

## ACIM Edmonton - Sarah's Reflections



### Lesson 3

## **I do not understand anything I see in this room [on this street, from the window, in this place].**

### **Sarah's Commentary:**

It is important to read these Lessons in the context of what Jesus tells us in the Introduction to the Workbook. The Introduction helps us to understand some of the key elements in making the practice of these Lessons meaningful. To start, Jesus says we need the theoretical understanding the Text offers if we are to get the real meaning of the Lessons. When I started with the Lessons, I had not yet read the Text, and therefore, did not have the theoretical framework to make the Lessons deeply meaningful. However, despite limited understanding I nevertheless found my mind shifting and my life changing. Wherever we start, it can all contribute to our spiritual healing. Having said that, to really get the deeper meaning, we do need the framework the Text provides. This is the only way we will get the full benefit of the intent and metaphysics behind these Lessons. I refer to passages from the Text in these commentaries in order to amplify the meaning of the Lessons.

While the Lessons are based on one-year of mind training, clearly this is not a one-year course. The workbook is simply a starting point in disciplining and training the mind. **"An untrained mind can accomplish nothing."** (W.PI.IN.1.3) When we come to the end of the workbook, Jesus says in the Epilogue, **"This course is a beginning, not an end."** (W.PII.EP.1.1) **"It is the purpose of this workbook to train your mind to think along the lines the text sets forth."** (W.PI.IN.1.4) The mind training, thus, goes on for years, whether we are actively doing the Workbook or not. The process is not complete until our minds are healed through complete forgiveness.

Complete forgiveness means no one is exempt from forgiveness. In the introduction to the workbook, Jesus says, **"On the other hand, one exception held apart from true perception makes its accomplishments anywhere impossible."** (W.PI.IN.5.3) That is what makes the Course so very challenging. It means, if we see some more deserving of our love and some less, some more deserving of attack than others, or some more having more guilt, we are making exceptions. Everything in the illusion is the same since it is all unreal. That is why Jesus tells us that our minds are being trained in a systematic way to a different perception of everyone and everything in the world until we come to see there is no world. **"The exercises are planned to help you generalize the lessons, so that you will understand that each of them is equally applicable to everyone and everything you see."** (W.PI.IN.4.2)

While we practice with specifics in the application of each Lesson, the idea is that our lessons in forgiveness will ultimately be generalized to everything and everyone. What we are learning is that every problem and every difficulty is the same since they are all unreal. There is no order of difficulty in the illusion. Having said that, it is not something we currently believe. We don't believe, for example, that the pen we are holding is not more important than our hand that is

holding it. We don't currently believe that one situation is nor more difficult than any other. We still believe that some are more guilty than others. It takes a lot of mind training to see that there is no differentiation in the illusion and no order of difficulty in miracles. As long as we see differences, we have work to do, but our work with mind training begins with specifics for now.

As we look around and say, "Nothing I see in this room means anything," we are looking at specifics. Eventually, we will have the experience of understanding that nothing in this world means anything. This is the generalization that will eventually be made. Oneness has been seemingly fragmented into all the forms of this world. This may be what is referred to as the Big Bang—when the choice was made for the ego and sin, guilt and fear entered the mind when we chose separation from Heaven and God's Love. With it came a belief in time and space and all aspects of the linear world of form. Thus, the Lessons are about undoing what we now hold to be true about who we are and what the world is. All our thoughts and beliefs are a defense against God's Love. We are invested in this world of form and fear God's Love. In fact, Jesus says that the world is a place where we have come to hide from Him, believing He wants revenge on us for what we believe we have done.

The ideas presented in these Lessons are foreign to the mind, although at some level, we recognize truth. Jesus addresses this in the Introduction where he says, **"Remember only this; you need not believe the ideas; you need not accept them, and you need not even welcome them. Some of them you may actively resist. None of this will matter, or decrease their efficacy."** (W.PI.IN.9.1-2) This says that he is addressing a part of the mind beyond the ego. He tells us that what we think of the ideas does not matter. They still have power if we use them. **"It is their use that will give them meaning to you and will show you that they are true."** (WP.I.IN.8.6) The importance is in doing the Lessons and applying them to the situations and events in our day without making exceptions. Whatever our reactions to the ideas may be, he urges us to use them. **"Nothing more than this is required."** (W.PI.IN.9.5)

This suggests we will experience resistance to the ideas and fear may come up in the mind. We don't need to understand or engage in a struggle to understand but simply do the Lessons as instructed and not to be concerned about our reactions to them. All we are asked to do is notice what is going on in the mind as we do the Lessons, be gentle and patient with ourselves, and trust the process. The process of undoing the way we think now is considerable. Fortunately, we have a lot of help as we go through these Lessons since the healing is not done by us but by the Holy Spirit. Our part is to keep watching our thoughts without judging ourselves. It is important to see our thoughts without judging ourselves for them. This takes a lot of practice, but most important, it takes a willingness to do what is asked of us.

What is it like to be in a world where we don't understand anything we see? It seems like we do understand, but it is this very understanding that keeps us from opening our minds to another way of seeing. Just consider the possibility that you don't understand anything. Consider the possibility that everything you have learned so far in your life is there to simply uphold the illusion of what you think is real. As Jesus says in the introduction to the Course, **"Nothing real can be threatened and nothing unreal exists. Herein lies the peace of God."** (T.IN.2.2-3) (ACIM OE T.IN.4) What we have made real in the world and have given meaning to is all illusory and not real at all.

If I think I know and understand everything I see, there is no room in my mind for new learning, new understandings, or a new perspective. I have always taken pride in my ability to figure things out in the world and effectively manage my way in it. I have worked hard to gain a perspective of how things work, what they are for, how people tick, and how to manage my life but all this must

be undone. In spite of all my perceived knowledge and skills in the world there has always been an underlying low-level fear and anxiety underpinning my journey through life. Some people need to hit a deep "emotional bottom" before they come to the realization that their way of managing in the world no longer works. For me, it was a general sense of dissatisfaction with my life. There was nothing seriously wrong, only a feeling of, "What is the point?" This showed itself as an underlying restlessness and a vague sense that something was missing. Much as I tried, I could not find the answers in the world.

Fortunately for me, the Course came into my life and it has given me what I was looking for in helping to undo the beliefs, concepts, and values I had come to believe protected me in this world and kept me safe. The crazy thing is, we have come to believe our protection has come from aligning with fear. Yet our only real protection is Love. All our survival strategies have actually kept us from trusting in the guidance of the Holy Spirit because in our minds we think we know what we need! We think we know our own best interests, but we are wrong.

With the steps that we are now taking in mind reversal, we are giving the Holy Spirit a little bit of room by acknowledging that we may not be right about everything we believe. All our past learning and our judgments about everything must be questioned. Again, we don't have to believe the ideas given here, only to use them. Just because there will be resistance to the total acceptance of these ideas does not mean that they are not effective when applied. The lessons resonate with the part of the mind that knows they are true even if we have resistance to them. Our practice of the ideas eventually leads to acceptance of what we already know because the truth is already in us in the right mind which is why seeking is not necessary. When the blocks to love are brought to the light, we come to know our innocence. Thus our part is to undo what stands in the way of truth.

As a result of the application of these Lessons to my life, there is more trust, freedom, joy, and peace. Increasingly, I humbly accept that I don't know anything and I don't understand anything. I continually need to step aside from my own answers and ask for help rather than assigning my own meaning. We are engaged in a radical, life-changing process, and for it to be effective, we must be willing to be wrong about everything we think we know. It is a deeply humbling process.

It can seem more than a little disorienting and even frightening to let go of what we think we know, but the process is a gentle one, and we are the determiners of how quickly we go. Simply start by doing the exercises as described. When a difficult or unsettling situation comes up, it is helpful to remember that our upset does not come from the situation but from the way we are interpreting it. Our interpretations all come from our belief that the way we see things is the way they are. Now we remind ourselves, **"I do not understand anything I see."** (W.3) This is a prerequisite to opening up to new learning. And, as I said previously, it is not really new because there is "Something" in us that already understands.

In your practice today, apply the idea without making distinctions of any kind. Whatever you see becomes a proper subject for applying the idea. Be sure you do not question the suitability of anything for application of the idea. He is asking us: 1) not to make exceptions 2) not to judge what is suitable and what is not 3) to lay our emotions aside regarding anything we look upon clearing our minds of all past associations, and 4) see things exactly as they appear as color, shape, size, nothing more. Basically, we need to realize we really don't understand what we are looking at because we have given our meaning to everything. If that is the case, we can't understand it because true understanding means we would know its purpose. I think I understand what the telephone does, but what I don't understand is that my thoughts about it are what keep me invested in the world of form. As I occupy my mind with my thoughts about everything, I leave no room for the miracle.

Love and blessings, Sarah  
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