

It is crucial to say first that this is a required course. Only the time you take it is voluntary. Free will does not mean that you establish the curriculum. It means only that you can elect what to take when. It is just because you are not ready to do what you should elect to do that time exists at all. (You will see miracles through your hands through me. You should begin each day with the prayer "Help me to perform whatever miracles you want of me today.") (T1a1)

This is a course in miracles. And, as such, the laws of healing must be understood before the purpose of the course can be accomplished. *ALL sickness comes from separation.* When the separation is denied, it goes. (T26H1)

The purpose of this course IS to prepare you for knowledge. So is the only real purpose of any legitimate course. All that is required of you as a teacher is to follow Me. (T3g43)

But knowledge is beyond the goals we seek to teach within the framework of this course. Ours are teaching goals to be attained through *learning how to reach them, what they are,* and what they offer you. (W138.5)

A little hindrance can seem large indeed to those who do not understand that *miracles are all the same.* But teaching that is what this course is FOR. That is its only purpose, for only that is all there is to learn. (T26f1)

You are hampered in your progress by your demands to know what you do not know. This is actually a way of hanging on to deprivation. You cannot reasonably object to following instructions in a course FOR knowing, on the grounds that you do not know. The need for the course is implicit in your objection. Knowledge is not the motivation for learning this course. PEACE is. As the PREREQUISITE for knowledge, peace MUST be learned. This is ONLY because those who are in conflict are not peaceful, and peace is the CONDITION of knowledge because it is the condition of the Kingdom. (T8a1)

This course is a MIND-TRAINING course. (T3a1) An untrained mind can accomplish nothing. (W1IN1)

This course is not beyond IMMEDIATE learning, unless you prefer to believe that WHAT GOD WILLS TAKES TIME. And this means ONLY that you would rather DELAY the recognition that His Will IS so. The holy instant is THIS one, and EVERY one. (T15e1)

The world of time is the world of illusion. What happened long ago seems to be happening now. Choices made long since appear to be open; yet to be made. What has been learned and understood and long ago passed by is looked upon as a new thought, a fresh idea, a different approach. Because your will is free you can accept what has already happened at any time you choose, and only then will you realize that it was always there. As the course emphasizes, *you are not free to choose the curriculum, or even the form in which you will learn it. You are free, however, to decide when you want to learn it.* And as you accept it, it is already learned. (M3A3)

There is no world! This is the central thought the course attempts to teach. Not everyone is ready to accept it, and each one must go as far as he can let himself be led along the road to truth. He will return and go still farther, or perhaps step back a while and then return again. But healing is the gift of those who are prepared to learn there is no world, and can accept the lesson now. Their readiness will bring the lesson to them in some form which they can understand and recognize. (W132.6)

This course makes no attempt to teach what cannot easily be learned. Its scope does not exceed your own. Except to say that what is yours will come to you when you are ready. Here are the means and purpose separate, because they were so made and so perceived. And therefore do we deal with them as if they were. It is essential it be kept in mind that ALL perception still is upside down, until its PURPOSE has been understood. (T24h8)

This course remains within the **ego framework**, where it is needed. It is not concerned with what is beyond all error because it is planned only to set the direction toward it. Therefore it uses words,

which are symbolic, and cannot express what lies beyond symbols. It is always the ego that questions because it is only the ego that doubts. The course merely gives another Answer, once a question has been raised. However, this Answer does not attempt to resort to inventiveness or ingenuity. These are attributes of the ego. THE COURSE IS SIMPLE. It has one function and one goal. Only in that does it remain wholly consistent because only that can BE consistent. (U1A3)

All terms are potentially controversial, and those who seek controversy will find it. Yet those who seek clarification will find it as well. They must, however, be *willing to overlook controversy*, recognizing that it is a **defense against truth** in the form of a delaying maneuver. Theological considerations as such are necessarily controversial, since they depend on belief and can therefore be accepted or rejected. A universal theology is impossible, but a *universal experience is not only possible but necessary*. It is this experience toward which the course is directed. Here alone consistency becomes possible because here alone uncertainty ends. (U1A2)

The whole purpose of this course is to teach you that the *ego is unbelievable and will forever BE unbelievable*. You who made the ego by BELIEVING the unbelievable CANNOT make this judgment alone (T7i10) The ego's whole continuance depends on its belief you cannot learn this course. (T22d2)

You would oppose this course because it teaches you YOU ARE ALIKE. You have NO purpose that is not the same. (T24b8)

This is not a course in theoretical philosophy, nor is it concerned with precise terminology in connection with origins. It is concerned only with At-one-ment, or the correction of perception. The means of the Atonement is forgiveness. The structure of "*individual consciousness*" is essentially *irrelevant*, because it is a concept representing the "original error" or the "original sin." *To study the error itself does not lead to correction*, if you are indeed to succeed in overlooking the error. And it is just this process of overlooking at which the course aims. (U1A1) You will notice that the emphasis on structural issues in the course is brief and early. Afterwards and soon, it drops away to make way for the central teaching. (U1A5)

A major learning goal this course has set is to reverse your view of giving, so you can receive. For giving has become a source of fear, and so you would avoid the only means by which you can receive. (W105.3)

The reason why this course is *simple*, is that TRUTH is simple. Complexity is of the ego, and is nothing more than the ego's attempt to obscure the obvious. (T9e6) This course is *easy* just because it makes no compromise. Yet it seems difficult to those who still believe that compromise is possible. (T23d4)

Notes on this course have to be taken only under good learning conditions. The same goes for review periods. I will tell you when, but **REMEMBER TO ASK**. (T1b15b)

The next part of this course rests too heavily on the earlier part not to REQUIRE its study. Without this, you will become much too fearful when the unexpected DOES occur to make constructive use of it. (T3A10).

You have begun to realize that this is a very practical course, because it means exactly what it says. So does the Bible, if it is properly understood. There has been a marked tendency on the part of many of the Bible's followers, and also its translators, to be entirely literal about fear and ITS effects, but not about love and its results. Thus, "hellfire" means burning, but raising the dead becomes allegorical. Actually, it is PARTICULARLY the references to the outcomes of love that should be taken literally because the Bible is ABOUT love, being about GOD. (T8i7)

As you awaken other minds TO Him through HIM, and not yourself, you will understand that you are not obeying the laws of this world, but that the laws you ARE obeying WORK. "The good is what works" is a sound though insufficient statement. ONLY the good CAN work. Nothing else works at all. This course is a guide to behavior. Being a very direct and very simple learning situation, it provides

the guide who tells you what to do. If you do it, you will SEE that it works. Its RESULTS are more convincing than its words. THEY will convince you that the words are true. (T9d12)

Decision, Choice & Will

Decisions are the outcome of your learning, for they rest on what you have accepted as the truth of what you are and what your needs must be. Heaven is chosen consciously. The choice cannot be made until alternatives are accurately seen and understood. (W138.5&9)

To learn this course requires willingness to question EVERY value that you hold. Not one can be kept hidden and obscure, but it will jeopardize your learning. *NO belief is neutral*; every one has power to dictate each decision you make. For a decision is a CONCLUSION, based on EVERYTHING that you believe. It is the OUTCOME of belief, and follows it as surely as does suffering follow guilt, and freedom sinlessness. There IS no substitute for peace. What God creates has NO alternative. The truth arises from what He knows. (T24a2)

This course attempts to teach no more than that the power of decision cannot lie in choosing different forms of what is still the SAME illusion and the SAME mistake. All choices in the world depend on this; – You choose between your brother and yourself, and you will gain as much as he will lose, and what you lose is what is given him. How utterly opposed to truth is this, when what the lesson's purpose is to teach that what your brother loses YOU have lost, and what he gains is what is given YOU. (T31d7)

All learning is a help or hindrance to the gate of Heaven. Nothing in between is possible. There are TWO teachers only, who point in different ways. And you will go along the way your chosen teacher leads. There are but TWO directions you can take, while time remains and choice is meaningful. For never will another road be made, except the way to Heaven. You but choose whether to go TOWARDS Heaven, or away to nowhere. There is nothing else to choose. (T26f1)

In this world Heaven is a choice, because here we believe there are alternatives to choose between. We think that all things have an opposite, and what we want we choose. If Heaven exists there must be hell as well, for contradiction is the way we make what we perceive and what we think is real. Creation knows no opposite. But here is opposition part of being “real.” It is this strange perception of the truth which makes the choice of Heaven seem to be the same as the relinquishment of hell. It is not really thus. Yet what is true in God's creation cannot enter here until it is reflected in some form the world can understand. Truth cannot come where it could only be perceived with fear, for this would be the error truth can be brought to illusions. Opposition makes the truth unwelcome, and it cannot come. (W138.1&2)

Heaven was never lost, and so cannot be saved. Yet who can make a choice BETWEEN the wish for Heaven and the wish for hell, unless he recognizes they are NOT the same? This difference is the learning goal this course has set. It will not go beyond this aim. Its ONLY purpose is to teach what is the same and what is different, leaving room to make the only choice which CAN be made. There is no basis FOR a choice in this complex and over-complicated world. For no-one understands what is the same, and seems to choose where no choice really is. The real world is the area of choice made real, NOT in the outcome, but in the perception of alternatives FOR choice. (T26d5)

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The idea, God is my strength; vision is His gift, combines two very powerful thoughts, both of major importance. It also sets forth a cause and effect relationship which explains why you cannot fail

in your efforts to achieve the goal of the course. You will see because it is the Will of God. It is His strength, not your own, that gives you power. And it is His gift to you, rather than your own, which offers vision to you. ^(W42L1) Perhaps you will recall the course maintains that choice is always made between His strength and your own weakness seen apart from Him. ^(W153.6)

Teaching & Learning

The role of teaching and learning is actually reversed in the thinking of the world. The reversal is characteristic. It seems as if the teacher and the learner are separated, the teacher giving something to the learner rather than to himself. Further, the act of teaching is regarded as a special activity, in which one engages only a relatively small proportion of one's time. The course, on the other hand, emphasizes that to teach is to learn, so that teacher and learner are the same. It also emphasizes that teaching is a constant process; it goes on every moment of the day, and continues into sleeping thoughts as well. ^(M1a1)

To teach is to demonstrate. There are only two thought systems, and you demonstrate that you believe one or the other is true all the time. From your demonstration others learn, and so do you. The question is not whether you will teach, for in that there is no choice. The purpose of the course might be said to provide you with a means of choosing what you want to teach on the basis of what you want to learn. You cannot give to someone else, but only to yourself, and this you learn through teaching. Teaching is but a call to witnesses to attest to what you believe. It is a method of conversion. This is not done by words alone. Any situation must be to you a chance to teach others what you are, and what they are to you. No more than that, but also never less. ^(M1a2)

The curriculum you set up is therefore determined exclusively by what you think you are, and what you believe the relationship of others is to you. In the formal teaching situation, these questions may be totally unrelated to what you think you are teaching. Yet it is impossible not to use the content of any situation on behalf of what you really teach, and therefore really learn. To this the verbal content of your teaching is quite irrelevant. It may coincide with it, or it may not. It is the teaching underlying what you say that teaches you. Teaching but reinforces what you believe about yourself. Its fundamental purpose is to diminish self-doubt. This does not mean that the self you are trying to protect is real. But it does mean that the self you think is real is what you teach. ^(Ma3)

Except for God's teachers there would be little hope of salvation, for the world of sin would seem forever real. The self-deceiving must deceive, for they must teach deception. And what else is hell? This is a manual for the teachers of God. They are not perfect, or they would not be here. Yet it is their mission to become perfect here, and so they teach perfection over and over, in many, many ways, until they have learned it. And then they are seen no more, although their thoughts remain a source of strength and truth forever. Who are they? How are they chosen? What do they do? How can they work out their own salvation and the salvation of the world? This manual attempts to answer these questions. ^(Ma5)

Joy & Peace

This course has explicitly stated that its goal FOR YOU is happiness and peace. Yet you are AFRAID of it. You have been told again and again that it will make you free, yet you react as if it is trying to IMPRISON you. Most of the time you DISMISS it, BUT YOU DO NOT DISMISS THE EGO'S THOUGHT SYSTEM. You HAVE seen its results and you STILL lack faith in it. You MUST, then, believe that by NOT learning the course, YOU ARE PROTECTING YOURSELF. And you do NOT realize that it is only your guiltlessness that CAN protect you. ^(T12b5)

Forget not that the motivation for this course is the attainment and the KEEPING of the state of peace. Given this state, the mind is quiet, and the condition in which God is remembered is attained. It is not necessary to tell Him what to do. He will not fail. Where He can enter, there He is already. And can it be He can NOT enter where He wills to be? Peace will be yours BECAUSE it is His Will. Can

you believe a shadow can hold back the Will that holds the universe secure? God does not wait upon illusions to let Him be Himself. No more His Son. They ARE. (T24a1)

Let us remember what the course has stressed about the obstacles to peace. The final one, the hardest to believe is nothing, and a seeming obstacle with the appearance of a solid block, impenetrable, fearful and beyond surmounting, is the fear of God Himself. This is promised us, and that this course was sent to open up the path of light to us, and teach us, step by step, how to return to the Eternal Self we thought we lost. (W170.)

What Am I?

To say, "Of myself I can do nothing" is to gain all power. And yet it is but a seeming paradox. As God created you, you have all power. The image you made of yourself has none. The Holy Spirit knows the truth about you. The image you made does not. Yet, despite its obvious and complete ignorance, this image assumes it knows all things because you have given that belief to it. Such is your teaching and the teaching of the world which was made to uphold it. But the Teacher Who knows the truth has not forgotten it. His decisions bring benefit to all, being wholly devoid of attack. And therefore incapable of arousing guilt. (M30A4)

It is essential for your progress in this course that you accept the idea, "I am not a body, I am free", and hold it very dear. Be not concerned that to the ego it is quite insane. The ego holds the body dear because it dwells in it, and lives united with the home that it has made. It is a part of the illusion that has sheltered it from being found illusory itself. (W199.3)

You think that death is of the body. Yet it is but an idea, irrelevant to what is seen as physical. A thought is in the mind. It can be then applied as mind directs it. But its origin is where it must be changed if change occurs. Ideas leave not their source. The emphasis this course has placed on that idea is due to its centrality in our attempts to change your mind about yourself. It is the reason you can heal. It is the cause of healing. It is why you cannot die. Its truth established you as one with God. (W167.3)

It is impossible to learn anything consistently in a state of panic. If the purpose of this course is to learn what you are, and if you have ALREADY DECIDED that what you are is FEARFUL, then it must follow that you will NOT LEARN THIS COURSE. But you might remember that the reason for the course is that you do not know who you are. If you do not know your reality, how would you know whether it is fearful or not? The association of truth and fear, which would be highly artificial at best, is particularly inappropriate in the minds of those who do not know what truth is. (T8j2)

The purpose of this course is integration. I told you that you will not be able to use it right until you have taken it. As long as your identification vacillates, you cannot accept the gift that belongs to you. You are still vacillating between recognizing the gift and throwing it away. After you have passed the course, you will accept it and keep it and use it. That is the final exam, which you will have no trouble in passing. Midterm marks are not entered on the permanent record. (b16b)

Everyone who has ever tried to use prayer to request something, has experienced what appears to be failure. This is not only true in connection with specific things which might be harmful, but also in connection with requests which are strictly in line with this course. The latter, in particular, might be incorrectly interpreted as "proof" that the course does not mean what it says. But you must remember that the course does state, and REPEATEDLY, that its purpose is the ESCAPE FROM FEAR. (T8k1)

You and B., who complain all the time about fear, still persist in creating it most of the time. I told you last time that you cannot ask ME to release you from it, because I KNOW it does not exist. YOU don't. If I merely intervene between your thoughts and their results, I would be tampering with a basic law of cause and effect, in fact the most fundamental one there is in this world. I would hardly

help if I depreciated the power of your own thinking. This would be in direct opposition to the purpose of this course. (T 2 E 16).

You may believe this course requires sacrifice of all you really hold dear. In one sense that is true, for you hold dear the things that crucify God's Son. And it is the course's aim to set him free. But do not be mistaken about what sacrifice means. It always means the giving up of what you want. And what, oh teacher of God, is it that you want? You have been called by God, and you have answered. Would you now sacrifice that Call? Few have heard it as yet, and they can but turn to you. There is no other hope in all the world that they can trust. There is no other voice in all the world that echoes God's. If you would sacrifice the truth, they stay in hell. And if they stay, you will remain with them. (M14A6)

“Father, we do not know the way to You. But we have called and you have answered us. We will not interfere. It is unto you we look for salvation's ways. Our hands are open to receive Your gifts (Will, Thoughts). We have no thoughts we think apart from you and cherish no beliefs of what we are and who created us. Yours is the way that we would find and follow. (W189.10)