

LESSON 56 • FEBRUARY 25

Review of Lessons 26–30

“My attack thoughts are attacking my invulnerability.”

“Above all else I want to see.”

“Above all else I want to see differently.”

“God is in everything I see.”

“God is in everything I see because God is in my mind.”

Practice instructions

Purpose: To review the lessons and therefore let them sink in a notch deeper. Also, to see how interrelated they are and how cohesive the thought system is that they are leading you to.

Exercise: As often as possible (suggestion: every hour on the hour), for at least two minutes.

- Alone in a quiet place, read one of the five lessons and the related comments. Notice that the comments are written as if they are your own thoughts about the idea. Try to imagine that they are. It will help if you frequently insert your name. This will set you up for the next phase, in which you generate similar thoughts of your own.
- Close your eyes and think about the idea and the comments. Think particularly about the central point of the commentary paragraph. Reflect on it. Let related thoughts come (utilizing the training you’ve received in that practice). If your mind wanders, repeat the idea and then get back to your reflection. This is the same basic exercise as in Lesson 50, in which you actively think about ideas in order to let them sink more deeply into your mind.

Remarks:

- At the beginning and end of the day read all five lessons.
- Thereafter, cover one lesson per practice period, in no particular order.
- Cover each lesson at least once.
- Beyond that, concentrate on a particular lesson if it appeals to you most.

Commentary

The Door behind the World

There is a door behind this world which, if opened, will allow me to see past this world to a world that reflects the Love of God (3:4). It is a door in my mind, a door to vision.

This world, full of “pain, illness, loss, age and death” (1:3) simply reflects what I think I am (2:2–3). It is a hallucination superimposed over reality, hiding it and seemingly replacing it.

The opening line of the review asks: “How can I know who I am when I see myself as under constant attack?” (1:2). Think about that. If I am truly under constant attack, beset by illness, loss, age and death, how can I be a perfect creation of God? How can God even be real? I believe in a self-image that is constantly threatened. If I am threatened, how could I be an eternal, spiritual being? If the picture I see in this world is true, then I am nothing, worth nothing, and destined for destruction. I may as well say, “Eat, drink, and be merry, for tomorrow we die!” I may as well take what I can get because nothing will last, including myself.

Something in all of us, however, tells us that we are more than this (5:2). Something in us resonates when we read, in the Course, that nothing real can be threatened. If that is true, and I am real, then the world I see must be false. The picture it is showing me, reinforcing my image of myself as vulnerable, must be a lie. Either I am real and the world is not, or the world is real and I

am not. “For I am real because the world is not, and I would know my own reality” (W-pI.132.15:3).

Therefore my greatest need is vision. I need to open that door in my mind, “look past all appearances” (4:6), and see a world that reflects God’s Love, and by so doing remember who I really am. “Behind every image I have made, the truth remains unchanged” (4:2). “In my own mind, behind all my insane thoughts of separation and attack, is the knowledge that all is one forever. I have not lost the knowledge of Who I am because I have forgotten it” (5:2–3).

I want to open that door behind the world and see the truth again. I want to remember.