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## 7. SHOULD HEALING BE REPEATED?

M-7.1. This question really answers itself. 2 Healing cannot be repeated. 3 If the patient is healed, what remains to heal him from? 4 And if the healing is certain, as we have already said it is, what is there to repeat? 5 For a teacher of God to remain concerned about the result of healing is to limit the healing. 6 It is now the teacher of God himself whose mind needs to be healed. 7 And it is this he must facilitate. 8 He is now the patient, and he must so regard himself. 9 He has made a mistake, and must be willing to change his mind about it. 10 He lacked the trust that makes for giving truly, and so he has not received the benefit of his gift.

M-7.2. Whenever a teacher of God has tried to be a channel for healing he has succeeded. 2 Should he be tempted to doubt this, he should not repeat his previous effort. 3 That was

already maximal, because the Holy Spirit so accepted it and so used it. 4 Now the teacher of God has only one course to follow. 5 He must use his reason to tell himself that he has given the problem to One Who cannot fail, and must recognize that his own uncertainty is not love but fear, and therefore hate. 6 His position has thus become untenable, for he is offering hate to one to whom he offered love. 7 This is impossible. 8 Having offered love, only love can be received.

M-7.3. It is in this that the teacher of God must trust. 2 This is what is really meant by the statement that the one responsibility of the miracle worker is to accept the Atonement for himself. 3 The teacher of God is a miracle worker because he gives the gifts he has received. 4 Yet he must first accept them. 5 He need do no more, nor is there more that he could do. 6 By accepting healing he can give it. 7 If he doubts this, let him remember Who gave the gift and Who received it. 8 Thus is his doubt corrected. 9 He thought the gifts of God could be withdrawn. 10 That was a mistake, but hardly one to stay with. 11 And so the teacher of God can only recognize it for what it is, and let it be corrected for him.

M-7.4. One of the most difficult temptations to recognize is that to doubt a healing because of the appearance of continuing symptoms is a mistake in the form of lack of trust. 2 As such it is an attack. 3 Usually it seems to be just the opposite. 4 It does appear unreasonable at first to be told that continued concern is attack. 5 It has all the appearances of love. 6 Yet love without trust is impossible, and doubt and trust cannot coexist. 7 And hate must be the opposite of love, regardless of the form it takes. 8 Doubt not the gift and it is impossible to doubt its result. 9 This is the certainty that gives God's teachers the power to be miracle workers, for they have put their trust in Him.

M-7.5. The real basis for doubt about the outcome of any problem that has been given to God's Teacher for resolution is always self-doubt. 2 And that necessarily implies that trust has been placed in an illusory self, for only such a self can be doubted. 3 This illusion can take many forms. 4 Perhaps there is a fear of weakness and vulnerability. 5 Perhaps there is a fear of failure and shame associated with a sense of inadequacy. 6 Perhaps there is a guilty embarrassment stemming from false humility. 7 The form of the mistake is not important. 8 What is important is only the recognition of a mistake as a mistake.

M-7.6. The mistake is always some form of concern with the self to the exclusion of the patient. 2 It is a failure to recognize him as part of the Self, and thus represents a confusion in identity. 3 Conflict about what you are has entered your mind, and you have become deceived about yourself. 4 And you are deceived about yourself because you have denied the Source of your creation. 5 If you are offering only healing, you cannot doubt. 6 If you really want the problem solved, you cannot doubt. 7 If you are certain what the problem is, you cannot doubt. 8 Doubt is the result of conflicting wishes. 9 Be sure of what you want, and doubt becomes impossible.

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