

Intro. Class on ACIM - ACIM Student Lessons # 11 –15 Week Three H-O # 5

LESSON 10. My thoughts do not mean anything.

W-10.1. This idea applies to all the thoughts of which you are aware, or become aware in the practice periods. 2 The reason the idea is applicable to all of them is that they are not your real thoughts. 3 We have made this distinction before, and will do so again. 4 You have no basis for comparison as yet. 5 When you do, you will have no doubt that what you once believed were your thoughts did not mean anything.

W-10.2. This is the second time we have used this kind of idea. 2 The form is only slightly different. 3 This time the idea is introduced with "My thoughts" instead of "These thoughts," and no link is made overtly with the things around you. 4 The emphasis is now on the lack of reality of what you think you think.

W-10.3. This aspect of the correction process began with the idea that the thoughts of which you are aware are meaningless, outside rather than within; and then stressed their past rather than their present status. 2 Now we are emphasizing that the presence of these "thoughts" means that you are not thinking. 3 This is merely another way of repeating our earlier statement that your mind is really a blank. 4 To recognize this is to recognize nothingness when you think you see it. 5 As such, it is the prerequisite for vision.

W-10.4. Close your eyes for these exercises, and introduce them by repeating the idea for today quite slowly to yourself. 2 Then add:
3 This idea will help to release me from all that I now believe.
4 The exercises consist, as before, in searching your mind for all the thoughts that are available to you, without selection or judgment. 5 Try to avoid classification of any kind. 6 In fact, if you find it helpful to do so, you might imagine that you are watching an oddly assorted procession going by, which has little if any personal meaning to you. 7 As each one crosses your mind, say:

8 My thought about ___ does not mean anything.

9 My thought about ___ does not mean anything.

W-10.5. Today's thought can obviously serve for any thought that distresses you at any time. 2 In addition, five practice periods are recommended, each involving no more than a minute or so of mind searching. 3 It is not recommended that this time period be extended, and it should be reduced to half a minute or less if you experience discomfort. 4 Remember, however, to repeat the idea slowly before applying it specifically, and also to add:

5 This idea will help to release me from all that I now believe.

LESSON 11. My meaningless thoughts are showing me a meaningless world.

W-11.1. This is the first idea we have had that is related to a major phase of the correction process; the reversal of the thinking of the world. 2 It seems as if the world determines what you perceive. 3 Today's idea introduces the concept that your thoughts determine the world you see. 4 Be glad indeed to practice the idea in its initial form, for in this idea is your release made sure. 5 The key to forgiveness lies in it.

W-11.2. The practice periods for today's idea are to be undertaken somewhat differently from the previous ones. 2 Begin with your eyes closed, and repeat the idea slowly to yourself. 3 Then open your eyes and look about, near and far, up and down,–

anywhere. 4 During the minute or so to be spent in using the idea merely repeat it to yourself, being sure to do so without haste, and with no sense of urgency or effort.

W-11.3. To do these exercises for maximum benefit, the eyes should move from one thing to another fairly rapidly, since they should not linger on anything in particular. 2 The words, however, should be used in an unhurried, even leisurely fashion. 3 The introduction to this idea, in particular, should be practiced as casually as possible. 4 It contains the foundation for the peace, relaxation and freedom from worry that we are trying to achieve. 5 On concluding the exercises, close your eyes and repeat the idea once more slowly to yourself.

W-11.4. Three practice periods today will probably be sufficient. 2 However, if there is little or no uneasiness and an inclination to do more, as many as five may be undertaken. 3 More than this is not recommended.

LESSON 12. I am upset because I see a meaningless world.

W-12.1. The importance of this idea lies in the fact that it contains a correction for a major perceptual distortion. 2 You think that what upsets you is a frightening world, or a sad world, or a violent world, or an insane world. 3 All these attributes are given it by you. 4 The world is meaningless in itself.

W-12.2. These exercises are done with eyes open. 2 Look around you, this time quite slowly. 3 Try to pace yourself so that the slow shifting of your glance from one thing to another involves a fairly constant time interval. 4 Do not allow the time of the shift to become markedly longer or shorter, but try, instead, to keep a measured, even tempo throughout. 5 What you see does not matter. 6 You teach yourself this as you give whatever your glance rests on equal attention and equal time. 7 This is a beginning step in learning to give them all equal value.

W-12.3. As you look about you, say to yourself:

2 I think I see a fearful world, a dangerous world, a hostile world, a sad world, a wicked world, a crazy world, and so on, using whatever descriptive terms happen to occur to you. 3 If terms which seem positive rather than negative occur to you, include them. 4 For example, you might think of "a good world," or "a satisfying world." 5 If such terms occur to you, use them along with the rest. 6 You may not yet understand why these "nice" adjectives belong in these exercises but remember that a "good world" implies a "bad" one, and a "satisfying world" implies an "unsatisfying" one. 7 All terms which cross your mind are suitable subjects for today's exercises. 8 Their seeming quality does not matter.

W-12.4. Be sure that you do not alter the time intervals between applying today's idea to what you think is pleasant and what you think is unpleasant. 2 For the purposes of these exercises, there is no difference between them. 3 At the end of the practice period, add:

4 But I am upset because I see a meaningless world.

W-12.5. What is meaningless is neither good nor bad. 2 Why, then, should a meaningless world upset you? 3 If you could accept the world as meaningless and let the truth be written upon it for you, it would make you indescribably happy. 4 But because it is meaningless, you are impelled to write upon it what you would have it be. 5 It is this you see in it. 6 It is this that is meaningless in truth. 7 Beneath your words is written the Word of God. 8 The truth upsets you now, but when your words have been erased, you will see His. 9 That is the ultimate purpose of these exercises.

W-12.6. Three or four times is enough for practicing the idea for today. 2 Nor should the practice periods exceed a minute. 3 You may find even this too long. 4 Terminate the exercises whenever you experience a sense of strain.

LESSON 13. A meaningless world engenders fear.

W-13.1. Today's idea is really another form of the preceding one, except that it is more specific as to the emotion aroused. 2 Actually, a meaningless world is impossible. 3 Nothing without meaning exists. 4 However, it does not follow that you will not think you perceive something that has no meaning. 5 On the contrary, you will be particularly likely to think you do perceive it.

W-13.2. Recognition of meaninglessness arouses intense anxiety in all the separated ones. 2 It represents a situation in which God and the ego "challenge" each other as to whose meaning is to be written in the empty space that meaninglessness provides. 3 The ego rushes in frantically to establish its own ideas there, fearful that the void may otherwise be used to demonstrate its own impotence and unreality. 4 And on this alone it is correct.

W-13.3. It is essential, therefore, that you learn to recognize the meaningless, and accept it without fear. 2 If you are fearful, it is certain that you will endow the world with attributes that it does not possess, and crowd it with images that do not exist. 3 To the ego illusions are safety devices, as they must also be to you who equate yourself with the ego.

W-13.4. The exercises for today, which should be done about three or four times for not more than a minute or so at most each time, are to be practiced in a somewhat different way from the preceding ones. 2 With eyes closed, repeat today's idea to yourself. 3 Then open your eyes, and look about you slowly, saying:

4 I am looking at a meaningless world.

5 Repeat this statement to yourself as you look about. 6 Then close your eyes, and conclude with:

7 A meaningless world engenders fear because I think I am in competition with God.

W-13.5. You may find it difficult to avoid resistance, in one form or another, to this concluding statement. 2 Whatever form such resistance may take, remind yourself that you are really afraid of such a thought because of the "vengeance" of the "enemy." 3 You are not expected to believe the statement at this point, and will probably dismiss it as preposterous. 4 Note carefully, however, any signs of overt or covert fear which it may arouse.

W-13.6. This is our first attempt at stating an explicit cause and effect relationship of a kind which you are very inexperienced in recognizing. 2 Do not dwell on the concluding statement, and try not even to think of it except during the practice periods. 3 That will suffice at present.

LESSON 14. God did not create a meaningless world.

W-14.1. The idea for today is, of course, the reason why a meaningless world is impossible. 2 What God did not create does not exist. 3 And everything that does exist

exists as He created it. 4 The world you see has nothing to do with reality. 5 It is of your own making, and it does not exist.

W-14.2. The exercises for today are to be practiced with eyes closed throughout. 2 The mind-searching period should be short, a minute at most. 3 Do not have more than three practice periods with today's idea unless you find them comfortable. 4 If you do, it will be because you really understand what they are for.

W-14.3. The idea for today is another step in learning to let go the thoughts that you have written on the world, and see the Word of God in their place. 2 The early steps in this exchange, which can truly be called salvation, can be quite difficult and even quite painful. 3 Some of them will lead you directly into fear. 4 You will not be left there. 5 You will go far beyond it. 6 Our direction is toward perfect safety and perfect peace.

W-14.4. With eyes closed, think of all the horrors in the world that cross your mind. 2 Name each one as it occurs to you, and then deny its reality. 3 God did not create it, and so it is not real. 4 Say, for example:

5 God did not create that war, and so it is not real.

6 God did not create that airplane crash, and so it is not real.

7 God did not create that disaster [specify], and so it is not real.

W-14.5. Suitable subjects for the application of today's idea also include anything you are afraid might happen to you, or to anyone about whom you are concerned. 2 In each case, name the "disaster" quite specifically. 3 Do not use general terms. 4 For example, do not say, "God did not create illness," but, "God did not create cancer," or heart attacks, or whatever may arouse fear in you.

W-14.6. This is your personal repertory of horrors at which you are looking. 2 These things are part of the world you see. 3 Some of them are shared illusions, and others are part of your personal hell. 4 It does not matter. 5 What God did not create can only be in your own mind apart from His. 6 Therefore, it has no meaning. 7 In recognition of this fact, conclude the practice periods by repeating today's idea:

8 God did not create a meaningless world.

W-14.7. The idea for today can, of course, be applied to anything that disturbs you during the day, aside from the practice periods. 2 Be very specific in applying it. 3 Say: 4 God did not create a meaningless world. 5 He did not create [specify the situation which is disturbing you], and so it is not real.

LESSON 15. My thoughts are images that I have made.

W-15.1. It is because the thoughts you think you think appear as images that you do not recognize them as nothing. 2 You think you think them, and so you think you see them. 3 This is how your "seeing" was made. 4 This is the function you have given your body's eyes. 5 It is not seeing. 6 It is image making. 7 It takes the place of seeing, replacing vision with illusions.

W-15.2. This introductory idea to the process of image making that you call seeing will not have much meaning for you. 2 You will begin to understand it when you have seen little edges of light around the same familiar objects which you see now. 3 That is the beginning of real vision. 4 You can be certain that real vision will come quickly when this has occurred.

W-15.3. As we go along, you may have many "light episodes." 2 They may take many different forms, some of them quite unexpected. 3 Do not be afraid of them. 4 They are signs that you are opening your eyes at last. 5 They will not persist, because they merely symbolize true perception, and they are not related to knowledge. 6 These exercises will not reveal knowledge to you. 7 But they will prepare the way to it.

W-15.4. In practicing the idea for today, repeat it first to yourself, and then apply it to whatever you see around you, using its name and letting your eyes rest on it as you say:

2 This ___ is an image that I have made.

3 That ___ is an image that I have made.

4 It is not necessary to include a large number of specific subjects for the application of today's idea. 5 It is necessary, however, to continue to look at each subject while you repeat the idea to yourself. 6 The idea should be repeated quite slowly each time.

W-15.5. Although you will obviously not be able to apply the idea to very many things during the minute or so of practice that is recommended, try to make the selection as random as possible. 2 Less than a minute will do for the practice periods, if you begin to feel uneasy. 3 Do not have more than three application periods for today's idea unless you feel completely comfortable with it, and do not exceed four. 4 However, the idea can be applied as needed throughout the day.