that will set him or her free. This is the judgment in which all things are freed with him or her. Time pauses as eternity comes near, and silence lies across the world that everyone may hear this judgment of the SonDaughter of God:

² Holy are you, eternal, free, and whole,
At peace forever in the Heart of God.
Where is the world and where is sorrow now?

³ Is this your judgment on yourself, teacher or teacheress of God? Do you believe that this is wholly true? No, not yet, not yet. But this is still your goal—why you are here. It is your function to prepare yourself to hear this judgment and to recognize that it is true. One instant of complete belief in this, and you will go beyond belief to certainty. One instant out of time can bring time's end. Judge not, for you but judge yourself and thus delay this Final Judgment. What is your judgment on the world, teacher or teacheress of God? Have you yet learned to stand aside and hear the Voice of Judgment in yourself? Or do you still attempt to take HisHer role from HimHer? Learn to be quiet, for HisHer Voice is heard in stillness. And Judgment comes to all who stand aside in quiet listening and wait for HimHer.

⁴ You who are sometimes sad and sometimes angry, who sometimes feel your just due is not given you and your best efforts meet with lack of appreciation and even contempt, give up these foolish thoughts. They are too small and meaningless to occupy your holy minds an instant longer. God's judgment waits for you to set you free. What can the world hold out to you, regardless of your judgments on its gifts, that you would rather have? You will be judged, and judged in fairness and in honesty. There is no deceit in God. HisHer promises are sure. Only remember that HisHer promises have guaranteed that HisHer judgment, and HisHer alone, will be accepted in the end. It is your function to make that end be soon. It is your function to hold it to your heart and offer it to all the world to keep it safe.

16. How Should the Teacher or teacheress of God Spend Day?

¹ To the advanced teacher or teacheress of God, this question is meaningless. There is no program, for the lessons in the curriculum change each day. Yet he or she is sure of but one thing—they do not change at random. Seeing this and understanding it is true, he or she rests content. He or she will be told all that his or her role should be, this day and every day. And those who share that role with him or her will find him or her, so they can learn the lessons for the day together. Not one is absent whom he or she needs; not one is sent without a learning goal already set, and one which can be met that very day. For the

advanced teacher or teacheress of God, then, this question is superfluous. It has been asked and answered, and he or she keeps in constant contact with the Answer. He or she is set and sees the road on which he or she walks stretch surely and smoothly before him or her.

² But what about those who have not reached his or her certainty? They are not yet ready for such lack of structuring on their own part. What must they do to learn to give the day to God? There are some general rules which do apply, although each one must use them as best he or she can in his or her own way. Routines as such are dangerous because they easily become gods in their own right, threatening the very goals for which they were set up. Broadly speaking, then, it can be said that it is well to start the day right. It is always possible to begin again, should the day begin with error, yet there are obvious advantages in terms of saving time if the need for this can be avoided.

³ At the beginning, it is wise to think in terms of time. This is by no means the ultimate criterion, but at the outset, it is probably the simplest to observe. The saving of time is an essential early emphasis which, although it remains important throughout the learning process, becomes less and less emphasized. At the outset, we can safely say that time devoted to starting the day right does indeed save time. How much time should be so spent? This must depend on the teacher or teacheress of God himself or herself. He or she cannot claim that title until he or she has gone through the workbook, since we are learning within the framework of our course. After completion of the more structured practice periods which the workbook contains, individual need becomes the chief consideration.

⁴ This course is always practical. It may be that the teacher or teacheress of God is not in a situation which fosters quiet thought as he or she awakes. If this is so, let him or her but remember that he or she chooses to spend time with God as soon as possible, and let him or her do so. Duration is not the major concern. One can easily sit still an hour with closed eyes and accomplish nothing. One can as easily give God only an instant, and in that instant join with HimHer completely. Perhaps the one generalization that can be made is this—as soon as possible after waking, take your quiet time, continuing a minute or two after you begin to find it difficult. You may find that the difficulty will diminish and drop away. If not, that is the time to stop.

⁵ The same procedures should be followed at night. Perhaps your quiet time should be fairly early in the evening if it is not feasible for you to take it just before going to sleep. It is not wise to lie down for it. It is better to sit up, in whatever position you prefer. Having gone through the workbook you must have come to some conclusions in this respect. If possible, however, just before going to sleep is a desirable time to devote to God. It sets your mind into a pattern of rest and orients you away from fear. If it is expedient to spend this time earlier, at least be sure that you do not forget a brief period—not more than a moment will do—in which you close your eyes and think of God.

⁶ There is one thought in particular that should be remembered throughout the day. It is a thought of pure joy, a thought of peace, a thought of limitless release—limitless because all things are freed within it. You think you made a place of safety for yourself. You think you made a power that can save you from all the fearful things you see in dreams. It is not

so. Your safety lies not there. What you give up is merely the illusion of protecting illusions. And it is this you fear, and only this. How foolish to be so afraid of nothing! Nothing at all! Your defenses will not work, but you are not in danger. You have no need of them. Recognize this, and they will disappear. And only then will you accept your real protection.

⁷ How simply and how easily does the day slip by for the teacher or teacheress of God who has accepted protection! All that he or she did before in the name of safety no longer interests him or her. For he or she is safe and knows it to be so. He or she has a Guide Who will not fail. He or she needs make no distinctions among the problems he or she perceives, for HeShe to Whom he or she turns with all of them recognizes no order of difficulty in resolving them. He or she is as safe in the present as he or she was before illusions were accepted into his or her mind and as he or she will be when he or she has let them go. There is no difference in his or her state at different times and different places because they are all one to God. This is his or her safety. And he or she has no need for more than this.

⁸ Yet there will be temptations along the way the teacher or teacheress of God has yet to travel, and he or she has need of reminding himself or herself throughout the day of his or her protection. How can he or she do this, particularly during the time when his or her mind is occupied with external things? He or she can but try, and his or her success depends on his or her conviction that he or she will succeed. He or she must be sure success is not of him or her but will be given him or her at any time, in any place and circumstance he or she calls for it. There are times his or her certainty will waver, and the instant this occurs he or she will return to earlier attempts to place reliance on himself or herself alone. Forget not this is magic and that magic is a sorry substitute for true assistance. It is not good enough for God's teacher or teacheress because it is not enough for God's SonDaughter.

⁹ The avoidance of magic is the avoidance of temptation. For all temptation is nothing more than the attempt to substitute another will for God's. These attempts may indeed seem frightening, yet they are merely pathetic. They can have no effects, neither good nor bad, neither rewarding nor demanding sacrifice, healing nor destructive, quieting nor fearful. When all magic is recognized as merely nothing, the teacher or teacheress of God has reached the most advanced state. All intermediate lessons will but lead to this and bring this goal nearer to recognition. For magic of any kind, in all its forms, simply does nothing. Its powerlessness is the reason it can be so easily escaped. What has no effects can hardly terrify.

¹⁰ There is no substitute for the Will of God. In simple statement, it is to this fact that the teacher or teacheress of God devotes his or her day. Each substitute he or she may accept as real can but deceive him or her. But he or she is safe from all deception if he or she so decides. Perhaps he or she needs to remember "God is with me. I cannot be deceived." Perhaps he or she prefers other words, or only one or none at all. Yet each temptation to accept magic as true must be abandoned through his or her recognition not that it is fearful, not that it is sinful, not that it is dangerous, but merely that it is meaningless. Rooted in

sacrifice and separation, two aspects of one error and no more, he or she merely chooses to give up all that he or she never had. And for this "sacrifice" is the God Realm restored to his or her awareness.

¹¹ Is not this an exchange that you would want? The world would gladly make it if it knew it could be made. It is God's Teachers and Teacheresses who must teach it that it can. And so it is their function to make sure that they have learned it. No risk is possible throughout the day except to put your trust in magic, for it is only this that leads to pain. "There is no will but God's." Teachers and Teacheresses know that this is so and have learned that everything but this is magic. All belief in magic is maintained by just one simple-minded illusion—that it works. All through his or her training, every day and hour, and even every minute and second, must God's Teachers and Teacheresses learn to recognize the forms of magic and perceive their meaninglessness. Fear is withdrawn from them, and so they go. And thus the Gate of the God Realm is reopened, and its light can shine again on an untroubled mind.

17. How do God's Teachers and Teacheresses Deal With Their Pupils' Thoughts of Magic?

¹ This is a crucial question both for teacher or teacheress and pupil. If this issue is mishandled, the teacher or teacheress has hurt himself or herself and has also attacked his or her pupil. This strengthens fear and makes the magic seem quite real to both of them. How to deal with magic thus becomes a major lesson for the teacher or teacheress of God to master. His or her first responsibility in this is not to attack it. If a magic thought arouses anger in any form, God's teacher or teacheress can be sure that he or she is strengthening his or her own belief in sin and has condemned himself or herself. He or she can be sure as well that he or she has asked for depression, pain, fear, and disaster to come to him or her. Let him or her remember, then, it is not this that he or she would teach because it is not this that he or she would learn.

² There is, however, a temptation to respond to magic in a way that reinforces it. Nor is this always obvious. It can, in fact, be easily concealed beneath a wish to help. It is this double wish that makes the help of little value and must lead to undesired outcomes. Nor should it be forgotten that the outcome that results will always come to teacher or teacheress and to pupil. How many times has it been emphasized that you give but to yourself? And where could this be better shown than in the kinds of help the teacher or teacheress gives to those who need his or her aid? Here is his or her gift most clearly given him or her. For he or she will give only what he or she has chosen for himself or herself. And in this gift is his or her judgment upon the holy SonDaughter of God.

³ It is easiest to let error be corrected where it is most apparent, and errors can be recognized by their results. A lesson truly taught can lead to nothing but release for teacher or teacheress and pupil who have shared in one intent. Attack can enter only if perception of separate goals has entered. And this must indeed have been the case if the result is anything but joy. The single aim of the teacher or teacheress turns the divided goal of the pupil into one direction, with the call for help becoming his or her one appeal. This then is

easily responded to with just one answer, and this answer will enter the teacher's or teacheress's mind unflinching. From there it shines into his or her pupil's mind, making it one with his or hers.

⁴ Perhaps it will be helpful to remember that no one can be angry at a fact. It is always an interpretation that gives rise to negative emotions, regardless of their seeming justification by what appears as facts. Regardless, too, of the intensity of the anger that is aroused. It may be merely slight irritation, perhaps too mild to be even clearly recognized. Or it may also take the form of intense rage accompanied by thoughts of violence, fantasized or apparently acted out. It does not matter. All of these reactions are the same. They obscure the truth, and this can never be a matter of degree. Either truth is apparent or it is not. It cannot be partially recognized. Who is unaware of truth must look upon illusions.

⁵ Anger in response to perceived magic thoughts is the basic cause of fear. Consider what this reaction means, and its centrality in the world's thought system becomes apparent. A magic thought, by its mere presence, acknowledges a separation from God. It states in the clearest form possible that the mind which thinks it believes it has a separate will that can oppose the Will of God and succeed. That this can hardly be a fact is obvious. Yet that it can be believed as fact is surely so. And herein lies the birthplace of guilt. Who usurps the place of God and takes it for himself or herself now has a deadly "enemy." And he or she must stand alone in his or her protection and make himself or herself a shield to keep him or her safe from fury that can never be abated and vengeance that can never be satisfied.

⁶ How can this unfair battle be resolved? Its ending is inevitable, for its outcome must be death. How then can one believe in one's defenses? Magic again must help. Forget the battle. Accept it as a fact, and then forget it. Do not remember the impossible odds against you. Do not remember the immensity of the "enemy," and do not think about your frailty in comparison. Accept your separation, but do not remember how it came about. Believe that you have won it, but do not retain the slightest memory of Who your great "opponent" really is. Projecting your "forgetting" onto HimHer, it seems to you HeShe has forgotten too.

⁷ But what will now be your reaction to all magic thoughts? They can but reawaken sleeping guilt, which you have hidden but have not let go. Each one says clearly to your frightened mind, "You have usurped the place of God. Think not HeShe has forgotten." Here we have the fear of God most starkly represented. For in that thought has guilt already raised madness to the throne of God HimHerself. And now there is no hope. Except to kill. Here is salvation now. An angry FatherMother pursues guilty SonDaughter. Kill or be killed, for here alone is choice. Beyond this there is none, for what was done cannot be done without. The stain of blood can never be removed, and anyone who bears this stain on him or her must meet with death.

⁸ Into this hopeless situation God sends His Teachers and Teacheresses. They bring the light of hope from God HimHerself. There is a way in which escape is possible. It can be learned and taught, but it requires patience and abundant willingness. Given that, the lesson's manifest simplicity stands out like an intense white light against a black horizon,

for such it is. If anger comes from an interpretation and not a fact, it is never justified. Once this is even dimly grasped, the way is open. Now it is possible to take the next step. The interpretation can be changed at last. Magic thoughts need not lead to condemnation, for they do not really have the power to give rise to guilt. And so they can be overlooked and thus forgotten in the truest sense.

⁹ Madness but seems terrible. In truth it has no power to make anything. Like the magic which becomes its servant or maidservant, it neither attacks nor protects. To see it and to recognize its thought system is to look on nothing. Can nothing give rise to anger? Hardly so. Remember then, teacher or teacheress of God, that anger recognizes a reality that is not there, yet is the anger certain witness that you do believe in it as fact. Now is escape impossible until you see you have responded to your own interpretation which you have projected on an outside world. Let this grim sword be taken from you now. There is no death. This sword does not exist. The fear of God is causeless. But HisHer love is Cause of everything beyond all fear and thus forever real and always true.

18. How Is Correction Made?

¹ Correction of a lasting nature—and only this is true correction—cannot be made until the teacher or teacheress of God has ceased to confuse interpretation with fact or illusion with truth. If he or she argues with his or her pupil about a magic thought, attacks it, tries to establish its error or demonstrate its falsity, he or she is but witnessing to its reality. Depression is then inevitable, for he or she has "proved," both to his or her pupil and himself or herself that it is their task to escape from what is real. And this can only be impossible. Reality is changeless. Magic thoughts are but illusions. Otherwise salvation would be only the same age-old impossible dream in but another form. Yet the dream of salvation has new content. It is not the form alone in which the difference lies.

² God's Teachers and Teacheresses' major lesson is to learn how to react to magic thoughts wholly without anger. Only in this way can they proclaim the truth about themselves. Through them, the Holy Spirit can now speak of the reality of the SonDaughter of God. Now She can remind the world of sinlessness, the one unchanged, unchangeable condition of all that God Created and Manifested. Now She can speak the Word of God to listening ears and bring the Christ Consciousness'/the Mercy Consciousness' vision to the eyes that see. Now is She free to teach all minds the truth of what they are, so they will gladly be returned to Her. And now is guilt forgiven, overlooked completely in Her sight and in God's Word.

³ Anger but screeches, "Guilt is real." Reality is blotted out as this insane belief is taken as replacement for God's Word. The body's eyes now "see"; its ears alone are thought to hear. Its little space and tiny breath become the measure of reality. And truth becomes diminutive and meaningless. Correction has one answer to all this and to the world that rests on this:

⁴ *You but mistake interpretation for the truth. And you are wrong. But a mistake is not a sin, nor has reality been taken from its throne by your mistakes. God reigns forever, and*

HisHer laws alone prevail upon you and upon the world. HisHer love remains the only thing there is. Fear is illusion, for you are like HimHer.

⁵ In order to heal, it thus becomes essential for the teacher or teacheress of God to let all his or her own mistakes be corrected. If he or she senses even the faintest hint of irritation in himself or herself as he or she responds to anyone, let him or her instantly realize that he or she has made an interpretation that is not true. Then let him or her turn within to his or her Eternal Guide, and let Her judge what the response should be. So is he or she healed, and in his or her healing is his or her pupil healed with him or her. The sole responsibility of God's teacher or teacheress is to accept the Atonement for himself or herself. Atonement means correction, or the undoing of errors. When this has been accomplished, the teacher or teacheress of God becomes a miracle worker by definition. His or her sins have been forgiven him or her, and he or she no longer condemns himself or herself. How can he or she then condemn anyone? And who is there whom his or her forgiveness can fail to heal?

19. What Is Justice?

¹ Justice is the divine correction for injustice. Injustice is the basis for all the judgments of the world. Justice corrects the interpretations to which injustice gives rise and cancels them out. Neither justice nor injustice exists in the God Realm, for error is impossible and correction meaningless. In this world, however, forgiveness depends on justice since all attack can only be unjust. Justice is the Holy Spirit's verdict upon the world. Except in judgment, justice is impossible, for no one in the world is capable of making only just interpretations and laying all injustices aside. If God's SonDaughter were fairly judged, there would be no need for salvation. The thought of separation would have been forever inconceivable.

² Justice, like its opposite, is an interpretation. It is, however, the one interpretation that leads to truth. This becomes possible because, while it is not true in itself, justice includes nothing that opposes truth. There is no inherent conflict between justice and truth; one is but the first small step in the direction of the other. The path becomes quite different as one goes along. Nor could all the magnificence, the grandeur of the scene and the enormous opening vistas that rise to meet one as he or she travels on, be foretold from the outset. Yet even these, whose splendor reaches indescribable heights as one proceeds, falls short indeed of all that awaits one when the pathway ceases and time ends with it. But somewhere one must start. Justice is the beginning.

³ All concepts of your brothers and sisters and yourself, all fears of future states, and all concern about the past stem from injustice. Here is the lens which, held before the body's eyes, distorts perception and brings witness of the distorted world back to the mind that made the lens and holds it very dear. Selectively and arbitrarily is every concept of the world built up in just this way. "Sins" are perceived and justified by this careful selectivity in which all thought of wholeness must be lost. Forgiveness has no place in such a scheme, for not one "sin" but seems forever true.

⁴ Salvation is God's justice. It restores to your awareness the wholeness of the fragments you perceive as broken off and separate. And it is this that overcomes the fear of death. For separate fragments must decay and die, but wholeness is immortal. It remains forever and forever like its CreatorManifestor, being one with HimHer. God's Judgment is justice. Onto this—a judgment wholly lacking in condemnation, an evaluation based entirely on love—you have projected your injustice, attributing to God the lens of warped perception through which you look. Now it belongs to HimHer and not to you. You are afraid of HimHer and do not see you hate and fear your Self as enemy.

⁵ Pray for God's justice, and do not confuse HisHer mercy with your own insanity. Perception can make whatever picture the mind desires to see. Remember this. In this lies either the God Realm or hell, as you elect. God's justice points to the God Realm just because it is entirely impartial. It accepts all evidence that is brought before it, omitting nothing and assessing nothing as separate and apart from all the rest. From this one standpoint does it judge, and this alone. Here all attack and condemnation becomes meaningless and indefensible. Perception rests, the mind is still, and light returns again. Vision is now restored. What had been lost has now been found. The peace of God descends on all the world and we can see. And we can see!

20. What Is the Peace of God?

¹ It has been said that there is a kind of peace that is not of this world. How is it recognized? How is it found? And being found, how can it be retained? Let us consider each of these questions separately, for each reflects a different step along the way.

² First, how can the peace of God be recognized? God's peace is recognized at first by just one thing—in every way it is totally unlike all previous experiences. It calls to mind nothing that went before. It brings with it no past associations. It is a new thing entirely. There is a contrast, yes, between this thing and all the past. But strangely, it is not a contrast of true differences. The past just slips away and in its place is everlasting quiet. Only that. The contrast first perceived has merely gone. Quiet has reached to cover everything.

³ How is this quiet found? No one can fail to find it who but seeks out its conditions. God's peace can never come where anger is, for anger must deny that peace exists. Who sees anger as justified in any way or any circumstance proclaims that peace is meaningless and must believe that it cannot exist. In this condition peace cannot be found. Therefore forgiveness is the necessary condition for finding the peace of God. More than this, given forgiveness there must be peace. For what except attack will lead to war? And what but peace is opposite to war? Here the initial contrast stands out clear and apparent. Yet when peace is found, the war is meaningless. And it is conflict now that is perceived as non-existent and unreal.

⁴ How is the peace of God retained once it is found? Returning anger in whatever form will drop the heavy curtain once again, and the belief that peace cannot exist will certainly return. War is again accepted as the one reality. Now must you once again lay down your

sword, although you may not recognize that you have picked it up again. But you will learn, as you remember even faintly now what happiness was yours without it, that you must have taken it again as your defense. Stop for a moment now, and think of this: is conflict what you want, or is God's peace the better choice? Which gives you more? A tranquil mind is not a little gift. Would you not rather live than choose to die?

⁵ Living is joy, but death can only weep. You see in death escape from what you made. But this you do not see—that you made death, and it is but illusion of an end. Death cannot be escape because it is not life in which the problem lies. Life has no opposite, for it is God. Life and death seem to be opposites because you have decided that death ends life. Forgive the world, and you will understand that everything which God Created and Manifested cannot have an end, and nothing HeShe did not CreateManifest is real. In this one sentence is our course explained. In this one sentence is our practicing given its one direction. And in this the Holy Spirit's whole curriculum is specified exactly as it is.

⁶ What is the peace of God? No more than this—the simple understanding that HisHer Will is wholly without opposite. There is no thought that contradicts HisHer Will yet can be true. The contrast between HisHer Will and yours but seemed to be reality. In truth there is no conflict because HisHer Will is yours. Now is the mighty Will of God HimHerself HisHer gift to you. HeShe does not seek to keep it for HimHerself. Why would you seek to keep your tiny, frail imaginings apart from HimHer? The Will of God is one and all there is. This is your heritage. The universe beyond the sun and stars and all the thoughts of which you can conceive belong to you. God's peace is the condition for HisHer Will. Attain peace, and you remember HimHer.

21. What Is the Role of Words in Healing?

¹ Strictly speaking, words play no part at all in healing. The motivating factor is prayer, or asking. What you ask for, you receive. But this refers to the prayer of the heart, not to the words you use in praying. Sometimes the words and the prayer are contradictory; sometimes they agree. It does not matter. God does not understand words, for they were made by separated minds to keep them in the illusion of separation. Words can be helpful, particularly for the beginner, in helping concentration and facilitating the exclusion or at least the control of extraneous thoughts. Let us not forget, however, that words are but symbols of symbols. They are thus twice removed from reality.

² As symbols, words have quite specific references. Even when they seem most abstract, the picture that comes to mind is apt to be very concrete. Unless a specific referent does occur to the mind in conjunction with the word, the word has little or no practical meaning and thus cannot help the healing process. The prayer of the heart does not really ask for concrete things. It always requests some kind of experience, the specific things asked for being the bringers of the desired experience in the judgment of the asker. The words, then, are symbols for the things asked for, but the things themselves but stand for the experiences which are hoped for.

³ The prayer for things of this world will bring experiences of this world. If the prayer of the heart asks for this, this will be given because this will be received. It is impossible that the prayer of the heart remain unanswered in the perception of the one who asks. If he or she asks for the impossible, if he or she wants what does not exist or seeks for illusions in his or her heart, all this becomes his or her own. The power of his or her decision offers it to him or her, as he or she requests. Herein lie hell and the God Realm. The sleeping SonDaughter of God has but this power left to him or her. It is enough. His or her words do not matter. Only the Word of God has any meaning because it symbolizes that which has no human symbols at all. The Holy Spirit alone understands what this Word stands for. And this, too, is enough.

⁴ Is the teacher or teacheress of God then to avoid the use of words in his or her teaching? No, indeed. There are many who must be reached through words, being as yet unable to hear in silence. The teacher or teacheress of God must, however, learn to use words in a new way. Gradually, he or she learns how to let his or her words be chosen for him or her by ceasing to decide for himself or herself what he or she will say. This process is merely a special case of the workbook lesson "I will step back and let HimHer lead the way." The teacher or teacheress of God accepts the words which are offered him or her and gives as he or she receives. He or she does not control the direction of his or her speaking. He or she listens and hears and speaks.

⁵ A major hindrance in this aspect of his or her learning is the teacher or teacheress of God's fear about the validity of what he or she hears. And what he or she hears may indeed be quite startling. It may also seem to be quite irrelevant to the presented problem as he or she perceives it, and may, in fact, confront him or her with a situation that appears to be very embarrassing. All these are judgments which have no value. They are his or her own, coming from a shabby self-perception that he or she would leave behind. Judge not the words that come to you, but offer them in confidence. They are far wiser than your own. God's Teachers and Teacheresses have God's Word behind their symbols. And HeShe HimHerself gives to the words they use the power of HisHer Spirit, raising them from meaningless symbols to the call of the God Realm itself.

22. How Are Healing and Atonement Related?

¹ Healing and Atonement are not related; they are identical. There is no order of difficulty in miracles because there are no degrees of Atonement. It is the one complete concept possible in this world because it is the source of a wholly unified perception. Partial Atonement is a meaningless idea, just as special areas of hell in the God Realm is inconceivable. Accept Atonement, and you are healed. Atonement is the Word of God. Accept HisHer Word, and what remains to make sickness possible? Accept HisHer Word, and every miracle has been accomplished. To forgive is to heal. The teacher or teacheress of God has taken accepting the Atonement for himself or herself as his or her only function. What is there, then, he or she cannot heal? What miracle can be withheld from him or her?

² The progress of the teacher or teacheress of God may be slow or rapid, depending on whether he or she recognizes the Atonement's inclusiveness or for a time excludes some problem areas from it. In some cases, there is a sudden and complete awareness of the perfect applicability of the lesson of the Atonement to all situations. This, however, is comparatively rare. The teacher or teacheress of God may have accepted the function God has given him or her long before he or she has learned all that his or her acceptance holds out to him or her. It is only the end that is certain. Anywhere along the way, the necessary realization of inclusiveness may reach him or her. If the way seems long, let him or her be content. He or she has decided on the direction he or she will take. What more was asked of him or her? And having done what was required, would God withhold the rest?

³ That forgiveness is healing needs to be understood if the teacher or teacheress of God is to make progress. The idea that a body can be sick is a central concept in the ego's thought system. This thought gives the body autonomy, separates it from the mind, and keeps the idea of attack inviolate. If the body could be sick, Atonement would be impossible. A body that can order a mind to do as it sees fit would merely take the place of God and prove salvation is impossible. What then is left to heal? The body has become lord or lady of the mind. How could the mind be returned to the Holy Spirit unless the body is killed? And who would want salvation at such a price?

⁴ Certainly sickness does not appear to be a decision. Nor would anyone actually believe he or she wants to be sick. Perhaps he or she can accept the idea in theory, but it is rarely if ever consistently applied to all specific forms of sickness, both in the individual's perception of himself or herself and of all others as well. Nor is it at this level that the teacher or teacheress of God calls forth the miracle of healing. He or she overlooks the mind and body, seeing only the face of the Christ Consciousness/the Mercy Consciousness shining in front of him or her, correcting all mistakes and healing all perception. Healing is the result of the recognition by God's teacher or teacheress of Who it is that is in need of healing. This recognition has no special reference. It is true of all things that God Created and Manifested. In it are all illusions healed.

⁵ When a teacher or teacheress of God fails to heal, it is because he or she has forgotten Who he or she is. Another's sickness thus becomes his or her own. In allowing this to happen, he or she has identified with another's ego and has thus confused him or her with a body. In so doing, he or she has refused to accept the Atonement for himself or herself and can hardly offer it to his or her brother or sister in the name of the Christ Consciousness/the Mercy Consciousness. He or she will, in fact, be unable to recognize his or her brother or sister at all, for his or her FatherMother did not CreateManifest bodies, and so he or she is seeing in his or her brother or sister only the unreal. Mistakes do not correct mistakes, and distorted perception does not heal. Step back now, teacher or teacheress of God. You have been wrong. Lead not the way, for you have lost it. Turn quickly to your Teacheress, and let yourself be healed.

⁶ The offer of Atonement is universal. It is equally applicable to all individuals in all circumstances. And in it is the power to heal all individuals of all forms of sickness. Not to believe this is to be unfair to God and thus unfaithful to HimHer. A sick person perceives

himself or herself as separate from God. Would you see him or her as separate from you? It is your task to heal the sense of separation that has made him or her sick. It is your function to recognize for him or her that what he or she believes about himself or herself is not the truth. It is your forgiveness that must show him or her this. Healing is very simple. Atonement is received and offered. Having been received, it must be accepted. It is in the receiving, then, that healing lies. All else must follow from this single purpose.

⁷ Who can limit the power of God HimHerself? Who then can say who can be healed of what and what must remain beyond God's power to forgive? This is insanity indeed. It is not up to God's Teachers and Teacheresses to set limits upon HimHer because it is not up to them to judge HisHer SonDaughter. And to judge HisHer SonDaughter is to limit hisher FatherMother. Both are equally meaningless. Yet this will not be understood until God's teacher or teacheress recognizes that they are the same mistake. Herein does he or she receive Atonement, for he or she withdraws his or her judgment from the SonDaughter of God, accepting himher as God Created and Manifested himher. No longer does he or she stand apart from God, determining where healing should be given and where it should be withheld. Now can he or she say with God, "This is my beloved SonDaughter, Created and Manifested perfect and forever so."

23. Does Jesus Have a Special Place in Healing?

¹ God's gifts can rarely be received directly. Even the most advanced of God's Teachers and Teacheresses will give way to temptation in this world. Would it be fair if their pupils were denied healing because of this? The Bible says, "Ask in the name of Jesus Christ." Is this merely an appeal to magic? A name does not heal, nor does an invocation call forth any special power. What does it mean to call on Jesus Christ? What does calling on his name confer? Why is the appeal to him part of healing?

² We have repeatedly stated that one who has perfectly accepted the Atonement for himself can heal the world. Indeed, he has already done so. Temptation may recur to others, but never to this one. He has become the risen Son of God. He has overcome death because he has accepted life. He has recognized himself as God Created and Manifested him, and in so doing he has recognized all living things as part of him. There is now no limit on his power because it is the Power of God. So has his name become the name of God, for he no longer sees himself as separate from HimHer.

³ What does this mean to you? It means that in remembering Jesus, you are remembering God. The whole relationship of the SonDaughter to the FatherMother lies in him. His part in the SonDaughtership is also yours, and his completed learning guarantees your own success. Is he still available for help? What did he say about this? Remember his promises, and ask yourself honestly whether it is likely that he will fail to keep them. Can God fail HisHer SonDaughter? And can one who is one with God be unlike HimHer? Who transcends the body has transcended limitation. Would the greatest teacher or teacheress be unavailable to those who follow him?

⁴ The name of Jesus Christ as such is but a symbol. But it stands for love that is not of this world. It is a symbol that can safely be used as a replacement for the many names of all the gods you pray to. It becomes the shining symbol for the Word of God, so close to what it stands for that the little space between the two is lost the moment that the name is called to mind. Remembering His name is to give thanks for all the gifts that God has given you. And gratitude to God becomes the way in which He is remembered, for love cannot be far behind a grateful heart and thankful mind. God enters easily, for these are the true conditions for your coming home.

⁵ Jesus has led the way. Why would you not be grateful to him? He has asked for love, but only that he might give it to you. You do not love yourself. But in his eyes your loveliness is so complete and flawless that he sees in it an image of his FatherMother. You become the symbol of his FatherMother here on earth. To you he looks for hope because in you he sees no limit and no stain to mar your beautiful perfection. In his eyes the vision of the Christ Consciousness/the Mercy Consciousness shines in perfect constancy. He has remained with you. Would you not learn the lesson of salvation through his learning? Why would you choose to start again when he has made the journey for you?

⁶ No one on earth can grasp what the God Realm is or what its one CreatorManifestor really means. Yet we have witnesses. It is to them that wisdom would appeal. There have been those whose learning far exceeds what you can learn. Nor would we teach the limitations we have laid on us. No one who has become a true and dedicated teacher or teacheress of God forgets his or her brothers and sisters. Yet what he or she can offer them is limited by what he or she learns himself or herself. Then turn to one who laid all limits by and went beyond the farthest reach of learning. He will take you with him, for he did not go alone. And you were with him then, as you are now.

⁷ This course has come from him because his words have reached you in a language you can love and understand. Are other Teachers and Teacheresses possible to lead the way to those who speak in different tongues and appeal to different symbols? Certainly there are. Would God leave anyone without a very present help in time of trouble? A savior or savioress who can symbolize HimHerself? Yet do we need a many-faceted curriculum, not because of content differences but because symbols must shift and change to suit the need. Jesus has come to answer yours. In him you find God's Answer. Do you then teach with him, for he is with you; he is always here.

24. Is Reincarnation True?

¹ In the ultimate sense, reincarnation is impossible. There is no past nor future, and the idea of birth into a body has no meaning either once or many times. Reincarnation cannot, then, be true in any real sense. Our only question should be, "Is the concept helpful?" And that depends of course on what it is used for. If it is used to strengthen the recognition of the eternal nature of life, it is helpful indeed. Is any other question about it really useful in lighting up the way? Like many other beliefs, it can be bitterly misused. At least, such misuse offers preoccupation and perhaps pride in the past. At worst, it induces inertia in the present. In between many kinds of folly are possible.

² Reincarnation would not, under any circumstances, be the problem to be dealt with now. If it were responsible for some of the difficulties the individual faces now, his or her task would still be only to escape from them now. If he or she is laying the groundwork for a future life, he or she can still work out his or her salvation only now. To some there may be comfort in the concept, and if it heartens them, its value is self-evident. It is certain, however, that the way to salvation can be found by those who believe in reincarnation and by those who do not. The idea cannot, therefore, be regarded as essential to the curriculum. There is always some risk in seeing the present in terms of the past. There is always some good in any thought which strengthens the idea that life and the body are not the same.

³ For our purposes, it would not be helpful to take any definite stand on reincarnation. A teacher or teacheress of God should be as helpful to those who believe in it as to those who do not. If a definite stand on it were required of him or her, it would merely limit his or her usefulness as well as his or her own decision-making. Our course is not concerned with any concept that is not acceptable to anyone, regardless of his or her formal beliefs. His or her ego will be enough for him or her to cope with, and it is not part of wisdom to add sectarian controversies to his or her burdens. Nor would there be an advantage in his or her premature acceptance of the course merely because it advocates a long-held belief of his or her own.

⁴ It cannot be too strongly emphasized that this course aims at a complete reversal of thought. When this is finally accomplished, issues such as the validity of reincarnation become meaningless. Until then they are likely to be merely controversial. The teacher or teacheress of God is therefore wise to step away from all such questions, for he or she has much to teach and learn apart from them. He or she should both learn and teach that theoretical issues but waste time, draining it away from its appointed purpose. If there are aspects to any concept or belief that will be helpful, he or she will be told about it. He or she will also be told how to use it. What more need he or she know?

⁵ Does this mean that the teacher or teacheress of God should not believe in reincarnation himself or herself or discuss it with others who do? The answer is certainly not! If

he or she does believe in reincarnation, it would be a mistake for him or her to renounce the belief unless his or her Internal Teacheress so advised. And this is most unlikely. He or she might be advised that he or she is misusing the belief in some way which is detrimental to his or her pupil's advance or his or her own. Reinterpretation would then be recommended because it would be necessary. All that must be recognized, however, is that birth was not the beginning and death is not the end. Yet even this much is not required of the beginner. He or she need merely accept the idea that what he or she knows is not necessarily all there is to learn. His or her journey has begun.

⁶ The emphasis of this course always remains the same—it is at this moment that complete salvation is offered you, and it is at this moment that you can accept it. This is still your one responsibility. Atonement might be equated with total escape from the past and total lack of interest in the future. The God Realm is here. There is nowhere else. The God Realm is now. There is no other time. No teaching that does not lead to this is of concern

to God's Teachers and Teacheresses. All beliefs will point to this if properly interpreted. In this sense it can be said that their truth lies in their usefulness. All beliefs that lead to progress should be honored. This is the sole criterion this course requires. No more than this is necessary.

25. Are "Psychic" Powers Desirable?

¹ The answer to this question is much like the preceding one. There are, of course, no "unnatural" powers, and it is obviously merely an appeal to magic to make up a power that does not exist. It is equally obvious, however, that each individual has many abilities of which he or she is unaware. As his or her awareness increases, he or she may well develop abilities that seem quite startling to him or her. Yet nothing he or she can do can compare even in the slightest with the glorious surprise of remembering who he or she is. Let all his or her learning and all his or her efforts be directed toward this one great final surprise, and he or she will not be content to be delayed by the little ones that may come to him or her on the way.

² Certainly there are many "psychic" powers that are clearly in line with this course. Communication is not limited to the small range of channels the world recognizes. If it were, there would be little point in trying to teach salvation. It would be impossible to do so. The limits the world places on communication are the chief barrier to direct experience of the Holy Spirit, Whose Presence is always there and Whose Voice is available but for the hearing. These limits are placed out of fear, for without them the walls that surround all the separate places of the world would fall at the holy sound of Her Voice. Who transcends these limits in any way is merely becoming more natural. He or she is doing nothing special, and there is no magic in his or her accomplishments.

³ The seemingly new abilities that may be gathered on the way can be very helpful. Given to the Holy Spirit and used under Her direction, they are valuable teaching aids. To this the question of how they arise is irrelevant. The only important consideration is how they are used. Taking them as ends in themselves, no matter how this is done, will delay progress. Nor does their value lie in proving anything—achievements from the past, unusual attunement with the "unseen," or special favors from God. God gives no special favors, and no one has any powers that are not available to everyone. Only by tricks of magic are special powers "demonstrated."

⁴ Nothing that is genuine is used to deceive. The Holy Spirit is incapable of deception, and She can use only genuine abilities. What is used for magic is useless to Her, but what She uses cannot be used for magic. There is, however, a particular appeal in unusual abilities which can be curiously tempting. Here are strengths which the Holy Spirit wants and needs. Yet the ego sees in these same strengths an opportunity to glorify itself. Strengths turned to weakness are tragedy indeed. Yet what is not given to the Holy Spirit must be given to weakness, for what is withheld from love is given to fear and will be fearful in consequence.

⁵ Even those who no longer value the material things of the world may still be deceived by "psychic" powers. As investment has been withdrawn from the world's material gifts, the ego has been seriously threatened. It may still be strong enough to rally under this new temptation to win back strength by guile. Many have not seen through the ego's defenses here, although they are not particularly subtle. Yet, given a remaining wish to be deceived, deception is made easy. Now the "power" is no longer a genuine ability and cannot be used dependably. It is almost inevitable that, unless the individual changes his or her mind about its purpose, he or she will bolster its uncertainties with increasing deception.

⁶ Any ability that anyone develops has the potentiality for good. To this there is no exception. And the more unusual and unexpected the power, the greater its potential usefulness. Salvation has need of all abilities, for what the world would destroy, the Holy Spirit would restore. "Psychic" abilities have been used to call upon the devil, which merely means to strengthen the ego. Yet here is also a great channel of hope and healing in the Holy Spirit's service. Those who have developed "psychic" powers have simply let some of the limitations they laid upon their minds be lifted. It can be but greater limitations they lay upon themselves if they utilize their increased freedom for greater imprisonment. The Holy Spirit needs these gifts, and those who offer them to Her and Her alone go with the Christ Consciousness'/the Mercy Consciousness' gratitude upon their hearts, and Her holy sight not far behind.

26. Can God Be Reached Directly?

¹ God indeed can be reached directly, for there is no distance between Him/Her and His/Her Son/Daughter. His/Her awareness is in everyone's memory, and His/Her Word is written on everyone's heart. Yet this awareness and this memory can arise across the threshold of the unconscious only where all barriers to truth have been removed. In how many is this the case? Here then is the role of God's Teachers and Teacheresses. They too have not attained the necessary understanding as yet, but they have joined with others. This is what sets them apart from the world. And it is this that enables others to leave the world with them. Alone they are nothing. But in their joining is the Power of God.

² There are those who have reached God directly, retaining no trace of worldly limits and remembering their own Identity perfectly. These might be called the Teachers and Teacheresses of Teachers and Teacheresses because, although they are no longer visible, their image can yet be called upon. And they will appear when and where it is helpful for them to do so. To those to whom such appearances would be frightening, they give their ideas. No one can call on them in vain. Nor is there anyone of whom they are unaware. All needs are known to them, and all mistakes are recognized and overlooked by them. The time will come when this is understood. And meanwhile they give all their gifts to the Teachers and Teacheresses of God who look to them for help, asking all things in their name and in no other.

³ Sometimes a teacher or teacheress of God may have a brief experience of direct union with God. In this world, it is almost impossible that this endure. It can, perhaps, be won after much devotion and dedication and then be maintained for most of the time on earth.

But this is so rare that it cannot be considered a realistic goal. If it happens, so be it. If it does not happen, so be it as well. All worldly states must be illusory. If God were reached directly in sustained awareness, the body would not be long maintained. Those who have laid the body down merely to extend their helpfulness to those remaining behind are few indeed. And they need helpers who are still in bondage and still asleep, so that by their awakening can God's Voice be heard.

⁴ Do not despair, then, because of limitations. It is your function to escape from them, but not to be without them. If you would be heard by those who suffer, you must speak their language. If you would be saviors or savioresses, you must understand what needs to be escaped. Salvation is not theoretical. Behold the problem, ask for the answer, and then accept it when it comes. Nor will its coming be long delayed. All the help you can accept will be provided, and not one need you have will not be met. Let us not, then, be too concerned with goals for which you are not ready. God takes you where you are and welcomes you. What more could you desire, when this is all you need?

27. What Is Death?

¹ Death is the central dream from which all illusions stem. Is it not madness to think of life as being born, aging, losing vitality, and dying in the end? We have asked this question before, but now we need to consider it still more carefully. It is the one fixed, unchangeable belief of the world that all things in it are born only to die. This is regarded as "the way of nature," not to be raised to question but to be accepted as the "natural" law of life. The cyclical, the changing and unsure, the undependable and the unsteady, waxing and waning in a certain way upon a certain path—all this is taken as the Will of God. And no one asks if a benign CreatorManifestor could will this.

² In this perception of the universe as God Created and Manifested it, it would not be possible to think of HimHer as loving. For who has decreed that all things pass away, ending in dust and disappointment and despair could but be feared. HeShe holds your little life in HisHer hand but by a thread, ready to break it off without regret or care, perhaps today. Or if HeShe waits, yet is the ending certain. Who loves such a god knows not of love because he or she has denied that life is real. Death has become life's symbol. HisHer world is now a battleground where contradiction reigns, and opposites make endless war. Where there is death is peace impossible.

³ Death is the symbol of the fear of God. love is blotted out in the idea, which holds it from awareness like a shield held to obscure the sun. The grimness of the symbol is enough to show it cannot co-exist with God. It holds an image of the SonDaughter of God in which heshe is "laid to rest" in devastation's arms, where worms wait to greet himher and to last a little while by hisher destruction. Yet the worms as well are doomed to be destroyed as certainly. And so do all things live because of death. Devouring is nature's "law of life." God is insane, and fear alone is real.

⁴ The curious belief that there is part of dying things that may go on apart from what will die does not proclaim a loving God nor re-establish any grounds for trust. If death is real

for anything, there is no life. Death denies life, but if there is reality in life, death is denied. No compromise in this is possible. There is either a god of fear or One of Love. The world attempts a thousand compromises and will attempt a thousand more. Not one can be acceptable to God's Teachers and Teacheresses because not one could be acceptable to God. HeShe did not make death because HeShe did not make fear. Both are equally meaningless to HimHer.

⁵ The "reality" of death is firmly rooted in the belief that God's SonDaughter is a body. And if God Created and Manifested bodies, death would indeed be real. But God would not be loving. There is no point at which the contrast between the perception of the real world and that of the world of illusions becomes more sharply evident. Death is indeed the death of God if HeShe is Love. And now HisHer own creationmanifestation must stand in fear of HimHer. HeShe is not FatherMother but destroyer. HeShe is not CreatorManifestor but avenger. Terrible HisHer Thoughts and fearful HisHer image. To look on HisHer creationsmanifestations is to die.

⁶ "And the last to be overcome will be death." Of course! Without the idea of death, there is no world. All dreams will end with this one. This is salvation's final goal, the end of all illusions. And in death are all illusions born. What can be born of death and still have life? But what is born of God and still can die? The inconsistencies, the compromises, and the rituals the world fosters in its vain attempts to cling to death and yet to think love real are mindless magic, ineffectual and meaningless. God is, and in HimHer all Created and Manifested things must be eternal. Do you not see that otherwise HeShe has an opposite, and fear would be as real as love?

⁷ Teacher or teacheress of God, your one assignment could be stated thus: accept no compromise in which death plays a part. Do not believe in cruelty nor let attack conceal the truth from you. What seems to die has but been misperceived and carried to illusion. Now it becomes your task to let the illusion be brought to the truth. Be steadfast but in this; be not deceived by the "reality" of any changing form. Truth neither moves nor wavers nor sinks down to death and dissolution. And what is the end of death? Nothing but this: the realization that the SonDaughter of God is guiltless now and forever. Nothing but this. But do not let yourself forget it is not less than this.

28. What Is the Resurrection?

¹ Very simply, the resurrection is the overcoming or surmounting of death. It is a reawakening or a rebirth, a change of mind about the meaning of the world. It is the acceptance of the Holy Spirit's interpretation of the world's purpose; the acceptance of the Atonement for oneself. It is the end of dreams of misery and the glad awareness of the Holy Spirit's final dream. It is the recognition of the gifts of God. It is the dream in which the body functions perfectly, having no function except communication. It is the lesson in which learning ends, for it is consummated and surpassed with this. It is the invitation to God to take HisHer final step. It is the relinquishment of all other purposes, all other interests, all other wishes, and all other concerns. It is the single desire of the SonDaughter for the FatherMother.

² The resurrection is the denial of death, being the assertion of life. Thus is all the thinking of the world reversed entirely. Life is now recognized as salvation, and pain and misery of any kind perceived as hell. Love is no longer feared but gladly welcomed. Idols or idolresses have disappeared, and the remembrance of God shines unimpeded across the world. The face of the Christ Consciousness/the Mercy Consciousness is seen in every living thing, and nothing is held in darkness apart from the light of forgiveness. There is no sorrow still upon the earth. The joy of the God Realm has come upon it.

³ Here the curriculum ends. From here on no directions are needed. Vision is wholly corrected and all mistakes undone. Attack is meaningless, and peace has come. The goal of the curriculum has been achieved. Thoughts turn to the God Realm and away from hell. All longings are satisfied, for what remains unanswered or incomplete? The last illusion spreads over the world, forgiving all things and replacing all attack. The whole reversal is accomplished. Nothing is left to contradict the Word of God. There is no opposition to the truth. And now the truth can come at last. How quickly will it come as it is asked to enter and envelop such a world!

⁴ All living hearts are tranquil, with a stir of deep anticipation, for the time of everlasting things is now at hand. There is no death. The SonDaughter of God is free. And in hisher freedom is the end of fear. No hidden places now remain on earth to shelter sick illusions, dreams of fear, and misperceptions of the universe. All things are seen in light, and in the light their purpose is transformed and understood. And we, God's children, rise up from the dust and look upon our perfect sinlessness. The song of the God Realm sounds around the world, as it is lifted up and brought to truth.

⁵ Now there are no distinctions. Differences have disappeared, and Love looks on Itself. What further sight is needed? What remains that vision could accomplish? We have seen the face of the Christ Consciousness/the Mercy Consciousness, his or her sinlessness, his or her love behind all forms, beyond all purposes. Holy are we because his or her holiness has set us free indeed, and we accept his or her holiness as ours, as it is. As God Created and Manifested us, so will we be forever and forever, and we wish for nothing but HisHer Will to be our own. Illusions of another will are lost, for unity of purpose has been found.

⁶ These things await us all, but we are not prepared as yet to welcome them with joy. As long as any mind remains possessed of evil dreams, the thought of hell is real. God's Teachers and Teacheresses have the goal of wakening the minds of those asleep and seeing there the vision of the Christ Consciousness'/the Mercy Consciousness' face to take the place of what they dreamed. The thought of murder is replaced with blessing. Judgment is laid by and given Her Whose function judgment is. And in Her Final Judgment is restored the truth about the holy SonDaughter of God. He or she is redeemed, for he or she has heard God's Word and understood its meaning. He or she is free because he or she let God's Voice proclaim the truth. And all he or she sought before to crucify are resurrected with him or her, by his or her side as he or she prepares with them to meet his or her God.

29. As For the Rest

¹ This manual is not intended to answer all questions that both teacher or teacheress and pupil may raise. In fact, it covers only a few of the more obvious ones in terms of a brief summary of some of the major concepts in the text and workbook. It is not a substitute for either, but merely a supplement. While it is called a manual for Teachers and Teacheresses, it must be remembered that only time divides teacher or teacheress and pupil, so that the difference is temporary by definition. In some cases, it may be helpful for the pupil to read the manual first. Others might do better to begin with the workbook. Still others may need to start at the more abstract level of the text.

² Which is for whom? Who would profit more from prayers alone? Who needs but a smile, being as yet unready for more? No one should attempt to answer these questions alone. Surely no teacher or teacheress of God has come this far without realizing that. The curriculum is highly individualized. And all aspects are under the Holy Spirit's particular care and guidance. Ask and She will answer. The responsibility is Hers, and She alone is fit to assume it. To do so is Her function. To refer the questions to Her is yours. Would you want to be responsible for decisions about which you understand so little? Be glad you have a Teacheress Who cannot make a mistake. Her answers are always right. Would you say that of yours?

³ There is another advantage—and a very important one—in referring decisions to the Holy Spirit with increasing frequency. Perhaps you have not thought of this aspect, but its centrality is obvious. To follow the Holy Spirit's guidance is to let yourself be absolved of guilt. It is the essence of the Atonement. It is the core of the curriculum. The imagined usurping of functions not your own is the basis of fear. The whole world you see reflects the illusion you have done so, making fear inevitable. To return the function to the One to Whom it belongs is thus the escape from fear. And it is this that lets the memory of love return to you. Do not, then, think that following the Holy Spirit's guidance is necessary merely because of your own inadequacies. It is the way out of hell for you.

⁴ Here again is the paradox often referred to in the course. To say, "Of myself I can do nothing" is to gain all power. And yet it is but a seeming paradox. As God Created and Manifested you, you have all power. The image you made of yourself has none. The Holy Spirit knows the truth about you. The image you made does not. Yet despite its obvious and complete ignorance, this image assumes it knows all things because you have given that belief to it. Such is your teaching and the teaching of the world which was made to uphold it. But the Teacheress Who knows the truth has not forgotten it. Her decisions bring benefit to all, being wholly devoid of attack. And therefore incapable of arousing guilt.

⁵ Who assumes a power that he or she does not have is deceiving himself or herself. Yet to accept the power given him or her by God is but to acknowledge his or her CreatorManifestor and accept HisHer gifts. And HisHer gifts have no limit. To ask the Holy Spirit to decide for you is simply to accept your true inheritance. Does this mean that you cannot decide anything without consulting Her? No indeed! That would hardly be practical, and it is the practical with which this course is most concerned. If you have made

it a habit to ask for help when and where you can, you can be confident that wisdom will be given you when you need it. Prepare for this each morning, remember God when you can throughout the day, ask the Holy Spirit's help when it is possible to do so, and thank Her for Her guidance at night. And your confidence will be well founded indeed.

⁶ Never forget that the Holy Spirit does not depend on your words. She understands the requests of your heart and answers them. Does this mean that while attack remains attractive to you, She will respond with evil? Hardly! For God has given Her the power to translate your prayers of the heart into Her language. She understands that an attack is a call for help. And She responds with help accordingly. God would be cruel if HeShe let your words replace HisHer Own. A loving father or mother does not let his or her child harm himself or herself or choose his or her own destruction. He or she may ask for injury, but his or her father or mother will protect him or her still. And how much more than this does your FatherMother love HisHer SonDaughter?

⁷ Remember you are HisHer completion and Love. Remember your weakness is HisHer strength. But do not read this hastily or wrongly. If HisHer strength is in you, what you perceive as your weakness is but illusion. And HeShe has given you the means to prove it so. Ask all things of HisHer Teacheress, and all things are given you. Not in the future but immediately—now. God does not wait, for waiting implies time and HeShe is timeless. Forget your foolish images, your sense of frailty and your fear of harm, your dreams of danger and selected "wrongs." God knows but HisHer SonDaughter, and as heshe was Created and Manifested, so heshe is. In confidence I place you in HisHer hands, and I give thanks for you that this is so.

⁸ *And now in all your doings be you blessed.
 God turns to you for help to save the world.
 Teacher or teacheress of God, HisHer thanks HeShe offers you,
 And all the world stands silent in the grace
 You bring from HimHer. You are the SonDaughter HeShe loves,
 And it is given you to be the means
 Through which HisHer Voice is heard around the world
 To close all things of time, to end the sight
 Of all things visible, and to undo
 All things that change. Through you is ushered in
 A world unseen, unheard, yet truly there.
 Holy are you, and in your light the world
 Reflects your holiness, for you are not
 Alone and friendless. I give thanks for you
 And join your efforts on behalf of God,
 Knowing they are on my behalf as well
 And for all those who walk to God with me.*