

MIRACLE HEALERS HANDBOOK

Healing Directions from
A Course In Miracles

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Miracle Healers Handbook:
Healing Directions from A Course In Miracles

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It's a Miracle

MIRACLE
HEALERS
HANDBOOK

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A Course In Miracles

*And I will give unto thee the
keys of the kingdom of
heaven; and whatsoever thou
shalt bind on earth shall be bound
in heaven; and whatsoever thou
shalt loose on earth shall be loosed
in heaven.*

-Matthew 16:19

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*You Are A Miracle Healer
Remember These Important*

MIRACLE HEALING PRINCIPLES

- ◆ There is no order of difficulty in miracles. One is not “harder” or “bigger” than another. They are all the same. All expressions of love are maximal.
- ◆ Miracles occur naturally as expressions of love. The real miracle is the love that inspires them. In this sense everything that comes from love is a miracle.
- ◆ All miracles mean life, and God is the Giver of life. His Voice will direct you very specifically. You will be told all you need to know.
- ◆ Prayer is the medium of miracles. It is a means of communication of the created with the Creator. Through prayer love is received, and through miracles love is expressed.

- ◆ A miracle is a service. It is the maximal service you can render to another. It is a way of loving your neighbor as yourself. You recognize your own and your neighbor's worth simultaneously.
- ◆ Miracles are thoughts. Thoughts can represent the lower or bodily level of experience, or the higher or spiritual level of experience. One makes the physical, and the other creates the spiritual.
- ◆ Miracles transcend the body. They are sudden shifts into invisibility, away from the bodily level. That is why they heal.
- ◆ Miracles reawaken the awareness that the spirit, not the body, is the altar of truth. This is the recognition that leads to the healing power of the miracle.
- ◆ I inspire all miracles, which are really intercessions. They intercede for your holiness and make your perceptions holy. By placing you beyond the physical laws they raise you into the sphere of celestial order. In this order you are perfect.

- ◆ A miracle is a universal blessing from God through me to all my brothers. It is the privilege of the forgiven to forgive.
- ◆ Miracles are natural signs of forgiveness. Through miracles you accept God's forgiveness by extending it to others.
- ◆ Miracles praise God through you. They praise Him by honoring His creations, affirming their perfection. They heal because they deny body-identification and affirm spirit-identification.
- ◆ A miracle is a correction introduced into false thinking by me. It acts as a catalyst, breaking up erroneous perception and reorganizing it properly. This places you under the Atonement principle, where perception is healed. Until this has occurred, knowledge of the Divine Order is impossible.
- ◆ Miracles honor you because you are lovable. They dispel illusions about yourself and perceive the light in you. They thus atone for your errors by freeing you from your nightmares. By releasing your mind from the imprisonment of your illusions, they restore your sanity.

- ◆ The Holy Spirit is the mechanism of miracles. He recognizes both God's creations and your illusions. He separates the true from the false by His ability to perceive totally rather than selectively.
- ◆ The Holy Spirit is the highest communication medium. Miracles do not involve this type of communication, because they are temporary communication devices. When you return to your original form of communication with God by direct revelation, the need for miracles is over.
- ◆ The miracle is an expression of an inner awareness of Christ and the acceptance of His Atonement.
- ◆ A major contribution of miracles is their strength in releasing you from your false sense of isolation, deprivation and lack.
- ◆ A miracle is never lost It may touch many people you have not even met, and produce undreamed of changes in situations of which you are not even aware.

- ◆ The miracle is the only device at your immediate disposal for controlling time. Only revelation transcends it, having nothing to do with time at all.
- ◆ The miracle is a learning device that lessens the need for time. It establishes an out-of- pattern time interval not under the usual laws of time. In this sense it is timeless.
- ◆ Miracles are both beginnings and endings, and so they alter the temporal order. They are always affirmations of rebirth, which seem to go back but really go forward. They undo the past in the present, and thus release the future.
- ◆ Miracles enable you to heal the sick and raise the dead because you made sickness and death yourself, and can therefore abolish both. You are a miracle, capable of creating in the likeness of your Creator. Everything else is your own nightmare, and does not exist. Only the creations of light are real.

*-Through Jesus Christ in
A Course In Miracles*

HOW IS HEALING ACCOMPLISHED?

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

The Perceived Purpose of Sickness

Healing is accomplished the instant the sufferer no longer sees any value in pain. Who would choose suffering unless he thought it brought him something, and something of value to him? He 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 Son on

his Father's throne. God is seen as outside, fierce and powerful, eager to keep all power for Himself. Only by His death can He be conquered by His Son.

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

The Shift in Perception

Healing must occur in exact proportion to which the valuelessness of sickness is recognized. One need but say, "There is no gain at all to me in this" and he is healed. But to say this, one first must 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 you 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.

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 recovers. If he decides against recovery, he will not be healed. Who is the physician? Only the mind of the patient himself. The outcome is what he decides that it is. Special agents seem to be ministering to him, yet they but give form to his own choice. He chooses them in order to bring tangible form to his 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.

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 you 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 who looks on the world and sees it as it is not. He looks on what he chooses to see. No more and no less. The world does nothing to him. He only thought it

did. Nor does he do anything to the world, because he was mistaken about what it is. 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.

With this idea is pain forever gone. But with this idea goes also all confusion about creation. 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 or 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 creation. Seen in their proper perspective, without distortion and without fear, they re-establish Heaven.

The Function of the Teacher of God

If the patient must change his mind in order to be healed, what does the teacher of God do? Can he change the patient's mind for him? Certainly not. For those already willing to change their minds he has no function except to rejoice with them, for they have become teachers of God with him. He 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.

To them God's teachers come, to represent another choice which they had forgotten. The simple presence of a teacher of God is a reminder. His thoughts ask for the right to question what

the patient has accepted as true. As God's messengers, His teachers are the symbols of salvation. They ask the patient for forgiveness for God's Son in his 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 to turn away from death: "Behold, you Son of God, what Life can offer you. Would you choose sickness in place of this?"

Not once do the advanced teachers of God consider the forms of sickness in which their brother 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 who would so deceive himself as to believe God's Son can suffer. And they remind him that he did not make himself, and must remain as God created him. They recognize illusions can

have no effect. The truth in their minds reaches out to the truth in the minds of their brothers, so that illusions are not reinforced. They are thus brought to truth; 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; to see no will as separate from their own, nor theirs as separate from God's.

The miracle is useless if you learn but that the body can be healed, for this is not the lesson it was sent to teach. The lesson is the mind was sick that thought the body could be sick; projecting out its guilt caused nothing, and had no effects. This world is full of miracles. They stand in shining silence next to every dream of pain and suffering, of sin and guilt. They are the glad effects of taking back the consequence of sickness to its cause. The body is released because the mind acknowledges "this is not done to me, but I am doing this." And thus the mind is free to make another choice instead. Beginning here, salvation will proceed to change the course of every step in the descent to separation, until all the steps have been retraced, the ladder gone, and all the dreaming of the world undone.

-Text Chapter 28

IS HEALING CERTAIN?

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 of God has seen the correction of his errors in the mind of the patient, recognizing it for what it is. Having accepted the Atonement for himself, he 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. Having nothing to live for, he may ask for death. Healing must wait, for his protection.

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 your Course 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 of God should feel disappointed if he has offered healing and it does not appear to have been received. It is not up to him to judge when his gift should be accepted. Let him be certain it has been received, and trust that it will be accepted when it is recognized as a blessing and not a curse.

It is not the function of God's teachers 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 is concerned with the result of 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.

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. And it is the Holy Spirit in the mind of the giver Who gives the gift to him. 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 is missing, it would not be full. Yet is its fullness guaranteed by God. What concern, then, can a teacher of God have about what becomes of his gifts? Given by God to God, who in this holy exchange can receive less than everything?

*I*t is impossible the Son of God be merely driven by events outside of him. It is impossible that happenings that come to him were not his choice. His power of decision is the determiner of every situation in which he seems to find himself by chance or accident. No accident nor chance is possible within the universe as God created it, outside of which is nothing. Suffer, and you decided sin was your goal. Be happy, and you gave the power of decision to Him Who must decide for God for you.

-Text Chapter 21

SHOULD HEALING BE REPEATED?

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

Whenever a teacher of God has tried to be a channel for healing he has succeeded. Should he be tempted to doubt this, he should not repeat his previous effort. That was already maximal,

because the Holy Spirit so accepted it and so used it. Now the teacher of God has only one course to follow. He must use his reason to tell himself that he has given the problem to One Who cannot fail, and must recognize that his own uncertainty is not love but fear, and therefore hate. His position has thus become untenable, for he is offering hate to one to whom he offered love. This is impossible. Having offered love, only love can be received.

It is in this that the teacher 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. The teacher of God is a miracle worker because he gives the gifts he has received. Yet he must first accept them. He need do no more, nor is there more that he could do. By accepting healing he can give it. If he doubts this, let him remember Who gave the gift and Who received it. Thus is his doubt corrected. He thought the gifts of God could be withdrawn. That was a mistake, but hardly one to

stay with. And so the teacher of God can only recognize it for what it is, and let it be corrected for him.

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 the power to be miracle workers, for they have put their trust in Him.

The real basis for doubt about the outcome of any problem that has been given to God's Teacher 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.

The mistake is always some form of concern with the self to the exclusion of the patient. It is a failure to recognize him 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 creation. 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.

The secret of salvation is but this: That you are doing this unto yourself. No matter what the form of the attack, this still is true. Whoever takes the role of enemy and of attacker, still is this the truth. Whatever seems to be the cause of any pain and suffering you feel, this is still true. For you would not react at all to figures in a dream you knew that you were dreaming. Let them be as hateful and as vicious as they may, they could have no effect on you unless you failed to recognize it is your dream.

This single lesson learned will set you free from suffering, whatever form it takes. The Holy Spirit will repeat this one inclusive lesson of deliverance until it has been learned, regardless of the form of suffering that brings you pain. Whatever hurt you bring to Him He will make answer with this very simple truth. For this one answer takes away the cause of every form of sorrow and of pain. The form affects His answer not at all, for He would teach you but the single cause of all of them, no matter what their form. And you will understand that miracles reflect the simple statement, "I have done this thing, and it is this I would undo."

-Text Chapter 27

THERE IS NO ORDER OF DIFFICULTY IN SPIRITUAL HEALING

As a miracle healer you remain alert in the certainty of your enlightened mind that “the miracle does nothing.” It is always only an undoing of the meaningless order of conceptual thought that was your sick and dying self identity.

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.

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; 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.

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, and 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.

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?

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 agree more quickly to the unreality of a louder voice he hears than to that of a softer one? Will he dismiss more easily a whispered demand to kill than a shout? And do the number of pitchforks the devils he sees carrying affect their credibility in his perception? His mind has categorized them all as real, and so they are all real to him. When he 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.

The body’s eyes will continue to see differences. But the mind that 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 healed mind will put them all in one category; they are unreal. This is the gift of its Teacher; 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 distinctions. The one answer to sickness of any kind is healing. The one answer to all illusions is truth.

No one can suffer loss unless it be his own decision. No one suffers pain except his choice elects this state for him. No one can grieve nor fear nor think him sick unless these are the outcomes that he wants. And no one dies without his own consent. Nothing occurs but represents your wish, and nothing is omitted that you choose.

-Workbook Lesson 152

HOW ARE HEALING AND ATONEMENT RELATED?

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 Heaven are inconceivable. Accept Atonement and you are healed. Atonement is the Word of God. Accept His Word and what remains to make sickness possible? Accept His Word and every miracle has been accomplished. To forgive is to heal. The teacher of God has taken accepting the Atonement for himself as his only function. What is there, then, he cannot heal? What miracle can be withheld from him?

The progress of the teacher of God may be slow or rapid, depending on whether he 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, but this is comparatively rare. The teacher of God may have accepted the function God has given him long before he has learned all that his acceptance holds out to him. It is only the end that is certain. Anywhere along the way, the necessary realization of inclusiveness may reach him. If the way seems long, let him be content. He has decided on the direction he wants to take. What more was asked of him? And having done what was required, would God withhold the rest?

That forgiveness is healing needs to be understood, if the teacher of God is to make progress. The idea that a body can be sick is a central concept in the human'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 could merely take the place of God and prove salvation is impossible. What, then, is left to heal? The body has become lord 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?

Certainly sickness does not appear to be a decision. Nor would anyone actually believe he wants to be sick. Perhaps he 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 and of all others as well. Nor is it at this level that the teacher of God calls forth the miracle of healing. He overlooks the mind and body, seeing only the face of Christ shining in front of him, correcting all mistakes and healing all perception. Healing is the result of the recognition, by God's teacher, 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. In it are all illusions healed.

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

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

Him. A sick person perceives himself as separate from God. Would you see him as separate from you? It is your task to heal the sense of separation that has made him sick. It is your function to recognize for him that what he believes about himself is not the truth. It is your forgiveness that must show him 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.

Who can limit the power of God Himself? Who, then, can say which one 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 to set limits upon Him, because it is not up to them to judge His Son. And to judge His Son is to limit his Father. Both are equally meaningless. Yet this will not be understood until God's teacher recognizes that they are the same mistake. Herein does he receive Atonement, for he withdraws his judgment from the Son of God,

accepting him as God created him. No longer does he stand apart from God, determining where healing should be given and where it should be withheld. Now can he say with God, “This is my beloved Son, created perfect and forever so.”

WHAT IS THE ROLE OF WORDS IN HEALING?

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.

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 opinion of the asker. The words, then, are symbols for the things asked for, but the things themselves but stand for the experiences that are hoped for.

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 asks for the impossible, if he wants what does not exist or seeks for illusions in his heart, all this becomes his own. The power of his decision offers it to him as he requests. Herein lie hell and Heaven. The sleeping Son of

God has but this power left to him. It is enough. His 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.

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

A major hindrance in this aspect of his learning is the teacher of God's fear about the

validity of what he hears. And what he hears may indeed be quite startling. It may also seem to be quite irrelevant to the presented problem as he perceives it, and may, in fact, confront the teacher with a situation that appears to be very embarrassing to him. All these are judgments that have no value. They are his own, coming from a shabby self-perception which he 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 have God's Word behind their symbols. And He Himself gives to the words they use the power of His Spirit, raising them from meaningless symbols to the Call of Heaven itself.

I LOOSE THE WORLD FROM ALL I THOUGHT IT WAS

What keeps the world in chains but your beliefs? And what can save the world except your Self? Belief is powerful indeed. The thoughts you hold are mighty, and illusions are as strong in their effects as is the truth. A madman thinks the world he sees is real, and does not doubt it. Nor can he be swayed by questioning his thoughts' effects. It is but when their source is raised to question that the hope of freedom comes to him at last.

Yet is salvation easily achieved, for anyone is free to change his mind, and all his thoughts change with it. Now the source of thought has shifted, for to change your mind means you have changed the source of all ideas you think or ever thought or yet will think. You free the past from what you thought before. You free the future from

all ancient thoughts of seeking what you do not want to find.

The present now remains the only time. Here in the present is the world set free. For as you let the past be lifted and release the future from your ancient fears, you find escape and give it to the world. You have enslaved the world with all your fears, your doubts and miseries, your pain and tears, and all your sorrows press on it, and keep the world a prisoner to your beliefs. Death strikes it everywhere because you hold the bitter thoughts of death within your mind.

The world is nothing in itself. Your mind must give it meaning. And what you behold upon it are your wishes, acted out so you can look on them and think them real. Perhaps you think you did not make the world, but came unwillingly to what was made already, hardly waiting for your thoughts to give it meaning. Yet in truth you found exactly what you looked for when you came.

There is no world apart from what you wish, and herein lies your ultimate release. Change but

your mind on what you want to see, and all the world must change accordingly. Ideas leave not their source. This central theme is often stated in the text, and must be borne in mind if you would understand the lesson for today. It is not pride which tells you that you made the world you see, and that it changes as you change your mind.

But it is pride that argues you have come into a world quite separate from yourself, impervious to what you think, and quite apart from what you chance to think it is. There is no world! This is the central thought the course attempts to teach. Not everyone is ready to accept it, and each one must go as far as he can let himself be led along the road to truth. He will return and go still farther, or perhaps step back a while and then return again.

But healing is the gift of those who are prepared to learn there is no world, and can accept the lesson now. Their readiness will bring the lesson to them in some form which they can understand and recognize. Some see it suddenly on point of death, and rise to teach it. Others find

it in experience that is not of this world, which shows them that the world does not exist because what they behold must be the truth, and yet it clearly contradicts the world.

And some will find it in this course, and in the exercises that we do today. Today's idea is true because the world does not exist. And if it is indeed your own imagining, then you can loose it from all things you ever thought it was by merely changing all the thoughts that gave it these appearances. The sick are healed as you let go all thoughts of sickness, and the dead arise when you let thoughts of life replace all thoughts you ever held of death.

A lesson earlier repeated once must now be stressed again, for it contains the firm foundation for today's idea. You are as God created you. There is no place where you can suffer, and no time that can bring change to your eternal state. How can a world of time and place exist, if you remain as God created you?

What is the lesson for today except another way of saying that to know your Self is the salvation

of the world? To free the world from every kind of pain is but to change your mind about yourself. There is no world apart from your ideas because ideas leave not their source, and you maintain the world within your mind in thought.

Yet if you are as God created you, you cannot think apart from Him, nor make what does not share His timelessness and Love. Are these inherent in the world you see? Does it create like Him? Unless it does, it is not real, and cannot be at all. If you are real the world you see is false, for God's creation is unlike the world in every way. And as it was His Thought by which you were created, so it is your thoughts which made it and must set it free, that you may know the Thoughts you share with God.

Release the world! Your real creations wait for this release to give you fatherhood, not of illusions, but as God in truth. God shares His Fatherhood with you who are His Son, for He makes no distinctions in what is Himself and what is still Himself. What He creates is not apart from Him,

and nowhere does the Father end, the Son begin as something separate from Him.

There is no world because it is a thought apart from God, and made to separate the Father and the Son, and break away a part of God Himself and thus destroy His Wholeness. Can a world which comes from this idea be real? Can it be anywhere? Deny illusions, but accept the truth. Deny you are a shadow briefly laid upon a dying world. Release your mind, and you will look upon a world released.

Today our purpose is to free the world from all the idle thoughts we ever held about it, and about all living things we see upon it. They can not be there. No more can we. For we are in the home our Father set for us, along with them. And we who are as He created us would loose the world this day from every one of our illusions, that we may be free.

Begin the fifteen-minute periods in which we practice twice today with this:

*I who remain as God created me
would loose the world from all I thought it was.
For I am real because the world is not,
and I would know my own reality.*

Then merely rest, alert but with no strain, and let your mind in quietness be changed so that the world is freed, along with you.

You need not realize that healing comes to many brothers far across the world, as well as to the ones you see nearby, as you send out these thoughts to bless the world. But you will sense your own release, although you may not fully understand as yet that you could never be released alone.

Throughout the day, increase the freedom sent through your ideas to all the world, and say whenever you are tempted to deny the power of your simple change of mind:

*I loose the world from all I thought it was,
and choose my own reality instead.*

Lesson 132

Healing is Release From Fear

Remember, you are suffering from the disease of projected self-identification.

Recognize that sickness is of the mind, and has nothing to do with the body. What does this recognition “cost”? It costs the whole world you see.

All you need do is rise up and say “I have no use for this.” There is no form of sickness that would not be cured at once.

As you let yourself be healed, you see all those around you, or who cross your mind, or whom you touch or those who seem to have no contact with you, healed along with you.

Could you but realize for a single instant the power of healing that the reflection of God, shining in you, can bring to all the world, you could not wait to make the mirror of your mind clean to receive the image of the holiness that heals the world.

SICKNESS IS A DEFENSE AGAINST THE TRUTH

No one can heal unless he understands what purpose sickness seems to serve. For then he understands as well its purpose has no meaning. Being causeless and without a meaningful intent of any kind, it cannot be at all. When this is seen, healing is automatic. It dispels this meaningless illusion by the same approach that carries all of them to truth, and merely leaves them there to disappear.

Sickness is not an accident. Like all defenses, it is an insane device for self-deception. And like all the rest, its purpose is to hide reality, attack it, change it, render it inept, distort it, twist it, or reduce it to a little pile of unassembled parts. The aim of all defenses is to keep the truth from being whole. The parts are seen as if each one were whole within itself.

Defenses are not unintentional, nor are they made without awareness. They are secret, magic wands you wave when truth appears to threaten what you would believe. They seem to be unconscious but because of the rapidity with which you choose to use them. In that second, even less, in which the choice is made, you recognize exactly what you would attempt to do, and then proceed to think that it is done.

Who but yourself evaluates a threat, decides escape is necessary, and sets up a series of defenses to reduce the threat that has been judged as real? All this cannot be done unconsciously. But afterwards, your plan requires that you must forget you made it, so it seems to be external to your own intent; a happening beyond your state of mind, an outcome with a real effect on you, instead of one effected by yourself.

It is this quick forgetting of the part you play in making your “reality” that makes defenses seem to be beyond your own control. But what you have forgot can be remembered, given willingness to

reconsider the decision which is doubly shielded by oblivion. Your not remembering is but the sign that this decision still remains in force, as far as your desires are concerned. Mistake not this for fact. Defenses must make facts unrecognizable. They aim at doing this, and it is this they do.

Every defense takes fragments of the whole, assembles them without regard to all their true relationships, and thus constructs illusions of a whole that is not there. It is this process that imposes threat, and not whatever outcome may result. When parts are wrested from the whole and seen as separate and wholes within themselves, they become symbols standing for attack upon the whole; successful in effect, and never to be seen as whole again. And yet you have forgotten that they stand but for your own decision of what should be real, to take the place of what is real.

Sickness is a decision. It is not a thing that happens to you, quite unsought, which makes you weak and brings you suffering. It is a choice you make, a plan you lay, when for an instant truth

arises in your own deluded mind, and all your world appears to totter and prepare to fall. Now are you sick, that truth may go away and threaten your establishments no more.

How do you think that sickness can succeed in shielding you from truth? Because it proves the body is not separate from you, and so you must be separate from the truth. You suffer pain because the body does, and in this pain are you made one with it. Thus is your “true” identity preserved, and the strange, haunting thought that you might be something beyond this little pile of dust silenced and stilled. For see, this dust can make you suffer, twist your limbs and stop your heart, commanding you to die and cease to be.

Thus is the body stronger than the truth, which asks you live, but cannot overcome your choice to die. And so the body is more powerful than everlasting life, Heaven more frail than hell, and God’s design for the salvation of His Son opposed by a decision stronger than His Will. His

Son is dust, the Father incomplete, and chaos sits in triumph on His throne.

Such is your planning for your own defense. And you believe that Heaven quails before such mad attacks as these, with God made blind by your illusions, truth turned into lies, and all the universe made slave to laws which your defenses would impose on it. Yet who believes illusions but the one who made them up? Who else can see them and react to them as if they were the truth?

God knows not of your plans to change His Will. The universe remains unheeding of the laws by which you thought to govern it. And Heaven has not bowed to hell, nor life to death. You can but choose to think you die, or suffer sickness or distort the truth in any way. What is created is apart from all of this. Defenses are plans to defeat what cannot be attacked. What is unalterable cannot change. And what is wholly sinless cannot sin.

Such is the simple truth. It does not make appeal to might nor triumph. It does not command obedience, nor seek to prove how pitiful and futile

your attempts to plan defenses that would alter it. Truth merely wants to give you happiness, for such its purpose is. Perhaps it sighs a little when you throw away its gifts, and yet it knows, with perfect certainty, that what God wills for you must be received.

It is this fact that demonstrates that time is an illusion. For time lets you think what God has given you is not the truth right now, as it must be. The Thoughts of God are quite apart from time. For time is but another meaningless defense you made against the truth. Yet what He wills is here, and you remain as He created you.

Truth has a power far beyond defense, for no illusions can remain where truth has been allowed to enter. And it comes to any mind that would lay down its arms, and cease to play with folly. It is found at any time; today, if you will choose to practice giving welcome to the truth.

This is our aim today. And we will give a quarter of an hour twice to ask the truth to come to us and set us free. And truth will come, for it

has never been apart from us. It merely waits for just this invitation which we give today. We introduce it with a healing prayer, to help us rise above defensiveness, and let truth be as it has always been:

Sickness is a defense against the truth.

*I will accept the truth of what I am,
and let my mind be wholly healed today.*

Healing will flash across your open mind, as peace and truth arise to take the place of war and vain imaginings. There will be no dark corners sickness can conceal, and keep defended from the light of truth. There will be no dim figures from your dreams, nor their obscure and meaningless pursuits with double purposes insanely sought, remaining in your mind. It will be healed of all the sickly wishes that it tried to authorize the body to obey.

Now is the body healed, because the source of sickness has been opened to relief. And you

will recognize you practiced well by this: The body should not feel at all. If you have been successful, there will be no sense of feeling ill or feeling well, of pain or pleasure. No response at all is in the mind to what the body does. Its usefulness remains and nothing more.

Perhaps you do not realize that this removes the limits you had placed upon the body by the purposes you gave to it. As these are laid aside, the strength the body has will always be enough to serve all truly useful purposes. The body's health is fully guaranteed, because it is not limited by time, by weather or fatigue, by food and drink, or any laws you made it serve before. You need do nothing now to make it well, for sickness has become impossible.

Yet this protection needs to be preserved by careful watching. If you let your mind harbor attack thoughts, yield to judgment or make plans against uncertainties to come, you have again misplaced yourself, and made a bodily identity which will attack the body, for the mind is sick.

Give instant remedy, should this occur, by not allowing your defensiveness to hurt you longer. Do not be confused about what must be healed, but tell yourself:

*I have forgotten what I really am,
for I mistook my body for myself.
Sickness is a defense against the truth.
But I am not a body.
And my mind cannot attack.
So I cannot be sick.*

Lesson 136

WHEN I AM HEALED I AM NOT HEALED ALONE

Today's idea remains the central thought on which salvation rests. For healing is the opposite of all the world's ideas which dwell on sickness and on separate states. Sickness is a retreat from others, and a shutting off of joining. It becomes a door that closes on a separate self, and keeps it isolated and alone.

Sickness is isolation. For it seems to keep one self apart from all the rest, to suffer what the others do not feel. It gives the body final power to make the separation real, and keep the mind in solitary prison, split apart and held in pieces by a solid wall of sickened flesh, which it can not surmount.

The world obeys the laws that sickness serves, but healing operates apart from them. It is impossible that anyone be healed alone. In

sickness must he be apart and separate. But healing is his own decision to be one again, and to accept his Self with all Its parts intact and unassailed. In sickness does his Self appear to be dismembered, and without the unity that gives It life. But healing is accomplished as he sees the body has no power to attack the universal oneness of God's Son.

Sickness would prove that lies must be the truth. But healing demonstrates that truth is true. The separation sickness would impose has never really happened. To be healed is merely to accept what always was the simple truth, and always will remain exactly as it has forever been. Yet eyes accustomed to illusions must be shown that what they look upon is false. So healing, never needed by the truth, must demonstrate that sickness is not real.

Healing might thus be called a counter-dream, which cancels out the dream of sickness in the name of truth, but not in truth itself. Just as forgiveness overlooks all sins that never were accomplished, healing but removes illusions that

have not occurred. Just as the real world will arise to take the place of what has never been at all, healing but offers restitution for imagined states and false ideas which dreams embroider into pictures of the truth.

Yet think not healing is unworthy of your function here. For anti-Christ becomes more powerful than Christ to those who dream the world is real. The body seems to be more solid and more stable than the mind. And love becomes a dream, while fear remains the one reality that can be seen and justified and fully understood.

Just as forgiveness shines away all sin and the real world will occupy the place of what you made, so healing must replace the fantasies of sickness which you hold before the simple truth. When sickness has been seen to disappear in spite of all the laws that hold it cannot but be real, then questions have been answered. And the laws can be no longer cherished nor obeyed.

Healing is freedom. For it demonstrates that dreams will not prevail against the truth. Healing

is shared. And by this attribute it proves that laws unlike the ones which hold that sickness is inevitable are more potent than their sickly opposites. Healing is strength. For by its gentle hand is weakness overcome, and minds that were walled off within a body free to join with other minds, to be forever strong.

Healing, forgiveness, and the glad exchange of all the world of sorrow for a world where sadness cannot enter, are the means by which the Holy Spirit urges you to follow Him. His gentle lessons teach how easily salvation can be yours; how little practice you need undertake to let His laws replace the ones you made to hold yourself a prisoner to death. His life becomes your own, as you extend the little help He asks in freeing you from everything that ever caused you pain.

And as you let yourself be healed, you see all those around you, or who cross your mind, or whom you touch, or those who seem to have no contact with you, healed along with you. Perhaps you will not recognize them all, nor realize how

great your offering to all the world, when you let healing come to you. But you are never healed alone. And legions upon legions will receive the gift that you receive when you are healed.

Those who are healed become the instruments of healing. Nor does time elapse between the instant they are healed, and all the grace of healing it is given them to give. What is opposed to God does not exist, and who accepts it not within his mind becomes a haven where the weary can remain to rest. For here is truth bestowed, and here are all illusions brought to truth.

Would you not offer shelter to God's Will? You but invite your Self to be at home. And can this invitation be refused? Ask the inevitable to occur, and you will never fail. The other choice is but to ask what cannot be to be, and this can not succeed. Today we ask that only truth will occupy our minds; that thoughts of healing will this day go forth from what is healed to what must yet be healed, aware that they will both occur as one.

We will remember, as the hour strikes, our function is to let our minds be healed, that we may carry healing to the world, exchanging curse for blessing, pain for joy, and separation for the peace of God. Is not a minute of the hour worth the giving to receive a gift like this? Is not a little time a small expense to offer for the gift of everything?

Yet must we be prepared for such a gift. And so we will begin the day with this, and give ten minutes to these thoughts with which we will conclude today at night as well:

*When I am healed I am not healed alone.
And I would share my healing with the world,
that sickness may be banished
from the mind of God's one Son,
Who is my only Self.*

Let healing be through you this very day. And as you rest in quiet, be prepared to give as you receive, to hold but what you give, and to receive

the Word of God to take the place of all the foolish thoughts that ever were imagined. Now we come together to make well all that was sick, and offer blessing where there was attack. Nor will we let this function be forgot as every hour of the day slips by, remembering our purpose with this thought:

When I am healed I am not healed alone.

*And I would bless my brothers,
for I would be healed with them,
as they are healed with me.*

DOES JESUS HAVE A SPECIAL PLACE IN HEALING?

God's gifts can rarely be received directly. Even the most advanced of God's teachers 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?

We have repeatedly said 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 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 Him.

What does this mean for you? It means that in remembering Jesus you are remembering God. The whole relationship of the Son to the Father lies in him. His part in the Sonship 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 His Son? And can one who is one with God be unlike Him? Who transcends the body has transcended limitation. Would the greatest teacher be unavailable to those who follow him?

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 is safely used as a replacement for the many names of all the gods

to which you pray. 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 the Name of Jesus Christ 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 homecoming.

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 Father. You become the symbol of his Father 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 Christ's vision 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?

No one on earth can grasp what Heaven is, or what its one Creator really means. Yet we have witnesses. It is to them that wisdom should appeal. There have been those whose learning far exceeds what we can learn. Nor would we teach the limitations we have laid on us. No one who has become a true and dedicated teacher of God forgets his brothers. Yet what he can offer them is limited by what he learns himself. 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.

This course has come from him because his words have reached you in a language you can love and understand. Are other teachers 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 who can

symbolize Himself? 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.

Whatever Suffers Is Not Part Of Me

I have disowned the truth. Now let me be as faithful in disowning falsity. Whatever suffers is not part of me. What grieves is not myself. What is in pain is but illusion in my mind. What dies was never living in reality, and did but mock the truth about myself. Now I disown self-concepts and deceits and lies about the holy Son of God. Now am I ready to accept him back as God created him, and as he is.

Father, my ancient love for You returns, and lets me love Your Son again as well. Father, I am as You created me. Now is Your Love remembered, and my own. Now do I understand that they are one.

-Workbook Lesson 248

Some Personal Last Minute Directions Especially For You.

Look once again upon your enemy, the one you chose to hate instead of love. For thus was hatred born into the world, and thus the rule of fear established there. Now hear God speak to you, through Him Who is His Voice and yours as well, reminding you that it is not your will to hate and be a prisoner to fear, a slave to death, a little creature with a little life. Your will is boundless; it is not your will that it be bound. What lies in you has joined with God Himself in all creation's birth. Remember Him Who has created you, and through your will created everything. Not one created thing but gives you thanks, for it is by your will that it was born. No light of Heaven shines except for you, for it was set in Heaven by your will.

What cause have you for anger in a world that merely waits your blessing to be free? If you be

prisoner, then God Himself could not be free. For what is done to him whom God so loves is done to God Himself. Think not He wills to bind you, Who has made you co-creator of the universe along with Him. He would but keep your will forever and forever limitless. This world awaits the freedom you will give when you have recognized that you are free. But you will not forgive the world until you have forgiven Him Who gave your will to you. For it is by your will the world is given freedom. Nor can you be free apart from Him Whose holy Will you share.

God turns to you to ask the world be saved, for by your own salvation is it healed. And no one walks upon the earth but must depend on your decision, that he learn death has no power over him, because he shares your freedom as he shares your will. It is your will to heal him, and because you have decided with him, he is healed. And now is God forgiven, for you chose to look upon your brother as a friend.

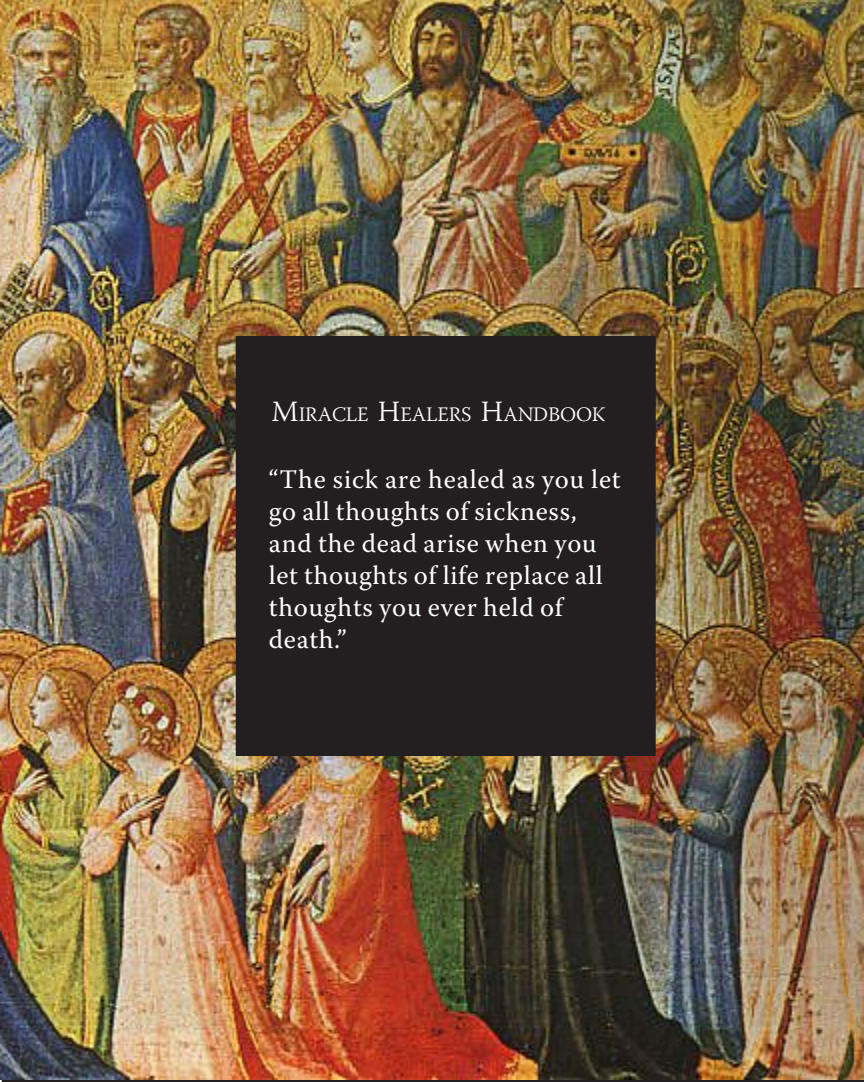
All Things I Think I See Reflect Ideas

This is salvation's keynote: What I see reflects a process in my mind, which starts with my idea of what I want. From there, the mind makes up an image of the thing the mind desires, judges valuable, and therefore seeks to find. These images are then projected outward, looked upon, esteemed as real and guarded as one's own. From insane wishes comes an insane world. From judgment comes a world condemned. And from forgiving thoughts a gentle world comes forth, with mercy for the holy Son of God, to offer him a kindly home where he can rest a while before he journeys on, and help his brothers walk ahead with him, and find the way to Heaven and to God.

Our Father, Your ideas reflect the truth, and mine apart from Yours but make up dreams. Let me behold what only Yours reflect, for Yours and Yours alone establish truth.

-Workbook Lesson 325

The manner and method of miracles
and miraculous healing herein described
are from *A Course In Miracles*.



MIRACLE HEALERS HANDBOOK

“The sick are healed as you let go all thoughts of sickness, and the dead arise when you let thoughts of life replace all thoughts you ever held of death.”