

## **ACIM WORKBOOK LESSON FOR WEEK SIX - LESSON # 26- 30**

### **Week # 6 Handout # 5**

#### **LESSON 26. My attack thoughts are attacking my invulnerability.**

W-26.1. It is surely obvious that if you can be attacked you are not invulnerable. 2 You see attack as a real threat. 3 That is because you believe that you can really attack. 4 And what would have effects through you must also have effects on you. 5 It is this law that will ultimately save you, but you are misusing it now. 6 You must therefore learn how it can be used for your own best interests, rather than against them.

W-26.2. Because your attack thoughts will be projected, you will fear attack. 2 And if you fear attack, you must believe that you are not invulnerable. 3 Attack thoughts therefore make you vulnerable in your own mind, which is where the attack thoughts are. 4 Attack thoughts and invulnerability cannot be accepted together. 5 They contradict each other.

W-26.3. The idea for today introduces the thought that you always attack yourself first. 2 If attack thoughts must entail the belief that you are vulnerable, their effect is to weaken you in your own eyes. 3 Thus they have attacked your perception of yourself. 4 And because you believe in them, you can no longer believe in yourself. 5 A false image of yourself has come to take the place of what you are.

W-26.4. Practice with today's idea will help you to understand that vulnerability or invulnerability is the result of your own thoughts. 2 Nothing except your thoughts can attack you. 3 Nothing except your thoughts can make you think you are vulnerable. 4 And nothing except your thoughts can prove to you this is not so.

W-26.5. Six practice periods are required in applying today's idea. 2 A full two minutes should be attempted for each of them, although the time may be reduced to a minute if the discomfort is too great. 3 Do not reduce it further.

W-26.6. The practice period should begin with repeating the idea for today, then closing your eyes and reviewing the unresolved questions whose outcomes are causing you concern. 2 The concern may take the form of depression, worry, anger, a sense of imposition, fear, foreboding or preoccupation. 3 Any problem as yet unsettled that tends to recur in your thoughts during the day is a suitable subject. 4 You will not be able to use very many for any one practice period, because a longer time than usual should be spent with each one. 5 Today's idea should be applied as follows:

W-26.7. First, name the situation:

2 I am concerned about \_\_\_\_.

3 Then go over every possible outcome that has occurred to you in that connection and which has caused you concern, referring to each one quite specifically, saying:

4 I am afraid \_\_\_\_ will happen.

W-26.8. If you are doing the exercises properly, you should have some five or six distressing possibilities available for each situation you use, and quite possibly more. 2 It is much more helpful to cover a few situations thoroughly than to touch on a larger number. 3 As the list of anticipated outcomes for each situation continues, you will probably find some of them, especially those that occur to you toward the end, less acceptable to you. 4 Try, however, to treat them all alike to whatever extent you can.

W-26.9. After you have named each outcome of which you are afraid, tell yourself:

2 That thought is an attack upon myself.

3 Conclude each practice period by repeating today's idea to yourself once more.

#### **LESSON 27. Above all else I want to see.**

W-27.1. Today's idea expresses something stronger than mere determination. 2 It gives vision priority among your desires. 3 You may feel hesitant about using the idea, on the grounds that you are not sure you really mean it. 4 This does not matter. 5 The purpose of today's exercises is to bring the time when the idea will be wholly true a little nearer.

W-27.2. There may be a great temptation to believe that some sort of sacrifice is being asked of you when you say you want to see above all else. 2 If you become uneasy about the lack of reservation involved, add: 3 Vision has no cost to anyone.

4 If fear of loss still persists, add further:

5 It can only bless.

W-27.3. The idea for today needs many repetitions for maximum benefit. 2 It should be used at least every half hour, and more if possible. 3 You might try for every fifteen or twenty minutes. 4 It is recommended that you set a definite time interval for using the idea when you wake or shortly afterwards, and attempt to adhere to it throughout the day. 5 It will not be difficult to do this, even if you are engaged in conversation,

or otherwise occupied at the time. 6 You can still repeat one short sentence to yourself without disturbing anything.

W-27.4. The real question is, how often will you remember? 2 How much do you want today's idea to be true? 3 Answer one of these questions, and you have answered the other. 4 You will probably miss several applications, and perhaps quite a number. 5 Do not be disturbed by this, but do try to keep on your schedule from then on. 6 If only once during the day you feel that you were perfectly sincere while you were repeating today's idea, you can be sure that you have saved yourself many years of effort.

### **LESSON 28. Above all else I want to see things differently.**

W-28.1. Today we are really giving specific application to the idea for yesterday. 2 In these practice periods, you will be making a series of definite commitments. 3 The question of whether you will keep them in the future is not our concern here. 4 If you are willing at least to make them now, you have started on the way to keeping them. 5 And we are still at the beginning.

W-28.2. You may wonder why it is important to say, for example, "Above all else I want to see this table differently." 2 In itself it is not important at all. 3 Yet what is by itself? 4 And what does "in itself" mean? 5 You see a lot of separate things about you, which really means you are not seeing at all. 6 You either see or not. 7 When you have seen one thing differently, you will see all things differently. 8 The light you will see in any one of them is the same light you will see in them all.

W-28.3. When you say, "Above all else I want to see this table differently," you are making a commitment to withdraw your preconceived ideas about the table, and open your mind to what it is, and what it is for. 2 You are not defining it in past terms. 3 You are asking what it is, rather than telling it what it is. 4 You are not binding its meaning to your tiny experience of tables, nor are you limiting its purpose to your little personal thoughts.

W-28.4. You will not question what you have already defined. 2 And the purpose of these exercises is to ask questions and receive the answers. 3 In saying, "Above all else I want to see this table differently," you are committing yourself to seeing. 4 It is not an exclusive commitment. 5 It is a commitment that applies to the table just as much as to anything else, neither more nor less.

W-28.5. You could, in fact, gain vision from just that table, if you would withdraw all your own ideas from it, and look upon it with a completely open mind. 2 It has something to show you; something beautiful and clean and of infinite value, full of happiness and hope. 3 Hidden under all your ideas about it is its real purpose, the purpose it shares with all the universe.

W-28.6. In using the table as a subject for applying the idea for today, you are therefore really asking to see the purpose of the universe. 2 You will be making this same request of each subject that you use in the practice periods. 3 And you are making a commitment to each of them to let its purpose be revealed to you, instead of placing your own judgment upon it.

W-28.7. We will have six two-minute practice periods today, in which the idea for the day is stated first, and then applied to whatever you see about you. 2 Not only should the subjects be chosen randomly, but each one should be accorded equal sincerity as today's idea is applied to it, in an attempt to acknowledge the equal value of them all in their contribution to your seeing.

W-28.8. As usual, the applications should include the name of the subject your eyes happen to light on, and you should rest your eyes on it while saying:

2 Above all else I want to see this \_\_\_ differently.

3 Each application should be made quite slowly, and as thoughtfully as possible. 4 There is no hurry.

### **LESSON 29. God is in everything I see.**

W-29.1. The idea for today explains why you can see all purpose in everything. 2 It explains why nothing is separate, by itself or in itself. 3 And it explains why nothing you see means anything. 4 In fact, it explains every idea we have used thus far, and all subsequent ones as well. 5 Today's idea is the whole basis for vision.

W-29.2. You will probably find this idea very difficult to grasp at this point. 2 You may find it silly, irreverent, senseless, funny and even objectionable. 3 Certainly God is not in a table, for example, as you see it. 4 Yet we emphasized yesterday that a table shares the purpose of the universe. 5 And what shares the purpose of the universe shares the purpose of its Creator.

W-29.3. Try then, today, to begin to learn how to look on all things with love, appreciation and open-mindedness. 2 You do not see them now. 3 Would you know what is in them? 4 Nothing is as it appears to you. 5 Its holy purpose stands beyond your little range. 6 When vision has shown you the holiness that

lights up the world, you will understand today's idea perfectly. 7 And you will not understand how you could ever have found it difficult.

W-29.4. Our six two-minute practice periods for today should follow a now familiar pattern: Begin with repeating the idea to yourself, and then apply it to randomly chosen subjects about you, naming each one specifically. 2 Try to avoid the tendency toward self-directed selection, which may be particularly tempting in connection with today's idea because of its wholly alien nature. 3 Remember that any order you impose is equally alien to reality.

W-29.5. Your list of subjects should therefore be as free of self-selection as possible. 2 For example, a suitable list might include:

3 God is in this coat hanger.

4 God is in this magazine.

5 God is in this finger.

6 God is in this lamp.

7 God is in that body.

8 God is in that door.

9 God is in that waste basket.

10 In addition to the assigned practice periods, repeat the idea for today at least once an hour, looking slowly about you as you say the words unhurriedly to yourself. 11 At least once or twice, you should experience a sense of restfulness as you do this.

### **LESSON 30. God is in everything I see because God is in my mind.**

W-30.1. The idea for today is the springboard for vision. 2 From this idea will the world open up before you, and you will look upon it and see in it what you have never seen before. 3 Nor will what you saw before be even faintly visible to you.

W-30.2. Today we are trying to use a new kind of "projection." 2 We are not attempting to get rid of what we do not like by seeing it outside. 3 Instead, we are trying to see in the world what is in our minds, and what we want to recognize is there. 4 Thus, we are trying to join with what we see, rather than keeping it apart from us. 5 That is the fundamental difference between vision and the way you see.

W-30.3. Today's idea should be applied as often as possible throughout the day. 2 Whenever you have a moment or so, repeat it to yourself slowly, looking about you, and trying to realize that the idea applies to everything you do see now, or could see now if it were within the range of your sight.

W-30.4. Real vision is not limited to concepts such as "near" and "far." 2 To help you begin to get used to this idea, try to think of things beyond your present range as well as those you can actually see, as you apply today's idea.

W-30.5. Real vision is not only unlimited by space and distance, but it does not depend on the body's eyes at all. 2 The mind is its only source. 3 To aid in helping you to become more accustomed to this idea as well, devote several practice periods to applying today's idea with your eyes closed, using whatever subjects come to mind, and looking within rather than without. 4 Today's idea applies equally to both.