



## Lesson 32 I have invented the world I see.

### Sarah's Commentary:

Yesterday, we practiced the thought that **"I am not the victim of the world I see."** (W.31) This Lesson tells us why that is. It is because we invented this world we see. If we invented it, how can we be its victim? It is our own story, our dream, and our script that we have written, but we are not aware that we have done so. Why? Because the story was written by the part of the mind that chose the ego. It is the wrong mind that is now the domain of the ego. Between the wrong mind and the right mind is the decision-maker, a term used by Ken Wapnick for the part of the mind that chooses, although this term does not show up directly in the Course. The decision-maker is the Son of God that seemed to separate from God and chose to identify with the ego. As a result, the Son became unaware of the right mind where the truth resides. The separation did not change reality.

It is here in our right minds that the Holy Spirit resides and reminds us that we have entered a world of dreams. It is an illusory world that does not exist except in our thoughts. It is all an invention that is made up in order to maintain our separate identity and our separate existence. Now, Jesus speaks to us in this dream, which he knows is not real, but he knows we are nevertheless attached to it, so he must reach us where we think we are. We still want to be right about our seeming reality, but Jesus reminds us that this separated state has not made us happy and that we can now make a different choice. Our thinking process can be reversed with the help of the Holy Spirit. If we are indeed the source of our own difficulties, then we have the power to make another choice. The question is, how willing are we? It depends on how much we have suffered. When we have reached a level of sufficient discomfort and pain, our motivation increases to find a better way. We will not be very motivated to do this work unless there is enough discomfort to motivate a change in direction. The level of discomfort that prompts a change is different for each of us.

That we are the authors of our own story from birth to death may still seem preposterous to us. It is helpful to recall in the introduction to the Lessons that Jesus knows that we will have a lot of resistance, so he tells us to **"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.9.1-3) (ACIM OE W.In.5) When our motivation to find a way to true peace and joy is high, we will be more willing to practice the Lessons in spite of our resistance. When we start to experience the results of this practice in our lives, our motivation increases significantly.

We are either a character in this dream or the one who is the dreamer of our own story. If we are the dream figure or character in the dream, we truly are the victim of the playwright who cast us in a role with all these crazy characters playing their parts. One of the crazy characters is the god the ego made, who also has a mighty role to play in this drama. We think we love some of these

characters; we think we fear some and hate some. Some we thought we loved, but now we don't. Some characters aggravate us, some challenge us, others make us laugh. We participate in this play with our own strategies on how to survive and thrive in this dream based on our interpretations but always feeling at the mercy of others.

Yet now, as we consider the possibility that we are the dreamer of this dream, we can perhaps start to see it from a new perspective. What if we are the ones who really did create the play and all the characters in it? Am I really just the victim of my own script written by me? Are the characters in my dream simply playing the part and reading the lines I wrote for them! If this is the case, I can change the dream anytime I choose! **"You can give it up as easily as you made it up."** (W.32.1.3) **"While you want it you will see it; when you no longer want it, it will not be there for you to see."** (W.32.1.5) We will give it up when we no longer want to see a world that victimizes us. It seems simple on an intellectual level, but until we are willing to give up our attachment to it, we cling to our perceptions.

What is required is a transition in our current thinking. Looking ahead to Lesson 132, we see the same idea presented there---that the world we see is the effect of our thoughts. Jesus tells us, **"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."** (W.132.6.4-5) It is all about our readiness to accept this thought as true. Jesus recognizes our level of resistance, but again he is very gentle with us, telling us that even though we may step back a while from our spiritual discipline, we will return again. He knows us better than we know ourselves.

The question here is, why would we want to choose to be victims of the world? **"While you want it you will see it; when you no longer want it, it will not be there for you to see."** (W.32.1.5) We might naturally think we would prefer the idea that our thoughts are the source of everything we feel and experience and that we have the power to change our experience from one of feeling unfairly treated to one of peace and happiness. Now the world can become a classroom where the Holy Spirit shows us the way to the happy dream. Our attachment to our guilt, to the ego, and to the world is the reason we don't want to take responsibility for inventing the world we see and instead to see ourselves victimized. **"The world but demonstrates an ancient truth; you will believe that others do to you exactly what you think you did to them. But once deluded into blaming them you will not see the cause of what they do, because you want the guilt to rest on them. How childish is the petulant device to keep your innocence by pushing guilt outside yourself, but never letting go!"** (T.27.VIII.8.1-3) (ACIM OE T.27.IX.84) When we are ready to look at our guilt and give it over to the Holy Spirit, healing can begin.

As long as we want to keep our individual separated self but want the guilt to rest on others, there can be no healing. The reason we hold onto this stance is that we want them to be the victimizers while we remain the innocent ones. We want to see the sin in them and not in ourselves. Think about how we see our parents as responsible for what we have become. "I didn't ask to be born!" we insist. "If it weren't for how I was treated as a child, I would not have these issues in my life!" And so the story continues with our teachers, preachers, bosses, store clerks, and everyone else who has not treated us well. The whole game is to make someone else responsible for our unhappiness. We justify our own pain by seeing others causing it and now that gives us the right, in our own minds, to defend and counterattack. We bounce back and forth between victim and victimizer; but Jesus reminds us, again and again, we are the ones that invented the world we see. I am not a victim. I have projected my guilt onto others, and now I see it bouncing back at me, but I can choose to take responsibility for it instead.

**"The idea for today, like the preceding ones, applies to your inner and outer worlds, which are actually the same. However, since you see them as different, the practice periods for today will again include two phases, one involving the world you see outside you, and the other the world you see in your mind. In today's exercises, try to introduce the thought that both are in your own imagination."** (W.32.2.1-3) The point is made again in this paragraph that the outer world is just a reflection of our thoughts, and the inner world is what is reflected in the world we see. It all starts with our own thoughts, but we don't see it that way. It appears as if the inner and the outer are different. We still believe that the world is the cause of what we think and feel. We have not yet accepted that the mind is the cause of everything we see. There is nothing outside of the mind.

Watch the images that your imagination presents to your awareness. The world we see outside and the other world we see in our minds are both in our imagination. Our seeing is all image making. **"Hallucinations disappear when they are recognized for what they are. This is the healing and the remedy. Believe them not and they are gone. And all you need to do is recognize that *you* did this. Once you accept this simple fact and take unto yourself the power you gave them, you are released from them. One thing is sure; hallucinations serve a purpose, and when that purpose is no longer held they disappear."** (T.20.VIII.8.1-6) (ACIM OE T.20.IX.74) Later, he goes on to explain that there are only two purposes. One is a focus on sin and guilt and the other is the acceptance of our holiness. One is of the ego and the other is of the Holy Spirit. Which guide to seeing will I choose?

Today, we practice this Lesson in order to help us to see that we are not the effect of the world, but that the world is the effect of our thoughts. Repeat the idea a few times while looking around slowly, then close your eyes and apply the Lesson to the images that arise in your inner world, reminding yourself that both are imaginary. Then use the Lesson as often as possible during the day, as well as in response to any temptation to be upset or disturbed about anything. We bring any disturbing situation and our judgments about it back to our own minds as we remind ourselves that **"I have invented the world I see."** (W.32) I have invented this situation as I see it.

Love and blessings, Sarah  
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