

1. Who Are God's Teachers?

A teacher of God is anyone who chooses to be one. ²His qualifications consist solely in this: Somehow, somewhere he made a deliberate choice in which he did not see his interests as apart from someone else's. ³Once he has done that his road is established and his direction is sure. ⁴One decision has ensured the direction he will take from then on. ⁵A light has entered the darkness. ⁶It may be a single light, but it is enough. ⁷He has entered an agreement with God, even if he does not yet believe in Him. ⁸He has become a bringer of salvation. ⁹He has become a teacher of God.

2 They come from all over the world. ²They come from all religions and from no religion. ³They are the ones who have answered. ⁴The Call is universal. ⁷It goes on all the time and everywhere. ⁶It calls for teachers to speak for It and redeem the world. ⁷Many hear It, but few will answer. ⁸But it is all a matter of time. ⁹Everyone will answer in the end, but the end can be a long, long way off. ¹⁰It is because of this that the plan of the teachers was established. ⁹ ¹¹Their function is to save time. ¹²Each one begins as a single light, but with the Call at its center it is a light that cannot be limited. ¹³And each one saves a thousand years of time as the world judges it. ¹⁰ ¹⁴To the Call Itself time has no meaning.

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6. John 1:5 (RSV): "The light shines in the darkness, and the darkness has not overcome it."
 7. "Call" is capitalized here because it seems to refer to the Holy Spirit, as it often does in the Course. See, for instance, T-5.II.10:2: "He [the Holy Spirit] is the Call to return," and T-5.III.10:3: "The Holy Spirit is the Call to awake and be glad."
 8. Matthew 22:14 (KJV): "For many are called, but few are chosen." This Bible verse implies that God is highly selective when it comes to how many are "chosen." First, He calls "many," but not all. Second, He decides that only "few" who answer the call are worthy (in the original parable a man who answers the wedding invitation is thrown out because he is not suitably attired). In the Course's version, God is not selective at all—His Call goes out to everyone (the Text explicitly says, "All are called" [T-3.VI.18:6]). Instead, all of the rejection comes from the human end. First, not all are open to hearing God's Call. Second, of the many who do hear, only few are willing to answer.
 9. Given that the salvation of the world hinges on God's teachers (see M-In.5:3), what is called here "the plan of the teachers" is another way of talking about the plan for the salvation of the world.
 10. In other words, each teacher of God shortens the length of the world's journey to salvation by a thousand years (or more—most likely, the words "thousand years" are simply a way of referring to a great deal of time).

- 3 There is a course for every teacher of God.¹¹ ²The form of the course varies greatly. ³So do the particular teaching aids involved. ⁴But the content of the course never changes. ⁵Its central theme is always “God’s Son is guiltless, and in his innocence is his salvation.”¹² ⁶It can be taught by actions or thought, in words or soundlessly, in any language or in no language, in any place or time or manner. ⁷It does not matter who the teacher was before he heard the Call. ⁸He has become a savior by his answering. ⁹He has seen someone else as himself. ¹⁰He has therefore found his own salvation and the salvation of the world. ¹¹In his rebirth is the world reborn.
- 4 This is a manual for a special curriculum, intended for teachers of a special form of the universal course.¹³ ²There are many thousands of other forms, all with the same outcome. ³They merely save time. ⁴Yet it is time alone that winds on wearily, and the world is very tired now. ⁵It is old and worn and without hope. ⁶There was never a question of outcome, for what can change the will of God? ⁷But time, with its illusions of change and death, wears out the world and all things in it. ⁸Yet time has an ending, and it is this that the teachers of God are appointed to bring about, for time is in their hands. ⁹Such was their choice, and it is given them.

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11. This means that there is a course for every teacher of God to *teach*. This is shown by the description later in the paragraph of the many ways in which this course “can be taught.”
12. T-14.VII.1:1-2: “Each one has a special part to play in the Atonement, but the message given to each to share is always the same: *God’s Son is guiltless*. Each one teaches the message differently and learns it differently.” The above passage seems to be an allusion to this, since both passages say that salvation’s single message that “God’s Son is guiltless” is taught by different teachers in different ways.
13. This manual, in other words, is primarily “intended for teachers” of *A Course in Miracles* (though see M-29.1:4-5 for a qualification of the idea that it is intended for *teachers* of the Course). To call the Course “a special form of the universal course” is merely to say that it is a *particular* form, not that it is a superior form. The “universal course” is the Holy Spirit’s general curriculum for guiding all minds to salvation. Other forms of the universal course would be any religion, spiritual path, philosophy, healing modality, or approach to life that contains salvation’s central theme—“God’s Son is guiltless”—in whatever words that message may be expressed and however explicit or implicit it may be.

2. Who Are Their Pupils?¹⁴

Certain pupils have been assigned to each of God's teachers, and they will begin to look for him as soon as he has answered the Call. ²They were chosen for him because the form of the universal curriculum that he will teach is best for them in view of their level of understanding.¹⁵ ³His pupils have actually been waiting for him, for his coming is certain. ⁴Again, it is only a matter of time. ⁵Once he has chosen to fulfill his role, they are ready to fulfill theirs. ⁶Time waits on his choice, but not whom he will serve. ⁷When he is ready to learn, the opportunities to teach will be provided for him.

- 2 In order to understand the teaching-learning plan of salvation, it is necessary to grasp the concept of time which the course sets forth.¹⁶ ²Atone-ment corrects illusions, not the truth. ³Therefore it corrects what never was. ⁴Further, the plan for this correction was established and completed simultaneously, for the will of God is entirely apart from time. ⁵So is all reality, being of Him. ⁶The instant the idea of separation entered the mind of God's Son, in that same instant was God's Answer given. ⁷In time this happened very long ago. ⁸In reality it never happened at all.

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14. The Manual calls the learner a "pupil," not a "student." Whereas a student is someone who attends a school or studies something (e.g., a student of politics), a pupil is someone who learns under the close supervision of a teacher, because of youth or specialization in a particular subject (e.g., the pupil of a famous musician). Whereas you can be a *student* of a book, you can be a *pupil* only of a person. The pupils described by the Manual, then, are individuals who, by definition, are learning under the close supervision of a *teacher*—the very teacher who is using this manual for teachers to help him teach them.
15. In other words, the reason a pupil is assigned to a particular teacher is that the path that teacher will teach is the right path for that pupil to learn. Given that this is a manual for teachers of *A Course in Miracles* (M-1.4:1), this means there are certain pupils assigned to each of the teachers of the Course, *because* the Course is the right path for those pupils to learn. See M-16.3:7 (plus footnote 115, referenced at the end of that line) for what qualifies one to be a teacher of this course.
16. The Course's teaching on the nature of time is found especially in T-26.V, "The Little Hindrance," and also in Workbook Lessons 158 and 169. The essence of this teaching is that the instant of the separation was also the instant of its correction, because in that instant God created the Holy Spirit. That single instant contained all of the events of time, each event being a reflection of either the original error or God's Correction or some combination of both. The events of the present are merely the reliving of the events contained in that ancient instant, events which in a very real sense are past.

- 3 The world of time is the world of illusion. ²What happened long ago seems to be happening now. ³Choices made long since appear to be open; yet to be made. ⁴What has been learned and understood and long ago passed by is looked upon as a new thought, a fresh idea, a different approach. ⁵Because 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. ⁶As the course emphasizes, you are not free to choose the curriculum or even the form in which you will learn it. ⁷You are free, however, to decide when you want to learn it.¹⁷ ⁸And as you accept it, it is already learned.¹⁸
- 4 Time really, then, goes backward to an instant so ancient that it is beyond all memory and past even the possibility of remembering. ²Yet because it is an instant that is relived again and again and still again, it seems to be now. ³And thus it is that pupil and teacher seem to come together in the present, finding each other as if they had not met before. ⁴The pupil comes at the right time to the right place. ⁵This is inevitable because he made the right choice in that ancient instant which he now relives. ⁶So has the teacher, too, made an inevitable choice out of an ancient past.¹⁹ ⁷God's will in everything but seems to take time in the working out. ⁸What could delay the power of eternity?
- 5 When pupil and teacher come together, a teaching-learning situation begins.²⁰ ²For the teacher is not really the one who does the teaching. ³God's

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17. In.1:2-5: "It is a required course. Only the time you take it is voluntary. Free will does not mean that you can establish the curriculum. It means only that you can elect what you want to take at a given time." The above reference implies a clarification of the lines from the Course's Introduction, suggesting that the course that is "required" is the *universal* course, and that this particular form of it—*A Course in Miracles*—is required only for those to whom it is assigned.
18. Because we are reliving a journey through time that is already over, everything we learned in that journey, even learning that seems at this point to lie in the future, has already been learned by us. In studying *A Course in Miracles*, then, we are not actually learning something new; we are merely *accepting* learning that we acquired long ago.
19. Like the paragraph before it, the paragraph above rests on the Course's concept of time. The original "ancient instant" of time included, as one of its countless aspects, the teacher and pupil meeting each other. This meeting came about through a right choice that both of them made in that instant. Now, since both are merely reliving that ancient instant, it is "inevitable" that they will *also* relive their meeting.
20. The "teaching-learning situation" is the Manual's term for a *situation* in which a *teacher* is teaching a *learner*, a pupil. An ongoing teaching-learning situation, then, could also be called a teacher-pupil relationship (it is explicitly called a "relationship" in the fourth sentence of this paragraph).

Teacher speaks to any two who join for learning purposes. ⁴The relationship is holy because of that purpose, and God has promised to send His Spirit into any holy relationship. ⁵In the teaching-learning situation, each one learns that giving and receiving are the same. ⁶The demarcations they have drawn between their roles, their minds, their bodies, their needs, their interests, and all the differences they thought separated them from one another fade and grow dim and disappear. ⁷Those who would learn the same course share one interest and one goal.²¹ ⁸And thus he who was the learner becomes a teacher of God himself, for he has made the one decision that gave his teacher to him: He has seen in another person the same interests as his own.²²

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21. This means that teacher and pupil have joined in the single goal of learning the same form of the universal course—in this case, *A Course in Miracles*. The teacher learns through teaching and the pupil teaches through learning. By joining in a common goal, the two have formed a holy relationship, which has invited God's Teacher (the Holy Spirit) to enter and to teach them (through the teacher).
 22. M-1:1-2: "A teacher of God is anyone who chooses to be one. His qualifications consist solely in this: Somehow, somewhere he made a deliberate choice in which he did not see his interests as apart from someone else's." The idea above is that by joining with his teacher in the goal of learning the same course, the pupil has in fact made this "deliberate choice." He made a choice in which he saw his interests as not apart from his teacher's. He has thus met the qualification for being a teacher himself.

3. What Are the Levels of Teaching?

The teachers of God have no set teaching level.²³ Each teaching-learning situation involves a different relationship at the beginning, although the ultimate goal is always the same: to make of the relationship a holy relationship in which both can look upon the Son of God as sinless.³ There is no one from whom a teacher of God cannot learn, so there is no one whom he cannot teach.⁴ However, from a practical point of view, he cannot meet everyone, nor can everyone find him.⁵ Therefore, the plan includes very specific contacts to be made for each teacher of God.⁶ There are no accidents in salvation.⁷ Those who are to meet will meet, because together they have the potential for a holy relationship.⁸ They are ready for each other.

- 2 The simplest level of teaching appears to be quite superficial.² It consists of what seem to be very casual encounters: a “chance” meeting of two apparent strangers in an elevator, a child who is not looking where he is going running into an adult “by accident,” two students who “happen” to walk home together.³ These are not chance happenings.⁴ Each of them has the potential for becoming a teaching-learning situation.⁵ Perhaps the seeming strangers in the elevator will smile to one another; perhaps the adult will not scold the child for bumping into him; perhaps the students will become friends.⁶ Even at the level of the most casual encounter, it is possible for two people to lose sight of separate interests, if only for a moment.⁷ That moment will be enough.⁸ Salvation has come.
- 3 It is difficult to understand that levels of teaching the universal course is a concept as meaningless in reality as is time.²⁴ The illusion of one permits the illusion of the other.³ In time, the teacher of God seems to begin to change his mind about the world with a single decision, and

23. Based on the discussion in this section, the term “levels of teaching” refers to the *amount* of teaching and learning taking place (note that at each level, the two people spend more time together), so that the higher the level, the *more* teaching and learning is occurring.

24. “Levels of teaching” implies more teaching and learning on the higher levels, just as time implies more and more learning as time proceeds. Both therefore must be illusions simply because all learning is already complete, having been completed the instant God gave His Answer to the separation. Strictly speaking, then, there are no gradations of learning.

then learn more and more about the new direction as he teaches it. ⁴We have covered the illusion of time already,²⁵ but the illusion of levels of teaching seems to be something different. ⁵Perhaps the best way to show that these levels cannot really exist is simply to say that any level of the teaching-learning situation is part of God's plan for Atonement, and His plan can have no levels, being a reflection of His will. ⁶Salvation is always ready and always there. ⁷God's teachers work at different levels, but the result is always the same.

- 4 Each teaching-learning situation is maximal in the sense that each person involved will learn the most that he can from the other person at that time. ²In this sense, and in this sense only, we can speak of levels of teaching. ³Using the term in this way, the second level of teaching is a more sustained relationship, in which for a time two people enter into a fairly intense teaching-learning situation, and then appear to separate.²⁶ ⁴As with the first level, these meetings are not accidental, nor is what appears to be the end of the relationship.²⁷ ⁵Again, each has learned the most he can at the time. ⁶Yet all who meet will someday meet again, for it is the destiny of all relationships to become holy. ⁷God is not mistaken in His Son.
- 5 The third level of teaching occurs in relationships which, once they are formed, are lifelong. ²These are teaching-learning situations in which each person is given a chosen learning partner who presents him with unlimited opportunities for learning. ³These relationships are generally few, because their existence implies that those involved have reached a stage simultaneously in which the teaching-learning balance is actually perfect.²⁸ ⁴This

25. See M-2.2-4.

26. Both this second level and the third level may seem to be describing a typical romantic relationship, yet we need to remember that they are levels of *teaching* in a *teaching-learning situation*. In other words, these relationships are ones in which a teacher is teaching his way or path to a learner, even if that may be happening only informally. It is possible for these relationships to be romantic ones, but they can take many forms.

27. The end of the relationship is not an accident because, as the next sentence implies, the two have reached the limit of their current ability to learn from each other, and they have been together only for the sake of that learning.

28. "Teaching-learning balance" is a term used in education, often referring to a balance between teachers giving information to pupils and pupils expending their own time and effort to make sense of that information. Thus, there is a good teaching-learning bal-

does not mean that they necessarily recognize this; in fact, they generally do not. ⁵They may even be quite hostile to each other for some time, and perhaps for life. ⁶Yet should they decide to learn it, the perfect lesson is before them and can be learned. ⁷And if they decide to learn that lesson, they become the saviors of the teachers who falter and may even seem to fail. ⁸No teacher of God can fail to find the help he needs.

ance when the two parties are giving equally to the process. This enables what is given by the teacher to be fully received by the pupil. As used above, however, the term seems to signify more of a balance between the teacher's *ability* to teach and the pupil's *ability* to learn, so that what the teacher is *able to teach* the pupil is *able to learn*.