

Study Guide and Commentary ACIM[®] Text, Chapter 9, Section V

The Unhealed Healer

Legend:

blue text = Material from ACIM 3rd edition (FIP)
bold blue text = words emphasized in all caps in Urtext
red text = alternate or omitted material from the Urtext
light blue text = editorial comments
~~strikethrough blue text~~ = Not in Urtext, in FIP edition

This section, “The Unhealed Healer,” continues the same themes that have been set forth in the preceding sections of the chapter, in particular the idea that rather than trying to change other people, I need to focus on accepting the Atonement, or in other words, on the healing of my own mind. Yet paradoxically, the healing of my mind takes the form of bringing healing to *my brother* by seeing the truth about *him*; as Chapter 2 of the Text puts it, “I will be healed as I let Him teach me to heal” (T-2.V.A.18:6). I cannot heal unless I am first healed, and yet at the same time, giving healing is what heals me. It isn’t so much that one happens before the other as that both happen simultaneously, and neither healing can happen separately. I cannot be healed without giving healing to others, but neither can I give healing to others without receiving it myself. (See T-6.II.5 and T-9.VI.6:3–5.)

That general theme characterizes the entire chapter. In Section I, “The Acceptance of Reality,” we learned that all we need do is to accept the truth about ourselves, the reality of who and what we really are. Christ and God are in us. Section II, “The Answer to Prayer,” taught us that in their sickness, our minds are afraid of the truth about us and actively combat recognizing that truth, but the way to remember the Voice for God in ourselves is to hear that Voice in our brothers; we come to know ourselves by seeing our brothers as God’s Sons. Section III, “The Correction of Error,” taught clearly that we cannot wake up as long as we focus on fixing errors in others and ignore the healing of our own mind and perception. In fact, the way we bring healing to others is through allowing our own minds to be healed; the Holy Spirit teaches us to overlook errors and to perceive everyone without condemnation, and that constitutes our own healing. In Section IV, “The Holy Spirit’s Plan of Forgiveness,” we saw that recognizing that nothing is for “me alone” is implicit in the Atonement, which “is a lesson in sharing” (T-9.IV.3:1). We receive forgiveness by giving it; we overlook errors and accept the same healing reality as belonging to everyone, and in so doing we include ourselves.

As we shall see, this theme continues on in subsequent sections of the chapter.

Paragraph 1

1. ¹The ego's plan for forgiveness is far more widely used than God's. ²This is because it is undertaken by unhealed healers, and **is** therefore of the ego. ³Let us consider the unhealed healer more carefully now. ⁴By definition, he is trying to **give** what he has **not** received. ⁵If an unhealed healer is a theologian, for example, he may begin with the premise, "I am a miserable sinner, and so are you." ⁶If he is a psychotherapist, he is more likely to start with the equally incredible belief that attack is real for both himself and the patient, but that it does not matter for either of them [the equally incredible idea that *he* really believes in attack, and so does the patient, but it does not matter in *either* case].

• Study Question •

1. *The ego's plan for forgiveness is popular and is carried out by unhealed healers (including many theologians and psychotherapists), who attempt to give healing without having received it for themselves. Give an example of the idea (said here to be promoted by some psychotherapists) that attack is real for someone yet does not matter.*

An *unhealed healer* is someone who is using the ego's plan for forgiveness. It is someone who is seeing errors as real and who is attempting to overlook them in some way. He has not allowed the Holy Spirit to heal his mind of the perception of error and pain, and he is therefore "trying to give what he has not received" (1:4).

This section gives two specific examples: the theologian and the psychotherapist. This does not mean that *all* theologians and psychotherapists are unhealed healers. It merely says, "If an unhealed healer is a theologian, for example..." (1:5) he will do this, if an unhealed healer is a psychotherapist, he will do that.

The unhealed *theologian* will start with a premise such as: "I am a miserable sinner, and so are you" (1:5). He will make error real. He will make sin a real barrier between God and us, a barrier that requires something stupendous (such as the death of God's only Son) to overcome it. He will condemn himself and teach condemnation. He will project anger onto God and teach about a God of wrath Who punishes sin with hell.

The unhealed *psychotherapist* will start with the premise that attack is real but does not matter (1:6). According to this sort of psychotherapy, attacks on you do not matter because *you* don't matter. Pain is real, and you just have to learn to live with it.

I think it is important to note here that Jesus by no means denounces *all* psychotherapy. He dictated a booklet through Helen about true psychotherapy, in which he has a number of very positive things to say, for instance, "Psychotherapy is the only form of therapy there is" (P.In.1:1) and that in its proper form, psychotherapy teaches forgiveness. It is equally clear, however, that he has a low opinion of a great deal of what passes for psychotherapy. Later in this section he says that psychotherapy (I believe "by an unhealed healer" must be implied here) accomplishes *nothing* (5:2-3).

Paragraphs 2 & 3

2. ¹I have repeatedly said that beliefs of the ego **cannot** be shared, and **this is why they are unreal**. ²How, then, can "**uncovering**" them **make** them real?

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³Every healer who searches fantasies for truth **must** be unhealed, because he **does not know where to look for truth**, and therefore does not have the answer to the problem of healing.

3. ¹There **is** an advantage to bringing nightmares into awareness, but **only** to teach that they are **not** real, and that **anything** they contain is meaningless. ²The unhealed healer cannot **do** this because he does not **believe** it. ³All unhealed healers follow the ego's plan for forgiveness in one form or another. ⁴If they are theologians they are likely to condemn **themselves**, **teach** condemnation and advocate a fearful solution. ⁵Projecting condemnation onto God, they make Him appear retaliative, and **fear His retribution**. ⁶What they have done is merely to **identify** with the ego, and by perceiving what *it* does, condemn **themselves** because of this [profound] confusion. ⁷It is understandable that there have been revolts [has been a revolt] against this concept, but to revolt **against** it is still to **believe** in it. [The form of the revolt, then, is different, but *not* the content.]

• Study Question •

2. *As you read these paragraphs, try applying them to what you know about psychotherapy, either by direct experience or what you have heard. Do they give a fair description of psychotherapy, as you know it?*

This paragraph seems to be directed primarily at psychotherapy and the way it often “searches fantasies for truth” (2:3). This could refer to the interpretation of dreams, but I think it more likely applies to ferreting out the hidden beliefs of the ego. Both psychotherapy and the Course seem to agree that there is value in uncovering the beliefs of the ego (see 3:1), but they differ radically on the *purpose* of such exposure. Many therapists will probe into the depths of your psyche to find the “real” reason you are acting as you are. For instance, therapy might uncover the “fact” that some mistreatment by your parents has led to a lifelong neurotic pattern of behavior. Given that diagnosis, the therapist then may provide you with some means of coping with or living with the effects of your mistreatment at the hands of your parents. The Course probes into those same depths, not to *substantiate* those covert causes, but to *invalidate* them (3:1). Looking into fantasies of attack—and *all* attack is a fantasy—will never lead to the truth (2:3). If a healer searches fantasies for truth he must be unhealed himself, or he would know better (2:3).

In my opinion, the first two sentences of paragraph 3 really belong at the end of paragraph 2, since in the third sentence the focus switches from psychotherapists to theologians. These sentences point out that the real value of exposing the ego's fantasies of attack is that, once the illusions are raised to consciousness, they can be dispelled. As long as they lie hidden they continue to pollute the mind, but when they are brought to the light they are exposed as the illusions they are, and evaporate. The Course's purpose in exposing the ego's beliefs, then, is virtually the exact opposite of the purpose in psychotherapy, which makes the fantasies real and bases the “cure” on their existence.

The same kind of thing happens in theology. Theologians, like psychotherapists, often follow the ego's plan for forgiveness: making the error real and *then* trying to overlook it. Classic Christianity, both Roman Catholic and fundamentalist, are based solidly on the

“fact” of sin. “All have sinned and come short of the glory of God” (Romans 3:23) thunders the evangelist, and “The wages of sin is death” (Romans 6:23). The Apostle Paul taught that sin had utterly cut us off from God (Galatians 2:12). The idea is that as a result of Adam’s sin our nature was corrupted, so that ever since that time, everyone is born in a “lost” condition and must somehow be “redeemed” or “saved.” God is depicted as a God of wrath, angry and “retaliative” (3:5), quick to punish sin. When it speaks of “a fearful solution” (3:4), I believe the Course is referring to what the churches teach about redemption through the blood of Jesus, that is, our release from hell based on the substitutionary death of Jesus in our place.

Jesus says that such teaching is merely projection on God and misidentification with the ego, that is, mistaking the ego and what it has done for ourselves and what we have done. We think the ego represents the truth about us, and that therefore we are justifiably damned. True, he points out, it’s no surprise that “...there have been revolts against this concept...” (3:7). Not everyone will submit readily to the notion of damnation! Yet, by fighting *against* the idea, we betray a lingering belief in it. People who revolt against a strict religious upbringing, for instance, will often become irrationally “liberated.” Denied alcohol by their religion, they overindulge and get drunk regularly. Denied sex, they become promiscuous. Taught to submit without complaint, they revolt with great gusto, flaunting their freedom. Someone truly free from the condemnation of the ego neither shuns nor craves anything. They are unbound by moralistic laws, yet curiously lax in indulging their freedom, exercising it only when to do so is loving and harmless.

Paragraph 4

4. ¹Some newer forms [The new form] of the ego’s plan are [is] as unhelpful as the older ones [one], because form does not matter [to the Holy Spirit, and therefore does not matter at all.] and the content has not changed. ²In one of [According to] the newer forms, for example, a psychotherapist may interpret the ego’s symbols in a nightmare, and then use them to prove that the nightmare is real. ³Having made it real, he then attempts to dispel its effects by depreciating the importance of the dreamer. ⁴This would be a healing approach if the dreamer were also [were properly] identified as unreal. ⁵Yet if the dreamer is equated with the mind, the mind’s corrective power through the Holy Spirit is denied. ⁶[It is noteworthy that] This is a contradiction even in the ego’s [own] terms, and one which it usually notes [does note] even in its confusion.

• Study Question •

3. *What major component of the Course’s curriculum of healing is often undercut by modern psychotherapy?*

Theology and psychotherapy are sometimes just different forms of the same mistake (4:1). The paragraph describes in outline form what transpires in some forms of psychotherapy. Symbols in dreams are assigned meanings in terms of so-called real life. Perhaps you are told that some person in the dream represents your father or mother. Now the nightmare is shown to exist “in real life.” The therapist then depreciates the

dreamer (4:3). I think this means something along the lines of telling you, “You’re making a big deal out of nothing; you are investing this situation with more power than it really has. You are also overvaluing yourself and selfishly thinking the universe revolves around you.” If your dream has been related to your parents, for instance, you might be told, “Remember, your parents had their own problems; it isn’t all about *you*.”

Jesus says this isn’t a wholly erroneous approach (4:4)! In a certain sense this approach is trying to show you that the dreams (and their real life counterparts) really have no effects on you (4:3). The problem comes when the therapist fails to distinguish between the ego (which is the source of the dreams) and your mind, and instead *identifies* the ego with your mind, making the ego as real as you are. If, at the point you see the meaning behind the dream and the unimportance of the dreamer, you realize that the dreamer (the ego) is not *real*, is not who you really are, then the therapy can become healing in the true sense.

When, however, you and the ego are confused, you end up with an obvious contradiction. If the dreamer is the mind, and the mind is powerless to heal itself and yet is the source of the problem, what can you do? How can the mind have such far-reaching effects and yet at the same time be powerless? *Even the ego* “usually notes” (4:6) the contradiction because it is so obvious.

Back in Chapter 2, Jesus spoke of this exact same thing:

Therapists try to help people who are afraid of their own death wishes by depreciating the power of the wish. They even attempt to “free” the patient by persuading him that he can think whatever he wants, without *any* real effect at all.... This is the usual psychoanalytic approach. This *does* allay guilt, but at the cost of rendering thinking impotent. (Urtext source of (T-2.VI.9:10-12))

Paragraph 5

5. ¹If the way to counteract fear is to reduce the importance of the mind [of the *fearer*], how can this build ego **strength**? ²Such [These perfectly] evident inconsistencies account for why [except for certain stylized verbal accounts,] **no one** has really **explained** what happens in psychotherapy. ³Nothing really **does**. ⁴Nothing real has happened to the unhealed healer, and he must learn [*he learns*] **from his own teaching**. ⁵His ego [*Because his ego is involved, it*] will **always** seek to get something [to gain some support] from the situation. ⁶The unhealed healer therefore [*Seeking to get something for himself, the healer*] does **not** know how to give, and consequently **cannot share**. ⁷He **cannot** correct because he is not working **correctively**. ⁸He believes that it is up to him to teach the patient what is **real**, although [*but*] he does not know it **himself**.

• Study Question •

4. *Multiple choice question: Psychotherapy often fails to heal because...*
- A. *The therapy is poorly conceived.*
 - B. *The therapist himself lacks inner healing.*
 - C. *Both of the above.*

The contradiction referred to in the preceding paragraph is made clearer here, and then commented upon. Psychotherapy tries to minimize the impact of our nightmare fantasies by making light of the mind that invents them, but this also undermines ego strength. One of the goals of many therapies is to *build* ego strength, so this is obviously inconsistent. Jesus says that the inherent contradictions of psychotherapy are the reason it is so ineffectual (5:1–3).

Not only is the form of the therapy flawed, the healer is flawed as well. If the healer herself is not healed, she has nothing to give. That is the simple and obvious lesson taught by this paragraph. Instead of giving, the therapist is trying to get something for herself (5:5–6). Not having perceived the root of the problem in herself she cannot work to correct it in the patient (5:7). She is trying to teach what she does not know (5:8).

Paragraph 6

6. ¹What, then, **should** happen? ²When God said, “Let there be light,” there *was* light. ³Can you find light by **analyzing** darkness, as the psychotherapist does, or like the theologian, by **acknowledging** darkness in yourself and looking for a distant light to remove it, while emphasizing the distance? ⁴Healing is **not** mysterious. ⁵Nothing will change **unless** it is understood [**Nothing occurs unless you understand it**], since light *is* understanding. ⁶A “miserable sinner” cannot be healed without magic, nor can an “unimportant mind” esteem itself without magic.

• Study Question •

5. *What do you learn about healing by being told it is not mysterious? (6:4).*

The basic idea about light and darkness here seems to be that a preoccupation with the darkness of sin or mental disorder is not the way to discover the true light within us. Psychotherapists may get fascinated with the analysis of the darkness, while theologians bemoan the extent of the darkness and plead to a distant God for deliverance from it (6:1–3). Neither approach will bring us into the light.

When Jesus says, “Healing is not mysterious” (6:4) he is arguing against either darkness-oriented approach to healing. The psychoanalyst sometimes makes an arcane science out of analysis, deriving impossibly abstruse meanings from the patient’s dreams and disclosures, or “explains” the patient’s condition in important-sounding terms that nobody understands. The theologian makes the approach to God into a holy mystery, often one that only a qualified priest can administer. Healing, says Jesus, is not like that. It is not remote and distant and unknown. It is near and close and familiar. It is not difficult or impossible to understand. It is clear and simple.

How can healing take place if we cannot even understand what it *is*? (6:5). We are neither a “miserable sinner” nor an “unimportant mind” (6:6). Both approaches make the problem into a mystery, requiring a mysterious healing. When healing is made into a mystery, it cannot happen without magic. With this thought, we lead directly into the next paragraph.

Paragraph 7

7. ¹Both forms of the ego's approach, then, **must** arrive at an impasse; the characteristic “impossible situation” to which the ego **always** leads. ²It may help someone to point out [It *can be helpful to point out to a patient*] **where he is heading**, but the point is **lost** unless he is also helped to [unless he can] change his direction. ³The unhealed healer [The therapist] cannot do this for him, since he [but he also] **cannot do it for himself**. ⁴The only **meaningful** contribution the healer can make is to present an example of one whose direction has been changed *for* him, and who **no longer believes in nightmares of any kind**. ⁵The light in **his** mind will therefore **answer** the questioner, who **must** decide with God that there **is** light *because he sees it*. ⁶And by **his** acknowledgment **the healer [therapist] knows it is there**. ⁷That is how perception ultimately is translated into knowledge. ⁸The miracle worker begins by **perceiving** light, and translates **his** perception into sureness by continually extending it and **accepting its acknowledgment**. ⁹Its effects assure him **it is there**.

• Study Question •

6. Sentences 6 and 8 mention “*acknowledgment*.” Who is acknowledging what?

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The real job of a healer is to be an example of a healed person. Healing always comes from within. Healers do not actively *heal* people; they assist people in releasing the healing that resides within them, and within every one of us (see 8:1). When an unhealed healer concentrates on the darkness in any way, the result is a dead end or “impasse” (7:1). The psychotherapeutic emphasis on the mind's *illness* or disorder, and its attempts to instruct patients by carefully tracking every twist and turn of the ego, leave the patient feeling helpless in the face of his own inner chaos. The theological stress on the enormity of sin and the “great gulf fixed” (Luke 16:26) between man and God make a return to God seem virtually impossible.

Pointing out the problem *can* help, but only if a solution is also offered (7:2). The twisted thinking of the ego is indeed the problem, but we cannot escape from it by obsessing about it. What is needed, as the Course so often emphasizes, is *a change of mind*. We need to notice what we are doing or thinking that causes us pain, and then *stop doing that*. No healer can change our minds *for* us; we have to do that ourselves with the assistance of the Holy Spirit. A so-called healer who has not experienced such a change in his or her own mind obviously cannot do it for us, nor can he or she even point us in the right direction (7:3). Not even a person who *has* been healed can change our minds

for us. What such a person *can* do, however, is “to present an example of one whose direction has been changed *for him*” (7:4), that is, with the aid of the Holy Spirit.

Bringing this back home, it is saying to each of us that if we want to help our brothers, whom we see as acting insanely or making mistakes or attacking people, the only way we can do so is *to allow our own minds to be healed*. This is how we work miracles! Not by trying to change the other person, but by allowing the Holy Spirit to change our own minds. Remember the repeated admonition from early in the Course?

The sole responsibility of the miracle worker is to accept the Atonement for himself. (T-2.V.5.1)

This is what that means. When your mind is healed, you *do not react* to the error in the other person. You do not judge or condemn in any way. You confirm, rather than deny, the healing power in their own mind, and you demonstrate it in yourself. You do not *heal them*, but you *let healing be*. (8.1) You allow the Holy Spirit to heal you, and you let the Holy Spirit fulfill His function in the other person as well, rather than trying to take His place.

The very presence of a healed person is what brings healing. We all know this from fairly common experience. A group of children, caught up in fear and panic, can be calmed by the presence of a calm and confident adult. The same is true for a group of adults. All over the world, people testify to the healing power felt simply by sitting in the presence of their guru or saint. A healed mind heals.

When I meet a healed person, there is a light that shines from their mind into my mind, without any particular effort on their part. They do not need to *tell* me about the light; I *see* the light for myself (7:5). The way they see themselves affects me; the way they see others affects me; and, in particular, the way they see *me* affects me. It uplifts me. It helps me to see both the world and myself in a better light. As I see the light in this healing person, I am moved to recognize that light exists. Goodness exists. Love exists. My heart opens to God, whether or not I call It God. That is the effect that a true healer, also referred to as a miracle worker, has on the people he or she meets. As one of my favorite Christian teachers (Oswald Chambers) once wrote, “A saint is someone who makes it easy to believe in God.”

One of the distinguishing assertions of the Course is that in this process of almost involuntary healing, the patient is not the only one being healed. The healer, too, is healed. The light in the healer's mind has a visible effect on the patient, and when the patient acknowledges the reality of that light, it allows the healer to become aware of the light within herself or himself (7:6). “Its effects assure him it is there” (7:9).

Sentences 7 and 8 deserve thoughtful consideration, as they summarize in just thirty words the entire healing process taught by the Course. Many chapters back we were told that “perception must be straightened out before you can know anything” (T-3.III.1:2). Here, Jesus explains “how perception ultimately is translated into knowledge” (7:7). The process begins with a change in the perception of a single mind. That mind *perceives light*. That simple phrase contains all that the Course has said about seeing the light in our selves and seeing it in our brothers. Perception, however, is inherently uncertain. The very fact that perception can shift imparts a certain element of doubt into every perception. So, if I perceive love in my own heart, there is yet a part of my mind that

doubts that very perception. How can that perception become knowledge? How can I become *sure* of what I perceive?

The answer is simple: By extending the light, and accepting the resulting acknowledgement. My perception of the light becomes certain knowledge as I extend that light to my brothers and sisters, see the effect it has on them, and receive their acknowledgement of the light that is in me (7:7–9). *Healing without extension is incomplete healing*. Unless I extend healing to others I will never be sure of it for myself.

Paragraph 8

8. ¹A therapist does not heal; *he lets healing be*. **2**He can point to darkness but he **cannot** bring light **of himself**, for light is **not** of him. ³Yet, being *for* him, it **must** also be for his patient. ⁴The Holy Spirit is the **only** Therapist. ⁵He makes healing [*perfectly*] clear in **any** situation in which He is the Guide. ⁶You [*The human therapist*] can only **let Him fulfill His function**. ⁷He needs no help for this. ⁸He **will** tell you **exactly** what to do to help **anyone** He sends to you **for** help, and will speak to him through you **if you do not interfere**. ⁹Remember that you choose the [*that you are choosing a*] guide for helping, and the wrong choice will **not** help. ¹⁰But remember also that **the right one will**. ¹¹Trust Him, for help is His function, and He is of God. ¹²As you awaken other minds **to the Holy Spirit [Him] through Him**, and not yourself, you will understand that you are not obeying the laws of this world. ¹³But the laws you **are obeying work**. ¹⁴"The good is what works" is a sound though insufficient statement. **15**Only the good *can* work. ¹⁶Nothing else works at all.

• Study Question •

7. *The therapist is not the healer. The Holy Spirit working through the therapist is the only Healer. So, suppose you are a therapist, and someone comes to you saying, "I think I may have repressed memories of childhood abuse. Please heal me." In light of this paragraph and this section, what would you do to heal this person?*

Probably the most important message the Course can give to anyone who wants to be a healer or therapist is that, "The Holy Spirit is the only therapist" (8:4). That could equally well say, "only healer." Healers do not heal; they allow the Holy Spirit to heal *through* them (8:1–2). As a therapist I can help a patient by exposing the darkness (the ego thoughts) in their mind, but I cannot give them light to replace the darkness. Light has only one Source, and that is God (8:2). By my own turning to God to discover the light within myself, I can provide an example to the patient of how healing happens, but the patient must do his own turning. He can see the light in me and realize that if it is for me, it must also be for him.

Perhaps the most crucial guideline for a healer/therapist is: Don't interfere with the Holy Spirit (8:6–8, 11). It is so tempting, when you see someone who needs help, to jump in and try to fix them. It takes great restraint to keep our hands off and to allow the Holy Spirit to do the work in His own way, in His own time.

Healing with the Holy Spirit is a subtle process. We aren't to interfere. We are told the Holy Spirit needs no help from us (8:7). And yet, part of what the Holy Spirit *does* is to communicate to us “exactly what to do to help anyone He sends to you for help” (8:8). The Holy Spirit also “will speak to [your brother] through you” (8:8). He does not need our help in fulfilling His function, and yet He fulfills His function by speaking through us and guiding our actions. This may seem confusing. Do we get involved or not? Do we do anything to help or not?

The remainder of the paragraph clarifies what not interfering means. When a person presents himself or herself to us for healing, we have a choice of how we respond. We can choose the ego as our guide, or we can choose the Holy Spirit. If we choose the ego as our guide for helping, the no real help will result (8:9). Thus, it is not a question of what we do or say, or of whether or not we act to meet the patient's need. Outwardly, the unhealed healer and the true healer may do and say very much the same things. The determining factor will be what guide we listen to. A true healer acts knowing that any healing benefit the patient derives comes from God through the Holy Spirit, and not from the healer (8:12). All the healer does is to awaken other minds to the presence of the Holy Spirit within themselves.

As the healer extends healing he comes to understand that his mind is functioning in accord with the laws of God. He sees that living according to these laws *works*, and this establishes their validity for him (8:12–16).

Paragraph 9

9. ¹This course offers [This course is a guide to behavior. Being] a very direct and a very simple learning situation, and [it] provides the Guide Who tells you what to do. ²If you do it, you will see that it works. ³Its results are more convincing than its words. ⁴They will convince you that the words are true. ⁵By following the right Guide, you will learn the simplest of all lessons:

⁶*By their fruits ye shall know them, and they shall know themselves.*

• Study Question •

8. *In the last section of the section, who does the word “they” refer to?*

Often, people will say that *A Course in Miracles* is not about behavior, and yet here we are told plainly that it is “a guide to behavior,” and “provides the Guide Who tells you what to do” (9:1). Telling you what to do is obviously about behavior! Earlier, however, the Course said this about behavior: “You must change your mind, not your behavior...” (T-2.VI.3:4). To me, the key to understanding this seeming contradiction is the realization that behavior arises from thought. “I have said that you cannot change your mind by changing your behavior, but I have also said, and many times, that you *can* change your mind” (T-4.IV.2:1). By changing your mind, you *do* change your behavior. As I said a few paragraphs back, we must choose the proper guide for healing. That is the change of mind that is required. The resulting behavior and speech may be outwardly similar to what we would have done if we listened to the ego, but if we are following the Guide to salvation, what we do will bring true healing. Getting the behavior right won't

result in true healing; getting the mind right will. But there is no way a healer can present an example to a patient without some kind of behavior.

Therefore, in listening to the Holy Spirit and doing what He tells us to do it is not *what* we do, but listening and obeying the Voice for God that is important. If we follow His guidance in healing, we will see that it works (9:2). When we take the truth and put it into practice, the results are what convince us of its validity (9:4). The Workbook says a very similar thing about practicing its lessons:

Some of the ideas the workbook presents you will find hard to believe, and others may seem to be quite startling. This does not matter. You are merely asked to apply the ideas as you are directed to do. You are not asked to judge them at all. You are asked only to use them. It is their use that will give them meaning to you, and will show you that they are true. (W-in.8:1-6)

“Its results are more convincing than its words” (9:3) could be written on the flyleaf of the Course itself. Reading the Course, thinking about what it says, and discussing and arguing about what it says in study groups will never convince you of the truth of the Course. *Doing* what the Course says will never fail to bring complete certainty.

You may complain that this course is not sufficiently specific for you to understand and use. Yet perhaps you have not done what it specifically advocates. This is not a course in the play of ideas, but in their practical application.

(T-11.VIII.5:1-3)

What *convince*s us of the Light is the *effect* of the Light as we allow It to shine through us (9:6). We come to know what we are as we perceive the effects of what we are in those around us. This is why the Course tells us we cannot find salvation alone; we need the reflection of our light in the faces of those we help to convince us that the light is really there.

Answer Key

1. According to some psychotherapists, you live in an unfair world and you are full of aggressive impulses, yet somehow you can get along and be relatively well adjusted anyway. “Yes, your parents caused many of your neuroses; you just have to adjust and do the best you can.”
2. No written answer is expected.
3. The Course emphasizes the power of our mind to effect its own healing, through the Holy Spirit. Modern psychotherapy often depreciates the importance of the mind, mistakenly attributing the dreams of the ego to the mind itself.
4. C, both of the above.
5. A mystery is something that makes no sense and that is hidden and not accessible. If healing is not mysterious, then healing makes sense, and healing is accessible and not hidden.
6. The patient is acknowledging the light that is in the healer, which assures the healer that the light is really there.
7. I can be an example of someone who has been changed by the light. I can endeavor to let the Holy Spirit work through me, telling me what to do and say. I can help uncover that person's memories, but should do so not to make them real, but only to show that nothing happened in reality.
8. “They” are healers. You know a true healer by his or her fruits, and the healer knows himself or herself by seeing those effects of his or her work.