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13. WHAT IS THE REAL MEANING OF SACRIFICE?

1. Although in truth the term sacrifice is altogether meaningless, it does have meaning in the world.² Like all things in the world, its meaning is temporary and will ultimately fade into the nothingness from which it came when there is no more use for it.³ Now its real meaning is a lesson.⁴ Like all lessons it is an illusion, for in reality there is nothing to learn.⁵ Yet this illusion must be replaced by a corrective device; another illusion that replaces the first, so both can finally disappear.⁶ The first illusion, which must be displaced before another thought system can take hold, is that it is a sacrifice to give up the things of this world.⁷ What could this be but an illusion, since this world itself is nothing more than that?
2. It takes great learning both to realize and to accept the fact that the world has nothing to give.² What can the sacrifice of nothing mean?³ It cannot mean that you have less because of it.⁴ There is no sacrifice in the world's terms that does not involve the body.⁵ Think a while about what the world calls sacrifice.⁶ Power, fame, money, physical pleasure; who is the "hero" to whom all these things belong?⁷ Could they mean anything except to a body?⁸ Yet a body cannot evaluate.⁹ By seeking after such things the mind associates itself with the body, obscuring its Identity and losing sight of what it really is.
3. Once this confusion has occurred, it becomes impossible for the mind to understand that all the "pleasures" of the world are nothing.² But what a sacrifice,—and it is sacrifice indeed!—all this entails.³ Now has the mind condemned itself to seek without finding; to be forever dissatisfied and discontented; to know not what it really wants to find.⁴ Who can escape this self-condemnation?⁵ Only through God's Word could this be possible.⁶ For self-condemnation is a decision about identity, and no one doubts what he believes he is.⁷ He can doubt all things, but never this.
4. God's teachers can have no regret on giving up the pleasures of the world.² Is it a sacrifice to give up pain?³ Does an adult resent the giving up of children's toys?⁴ Does one whose vision has already glimpsed the face of Christ look back with longing on a slaughter house?⁵ No one who has escaped the world and all its ills looks back on it with condemnation.⁶ Yet he must rejoice that he is free of all the sacrifice its values would demand of him.⁷ To them he sacrifices all his peace.⁸ To them he sacrifices all his freedom.⁹ And to possess them must he sacrifice his hope of Heaven and remembrance of his Father's Love.¹⁰ Who in his sane mind chooses nothing as a substitute for everything?
5. What is the real meaning of sacrifice?² It is the cost of believing in illusions.³ It is the price that must be paid for the denial of truth.⁴ There is no pleasure of the world that does not demand this, for otherwise the pleasure would be seen as pain, and no one asks for pain if he recognizes it.⁵ It is the idea of sacrifice that makes him blind.⁶ He does not see what he is asking for.⁷ And so he seeks it in a thousand ways and in a thousand places, each time believing it is there, and each time disappointed in the end.⁸ "Seek but do not find" remains this world's stern decree, and no one who pursues the world's goals can do otherwise.
6. You may believe this course requires sacrifice of all you really hold dear.² In one sense this is true, for you hold dear the things that crucify God's Son, and it is the course's aim to set him free.³ But do not be mistaken about what sacrifice means.⁴ It always means the giving up of what you

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want. ⁵ And what, O teacher of God, is it that you want? ⁶ You have been called by God, and you have answered. ⁷ Would you now sacrifice that Call? ⁸ Few have heard it as yet, and they can but turn to you. ⁹ There is no other hope in all the world that they can trust. ¹⁰ There is no other voice in all the world that echoes God's. ¹¹ If you would sacrifice the truth, they stay in hell. ¹² And if they stay, you will remain with them.

7. Do not forget that sacrifice is total. ² There are no half sacrifices. ³ You cannot give up Heaven partially. ⁴ You cannot be a little bit in hell. ⁵ The Word of God has no exceptions. ⁶ It is this that makes it holy and beyond the world. ⁷ It is its holiness that points to God. ⁸ It is its holiness that makes you safe. ⁹ It is denied if you attack any brother for anything. ¹⁰ For it is here the split with God occurs. ¹¹ A split that is impossible. ¹² A split that cannot happen. ¹³ Yet a split in which you surely will believe, because you have set up a situation that is impossible. ¹⁴ And in this situation the impossible can seem to happen. ¹⁵ It seems to happen at the "sacrifice" of truth.
8. Teacher of God, do not forget the meaning of sacrifice, and remember what each decision you make must mean in terms of cost. ² Decide for God, and everything is given you at no cost at all. ³ Decide against Him, and you choose nothing, at the expense of the awareness of everything. ⁴ What would you teach? ⁵ Remember only what you would learn. ⁶ For it is here that your concern should be. ⁷ Atonement is for you. ⁸ Your learning claims it and your learning gives it. ⁹ The world contains it not. ¹⁰ But learn this course and it is yours. ¹¹ God holds out His Word to you, for He has need of teachers. ¹² What other way is there to save His Son?

14. HOW WILL THE WORLD END?

1. Can what has no beginning really end? ² The world will end in an illusion, as it began. ³ Yet will its ending be an illusion of mercy. ⁴ The illusion of forgiveness, complete, excluding no one, limitless in gentleness, will cover it, hiding all evil, concealing all sin and ending guilt forever. ⁵ So ends the world that guilt had made, for now it has no purpose and is gone. ⁶ The father of illusions is the belief that they have a purpose; that they serve a need or gratify a want. ⁷ Perceived as purposeless, they are no longer seen. ⁸ Their uselessness is recognized, and they are gone. ⁹ How but in this way are all illusions ended? ¹⁰ They have been brought to truth, and truth saw them not. ¹¹ It merely overlooked the meaningless.
2. Until forgiveness is complete, the world does have a purpose. ² It becomes the home in which forgiveness is born, and where it grows and becomes stronger and more all-embracing. ³ Here is it nourished, for here it is needed. ⁴ A gentle Savior, born where sin was made and guilt seemed real. ⁵ Here is His home, for here there is need of Him indeed. ⁶ He brings the ending of the world with Him. ⁷ It is His Call God's teachers answer, turning to Him in silence to receive His Word. ⁸ The world will end when all things in it have been rightly judged by His judgment. ⁹ The world will end with the benediction of holiness upon it. ¹⁰ When not one thought of sin remains, the world is over. ¹¹ It will not be destroyed nor attacked nor even touched. ¹² It will merely cease to seem to be.
3. Certainly this seems to be a long, long while away. ² "When not one thought of sin remains" appears to be a long-range goal indeed. ³ But time stands still, and waits on the goal of God's teachers. ⁴ Not one thought of sin will remain the instant any one of them accepts Atonement for

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- himself. ⁵ It is not easier to forgive one sin than to forgive all of them. ⁶ The illusion of orders of difficulty is an obstacle the teacher of God must learn to pass by and leave behind. ⁷ One sin perfectly forgiven by one teacher of God can make salvation complete. ⁸ Can you understand this? ⁹ No; it is meaningless to anyone here. ¹⁰ Yet it is the final lesson in which unity is restored. ¹¹ It goes against all the thinking of the world, but so does Heaven.
4. The world will end when its thought system has been completely reversed. ² Until then, bits and pieces of its thinking will still seem sensible. ³ The final lesson, which brings the ending of the world, cannot be grasped by those not yet prepared to leave the world and go beyond its tiny reach. ⁴ What, then, is the function of the teacher of God in this concluding lesson? ⁵ He need merely learn how to approach it; to be willing to go in its direction. ⁶ He need merely trust that, if God's Voice tells him it is a lesson he can learn, he can learn it. ⁷ He does not judge it either as hard or easy. ⁸ His Teacher points to it, and he trusts that He will show him how to learn it.
 5. The world will end in joy, because it is a place of sorrow. ² When joy has come, the purpose of the world has gone. ³ The world will end in peace, because it is a place of war. ⁴ When peace has come, what is the purpose of the world? ⁵ The world will end in laughter, because it is a place of tears. ⁶ Where there is laughter, who can longer weep? ⁷ And only complete forgiveness brings all this to bless the world. ⁸ In blessing it departs, for it will not end as it began. ⁹ To turn hell into Heaven is the function of God's teachers, for what they teach are lessons in which Heaven is reflected. ¹⁰ And now sit down in true humility, and realize that all God would have you do you can do. ¹¹ Do not be arrogant and say you cannot learn His Own curriculum. ¹² His Word says otherwise. ¹³ His Will be done. ¹⁴ It cannot be otherwise. ¹⁵ And be you thankful it is so.

16. HOW SHOULD THE TEACHER OF GOD SPEND HIS DAY?

1. To the advanced teacher of God this question is meaningless. ² There is no program, for the lessons change each day. ³ Yet the teacher of God is sure of but one thing; they do not change at random. ⁴ Seeing this and understanding that it is true, he rests content. ⁵ He will be told all that his role should be, this day and every day. ⁶ And those who share that role with him will find him, so they can learn the lessons for the day together. ⁷ Not one is absent whom he needs; not one is sent without a learning goal already set, and one which can be learned that very day. ⁸ For the advanced teacher of God, then, this question is superfluous. ⁹ It has been asked and answered, and he keeps in constant contact with the Answer. ¹⁰ He is set, and sees the road on which he walks stretch surely and smoothly before him.
2. But what about those who have not reached his certainty? ² They are not yet ready for such lack of structuring on their own part. ³ What must they do to learn to give the day to God? ⁴ There are some general rules which do apply, although each one must use them as best he can in his own way. ⁵ Routines as such are dangerous, because they easily become gods in their own right, threatening the very goals for which they were set up. ⁶ Broadly speaking, then, it can be said that it is well to start the day right. ⁷ It is always possible to begin again, should the day begin with error. ⁸ Yet there are obvious advantages in terms of saving time.
3. At the beginning, it is wise to think in terms of time. ² This is by no means the ultimate criterion,

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- but at the outset it is probably the simplest to observe.³ The saving of time is an essential early emphasis which, although it remains important throughout the learning process, becomes less and less emphasized.⁴ At the outset, we can safely say that time devoted to starting the day right does indeed save time.⁵ How much time should be so spent?⁶ This must depend on the teacher of God himself.⁷ He cannot claim that title until he has gone through the workbook, since we are learning within the framework of our course.⁸ After completion of the more structured practice periods, which the workbook contains, individual need becomes the chief consideration.
4. This course is always practical.² It may be that the teacher of God is not in a situation that fosters quiet thought as he awakes.³ If this is so, let him but remember that he chooses to spend time with God as soon as possible, and let him do so.⁴ Duration is not the major concern.⁵ One can easily sit still an hour with closed eyes and accomplish nothing.⁶ One can as easily give God only an instant, and in that instant join with Him completely.⁷ Perhaps the one generalization that can be made is this; as soon as possible after waking take your quiet time, continuing a minute or two after you begin to find it difficult.⁸ You may find that the difficulty will diminish and drop away.⁹ If not, that is the time to stop.
 5. The same procedures should be followed at night.² Perhaps your quiet time should be fairly early in the evening, if it is not feasible for you to take it just before going to sleep.³ It is not wise to lie down for it.⁴ It is better to sit up, in whatever position you prefer.⁵ Having gone through the workbook, you must have come to some conclusions in this respect.⁶ If possible, however, just before going to sleep is a desirable time to devote to God.⁷ It sets your mind into a pattern of rest, and orients you away from fear.⁸ If it is expedient to spend this time earlier, at least be sure that you do not forget a brief period,—not more than a moment will do,—in which you close your eyes and think of God.
 6. There is one thought in particular that should be remembered throughout the day.² It is a thought of pure joy; a thought of peace, a thought of limitless release, limitless because all things are freed within it.³ You think you made a place of safety for yourself.⁴ You think you made a power that can save you from all the fearful things you see in dreams.⁵ It is not so.⁶ Your safety lies not there.⁷ What you give up is merely the illusion of protecting illusions.⁸ And it is this you fear, and only this.⁹ How foolish to be so afraid of nothing!¹⁰ Nothing at all!¹¹ Your defenses will not work, but you are not in danger.¹² You have no need of them.¹³ Recognize this, and they will disappear.¹⁴ And only then will you accept your real protection.
 7. How simply and how easily does time slip by for the teacher of God who has accepted His protection!² All that he did before in the name of safety no longer interests him.³ For he is safe, and knows it to be so.⁴ He has a Guide Who will not fail.⁵ He need make no distinctions among the problems he perceives, for He to Whom he turns with all of them recognizes no order of difficulty in resolving them.⁶ He is as safe in the present as he was before illusions were accepted into his mind, and as he will be when he has let them go.⁷ There is no difference in his state at different times and different places, because they are all one to God.⁸ This is his safety.⁹ And he has no need for more than this.
 8. Yet there will be temptations along the way the teacher of God has yet to travel, and he has need of reminding himself throughout the day of his protection.² How can he do this, particularly during the time when his mind is occupied with external things?³ He can but try, and his success depends on his conviction that he will succeed.⁴ He must be sure success is not of him, but will be given him

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at any time, in any place and circumstance he calls for it. ⁵ There are times his certainty will waver, and the instant this occurs he will return to earlier attempts to place reliance on himself alone. ⁶ Forget not this is magic, and magic is a sorry substitute for true assistance. ⁷ It is not good enough for God's teacher, because it is not enough for God's Son.

9. The avoidance of magic is the avoidance of temptation. ² For all temptation is nothing more than the attempt to substitute another will for God's. ³ These attempts may indeed seem frightening, but they are merely pathetic. ⁴ They can have no effects; neither good nor bad, neither rewarding nor demanding sacrifice, healing nor destructive, quieting nor fearful. ⁵ When all magic is recognized as merely nothing, the teacher of God has reached the most advanced state. ⁶ All intermediate lessons will but lead to this, and bring this goal nearer to recognition. ⁷ For magic of any kind, in all its forms, simply does nothing. ⁸ Its powerlessness is the reason it can be so easily escaped. ⁹ What has no effects can hardly terrify.
10. There is no substitute for the Will of God. ² In simple statement, it is to this fact that the teacher of God devotes his day. ³ Each substitute he may accept as real can but deceive him. ⁴ But he is safe from all deception if he so decides. ⁵ Perhaps he needs to remember, "God is with me. ⁶ I cannot be deceived." ⁷ Perhaps he prefers other words, or only one, or none at all. ⁸ Yet each temptation to accept magic as true must be abandoned through his recognition, not that it is fearful, not that it is sinful, not that it is dangerous, but merely that it is meaningless. ⁹ Rooted in sacrifice and separation, two aspects of one error and no more, he merely chooses to give up all that he never had. ¹⁰ And for this "sacrifice" is Heaven restored to his awareness.
11. Is not this an exchange that you would want? ² The world would gladly make it, if it knew it could be made. ³ It is God's teachers who must teach it that it can. ⁴ And so it is their function to make sure that they have learned it. ⁵ No risk is possible throughout the day except to put your trust in magic, for it is only this that leads to pain. ⁶ "There is no will but God's." ⁷ His teachers know that this is so, and have learned that everything but this is magic. ⁸ All belief in magic is maintained by just one simple-minded illusion;—that it works. ⁹ All through their training, every day and every hour, and even every minute and second, must God's teachers learn to recognize the forms of magic and perceive their meaninglessness. ¹⁰ Fear is withdrawn from them, and so they go. ¹¹ And thus the gate of Heaven is reopened, and its light can shine again on an untroubled mind.

18. HOW IS CORRECTION MADE?

1. Correction of a lasting nature,—and only this is true correction,—cannot be made until the teacher of God has ceased to confuse interpretation with fact, or illusion with truth. ² If he argues with his pupil about a magic thought, attacks it, tries to establish its error or demonstrate its falsity, he is but witnessing to its reality. ³ Depression is then inevitable, for he has "proved," both to his pupil and himself, that it is their task to escape from what is real. ⁴ And this can only be impossible. ⁵ Reality is changeless. ⁶ Magic thoughts are but illusions. ⁷ Otherwise salvation would be only the same age-old impossible dream in but another form. ⁸ Yet the dream of salvation has new content. ⁹ It is not the form alone in which the difference lies.
2. God's teachers' major lesson is to learn how to react to magic thoughts wholly without anger. ²

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Only in this way can they proclaim the truth about themselves. ³ Through them, the Holy Spirit can now speak of the reality of the Son of God. ⁴ Now He can remind the world of sinlessness, the one unchanged, unchangeable condition of all that God created. ⁵ Now He can speak the Word of God to listening ears, and bring Christ's vision to eyes that see. ⁶ Now is He free to teach all minds the truth of what they are, so they will gladly be returned to Him. ⁷ And now is guilt forgiven, overlooked completely in His sight and in God's Word.

3. Anger but screeches, "Guilt is real!" ² Reality is blotted out as this insane belief is taken as replacement for God's Word. ³ The body's eyes now "see"; its ears alone can "hear." ⁴ Its little space and tiny breath become the measure of reality. ⁵ And truth becomes diminutive and meaningless. ⁶ Correction has one answer to all this, and to the world that rests on this:

⁷ You but mistake interpretation for the truth. ⁸ And you are wrong. ⁹ But a mistake is not a sin, nor has reality been taken from its throne by your mistakes. ¹⁰ God reigns forever, and His laws alone prevail upon you and upon the world. ¹¹ His Love remains the only thing there is. ¹² Fear is illusion, for you are like Him.

4. In order to heal, it thus becomes essential for the teacher of God to let all his own mistakes be corrected. ² If he senses even the faintest hint of irritation in himself as he responds to anyone, let him instantly realize that he has made an interpretation that is not true. ³ Then let him turn within to his eternal Guide, and let Him judge what the response should be. ⁴ So is he healed, and in his healing is his pupil healed with him. ⁵ The sole responsibility of God's teacher is to accept the Atonement for himself. ⁶ Atonement means correction, or the undoing of errors. ⁷ When this has been accomplished, the teacher of God becomes a miracle worker by definition. ⁸ His sins have been forgiven him, and he no longer condemns himself. ⁹ How can he then condemn anyone? ¹⁰ And who is there whom his forgiveness can fail to heal?

20. WHAT IS THE PEACE OF GOD?

1. It has been said that there is a kind of peace that is not of this world. ² How is it recognized? ³ How is it found? ⁴ And being found, how can it be retained? ⁵ Let us consider each of these questions separately, for each reflects a different step along the way.
2. First, how can the peace of God be recognized? ² God's peace is recognized at first by just one thing; in every way it is totally unlike all previous experiences. ³ It calls to mind nothing that went before. ⁴ It brings with it no past associations. ⁵ It is a new thing entirely. ⁶ There is a contrast, yes, between this thing and all the past. ⁷ But strangely, it is not a contrast of true differences. ⁸ The past just slips away, and in its place is everlasting quiet. ⁹ Only that. ¹⁰ The contrast first perceived has merely gone. ¹¹ Quiet has reached to cover everything.
3. How is this quiet found? ² No one can fail to find it who but seeks out its conditions. ³ God's peace can never come where anger is, for anger must deny that peace exists. ⁴ Who sees anger as justified in any way or any circumstance proclaims that peace is meaningless, and must believe that it cannot exist. ⁵ In this condition, peace cannot be found. ⁶ Therefore, forgiveness is the necessary

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condition for finding the peace of God. ⁷ More than this, given forgiveness there *must* be peace. ⁸ For what except attack will lead to war? ⁹ And what but peace is opposite to war? ¹⁰ Here the initial contrast stands out clear and apparent. ¹¹ Yet when peace is found, the war is meaningless. ¹² And it is conflict now that is perceived as nonexistent and unreal.

4. How is the peace of God retained, once it is found? ² Returning anger, in whatever form, will drop the heavy curtain once again, and the belief that peace cannot exist will certainly return. ³ War is again accepted as the one reality. ⁴ Now must you once again lay down your sword, although you do not recognize that you have picked it up again. ⁵ But you will learn, as you remember even faintly now what happiness was yours without it, that you must have taken it again as your defense. ⁶ Stop for a moment now and think of this: Is conflict what you want, or is God's peace the better choice? ⁷ Which gives you more? ⁸ A tranquil mind is not a little gift. ⁹ Would you not rather live than choose to die?
5. Living is joy, but death can only weep. ² You see in death escape from what you made. ³ But this you do not see; that you made death, and it is but illusion of an end. ⁴ Death cannot be escape, because it is not life in which the problem lies. ⁵ Life has no opposite, for it is God. ⁶ Life and death seem to be opposites because you have decided death ends life. ⁷ Forgive the world, and you will understand that everything that God created cannot have an end, and nothing He did not create is real. ⁸ In this one sentence is our course explained. ⁹ In this one sentence is our practicing given its one direction. ¹⁰ And in this one sentence is the Holy Spirit's whole curriculum specified exactly as it is.
6. What is the peace of God? ² No more than this; the simple understanding that His Will is wholly without opposite. ³ There is no thought that contradicts His Will, yet can be true. ⁴ The contrast between His Will and yours but seemed to be reality. ⁵ In truth there was no conflict, for His Will is yours. ⁶ Now is the mighty Will of God Himself His gift to you. ⁷ He does not seek to keep it for Himself. ⁸ Why would you seek to keep your tiny frail imaginings apart from Him? ⁹ The Will of God is One and all there is. ¹⁰ This is your heritage. ¹¹ The universe beyond the sun and stars, and all the thoughts of which you can conceive, belong to you. ¹² God's peace is the condition for His Will. ¹³ Attain His peace, and you remember Him.

21. WHAT IS THE ROLE OF WORDS IN HEALING?

1. Strictly speaking, words play no part at all in healing. ² The motivating factor is prayer, or asking. ³ What you ask for you receive. ⁴ But this refers to the prayer of the heart, not to the words you use in praying. ⁵ Sometimes the words and the prayer are contradictory; sometimes they agree. ⁶ It does not matter. ⁷ God does not understand words, for they were made by separated minds to keep them in the illusion of separation. ⁸ Words can be helpful, particularly for the beginner, in helping concentration and facilitating the exclusion, or at least the control, of extraneous thoughts. ⁹ Let us not forget, however, that words are but symbols of symbols. ¹⁰ They are thus twice removed from reality.
2. As symbols, words have quite specific references. ² Even when they seem most abstract, the picture that comes to mind is apt to be very concrete. ³ Unless a specific referent does occur to the

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- mind in conjunction with the word, the word has little or no practical meaning, and thus cannot help the healing process. ⁴ The prayer of the heart does not really ask for concrete things. ⁵ 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. ⁶ The words, then, are symbols for the things asked for, but the things themselves but stand for the experiences that are hoped for.
3. The prayer for things of this world will bring experiences of this world. ² If the prayer of the heart asks for this, this will be given because this will be received. ³ It is impossible that the prayer of the heart remain unanswered in the perception of the one who asks. ⁴ 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. ⁵ The power of his decision offers it to him as he requests. ⁶ Herein lie hell and Heaven. ⁷ The sleeping Son of God has but this power left to him. ⁸ It is enough. ⁹ His words do not matter. ¹⁰ Only the Word of God has any meaning, because it symbolizes that which has no human symbols at all. ¹¹ The Holy Spirit alone understands what this Word stands for. ¹² And this, too, is enough.
 4. Is the teacher of God, then, to avoid the use of words in his teaching? ² No, indeed! ³ There are many who must be reached through words, being as yet unable to hear in silence. ⁴ The teacher of God must, however, learn to use words in a new way. ⁵ Gradually, he learns how to let his words be chosen for him by ceasing to decide for himself what he will say. ⁶ This process is merely a special case of the lesson in the workbook that says, "I will step back and let Him lead the way." ⁷ The teacher of God accepts the words which are offered him, and gives as he receives. ⁸ He does not control the direction of his speaking. ⁹ He listens and hears and speaks.
 5. A major hindrance in this aspect of his learning is the teacher of God's fear about the validity of what he hears. ² And what he hears may indeed be quite startling. ³ 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. ⁴ All these are judgments that have no value. ⁵ They are his own, coming from a shabby self-perception which he would leave behind. ⁶ Judge not the words that come to you, but offer them in confidence. ⁷ They are far wiser than your own. ⁸ God's teachers have God's Word behind their symbols. ⁹ 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.

27. WHAT IS DEATH?

1. Death is the central dream from which all illusions stem. ² Is it not madness to think of life as being born, aging, losing vitality, and dying in the end? ³ We have asked this question before, but now we need to consider it more carefully. ⁴ It is the one fixed, unchangeable belief of the world that all things in it are born only to die. ⁵ This is regarded as "the way of nature," not to be raised to question, but to be accepted as the "natural" law of life. ⁶ The cyclical, the changing and unsure; the undependable and the unsteady, waxing and waning in a certain way upon a certain path,—all this is taken as the Will of God. ⁷ And no one asks if a benign Creator could will this.
2. In this perception of the universe as God created it, it would be impossible to think of Him as loving. ² For who has decreed that all things pass away, ending in dust and disappointment and despair, can but be feared. ³ He holds your little life in his hand but by a thread, ready to break it off

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without regret or care, perhaps today. ⁴ Or if he waits, yet is the ending certain. ⁵ Who loves such a god knows not of love, because he has denied that life is real. ⁶ Death has become life's symbol. ⁷ His world is now a battleground, where contradiction reigns and opposites make endless war. ⁸ Where there is death is peace impossible.

3. Death is the symbol of the fear of God. ² His Love is blotted out in the idea, which holds it from awareness like a shield held up to obscure the sun. ³ The grimness of the symbol is enough to show it cannot coexist with God. ⁴ It holds an image of the Son of God in which he is "laid to rest" in devastation's arms, where worms wait to greet him and to last a little while by his destruction. ⁵ Yet the worms as well are doomed to be destroyed as certainly. ⁶ And so do all things live because of death. ⁷ Devouring is nature's "law of life." ⁸ God is insane, and fear alone is real.
4. The curious belief that there is part of dying things that may go on apart from what will die, does not proclaim a loving God nor re-establish any grounds for trust. ² If death is real for anything, there is no life. ³ Death denies life. ⁴ But if there is reality in life, death is denied. ⁵ No compromise in this is possible. ⁶ There is either a god of fear or One of Love. ⁷ The world attempts a thousand compromises, and will attempt a thousand more. ⁸ Not one can be acceptable to God's teachers, because not one could be acceptable to God. ⁹ He did not make death because He did not make fear. ¹⁰ Both are equally meaningless to Him.
5. The "reality" of death is firmly rooted in the belief that God's Son is a body. ² And if God created bodies, death would indeed be real. ³ But God would not be loving. ⁴ There is no point at which the contrast between the perception of the real world and that of the world of illusions becomes more sharply evident. ⁵ Death is indeed the death of God, if He is Love. ⁶ And now His Own creation must stand in fear of Him. ⁷ He is not Father, but destroyer. ⁸ He is not Creator, but avenger. ⁹ Terrible His Thoughts and fearful His image. ¹⁰ To look on His creations is to die.
6. "And the last to be overcome will be death." ² Of course! ³ Without the idea of death there is no world. ⁴ All dreams will end with this one. ⁵ This is salvation's final goal; the end of all illusions. ⁶ And in death are all illusions born. ⁷ What can be born of death and still have life? ⁸ But what is born of God and still can die? ⁹ The inconsistencies, the compromises and the rituals the world fosters in its vain attempts to cling to death and yet to think love real are mindless magic, ineffectual and meaningless. ¹⁰ God is, and in Him all created things must be eternal. ¹¹ Do you not see that otherwise He has an opposite, and fear would be as real as love?
7. Teacher of God, your one assignment could be stated thus: Accept no compromise in which death plays a part. ² Do not believe in cruelty, nor let attack conceal the truth from you. ³ What seems to die has but been misperceived and carried to illusion. ⁴ Now it becomes your task to let the illusion be carried to the truth. ⁵ Be steadfast but in this; be not deceived by the "reality" of any changing form. ⁶ Truth neither moves nor wavers nor sinks down to death and dissolution. ⁷ And what is the end of death? ⁸ Nothing but this; the realization that the Son of God is guiltless now and forever. ⁹ Nothing but this. ¹⁰ But do not let yourself forget it is not less than this.

28. WHAT IS THE RESURRECTION?

1. Very simply, the resurrection is the overcoming or surmounting of death. ² It is a reawakening or a
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rebirth; a change of mind about the meaning of the world. ³ It is the acceptance of the Holy Spirit's interpretation of the world's purpose; the acceptance of the Atonement for oneself. ⁴ It is the end of dreams of misery, and the glad awareness of the Holy Spirit's final dream. ⁵ It is the recognition of the gifts of God. ⁶ It is the dream in which the body functions perfectly, having no function except communication. ⁷ It is the lesson in which learning ends, for it is consummated and surpassed with this. ⁸ It is the invitation to God to take His final step. ⁹ It is the relinquishment of all other purposes, all other interests, all other wishes and all other concerns. ¹⁰ It is the single desire of the Son for the Father.

2. The resurrection is the denial of death, being the assertion of life. ² Thus is all the thinking of the world reversed entirely. ³ Life is now recognized as salvation, and pain and misery of any kind perceived as hell. ⁴ Love is no longer feared, but gladly welcomed. ⁵ Idols have disappeared, and the remembrance of God shines unimpeded across the world. ⁶ Christ's face is seen in every living thing, and nothing is held in darkness, apart from the light of forgiveness. ⁷ There is no sorrow still upon the earth. ⁸ The joy of Heaven has come upon it.
3. Here the curriculum ends. ² From here on, no directions are needed. ³ Vision is wholly corrected and all mistakes undone. ⁴ Attack is meaningless and peace has come. ⁵ The goal of the curriculum has been achieved. ⁶ Thoughts turn to Heaven and away from hell. ⁷ All longings are satisfied, for what remains unanswered or incomplete? ⁸ The last illusion spreads across the world, forgiving all things and replacing all attack. ⁹ The whole reversal is accomplished. ¹⁰ Nothing is left to contradict the Word of God. ¹¹ There is no opposition to the truth. ¹² And now the truth can come at last. ¹³ How quickly will it come as it is asked to enter and envelop such a world!
4. All living hearts are tranquil with a stir of deep anticipation, for the time of everlasting things is now at hand. ² There is no death. ³ The Son of God is free. ⁴ And in his freedom is the end of fear. ⁵ No hidden places now remain on earth to shelter sick illusions, dreams of fear and misperceptions of the universe. ⁶ All things are seen in light, and in the light their purpose is transformed and understood. ⁷ And we, God's children, rise up from the dust and look upon our perfect sinlessness. ⁸ The song of Heaven sounds around the world, as it is lifted up and brought to truth.
5. Now there are no distinctions. ² Differences have disappeared and Love looks on Itself. ³ What further sight is needed? ⁴ What remains that vision could accomplish? ⁵ We have seen the face of Christ, His sinlessness, His Love behind all forms, beyond all purposes. ⁶ Holy are we because His Holiness has set us free indeed! ⁷ And we accept His Holiness as ours; as it is. ⁸ As God created us so will we be forever and forever, and we wish for nothing but His Will to be our own. ⁹ Illusions of another will are lost, for unity of purpose has been found.
6. These things await us all, but we are not prepared as yet to welcome them with joy. ² As long as any mind remains possessed of evil dreams, the thought of hell is real. ³ God's teachers have the goal of wakening the minds of those asleep, and seeing there the vision of Christ's face to take the place of what they dream. ⁴ The thought of murder is replaced with blessing. ⁵ Judgment is laid by, and given Him Whose function judgment is. ⁶ And in His Final Judgment is restored the truth about the holy Son of God. ⁷ He is redeemed, for he has heard God's Word and understood its meaning. ⁸ He is free because he let God's Voice proclaim the truth. ⁹ And all he sought before to crucify are resurrected with him, by his side, as he prepares with them to meet his God.

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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 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,

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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 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