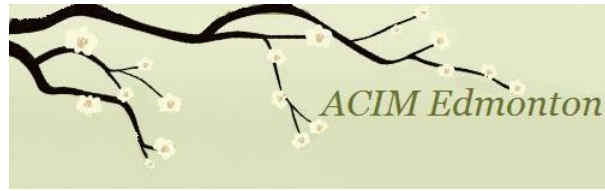


ACIM Edmonton - Sarah's Reflections



Lesson 351

**My sinless brother is my guide to peace.
My sinful brother is my guide to pain.
And which I choose to see I will behold.**

Sarah's Commentary:

We now enter the last of the "What is" Sections of the Workbook with the question, "**What Am I?**" (W.PII.Q14) The explanation given is a powerful affirmation of the truth of who we really are. Jesus says we are the holy home of God Himself! "**I am the Heaven where His Love resides.**" (W.PII.Q14.1.5) However, no matter what is said, it is impossible to describe our reality in words. Jesus tells us, "**Our use for words is almost over now.**" (W.PII.Q14.2.) It is time for experience so we can come to know our completion, our perfection, our joy without opposite, and our innocence where we know with certainty, "**I am His holy Sinlessness Itself, for in my purity abides His Own.**" (W.PII.Q14.1.6)

"God's Son, complete and healed and whole, shining in the reflection of His Love." (W.PII.Q14.1.1) Love is perfected in us, fear is impossible, and joy has no opposite. We are pure, sinless, holy—all words that have been used to describe Jesus, but describe who we are in truth even though we currently don't believe this about ourselves. Nothing we believe we have done has changed our reality because we are "**the holy home of God Himself.**" (W.PII.Q14.1.4) It is not the description of the mythical self in the dream but of our true reality. What we have made of ourselves is a shabby substitute for our reality as the Christ Self.

Jesus says that the self-concept we have made bears no likeness to our true Self. Our problem is we don't know who we are. That is why we don't know our own best interests. The concept of the self we have made "**is an idol, made to take the place of your reality as Son of God.**" (T.31.V.2.3) (ACIM OE T.31.V.43) All our pain comes from this image that seems to have taken the place of the true Self. That image is a role we have taken on in the world. It is the costume of a character we play. Only by knowing who we are as we were created by God can we know true happiness.

"The Rules for Decision" (Chapter 30) remind us we can make this and every day holy. We are reminded that this can be a day of peace if we don't make any decisions by ourselves. "**This means that we are choosing not to be the judge of what to do. But it must also mean you will not judge the situations where you will be called upon to make response. For if you judge them, you have set the rules for how you should react to them.**" (T.30.I.2.3-5) (ACIM OE T.30.II.5) Instead, we are invited to choose peace and thus open the way for the birth of Christ in us. This is the way our function as the "**bringers of salvation**" (W.PII.Q14.3.1) is realized. By seeing everything through the eyes of Christ, we "**perceive all things as kindly and as good.**" (W.PII.Q14.3.4)

In Section 15 of the Manual for Teachers, the message of our holiness is stated as follows: **"Holy are you, eternal, free and whole, at peace forever in the Heart of God. Where is the world, and where is sorrow now?"** (M.15.1.11) We are then challenged by the question, **"Do you believe that this is wholly true? No; not yet, not yet. But this is still your goal; why you are here."** (M.15.2.2-4) In the instant when we get this, we **"will go beyond belief to Certainty,"** (M.15.2.6) and that is what makes the day holy. It is in this day, no different than any other day, that we can experience Christ's birth in us. In that sense, every day can be Christmas day—a day when we receive good tidings of great joy.

Until that experience dawns on us, Jesus reminds us of our unstable state of being: **"You who are sometimes sad and sometimes angry; who sometimes feel your just due is not given you, and your best efforts meet with lack of appreciation and even contempt; give up these foolish thoughts!"** (M.15.3.1) Such thoughts are **"too small and meaningless to occupy your holy mind an instant longer."** (M.15.3.2)

How do we get free of this prison house of our foolish thoughts, our grievances, our worries, our sadness, and our frenetic activity? The answer is to bring these thoughts to the truth and be willing to see we are wrong regarding every interpretation we make of what others do to us, making us the victims of their attacks. When the temptation arises to defend how right we are, it is another opportunity to step back and ask for another way to see the situation. And yes, it is an opportunity not to get discouraged. We just keep doing the work until forgiveness becomes a habit.

Jesus tells us that when we are willing to see our brothers sinless, we will come to know our own reality. Notice how we prefer to hold our brothers as sinful and see ourselves as unjustly treated. That is why we need our **"Comforter and Friend"** (W.351.1.5) beside us because He makes our way **"secure and clear."** (W.351.1.5) **"Choose, then, for me, my Father,"** (W.351.1.6) and at our request, it is done. We ask to be guided, which is the clear message in Chapter 30, **"Rules for Decision."** There are a number of corrective steps provided in this section, but in the end, there is only one rule and that is to decide who is going to be our guide—the Holy Spirit or the ego. When we choose the Holy Spirit as our Guide in everything we do, He makes our way **"secure and clear."** (W.351.1.5)

Another good adjunct to this Lesson is in (Text 20.VIII) (ACIM OE T.20.IX) **"The Vision of Sinlessness."** Here Jesus asks, **"Do you not want to know your own Identity? Would you not happily exchange your doubts for certainty. Would you not willingly be free of misery, and learn again of joy? Your holy relationship offers all this to you."** (T.20.VIII.2.1-3) (ACIM OE T.20.IX.68) Later, he reminds us of the vulnerability of our bodies. **"The body is the sign of weakness, vulnerability and loss of power. Can such a savior help you? Would you turn in your distress and need for help unto the helpless? Is the pitifully little the perfect choice to call upon for strength. Judgment will seem to make your savior weak. Yet it is *you* who needs his strength. There is no problem, no event or situation, no perplexity that vision will not solve. All is redeemed when looked upon with vision."** (T.20.VIII.5.1-8) (ACIM OE T.20.IX.71) And later he says, **"Only two purposes are possible. And one is sin, the other holiness. Nothing is in between, and which you choose determines what you want to see."** (T.20.VIII.9) (ACIM OE T.20.IX.68)

We have been a stranger to ourselves for a long time. We have been lost in the ego's darkness. Our world is a projection of that darkness in the mind. It shows us the fear in the mind, which keeps us in a state of constant stress. Yet, we know it does not have to be this way. Let us commit to the vigilance required to remain focused on bringing all our pain to the light so we can make way for

peace within. This Lesson offers a simple formula to do just that. We admit that our way of seeing is wrong and are willing to turn to One who knows and can reveal who we are. Our part is to consistently and willingly turn our thoughts over to Him. This Lesson says that this is the only choice to be made. It is a decision between a choice to see our brother as sinful or sinless; and with that choice comes fear and loneliness, or happiness, comfort, clarity, and security. When we really believe this, we become motivated to ask for help of the Holy Spirit to see everyone we meet as innocent, regardless of how much they seem to commit errors in our perception.

Think about how important this choice is that you are making today. Which will we choose to see today—the misbehaving body of our brother or his holiness? Our day will be determined by our choice. Vigilance in watching our minds and willingness to bring any interference to the truth are what this journey is about. It is to remember our purpose. If our purpose is to wake up to the truth of who we are, everything in our lives provides us with the perfect opportunity to do so.

Love and blessings, Sarah
huemmert@shaw.ca

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