

Asking for Guidance or Direction

4. I am the only one who can perform miracles indiscriminately, because I am the Atonement. ² You have a role in the Atonement which I will dictate to you. ³ **Ask** me which miracles you should perform. ⁴ This spares you needless effort, because you will be acting under direct communication. ⁵ The impersonal nature of the miracle is an essential ingredient, because it enables me to direct its application, and under my **guidance** miracles lead to the highly personal experience of revelation. ⁶ A guide does not control but he does direct, leaving it up to you to follow. ⁷ "Lead us not into temptation" means "Recognize your errors and choose to abandon them by following my **guidance**."
6. It is possible to reach a state in which you bring your mind under my **guidance** without conscious effort, but this implies a willingness that you have not developed as yet. ² The Holy Spirit cannot **ask** more than you are willing to do. ³ The strength to do comes from your undivided decision. ⁴ There is no strain in doing God's Will as soon as you recognize that it is also your own. ⁵ The lesson here is quite simple, but particularly apt to be overlooked. ⁶ I will therefore repeat it, urging you to listen. ⁷ Only your mind can produce fear. ⁸ It does so whenever it is conflicted in what it wants, producing inevitable strain because wanting and doing are discordant. ⁹ This can be corrected only by accepting a unified goal.

X. The Confusion of Pain and Joy

1. The Kingdom is the result of premises, just as this world is. ² You may have carried the ego's reasoning to its logical conclusion, which is total confusion about everything. ³ If you really saw this result you could not want it. ⁴ The only reason you could possibly want any part of it is because you do not see the whole of it. ⁵ You are willing to look at the ego's premises, but not at their logical outcome. ⁶ Is it not possible that you have done the same thing with the premises of God? ⁷ Your creations are the logical outcome of His premises. ⁸ His thinking has established them for you. ⁹ They are exactly where they belong. ¹⁰ They belong in your mind as part of your identification with His, but your state of mind and your recognition of what is in it depend on what you believe about your mind. ¹¹ Whatever these beliefs may be, they are the premises that will determine what you accept into your mind.
2. It is surely clear that you can both accept into your mind what is not there, and deny what is. ² Yet the function God Himself gave your mind through His you may deny, but you cannot prevent. ³ It is the logical outcome of what you are. ⁴ The ability to see a logical outcome depends on the willingness to see it, but its truth has nothing to do with your willingness. ⁵ Truth is God's Will. ⁶ Share His Will and you share what He knows. ⁷ Deny His Will as yours, and you are denying His Kingdom *and* yours.
3. The Holy Spirit will direct you only so as to avoid pain. ² Surely no one would object to this goal if he recognized it. ³ The problem is not whether what the Holy Spirit says is true, but whether you want to listen to what He says. ⁴ You no more recognize what is painful than you know what is joyful, and are, in fact, very apt to confuse the two. ⁵ The Holy Spirit's main function is to teach you to tell them apart. ⁶ What is joyful to you is painful to the ego, and as long as you are in doubt about what you are, you will be confused about joy and pain. ⁷ This confusion is the cause of the whole idea of sacrifice. ⁸ Obey the Holy Spirit, and you will be giving up the ego. ⁹ But you will be sacrificing nothing. ¹⁰ On the contrary, you will be gaining everything. ¹¹ If you believed this, there would be no conflict.

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4. That is why you need to demonstrate the obvious to yourself. ² It is not obvious to you. ³ You believe that doing the opposite of God's Will can be better for you. ⁴ You also believe that it is possible to *do* the opposite of God's Will. ⁵ Therefore, you believe that an impossible choice is open to you, and one which is both fearful and desirable. ⁶ Yet God wills. ⁷ He does not wish. ⁸ Your will is as powerful as His because it *is* His. ⁹ The ego's wishes do not mean anything, because the ego wishes for the impossible. ¹⁰ You can wish for the impossible, but you can will only with God. ¹¹ This is the ego's weakness and your strength.
5. The Holy Spirit always sides with you and with your strength. ² As long as you avoid His **guidance** in any way, you want to be weak. ³ Yet weakness is frightening. ⁴ What else, then, can this decision mean except that you want to be fearful? ⁵ The Holy Spirit never **asks** for sacrifice, but the ego always does. ⁶ When you are confused about this distinction in motivation, it can only be due to projection. ⁷ Projection is a confusion in motivation, and given this confusion, trust becomes impossible. ⁸ No one gladly obeys a guide he does not trust, but this does not mean that the guide is untrustworthy. ⁹ In this case, it always means that the follower is. ¹⁰ However, this, too, is merely a matter of his own belief. ¹¹ Believing that he can betray, he believes that everything can betray him. ¹² Yet this is only because he has elected to follow false **guidance**. ¹³ Unable to follow this **guidance** without fear, he associates fear with **guidance**, and refuses to follow any **guidance** at all. ¹⁴ If the result of this decision is confusion, this is hardly surprising.
6. The Holy Spirit is perfectly trustworthy, as you are. ² God Himself trusts you, and therefore your trustworthiness is beyond question. ³ It will always remain beyond question, however much you may question it. ⁴ I said before that you are the Will of God. ⁵ His Will is not an idle wish, and your identification with His Will is not optional, since it is what you are. ⁶ Sharing His Will with me is not really open to choice, though it may seem to be. ⁷ The whole separation lies in this error. ⁸ The only way out of the error is to decide that you do not have to decide anything. ⁹ Everything has been given you by God's decision. ¹⁰ That is His Will, and you cannot undo it.
7. Even the relinquishment of your false decision-making prerogative, which the ego guards so jealously, is not accomplished by your wish. ² It was accomplished for you by the Will of God, Who has not left you comfortless. ³ His Voice will teach you how to distinguish between pain and joy, and will lead you out of the confusion you have made. ⁴ There is no confusion in the mind of a Son of God, whose will must be the Will of the Father, because the Father's Will *is* His Son.
8. Miracles are in accord with the Will of God, Whose Will you do not know because you are confused about what *you* will. ² This means that you are confused about what you are. ³ If you are God's Will and do not accept His Will, you are denying joy. ⁴ The miracle is therefore a lesson in what joy is. ⁵ Being a lesson in sharing it is a lesson in love, which *is* joy. ⁶ Every miracle is thus a lesson in truth, and by offering truth you are learning the difference between pain and joy.

VIII. The Problem and the Answer

1. This is a very simple course. ² Perhaps you do not feel you need a course which, in the end, teaches that only reality is true. ³ But do you believe it? ⁴ When you perceive the real world, you will recognize that you did not believe it. ⁵ Yet the swiftness with which your new and only real perception will be translated into knowledge will leave you but an instant to realize that this alone is

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true. ⁶ And then everything you made will be forgotten; the good and the bad, the false and the true. ⁷ For as Heaven and earth become one, even the real world will vanish from your sight. ⁸ The end of the world is not its destruction, but its translation into Heaven. ⁹ The reinterpretation of the world is the transfer of all perception to knowledge.

2. The Bible tells you to become as little children. ² Little children recognize that they do not understand what they perceive, and so they ask what it means. ³ Do not make the mistake of believing that you understand what you perceive, for its meaning is lost to you. ⁴ Yet the Holy Spirit has saved its meaning for you, and if you will let Him interpret it, He will restore to you what you have thrown away. ⁵ Yet while you think you know its meaning, you will see no need to ask it of Him.

3. You do not know the meaning of anything you perceive. ² Not one thought you hold is wholly true. ³ The recognition of this is your firm beginning. ⁴ You are not misguided; you have accepted no guide at all. ⁵ Instruction in perception is your great need, for you understand nothing. ⁶ Recognize this but do not accept it, for understanding is your inheritance. ⁷ Perceptions are learned, and you are not without a Teacher. ⁸ Yet your willingness to learn of Him depends on your willingness to question everything you learned of yourself, for you who learned amiss should not be your own teacher.

4. No one can withhold truth except from himself. ² Yet God will not refuse you the Answer He gave. ³ Ask, then, for what is yours, but which you did not make, and do not defend yourself against truth. ⁴ You made the problem God has answered. ⁵ Ask yourself, therefore, but one simple question:

⁶ Do I want the problem or do I want the answer?

⁷ Decide for the answer and you will have it, for you will see it as it is, and it is yours already.

5. You may complain that this course is not sufficiently specific for you to understand and use. ² Yet perhaps you have not done what it specifically advocates. ³ This is not a course in the play of ideas, but in their practical application. ⁴ Nothing could be more specific than to be told that if you ask you will receive. ⁵ The Holy Spirit will answer every specific problem as long as you believe that problems are specific. ⁶ His answer is both many and one, as long as you believe that the one is many. ⁷ You may be afraid of His specificity, for fear of what you think it will demand of you. ⁸ Yet only by asking will you learn that nothing of God demands anything of you. ⁹ God gives; He does not take. ¹⁰ When you refuse to ask, it is because you believe that asking is taking rather than sharing.

6. The Holy Spirit will give you only what is yours, and will take nothing in return. ² For what is yours is everything, and you share it with God. ³ That is its reality. ⁴ Would the Holy Spirit, Who wills only to restore, be capable of misinterpreting the question you must **ask** to learn His answer? ⁵ You *have* heard the answer, but you have misunderstood the question. ⁶ You believe that to **ask** for **guidance** of the Holy Spirit is to **ask** for deprivation.

7. Little child of God, you do not understand your Father. ² You believe in a world that takes, because you believe that you can get by taking. ³ And by that perception you have lost sight of the real world. ⁴ You are afraid of the world as you see it, but the real world is still yours for the asking. ⁵ Do not deny it to yourself, for it can only free you. ⁶ Nothing of God will enslave His Son whom

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He created free and whose freedom is protected by His Being. ⁷ Blessed are you who are willing to ask the truth of God without fear, for only thus can you learn that His answer is the release from fear.

8. Beautiful child of God, you are asking only for what I promised you. ² Do you believe I would deceive you? ³ The Kingdom of Heaven *is* within you. ⁴ Believe that the truth is in me, for I know that it is in you. ⁵ God's Sons have nothing they do not share. ⁶ Ask for truth of any Son of God, and you have asked it of me. ⁷ Not one of us but has the answer in him, to give to anyone who asks it of him.
9. Ask anything of God's Son and his Father will answer you, for Christ is not deceived in His Father and His Father is not deceived in Him. ² Do not, then, be deceived in your brother, and see only his loving thoughts as his reality, for by denying that his mind is split you will heal yours. ³ Accept him as his Father accepts him and heal him unto Christ, for Christ is his healing and yours. ⁴ Christ is the Son of God Who is in no way separate from His Father, Whose every thought is as loving as the Thought of His Father by which He was created. ⁵ Be not deceived in God's Son, for thereby you must be deceived in yourself. ⁶ And being deceived in yourself you are deceived in your Father, in Whom no deceit is possible.
10. In the real world there is no sickness, for there is no separation and no division. ² Only loving thoughts are recognized, and because no one is without your help, the Help of God goes with you everywhere. ³ As you become willing to accept this Help by asking for It, you will give It because you want It. ⁴ Nothing will be beyond your healing power, because nothing will be denied your simple request. ⁵ What problems will not disappear in the Presence of God's Answer? ⁶ Ask, then, to learn of the reality of your brother, because this is what you will perceive in him, and you will see your beauty reflected in his.
11. Do not accept your brother's variable perception of himself for his split mind is yours, and you will not accept your healing without his. ² For you share the real world as you share Heaven, and his healing is yours. ³ To love yourself is to heal yourself, and you cannot perceive part of you as sick and achieve your goal. ⁴ Brother, we heal together as we live together and love together. ⁵ Be not deceived in God's Son, for he is one with himself and one with his Father. ⁶ Love him who is beloved of his Father, and you will learn of the Father's Love for you.
12. If you perceive offense in a brother pluck the offense from your mind, for you are offended by Christ and are deceived in Him. ² Heal in Christ and be not offended by Him, for there is no offense in Him. ³ If what you perceive offends you, you are offended in yourself and are condemning God's Son whom God condemneth not. ⁴ Let the Holy Spirit remove all offenses of God's Son against himself and perceive no one but through His guidance, for He would save you from all condemnation. ⁵ Accept His healing power and use it for all He sends you, for He wills to heal the Son of God, in whom He is not deceived.
13. Children perceive frightening ghosts and monsters and dragons, and they are terrified. ² Yet if they ask someone they trust for the meaning of what they perceive, and are willing to let their own interpretations go in favor of reality, their fear goes with them. ³ When a child is helped to translate his "ghost" into a curtain, his "monster" into a shadow, and his "dragon" into a dream he is no longer afraid, and laughs happily at his own fear.

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14. You, my child, are afraid of your brothers and of your Father and of yourself. ² But you are merely deceived in them. ³ Ask what they are of the Teacher of reality, and hearing His answer, you too will laugh at your fears and replace them with peace. ⁴ For fear lies not in reality, but in the minds of children who do not understand reality. ⁵ It is only their lack of understanding that frightens them, and when they learn to perceive truly they are not afraid. ⁶ And because of this they will ask for truth again when they are frightened. ⁷ It is not the reality of your brothers or your Father or yourself that frightens you. ⁸ You do not know what they are, and so you perceive them as ghosts and monsters and dragons. ⁹ Ask what their reality is from the One Who knows it, and He will tell you what they are. ¹⁰ For you do not understand them, and because you are deceived by what you see you need reality to dispel your fears.
15. Would you not exchange your fears for truth, if the exchange is yours for the asking? ² For if God is not deceived in you, you can be deceived only in yourself. ³ Yet you can learn the truth about yourself from the Holy Spirit, Who will teach you that, as part of God, deceit in you is impossible. ⁴ When you perceive yourself without deceit, you will accept the real world in place of the false one you have made. ⁵ And then your Father will lean down to you and take the last step for you, by raising you unto Himself.

EPILOGUE

1. This course is a beginning, not an end. ² Your Friend goes with you. ³ You are not alone. ⁴ No one who calls on Him can call in vain. ⁵ Whatever troubles you, be certain that He has the answer, and will gladly give it to you, if you simply turn to Him and ask it of Him. ⁶ He will not withhold all answers that you need for anything that seems to trouble you. ⁷ He knows the way to solve all problems, and resolve all doubts. ⁸ His certainty is yours. ⁹ You need but ask it of Him, and it will be given you.
2. You are as certain of arriving home as is the pathway of the sun laid down before it rises, after it has set, and in the half-lit hours in between. ² Indeed, your pathway is more certain still. ³ For it can not be possible to change the course of those whom God has called to Him. ⁴ Therefore obey your will, and follow Him Whom you accepted as your voice, to speak of what you really want and really need. ⁵ His is the Voice for God and also yours. ⁶ And thus He speaks of freedom and of truth.
3. No more specific lessons are assigned, for there is no more need of them. ² Henceforth, hear but the Voice for God and for your Self when you retire from the world, to seek reality instead. ³ He will direct your efforts, telling you exactly what to do, how to direct your mind, and when to come to Him in silence, **asking** for His sure **direction** and His certain Word. ⁴ His is the Word that God has given you. ⁵ His is the Word you chose to be your own.
4. And now I place you in His hands, to be His faithful follower, with Him as Guide through every difficulty and all pain that you may think is real. ² Nor will He give you pleasures that will pass away, for He gives only the eternal and the good. ³ Let Him prepare you further. ⁴ He has earned your trust by speaking daily to you of your Father and your brother and your Self. ⁵ He will

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continue. ⁶ Now you walk with Him, as certain as is He of where you go; as sure as He of how you should proceed; as confident as He is of the goal, and of your safe arrival in the end.

5. The end is certain, and the means as well. ² To this we say "Amen." ³ You will be told exactly what God wills for you each time there is a choice to make. ⁴ And He will speak for God and for your Self, thus making sure that hell will claim you not, and that each choice you make brings Heaven nearer to your reach. ⁵ And so we walk with Him from this time on, and turn to Him for guidance and for peace and sure direction. ⁶ Joy attends our way. ⁷ For we go homeward to an open door which God has held unclosed to welcome us.
6. We trust our ways to Him and say "Amen." ² In peace we will continue in His way, and trust all things to Him. ³ In confidence we wait His answers, as we ask His Will in everything we do. ⁴ He loves God's Son as we would love him. ⁵ And He teaches us how to behold him through His eyes, and love him as He does. ⁶ You do not walk alone. ⁷ God's angels hover near and all about. ⁸ His Love surrounds you, and of this be sure; that I will never leave you comfortless.

4. WHAT ARE THE CHARACTERISTICS OF GOD'S TEACHERS?

1. The surface traits of God's teachers are not at all alike. ² 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. ³ Nor, at the beginning stages of their functioning as teachers of God, have they as yet acquired the deeper characteristics that will establish them as what they are. ⁴ God gives special gifts to His teachers, because they have a special role in His plan for Atonement. ⁵ Their specialness is, of course, only temporary; set in time as a means of leading out of time. ⁶ These special gifts, born in the holy relationship toward which the teaching-learning situation is geared, become characteristic of all teachers of God who have advanced in their own learning. ⁷ In this respect they are all alike.
2. All differences among the Sons of God are temporary. ² Nevertheless, in time it can be said that the advanced teachers of God have the following characteristics:

I. Trust

1. This is the foundation on which their ability to fulfill their function rests. ² Perception is the result of learning. ³ In fact, perception *is* learning, because cause and effect are never separated. ⁴ The teachers of God have trust in the world, because they have learned it is not governed by the laws the world made up. ⁵ It is governed by a power that is *in* them but not *of* them. ⁶ It is this power that keeps all things safe. ⁷ It is through this power that the teachers of God look on a forgiven world.
2. When this power has once been experienced, it is impossible to trust one's own petty strength again. ² Who would attempt to fly with the tiny wings of a sparrow when the mighty power of an eagle has been given him? ³ And who would place his faith in the shabby offerings of the ego when the gifts of God are laid before him? ⁴ What is it that induces them to make the shift?

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A. Development of Trust

3. First, they must go through what might be called "a period of undoing." ² This need not be painful, but it usually is so experienced. ³ It seems as if things are being taken away, and it is rarely understood initially that their lack of value is merely being recognized. ⁴ How can lack of value be perceived unless the perceiver is in a position where he must see things in a different light? ⁵ He is not yet at a point at which he can make the shift entirely internally. ⁶ And so the plan will sometimes call for changes in what seem to be external circumstances. ⁷ These changes are always helpful. ⁸ When the teacher of God has learned that much, he goes on to the second stage.
4. Next, the teacher of God must go through "a period of sorting out." ² This is always somewhat difficult because, having learned that the changes in his life are always helpful, he must now decide all things on the basis of whether they increase the helpfulness or hamper it. ³ He will find that many, if not most of the things he valued before will merely hinder his ability to transfer what he has learned to new situations as they arise. ⁴ Because he has valued what is really valueless, he will not generalize the lesson for fear of loss and sacrifice. ⁵ It takes great learning to understand that all things, events, encounters and circumstances are helpful. ⁶ 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. ⁷ The word "value" can apply to nothing else.
5. The third stage through which the teacher of God must go can be called "a period of relinquishment." ² If this is interpreted as giving up the desirable, it will engender enormous conflict. ³ Few teachers of God escape this distress entirely. ⁴ There is, however, no point in sorting out the valuable from the valueless unless the next obvious step is taken. ⁵ Therefore, the period of overlap is apt to be one in which the teacher of God feels called upon to sacrifice his own best interests on behalf of truth. ⁶ He has not realized as yet how wholly impossible such a demand would be. ⁷ He can learn this only as he actually does give up the valueless. ⁸ Through this, he learns that where he anticipated grief, he finds a happy lightheartedness instead; where he thought something was asked of him, he finds a gift bestowed on him.
6. Now comes "a period of settling down." ² This is a quiet time, in which the teacher of God rests a while in reasonable peace. ³ Now he consolidates his learning. ⁴ Now he begins to see the transfer value of what he has learned. ⁵ Its potential is literally staggering, and the teacher of God is now at the point in his progress at which he sees in it his whole way out. ⁶ "Give up what you do not want, and keep what you do." ⁷ How simple is the obvious! ⁸ And how easy to do! ⁹ The teacher of God needs this period of respite. ¹⁰ He has not yet come as far as he thinks. ¹¹ Yet when he is ready to go on, he goes with mighty companions beside him. ¹² Now he rests a while, and gathers them before going on. ¹³ He will not go on from here alone.
7. The next stage is indeed "a period of unsettling." ² Now must the teacher of God understand that he did not really know what was valuable and what was valueless. ³ All that he really learned so far was that he did not want the valueless, and that he did want the valuable. ⁴ Yet his own sorting out was meaningless in teaching him the difference. ⁵ The idea of sacrifice, so central to his own thought system, had made it impossible for him to judge. ⁶ He thought he learned willingness, but now he sees that he does not know what the willingness is for. ⁷ And now he must attain a state that may

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remain impossible to reach for a long, long time. ⁸ He must learn to lay all judgment aside, and ask only what he really wants in every circumstance. ⁹ Were not each step in this direction so heavily reinforced, it would be hard indeed!

8. And finally, there is "a period of achievement." ² It is here that learning is consolidated. ³ Now what was seen as merely shadows before become solid gains, to be counted on in all "emergencies" as well as tranquil times. ⁴ Indeed, the tranquility is their result; the outcome of honest learning, consistency of thought and full transfer. ⁵ This is the stage of real peace, for here is Heaven's state fully reflected. ⁶ From here, the way to Heaven is open and easy. ⁷ In fact, it is here. ⁸ Who would "go" anywhere, if peace of mind is already complete? ⁹ And who would seek to change tranquility for something more desirable? ¹⁰ What could be more desirable than this?

II. Honesty

1. All other traits of God's teachers rest on trust. ² Once that has been achieved, the others cannot fail to follow. ³ Only the trusting can afford honesty, for only they can see its value. ⁴ Honesty does not apply only to what you say. ⁵ The term actually means consistency. ⁶ 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. ⁷ Such are the truly honest. ⁸ At no level are they in conflict with themselves. ⁹ Therefore it is impossible for them to be in conflict with anyone or anything.
2. The peace of mind which the advanced teachers of God experience is largely due to their perfect honesty. ² It is only the wish to deceive that makes for war. ³ No one at one with himself can even conceive of conflict. ⁴ Conflict is the inevitable result of self-deception, and self-deception is dishonesty. ⁵ There is no challenge to a teacher of God. ⁶ Challenge implies doubt, and the trust on which God's teachers rest secure makes doubt impossible. ⁷ Therefore they can only succeed. ⁸ In this, as in all things, they are honest. ⁹ They can only succeed, because they never do their will alone. ¹⁰ They choose for all mankind; for all the world and all things in it; for the unchanging and unchangeable beyond appearances; and for the Son of God and his Creator. ¹¹ How could they not succeed? ¹² They choose in perfect honesty, sure of their choice as of themselves.

III. Tolerance

1. God's teachers do not judge. ² To judge is to be dishonest, for to judge is to assume a position you do not have. ³ Judgment without self-deception is impossible. ⁴ Judgment implies that you have been deceived in your brothers. ⁵ How, then, could you not have been deceived in yourself? ⁶ Judgment implies a lack of trust, and trust remains the bedrock of the teacher of God's whole thought system. ⁷ Let this be lost, and all his learning goes. ⁸ Without judgment are all things equally acceptable, for who could judge otherwise? ⁹ Without judgment are all men brothers, for who is there who stands apart? ¹⁰ Judgment destroys honesty and shatters trust. ¹¹ No teacher of God can judge and hope to learn.

IV. Gentleness

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1. Harm is impossible for God's teachers. ² They can neither harm nor be harmed. ³ Harm is the outcome of judgment. ⁴ It is the dishonest act that follows a dishonest thought. ⁵ It is a verdict of guilt upon a brother, and therefore on oneself. ⁶ It is the end of peace and the denial of learning. ⁷ It demonstrates the absence of God's curriculum, and its replacement by insanity. ⁸ No teacher of God but must learn,—and fairly early in his training,—that harmfulness completely obliterates his function from his awareness. ⁹ It will make him confused, fearful, angry and suspicious. ¹⁰ It will make the Holy Spirit's lessons impossible to learn. ¹¹ Nor can God's Teacher be heard at all, except by those who realize that harm can actually achieve nothing. ¹² No gain can come of it.
2. Therefore, God's teachers are wholly gentle. ² They need the strength of gentleness, for it is in this that the function of salvation becomes easy. ³ To those who would do harm, it is impossible. ⁴ To those to whom harm has no meaning, it is merely natural. ⁵ What choice but this has meaning to the sane? ⁶ Who chooses hell when he perceives a way to Heaven? ⁷ And who would choose the weakness that must come from harm in place of the unfailing, all-encompassing and limitless strength of gentleness? ⁸ The might of God's teachers lies in their gentleness, for they have understood their evil thoughts came neither from God's Son nor his Creator. ⁹ Thus did they join their thoughts with Him Who is their Source. ¹⁰ And so their will, which always was His Own, is free to be itself.

V. Joy

1. Joy is the inevitable result of gentleness. ² Gentleness means that fear is now impossible, and what could come to interfere with joy? ³ The open hands of gentleness are always filled. ⁴ The gentle have no pain. ⁵ They cannot suffer. ⁶ Why would they not be joyous? ⁷ They are sure they are beloved and must be safe. ⁸ Joy goes with gentleness as surely as grief attends attack. ⁹ God's teachers trust in Him. ¹⁰ And they are sure His Teacher goes before them, making sure no harm can come to them. ¹¹ They hold His gifts and follow in His way, because God's Voice directs them in all things. ¹² Joy is their song of thanks. ¹³ And Christ looks down on them in thanks as well. ¹⁴ His need of them is just as great as theirs of Him. ¹⁵ How joyous it is to share the purpose of salvation!

VI. Defenselessness

1. God's teachers have learned how to be simple. ² They have no dreams that need defense against the truth. ³ They do not try to make themselves. ⁴ Their joy comes from their understanding Who created them. ⁵ And does what God created need defense? ⁶ No one can become an advanced teacher of God until he fully understands that defenses are but foolish guardians of mad illusions. ⁷ The more grotesque the dream, the fiercer and more powerful its defenses seem to be. ⁸ Yet when the teacher of God finally agrees to look past them, he finds that nothing was there. ⁹ Slowly at first he lets himself be undeceived. ¹⁰ But he learns faster as his trust increases. ¹¹ It is not danger that comes when defenses are laid down. ¹² It is safety. ¹³ It is peace. ¹⁴ It is joy. ¹⁵ And it is God.

VII. Generosity

1. The term generosity has special meaning to the teacher of God. ² It is not the usual meaning of the

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word; in fact, it is a meaning that must be learned and learned very carefully. ³ Like all the other attributes of God's teachers this one rests ultimately on trust, for without trust no one can be generous in the true sense. ⁴ To the world, generosity means "giving away" in the sense of "giving up." ⁵ To the teachers of God, it means giving away in order to keep. ⁶ 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. ⁷ Its greater strangeness lies merely in the obviousness of its reversal of the world's thinking. ⁸ In the clearest way possible, and at the simplest of levels, the word means the exact opposite to the teachers of God and to the world.

2. The teacher of God is generous out of Self interest. ² This does not refer, however, to the self of which the world speaks. ³ The teacher of God does not want anything he cannot give away, because he realizes it would be valueless to him by definition. ⁴ What would he want it *for*? ⁵ He could only lose because of it. ⁶ He could not gain. ⁷ Therefore he does not seek what only he could keep, because that is a guarantee of loss. ⁸ He does not want to suffer. ⁹ Why should he ensure himself pain? ¹⁰ But he does want to keep for himself all things that are of God, and therefore for His Son. ¹¹ These are the things that belong to him. ¹² These he can give away in true generosity, protecting them forever for himself.

VIII. Patience

1. Those who are certain of the outcome can afford to wait, and wait without anxiety. ² Patience is natural to the teacher of God. ³ All he sees is certain outcome, at a time perhaps unknown to him as yet, but not in doubt. ⁴ The time will be as right as is the answer. ⁵ And this is true for everything that happens now or in the future. ⁶ The past as well held no mistakes; nothing that did not serve to benefit the world, as well as him to whom it seemed to happen. ⁷ Perhaps it was not understood at the time. ⁸ Even so, the teacher of God is willing to reconsider all his past decisions, if they are causing pain to anyone. ⁹ Patience is natural to those who trust. ¹⁰ Sure of the ultimate interpretation of all things in time, no outcome already seen or yet to come can cause them fear.

IX. Faithfulness

1. The extent of the teacher of God's faithfulness is the measure of his advancement in the curriculum. ² Does he still select some aspects of his life to bring to his learning, while keeping others apart? ³ If so, his advancement is limited, and his trust not yet firmly established. ⁴ Faithfulness is the teacher of God's trust in the Word of God to set all things right; not some, but all. ⁵ Generally, his faithfulness begins by resting on just some problems, remaining carefully limited for a time. ⁶ To give up all problems to one Answer is to reverse the thinking of the world entirely. ⁷ And that alone is faithfulness. ⁸ Nothing but that really deserves the name. ⁹ Yet each degree, however small, is worth achieving. ¹⁰ Readiness, as the text notes, is not mastery.
2. True faithfulness, however, does not deviate. ² Being consistent, it is wholly honest. ³ Being unswerving, it is full of trust. ⁴ Being based on fearlessness, it is gentle. ⁵ Being certain, it is joyous. ⁶ And being confident, it is tolerant. ⁷ Faithfulness, then, combines in itself the other attributes of God's teachers. ⁸ It implies acceptance of the Word of God and His definition of His Son. ⁹ It is to Them that faithfulness in the true sense is always directed. ¹⁰ Toward Them it looks, seeking until it finds. ¹¹ Defenselessness attends it naturally, and joy is its condition. ¹² And having found, it rests in

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quiet certainty on that alone to which all faithfulness is due.

X. Open-Mindedness

1. The centrality of open-mindedness, perhaps the last of the attributes the teacher of God acquires, is easily understood when its relation to forgiveness is recognized. ² Open-mindedness comes with lack of judgment. ³ As judgment shuts the mind against God's Teacher, so open-mindedness invites Him to come in. ⁴ As condemnation judges the Son of God as evil, so open-mindedness permits him to be judged by the Voice for God on His behalf. ⁵ As the projection of guilt upon him would send him to hell, so open-mindedness lets Christ's image be extended to him. ⁶ Only the open-minded can be at peace, for they alone see reason for it.
2. How do the open-minded forgive? ² They have let go all things that would prevent forgiveness. ³ 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. ⁴ Nothing is now as it was formerly. ⁵ Nothing but sparkles now which seemed so dull and lifeless before. ⁶ And above all are all things welcoming, for threat is gone. ⁷ No clouds remain to hide the face of Christ. ⁸ Now is the goal achieved. ⁹ Forgiveness is the final goal of the curriculum. ¹⁰ It paves the way for what goes far beyond all learning. ¹¹ The curriculum makes no effort to exceed its legitimate goal. ¹² Forgiveness is its single aim, at which all learning ultimately converges. ¹³ It is indeed enough.
3. You may have noticed that the list of attributes of God's teachers does not include things that are the Son of God's inheritance. ² Terms like love, sinlessness, perfection, knowledge and eternal truth do not appear in this context. ³ They would be most inappropriate here. ⁴ What God has given is so far beyond our curriculum that learning but disappears in its presence. ⁵ Yet while its presence is obscured, the focus properly belongs on the curriculum. ⁶ It is the function of God's teachers to bring true learning to the world. ⁷ Properly speaking it is unlearning that they bring, for that is "true learning" in the world. ⁸ It is given to the teachers of God to bring the glad tidings of complete forgiveness to the world. ⁹ Blessed indeed are they, for they are the bringers of salvation.

29. AS FOR THE REST...

1. This manual is not intended to answer all questions that both teacher and pupil may raise. ² 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. ³ It is not a substitute for either, but merely a supplement. ⁴ While it is called a manual for teachers, it must be remembered that only time divides teacher and pupil, so that the difference is temporary by definition. ⁵ In some cases, it may be helpful for the pupil to read the manual first. ⁶ Others might do better to begin with the workbook. ⁷ Still others may need to start at the more abstract level of the text.
2. Which is for which? ² Who would profit more from prayers alone? ³ Who needs but a smile, being as yet unready for more? ⁴ No one should attempt to answer these questions alone. ⁵ Surely no teacher of God has come this far without realizing that. ⁶ The curriculum is highly individualized, and all aspects are under the Holy Spirit's particular care and **guidance**. ⁷ **Ask** and He will answer. ⁸ The responsibility is His, and He alone is fit to assume it. ⁹ To do so is His function. ¹⁰ To refer the

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questions to Him is yours. ¹¹ Would you want to be responsible for decisions about which you understand so little? ¹² Be glad you have a Teacher Who cannot make a mistake. ¹³ His answers are always right. ¹⁴ 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. ² Perhaps you have not thought of this aspect, but its centrality is obvious. ³ To follow the Holy Spirit's guidance is to let yourself be absolved of guilt. ⁴ It is the essence of the Atonement. ⁵ It is the core of the curriculum. ⁶ The imagined usurping of functions not your own is the basis of fear. ⁷ The whole world you see reflects the illusion that you have done so, making fear inevitable. ⁸ To return the function to the One to Whom it belongs is thus the escape from fear. ⁹ And it is this that lets the memory of love return to you. ¹⁰ Do not, then, think that following the Holy Spirit's guidance is necessary merely because of your own inadequacies. ¹¹ It is the way out of hell for you.
4. Here again is the paradox often referred to in the course. ² To say, "Of myself I can do nothing" is to gain all power. ³ And yet it is but a seeming paradox. ⁴ As God created you, you *have* all power. ⁵ The image you made of yourself has none. ⁶ The Holy Spirit knows the truth about you. ⁷ The image you made does not. ⁸ Yet, despite its obvious and complete ignorance, this image assumes it knows all things because you have given that belief to it. ⁹ Such is your teaching, and the teaching of the world that was made to uphold it. ¹⁰ But the Teacher Who knows the truth has not forgotten it. ¹¹ His decisions bring benefit to all, being wholly devoid of attack. ¹² And therefore incapable of arousing guilt.
5. Who assumes a power that he does not possess is deceiving himself. ² Yet to accept the power given him by God is but to acknowledge his Creator and accept His gifts. ³ And His gifts have no limit. ⁴ To **ask** the Holy Spirit to decide for you is simply to accept your true inheritance. ⁵ Does this mean that you cannot say anything without consulting Him? ⁶ No, indeed! ⁷ That would hardly be practical, and it is the practical with which this course is most concerned. ⁸ 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. ⁹ Prepare for this each morning, remember God when you can throughout the day, **ask** the Holy Spirit's help when it is feasible to do so, and thank Him for His **guidance** at night. ¹⁰ And your confidence will be well founded indeed.
6. Never forget that the Holy Spirit does not depend on your words. ² He understands the requests of your heart, and answers them. ³ Does this mean that, while attack remains attractive to you, He will respond with evil? ⁴ Hardly! ⁵ For God has given Him the power to translate your prayers of the heart into His language. ⁶ He understands that an attack is a call for help. ⁷ And He responds with help accordingly. ⁸ God would be cruel if He let your words replace His Own. ⁹ A loving father does not let his child harm himself, or choose his own destruction. ¹⁰ He may ask for injury, but his father will protect him still. ¹¹ And how much more than this does your Father love His Son?
7. Remember you are His completion and His Love. ² Remember your weakness is His strength. ³ But do not read this hastily or wrongly. ⁴ If His strength is in you, what you perceive as your weakness is but illusion. ⁵ And He has given you the means to prove it so. ⁶ Ask all things of His Teacher, and all things are given you. ⁷ Not in the future but immediately; now. ⁸ God does not wait, for waiting implies time and He is timeless. ⁹ Forget your foolish images, your sense of frailty and your fear of harm, your dreams of danger and selected "wrongs." ¹⁰ God knows but His Son, and as he was created so he is. ¹¹ In confidence I place you in His Hands, and I give thanks for you that this

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is so.

8. And now in all your doings be you blessed.
² God turns to you for help to save the world.
³ Teacher of God, His thanks He offers you,
And all the world stands silent in the grace
You bring from Him. ⁴ You are the Son He loves,
And it is given you to be the means
Through which His 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. ⁵ Through you is ushered in
A world unseen, unheard, yet truly there.
⁶ Holy are you, and in your light the world
Reflects your holiness, for you are not
Alone and friendless. ⁷ 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.
⁸ AMEN

I. The Selection of Patients

1. Everyone who is sent to you is a patient of yours. ² This does not mean that you select him, nor that you choose the kind of treatment that is suitable. ³ But it does mean that no one comes to you by mistake. ⁴ There are no errors in God's plan. ⁵ It would be an error, however, to assume that you know what to offer everyone who comes. ⁶ This is not up to you to decide. ⁷ There is a tendency to assume that you are being called on constantly to make sacrifices of yourself for those who come. ⁸ This could hardly be true. ⁹ To demand sacrifice of yourself is to demand a sacrifice of God, and He knows nothing of sacrifice. ¹⁰ Who could ask of Perfection that He be imperfect?
 2. Who, then, decides what each brother needs? ² Surely not you, who do not yet recognize who he is who asks. ³ There is Something in him that will tell you, if you listen. ⁴ And that is the answer; listen. ⁵ Do not demand, do not decide, do not sacrifice. ⁶ Listen. ⁷ What you hear is true. ⁸ Would God send His Son to you and not be sure you recognize his needs? ⁹ Think what God is telling you; He needs your voice to speak for Him. ¹⁰ Could anything be holier? ¹¹ Or a greater gift to you? ¹² Would you rather choose who would be god, or hear the Voice of Him Who is God in you?
 3. Your patients need not be physically present for you to serve them in the Name of God. ² This may be hard to remember, but God will not have His gifts to you limited to the few you actually see. ³ You can see others as well, for seeing is not limited to the body's eyes. ⁴ Some do not need your physical presence. ⁵ They need you as much, and perhaps even more, at the instant they are sent. ⁶ You will recognize them in whatever way can be most helpful to both of you. ⁷ It does not matter
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how they come. ⁸ They will be sent in whatever form is most helpful; a name, a thought, a picture, an idea, or perhaps just a feeling of reaching out to someone somewhere. ⁹ The joining is in the hands of the Holy Spirit. ¹⁰ It cannot fail to be accomplished.

4. A holy therapist, an advanced teacher of God, never forgets one thing; he did not make the curriculum of salvation, nor did he establish his part in it. ² He understands that his part is necessary to the whole, and that through it he will recognize the whole when his part is complete. ³ Meanwhile he must learn, and his patients are the means sent to him for his learning. ⁴ What could he be but grateful for them and to them? ⁵ They come bearing God. ⁶ Would he refuse this Gift for a pebble, or would he close the door on the savior of the world to let in a ghost? ⁷ Let him not betray the Son of God. ⁸ Who calls on him is far beyond his understanding. ⁹ Yet would he not rejoice that he can answer, when only thus will he be able to hear the call and understand that it is his?

II. Is Psychotherapy a Profession?

1. Strictly speaking the answer is no. ² How could a separate profession be one in which everyone is engaged? ³ And how could any limits be laid on an interaction in which everyone is both patient and therapist in every relationship in which he enters? ⁴ Yet practically speaking, it can still be said that there are those who devote themselves primarily to healing of one sort or another as their chief function. ⁵ And it is to them that a large number of others turn for help. ⁶ That, in effect, is the practice of therapy. ⁷ These are therefore "officially" helpers. ⁸ They are devoted to certain kinds of needs in their professional activities, although they may be far more able teachers outside of them. ⁹ These people need no special rules, of course, but they may be called upon to use special applications of the general principles of healing.
2. First, the professional therapist is in an excellent position to demonstrate that there is no order of difficulty in healing. ² For this, however, he needs special training, because the curriculum by which he became a therapist probably taught him little or nothing about the real principles of healing. ³ In fact, it probably taught him how to make healing impossible. ⁴ Most of the world's teaching follows a curriculum in judgment, with the aim of making the therapist a judge.
3. Even this the Holy Spirit can use, and will use, given the slightest invitation. ² The unhealed healer may be arrogant, selfish, unconcerned, and actually dishonest. ³ He may be uninterested in healing as his major goal. ⁴ Yet something happened to him, however slight it may have been, when he chose to be a healer, however misguided the **direction** he may have chosen. ⁵ That "something" is enough. ⁶ Sooner or later that something will rise and grow; a patient will touch his heart, and the therapist will silently **ask** him for help. ⁷ He has himself found a therapist. ⁸ He has **asked** the Holy Spirit to enter the relationship and heal it. ⁹ He has accepted the Atonement for himself.
4. God is said to have looked on all He created and pronounced it good. ² No, He declared it perfect, and so it was. ³ And since His creations do not change and last forever, so it is now. ⁴ Yet neither a perfect therapist nor a perfect patient can possibly exist. ⁵ Both must have denied their perfection, for their very need for each other implies a sense of lack. ⁶ A one-to-one relationship is not one Relationship. ⁷ Yet it is the means of return; the way God chose for the return of His Son. ⁸ In that strange dream a strange correction must enter, for only that is the call to awake. ⁹ And what else should therapy be? ¹⁰ Awake and be glad, for all your sins have been forgiven you. ¹¹ This is the only message that any two should ever give each other.

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5. Something good must come from every meeting of patient and therapist. ² And that good is saved for both, against the day when they can recognize that only that was real in their relationship. ³ At that moment the good is returned to them, blessed by the Holy Spirit as a gift from their Creator as a sign of His Love. ⁴ For the therapeutic relationship must become like the relationship of the Father and the Son. ⁵ There is no other, for there is nothing else. ⁶ The therapists of this world do not expect this outcome, and many of their patients would not be able to accept help from them if they did. ⁷ Yet no therapist really sets the goal for the relationships of which he is a part. ⁸ His understanding begins with recognizing this, and then goes on from there.
6. It is in the instant that the therapist forgets to judge the patient that healing occurs. ² In some relationships this point is never reached, although both patient and therapist may change their dreams in the process. ³ Yet it will not be the same dream for both of them, and so it is not the dream of forgiveness in which both will someday wake. ⁴ The good is saved; indeed is cherished. ⁵ But only little time is saved. ⁶ The new dreams will lose their temporary appeal and turn to dreams of fear, which is the content of all dreams. ⁷ Yet no patient can accept more than he is ready to receive, and no therapist can offer more than he believes he has. ⁸ And so there is a place for all relationships in this world, and they will bring as much good as each can accept and use.
7. Yet it is when judgment ceases that healing occurs, because only then it can be understood that there is no order of difficulty in healing. ² This is a necessary understanding for the healed healer. ³ He has learned that it is no harder to wake a brother from one dream than from another. ⁴ No professional therapist can hold this understanding consistently in his mind, offering it to all who come to him. ⁵ There are some in this world who have come very close, but they have not accepted the gift entirely in order to stay and let their understanding remain on earth until the closing of time. ⁶ They could hardly be called professional therapists. ⁷ They are the Saints of God. ⁸ They are the Saviors of the world. ⁹ Their image remains, because they have chosen that it be so. ¹⁰ They take the place of other images, and help with kindly dreams.
8. Once the professional therapist has realized that minds are joined, he can also recognize that order of difficulty in healing is meaningless. ² Yet well before he reaches this in time he can go towards it. ³ Many holy instants can be his along the way. ⁴ A goal marks the end of a journey, not the beginning, and as each goal is reached another can be dimly seen ahead. ⁵ Most professional therapists are still at the very start of the beginning stage of the first journey. ⁶ Even those who have begun to understand what they must do may still oppose the setting-out. ⁷ Yet all the laws of healing can be theirs in just an instant. ⁸ The journey is not long except in dreams.
9. The professional therapist has one advantage that can save enormous time if it is properly used. ² He has chosen a road in which there is great temptation to misuse his role. ³ This enables him to pass by many obstacles to peace quite quickly, if he escapes the temptation to assume a function that has not been given him. ⁴ To understand there is no order of difficulty in healing, he must also recognize the equality of himself and the patient. ⁵ There is no halfway point in this. ⁶ Either they are equal or not. ⁷ The attempts of therapists to compromise in this respect are strange indeed. ⁸ Some utilize the relationship merely to collect bodies to worship at their shrine, and this they regard as healing. ⁹ Many patients, too, consider this strange procedure as salvation. ¹⁰ Yet at each meeting there is One Who says, "My brother, choose again."
10. Do not forget that any form of specialness must be defended, and will be. ² The defenseless

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therapist has the strength of God with him, but the defensive therapist has lost sight of the Source of his salvation. ³ He does not see and he does not hear. ⁴ How, then, can he teach? ⁵ Because it is the Will of God that he take his place in the plan for salvation. ⁶ Because it is the Will of God that his patient be helped to join with him there. ⁷ Because his inability to see and hear does not limit the Holy Spirit in any way. ⁸ Except in time. ⁹ In time there can be a great lag between the offering and the acceptance of healing. ¹⁰ This is the veil across the face of Christ. ¹¹ Yet it can be but an illusion, because time does not exist and the Will of God has always been exactly as it is.

III. The Question of Payment

1. No one can pay for therapy, for healing is of God and He asks for nothing. ² It is, however, part of His plan that everything in this world be used by the Holy Spirit to help in carrying out the plan. ³ Even an advanced therapist has some earthly needs while he is here. ⁴ Should he need money it will be given him, not in payment, but to help him better serve the plan. ⁵ Money is not evil. ⁶ It is nothing. ⁷ But no one here can live with no illusions, for he must yet strive to have the last illusion be accepted by everyone everywhere. ⁸ He has a mighty part in this one purpose, for which he came. ⁹ He stays here but for this. ¹⁰ And while he stays he will be given what he needs to stay.
2. Only an unhealed healer would try to heal for money, and he will not succeed to the extent to which he values it. ² Nor will he find his healing in the process. ³ There will be those of whom the Holy Spirit asks some payment for His purpose. ⁴ There will be those from whom He does not ask. ⁵ It should not be the therapist who makes these decisions. ⁶ There is a difference between payment and cost. ⁷ To give money where God's plan allots it has no cost. ⁸ To withhold it from where it rightfully belongs has enormous cost. ⁹ The therapist who would do this loses the name of healer, for he could never understand what healing is. ¹⁰ He cannot give it, and so he does not have it.
3. The therapists of this world are indeed useless to the world's salvation. ² They make demands, and so they cannot give. ³ Patients can pay only for the exchange of illusions. ⁴ This, indeed, must demand payment, and the cost is great. ⁵ A "bought" relationship cannot offer the only gift whereby all healing is accomplished. ⁶ Forgiveness, the Holy Spirit's only dream, must have no cost. ⁷ For if it does, it merely crucifies God's Son again. ⁸ Can this be how he is forgiven? ⁹ Can this be how the dream of sin will end?
4. The right to live is something no one need fight for. ² It is promised him, and guaranteed by God. ³ Therefore it is a right the therapist and patient share alike. ⁴ If their relationship is to be holy, whatever one needs is given by the other; whatever one lacks the other supplies. ⁵ Herein is the relationship made holy, for herein both are healed. ⁶ The therapist repays the patient in gratitude, as does the patient repay him. ⁷ There is no cost to either. ⁸ But thanks are due to both, for the release from long imprisonment and doubt. ⁹ Who would not be grateful for such a gift? ¹⁰ Yet who could possibly imagine that it could be bought?
5. It has well been said that to him who hath shall be given. ² Because he has, he can give. ³ And because he gives, he shall be given. ⁴ This is the law of God, and not of the world. ⁵ So it is with God's healers. ⁶ They give because they have heard His Word and understood it. ⁷ All that they need will thus be given them. ⁸ But they will lose this understanding unless they remember that all they have comes only from God. ⁹ If they believe they need anything from a brother, they will recognize him as a brother no longer. ¹⁰ And if they do this, a light goes out even in Heaven. ¹¹ Where God's

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Son turns against himself, he can look only upon darkness. ¹² He has himself denied the light, and cannot see.

6. One rule should always be observed: No one should be turned away because he cannot pay. ² No one is sent by accident to anyone. ³ Relationships are always purposeful. ⁴ Whatever their purpose may have been before the Holy Spirit entered them, they are always His potential temple; the resting place of Christ and home of God Himself. ⁵ Whoever comes has been sent. ⁶ Perhaps he was sent to give his brother the money he needed. ⁷ Both will be blessed thereby. ⁸ Perhaps he was sent to teach the therapist how much he needs forgiveness, and how valueless is money in comparison. ⁹ Again will both be blessed. ¹⁰ Only in terms of cost could one have more. ¹¹ In sharing, everyone must gain a blessing without cost.
7. This view of payment may well seem impractical, and in the eyes of the world it would be so. ² Yet not one worldly thought is really practical. ³ How much is gained by striving for illusions? ⁴ How much is lost by throwing God away? ⁵ And is it possible to do so? ⁶ Surely it is impractical to strive for nothing, and to attempt to do what is impossible. ⁷ Then stop a while, long enough to think of this: You have perhaps been seeking for salvation without recognizing where to look. ⁸ Whoever asks your help can show you where. ⁹ What greater gift than this could you be given? ¹⁰ What greater gift is there that you would give?
8. Physician, healer, therapist, teacher, heal thyself. ² Many will come to you carrying the gift of healing, if you so elect. ³ The Holy Spirit never refuses an invitation to enter and abide with you. ⁴ He will give you endless opportunities to open the door to your salvation, for such is His function. ⁵ He will also tell you exactly what your function is in every circumstance and at all times. ⁶ Whoever He sends you will reach you, holding out his hand to his Friend. ⁷ Let the Christ in you bid him welcome, for that same Christ is in him as well. ⁸ Deny him entrance, and you have denied the Christ in you. ⁹ Remember the sorrowful story of the world, and the glad tidings of salvation. ¹⁰ Remember the plan of God for the restoration of joy and peace. ¹¹ And do not forget how very simple are the ways of God:

¹² You were lost in the darkness of the world until you asked for light.

¹³ And then God sent His Son to give it to you.