

Raj/ACIM Study Group – April 3, 2005

A Course In Miracles (reference pages)
Chapter 9 – THE CORRECTION OF ERROR
Section – GRANDEUR VERSUS GRANDIOSITY
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Chapter 9 – THE ACCEPTANCE OF THE ATONEMENT
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RAJ: Good evening.

AUDIENCE: Good evening.

RAJ: And welcome to everyone who is joining us on the Internet.

Well, you all love to think, don't you? And what you don't realize is the devastating effect it has on your Experience of Being. You also do not realize the temporary beneficial effect it can have on your lives. I say "temporary" because *thinking* used *intelligently* quickly helps you move to a point beyond thinking.

There's been a heavy subject of *death* presented to all of you over the last couple of weeks. And when you leave tonight, I'd like you to contemplate how you used your mind over this past week and a half as you were confronted with the subject of death. I'm also going to ask you to contemplate how consistent your *thinking* was with what we discussed last week.

You know, God has withheld nothing of What He Is from His Self-Expression called you. But there are three things you *didn't get*—they weren't things He could give. But the three things you didn't get were sin, sickness, and death. If they weren't given to you, they're not your Birthright. If they're not your Birthright, then any one of them as a topic of thought is useless and meaningless.

At the bottom of the screen on your TV, [said somberly] "The Pope's condition is very grave." How many of you thought, "Oh dear!" [laughing] You see, I could say, "You see how lazy you are?" But I'm going to say, "Do you see that you're not quick enough to catch the suggestion?" You were *invited* into a concept that you shouldn't have allowed yourself to be invited into, but rather you should have said, "That's ridiculous." When you said, "Oh dear," you were sending out a messenger, and your messengers always come back to you confirming the purpose for which they were sent out.

But there's another point you must realize. *The messengers you send out are the messengers that are teaching you about you.* And when you say, "Oh dear,"

about anyone's grave condition, you're saying, "This is my inevitability." And you're teaching yourself. Why? Because you didn't contradict it. You acquiesced to it.

Earlier this evening I heard someone say, "Well, he's behaving like he's a young man." So it's, "Stupid him. You know, he's not a spring chicken anymore." That's just another form of the same teaching. It's the way you create [laughing] a grave condition that will lead you to the grave.

Why talk about, why consider the fact that every single one of you is the Christ? Why consider that every single one of you is the Direct Expression of God? In other words, that you aren't a unique dropping, we'll say—something [small laugh] left behind by God that came from God, was made by God, but doesn't have anything to do with God anymore—when you are at this instant and at every instant, the living proof, you might say, the living *evidence* of a Current and Living God.

You've got to be more alert. The reason we consider these things is so that you will, first of all, think better, use better thought processes. And also so that you will dare to take time *not to think*, so that you are not filling your mind with that which distracts you and blocks you from the experience of the directness of God's Movement of Creation right where you are in that moment—which has nothing to do with sin, has nothing to do with sickness, or deterioration, or death.

If you're going to be sloppy, you're going to have the continued evidence of sloppy mindfulness—sloppy *un*-mindfulness. And there's going to be no transformation. And you might as well throw the book in your bookcase, and just go out and watch the footnotes on your TV screens, and *learn* from there and *be* from there, and never become an agent for change in quote "the world." By what? Thinking wonderful new things about it? No. By *being* in a new way relative to it.

Now one can say, "That's going to be a lot of work." But just get your feet on the ground. You're thinking something. Why not think the Truth? Why not think that which leads you into a clearer Experience of Truth? Why not think that which allows you to have enough Truth to become quiet, to go into the silence, and *invite* the influx of the *Direct Experience* of What God Is Being right where you are?

You all need new evidence in your life experience—in *your* life experience. Not your life experience out there in the world, but in *your* experience *of* everything.

If you've been watching the TV, you know that once the Pope died, certain ritualistic processes began, as though that were unique to the church processes.

But you want to know something? Certain ritualistic processes began quite a while ago. In preparation for what? The death of the Pope. [laughing] I mean, it's so expected that your TV networks already had his obituary in the can on a shelf to be pulled out. And why do they have it in the can, instead of responding in the moment? So that another network doesn't beat them to the punch with better coverage. How would you like your obituaries and a reflection on your life to already be in the can today? Doesn't that send out a message? Isn't that a messenger?

The whole human condition that we spoke about last week is made up of this kind of already organized processes set in place to accommodate for and account for everyone's death, including yours. And *you* already have some things in the can about yours. "Well, you're not a spring chicken anymore. Well, you know, when you get to be that age, you're very likely to have this condition, you know, because there's nothing real about your body. It's just a hunk of matter, and matter deteriorates. Matter is not eternal." And so you accommodate for that, and you say, "Well, okay, but I'm a Divine Idea of God. *I*, my soul, will survive." And so you find a way not to feel too bad about the loss of the Visibility and Tangibility of You because something will survive. And that very thought secures the deterioration and death and disappearance of your body.

Except, you know, [laughing] you just have one giant surprise. The moment death happens, you find out that although you're not with everyone else, [laughing] you still have a body. You're still fully identified. That which renders you Visible and Tangible is still with you because it's *where you are* always.

So what was all this nonsense that you had gotten in the can about yourself ahead of time that led you to not challenge the idea of your mortality? And that led you not to challenge the idea that there's *matter* at all. Why did you go through this week since last Sunday when we spoke together, why did you go through this week and not challenge what you saw and what you heard? Why did you let your feelings be moved out of or from some level of compassion for this person going through this thing called death? Why didn't you, with joy, remember what we talked about last week and *use that* to replace the *invitation*? I gave you an invitation last week. Why didn't you let that replace the invitation that the news media was presenting to you?

You know, maybe you can say that it would have been unrealistic for you to think that it might have been responsible for the Pope's recovery, but, you know, what you can't talk away is the fact that the way you used your mind, didn't move you any closer to the Resurrection, didn't move you any closer to *being* one who gives evidence of the *Deathlessness of Being*.

Now, am I scolding you? No. I'm saying you missed an opportunity. You missed an opportunity to experience insight at a time when everyone was succumbing to a *misunderstanding* of what life is. And there was succumbing to the ongoingness of the status quo. You didn't have the joy of finding your freedom from the discouraging experience of being a sheep following the leader, whoever it might be at the moment. And as a result, you didn't become part of that which would shift, not only your future, but the future of everyone else, because the messengers you would have been sending out would have been like the dominoes starting a new result.

How many of you, before the Pope passed on, began to already treat him as though he wasn't here? "Well, I wonder who the new Pope is going to be? You know, I know some are more liberal, and others are less liberal. And, you know, maybe we'll finally get a Pope that will let the priests marry and maybe let women become priests." Poor Pope John Paul. *He's still alive!* And like they did, they accidentally rang the bells, while he was still alive, that announced his death. And you're ringing the bells already, too. While he's still alive you're saying, "Well, I wonder what it's going to be like with the new Pope?"

Now, life is not that expendable. It's not kind or loving to discount someone because, "Oh, now there's an opportunity for maybe some progressive change." [small laugh] Well, so much for the wonderful obituaries the networks have put together. You're already discounting his life because he didn't do what maybe somebody will do now. And so your obituary of him is less than lovely, less than complimentary. "He did wonderful things, but you know what? It's time for a new paradigm." [small laugh]

How often do you hold someone's continuing existence responsible for your lack? "Well, at least when she goes, I'll have some freedom from such-and-such." Or, "When he dies, I'll get his inheritance. I'm really, I'm really, really, really in need." Which says, "I wish he would die soon."

You see, when you begin *to think* without having listened for the Truth, the result is confusing. The result is malicious. The result is self-centered. The result is competitive. The result is insanity.

You know, in *Peter Pan*, Tinkerbell was dying, and all it took was someone *believing* in fairies to bring her back to life. Well, of course, everybody's too grown up to believe in fairies, right? And everybody's too grown up to believe in not dying. You know too much of the facts. But what you know is made up of confidences that are *sheer idiocy*.

From within the level of ignorance, "what you think" is not *seen* as idiocy. My telling you that it is idiocy is not a criticism of you, but it's giving you a

perspective from outside of the box you're caught in. I say it so that you can say it, and thus not buy into it willy-nilly, thoughtlessly.

There need to be growing numbers of people who watch the TV with news of the sort that was on this past week, who are saying, "That's not the Truth," when the captions come on, or in somber voices everyone speaks kindly and respectfully of somebody worthy of respect, but they speak that way in "the shadow of death." Of course, when he's healthy and vital, [laughing] the respect goes out of the way and a lot of criticism can come into play.

But, what if everyone, what if increasing numbers of people, confronted with what was presented this past week and a half, were seeing it and *contradicting* it in their mind, saying, "That's ridiculous. That's absurd. How could anyone believe this about the Visibility and Tangibility, the Presence-ing of God, right there that is the only thing that's going on, that has to be the only thing *really* going on?" Like Tinkerbell, when someone *believed* in fairies, was resuscitated, the whole human mindset would be *lifted*, would become *less* dense. And those messengers that you send out would come back with increasing confirmation of their intent. And so the blessing you would receive by extending the acknowledgement of Truth, and by the sending out of the messengers of Truth, the blessing you would receive, because that's what happens when you give it, would bless you as well as the recipients. And a new movement would begin. And that's what this is all about.

This isn't mind-control. This isn't manipulation. Because remember, there's no *matter* to manipulate. There's only the Substance of Spirit, which is what the Visibility and Tangibility of the Presence of God is constituted of. So it's not *matter* that needs to be changed. And it's not *matter* that can be manipulated, because there ain't no such thing. *But* you might say the tone of *mind* shifts and contributes, with a domino effect, the shifting of mind in those who are likewise caught in their thinking.

So the question is, "What are you doing with your mind?" What I'm describing to you and what I'm encouraging you to become involved in will be much more satisfying and much more fulfilling to you, because even though it involves thinking, it sets your mind on the right track, on the right tone. It will reduce fear in you, because you will not be confirming your own death knell as you confirm someone else's. And as you begin to be lightened, as you are more lightened up, you will find it easier to *expect* not death, not disease, not deterioration, but more and more evidences of *Life*, more and more evidences of what we'll call *regeneration*. Not regeneration of matter, but regeneration—*renewal of your mind, your mind habits*, and what you invite in to occupy it. And that, in itself, will be Self-fulfilling Life pulsing, you might say, moving *in*

you as a new you, as you renewed, bringing you back into your original primitive State of Divine Being, which has always been your Birthright to be experiencing.

Let's go into the book.

RAJ READING: *Grandeur versus Grandiosity*

RAJ: I'm going to say one more thing.

There is talk of the disappearance of the Universe. It has presented itself in the context of the teachings of *A Course In Miracles*. Let me just set one thing straight. The *only thing* that is ever going to disappear is, or the *only things* that are going to disappear are *sin, sickness, and death*—the *mortality* of the Universe—the potential for deterioration of the Universe and anything in it. The capacity of any part of the Universe to be so at odds with itself that it can become attached to being self-destructive, which is what *sin* is, *that* is the only thing that can disappear. Look forward to the disappearance of those. And let that be enough said about that.

Okay.

RAJ READING: *Grandeur versus Grandiosity*

Grandeur is of God, and ONLY of Him.

RAJ: Now, [little laugh] interesting sentence that follows.

RAJ READING: *Therefore, it is in you.*

RAJ: “Oh. I thought it was *of God* and only of Him?” It is, because God is All There Is of You. What the Life-Principle is being, what the Infinite (capital “M”) Mind is being, is You. That's what It is *being*—You.

RAJ READING: *Grandeur is of God, and ONLY of Him. Therefore, it is in you.*

RAJ: Inseparable from you.

RAJ READING: *Whenever you become aware of it, however dimly, you abandon the ego automatically because, in the presence of the grandeur of God, the meaninglessness of the ego becomes perfectly apparent.*

RAJ: How many of you have had an experience of the influx of what could only be called the Presence of God, or the influx of a Divine Experience, that *lifted you* spontaneously into a more Infinite Perspective in which, in one way or another, you knew of the Perfection of absolutely everything infinitely, and the fact that none of the Perfection, none of the Infinite Perfection of Everything was separate or different from you? When that happened, you abandoned the

ego automatically. In other words, you didn't think about it, and you didn't say, "Oh, wow! My ego is gone." You were touched *fully*, greatly, largely, with the Experience of Truth. The meaningless[ness] of the ego became perfectly apparent, [laughing] but you weren't thinking of that. You stood in awe of the Meaningfulness of That Which Is Real.

RAJ READING: *Though it...*

RAJ: The ego.

RAJ READING: *...does not understand this, the ego believes that its "enemy" has struck, and attempts to offer gifts to induce you to return to its "protection." SELF-inflation of the ego is its alternative to the grandeur of God. Which will you choose?*

RAJ: I'll tell you one thing, the idea of choice will not enter into your mind until you begin to *think about* the experience you had. And of course, the minute you *think* about the experience, you have withdrawn at least part of your attention *from* the experience, and you've split your mind. And then, because you love to think, and because you have *thought* that thinking was your purpose in life, your tendency is to shift fully back into thinking.

"Wow. I'm going to have to write a book about this experience. It's so clear to me that I know I could write it so beautifully that many people would love it. And it would be a best-seller, and I would be set for life." Oh.

RAJ READING: *Which will you choose?*

[pause]

Grandiosity...

RAJ: And I'm adding this: In contrast to Grandeur.

RAJ READING: *...is ALWAYS a cover for despair. It is without hope because it is not real. It is an attempt to counteract your littleness, based on the belief that the littleness is REAL.*

RAJ: How do you counteract the littleness of your mortality? By believing that in spite of all the evidence you've seen, there must be something intrinsically of value about you, certainly something intrinsically of value about you that you didn't make-up about yourself, because you really do know that you aren't able to truly create anything of real value. And so you *suppose* that there must be something else that created you, and it must be much bigger than you, and it had better be something beneficent. And so you make-up a "God" that is going to secure your ongoingness. That idea, when it *hasn't arisen out of a Direct Experience of God*, is an example of *grandiosity*, made as an attempt to

overcome your littleness and to give you a way out of the depression of the littleness of you.

Grandiosity...

RAJ READING: *...is an attempt to counteract your littleness, based on the belief that the littleness is REAL.*

RAJ: You see?

And I'm coming along and I'm saying, "No. There ain't no box. There is no littleness. You never were little. You never will become big because you have always been *whole*."

Speaking of the belief that the littleness is Real, it continues:

RAJ READING: *Without this belief grandiosity is meaningless, and you could not possibly want it.*

RAJ: Well, I'm coming along and I'm telling you that there is a Place of Excellence in you. Grandeur is your nature. And so you can abandon your attempts to create grandiosity, or to become grandiose, by your own efforts. You can abandon it because it gets in the way of your *experiencing* your innate Grandeur.

Continuing.

RAJ READING: *The essence of grandiosity is competitiveness, because it ALWAYS involves attack. It is a delusional attempt...*

RAJ: Listen to this.

RAJ READING: *...to OUTDO, but NOT to undo.*

RAJ: You see? When you think you're in the box, you try to outdo the conditions in the box, you try to outdo what others are doing in the box, when what needs to be done is the *undoing* of the *belief* that there *is* a box.

RAJ READING: *We said before that the ego vacillates between suspiciousness and viciousness. It remains suspicious as long as you despair of yourself.*

RAJ: Well, what else can it do? When you think you are little. When you think you are a hunk of matter that just happens to have electrical synapses occurring in a particular hunk of meat in your head, that you thereby have this incredibly *inconsistent* experience of consciousness. And I say "incredibly inconsistent" because Consciousness is about as *un-material* as you can get. And the very idea that it arises *out of matter* is *ridiculous*.

Well, as long as you believe that you're in the box, you can't help but feel vulnerable. Why? I keep saying it so you can keep remembering it. Because you have forgotten Who You Are. Because you have divorced yourself from your Source and have blocked the Conscious Awareness of your Source out of sight, so that you might have this *private* experience for a while. And so, being vulnerable, you are automatically suspicious about everything.

RAJ READING: *It remains suspicious as long as you despair of yourself. It shifts to viciousness whenever you will not tolerate self-abasement and seek relief.*

RAJ: Oh. So the minute you [small laugh]... the minute you look to something else as the source of your information, it will become vicious with you.

RAJ READING: *Then it offers you the illusion of attack as a solution.*

The ego does not know the difference between grandeur and grandiosity because it does not know the difference between miracle impulses and ego-alien beliefs of its own.

RAJ: The reason it doesn't know the difference between those two is because it doesn't experience miracle impulses. Miracle impulses come from a different place—the Place of Excellence in you—from That Which You Divinely Are—the Holy Spirit—your Divinity held in trust while you dally with the ego.

RAJ READING: *We once said that the ego IS aware of threat, but does not make distinctions between two entirely different kinds of threat to its existence. Its own profound sense of vulnerability renders it incapable of judgment EXCEPT in terms of attack. When it experiences threat, its only decision...*

RAJ: And remember, there were just two.

RAJ READING: *...its only decision is whether to attack NOW, or to withdraw to attack later. If you accept its offer of grandiosity, it will attack immediately. If you do not, it will wait.*

RAJ: And how does it attack? It attacks your capacity to have the experience of your Grandeur by enticing you to become competitive with your fellowman, or even competitive with yourself, setting you off on a track of harsh self-improvement, because it's so greatly or sorely needed. Why? Because you're so awful right now, *but* you're not stuck with it. It says, "You're not stuck with it. You can improve yourself. You can learn how to be more successful in the box."

Continuing.

RAJ READING: *The ego is immobilized in the presence of God's grandeur because HIS grandeur establishes YOUR freedom.*

RAJ: As I said, whenever any of you have had an Experience of Illumination, you could say it overwhelmed you, but it overtook you without putting you out of balance. And in Its Presence, you *were free* of your conditioned thinking.

RAJ READING: ...*HIS grandeur...*

RAJ: Which is yours.

RAJ READING: ...*establishes YOUR freedom. Even the faintest hint of your reality literally drives the ego from your mind because of complete lack of investment in it. Grandeur is totally WITHOUT illusions, and because it is real, it is compellingly convincing.*

RAJ: Why are we talking about this? Because it's an experience available to you right now because it's your Birthright to be experiencing it right now. And you would be experiencing it right now, except for your conscious practice of thought processes that hold you to be a hunk of matter that can sin, that can be subject to disease, and that ultimately will die. And you keep reinforcing those.

But you wouldn't keep reinforcing them if you took what we've been reading about here about your Grandeur and about the Place of Excellence in you, if you took it seriously and gave *that* more of your consideration than you do the convictions you have of your mortality, and your conviction that you have a *matter*-body. Maybe it's a matter-body that *behind* it has a spiritual idea to support it, or that *behind* it is something Real that you're not seeing *yet*. But I keep bringing home to you that what's Real about your body isn't *behind* what you're seeing. It *is* what you're seeing, because there isn't anything else available for you to see except the Visibility and Tangibility of your Individuality, which is God-derived, and therefore, the visibility and tangibility is the *Visibility and Tangibility of God Himself!* You see?

And let these ideas be repetitious. I repeat them. Let them be... remind yourself of them frequently, because your *reminding* yourself of it is a constructive use of your mind, even though it's still thinking, because it puts in place in your mind something that *is* True, even though the experience is still escaping you. But you're closer to having the experience by having the Truth in your mind than you are when you have an illusion in your mind that you're convinced about.

Again.

RAJ READING: *Grandeur...*

RAJ: Your Grandeur.

RAJ READING: ...*is totally WITHOUT illusions,...*

RAJ: Right now! Right now the Grandeur of You is totally without illusions. And it's not off in the future—the Grandeur of You. It's inseparable from the experience of being Conscious.

RAJ READING: *Grandeur is totally WITHOUT illusions, and because it is real, it is compellingly convincing. Yet the conviction of reality will not remain with you unless you do not allow the ego to attack it.*

RAJ: How do you let the ego attack it? By beginning to think about what it might mean for you to be Divine and what kind of power it might give you. And what a tremendously impactful agent for change you could become in the world if you embraced it because, of course, you would have a leg up on everyone else who isn't aware of it yet, and you could let them in on it slowly so they would be dependent upon you. And you could be the prophet. And you could be the big guy. And you could get all the praise and reverence, etc. You see, but the focus is on you, instead of the giving of the Gift of Acknowledgement that illuminates another's Reality *to him*.

RAJ READING: *...the conviction of reality...*

RAJ: About you.

RAJ READING: *...will not remain with you unless you do not allow the ego to attack it.*

RAJ: And I'm saying by engaging in thinking—your favorite practice.

RAJ READING: *The ego will make every effort to recover and mobilize its energies AGAINST your release. It will tell you that you are insane, and argue that grandeur CANNOT be a real part of you because of the littleness in which IT believes.*

RAJ: But it won't say, "I'm trying to convince you of it because I can't conceive of it." It will just try to convince you because without your faith in it, it will die. It will fizzle out.

RAJ READING: *Yet your grandeur...*

RAJ: Right here, right now, in these chairs as you sit.

RAJ READING: *Yet your grandeur is not delusional...*

RAJ: Why?

RAJ READING: *...BECAUSE you did not make it.*

RAJ: Whew! That's the marvelous answer.

Why can't the Truth about you be taken away from you? Because you didn't make it. The fact that you're not responsible for your existence, *recognized* is your salvation. Why? Because if you're not responsible for your existence, you're not responsible for making a success out of it. And you're not responsible for keeping it going. And you're not responsible for protecting yourself against everything that would assail it. You see? Because you didn't make it, you don't have to do anything about it, except *allow* it to be.

And when you abandon your project of protecting yourself and keeping yourself alive, when you abandon that, your mind is free, *available* to see What's Really Going On, to have the Presence of God register with you because you're not constantly saying, "Get out of my face. Get out of my face. I need to reestablish what this really is right here. *I* need to reestablish it. *I* need to reassert my sovereignty, my *personal* sovereignty over the situation. *Don't* bother me with this nonsense about that I need do nothing. Don't bother me with this nonsense that Grandeur is already my nature." You see?

But if you even begin to talk that way, you would begin to feel it, and you would begin to move into it and gentle down and soften, and become less defensive, and therefore more permeable, if you will. And the Experience of God as you, would begin to register with you.

The fact that you did not make anything that is Real about you, the fact that you are not responsible for anything that is True about you, is the key to your release from the compulsive attempt to overcome your littleness. You see? There ain't no such thing as littleness about you. There ain't no box.

And the fact that there isn't a box has already been demonstrated. It doesn't need to be demonstrated again. *You* don't need to reinvent the wheel, so to speak. It's already been invented. Now you can enjoy the benefits of the wheel. Now you can enjoy the benefits of experiencing being where there is no box.

RAJ READING: *YOU...*

RAJ: Meaning your confused *thinking*.

RAJ READING: *...have made grandiosity and are afraid of it because it is a form of attack,...*

RAJ: You see, it's actually an attack on you. It could appear to be an attack on God because it's used to deny God's Existence, but it's an attack on you because it is a significant distraction from your remembering Who You Are.

RAJ READING: *...but...*

RAJ: It says here.

RAJ READING: *...your grandeur is of God, Who created it out of His Love. From your grandeur you can only bless because your grandeur is your ABUNDANCE.*

RAJ: You see? It's Whole. *Whole*. It's a Singularity. It's All-Inclusive. There's no outside to it. It's *Infinitely* All-Inclusive.

Continuing.

RAJ READING: *By blessing you hold it in your minds, protecting it from illusions and keeping yourself in the Mind of God.*

RAJ: And you protect it from illusions by not entertaining illusions—not by *defending*—but by just not giving your attention there. You see, you just don't give attention to the footnote at the bottom of the screen on the TV, *which is someone else's interpretation, someone else's thought*, who hasn't bothered to look outside the box, or even to realize that there ain't no box.

RAJ READING: *Remember always that you cannot be anywhere EXCEPT in the Mind of God. When you forget this, you WILL despair and you WILL attack.*

[pause]

RAJ READING: *Remember always that you cannot be anywhere EXCEPT in the Mind of God.*

RAJ: As this little tiny you in the great big Mind of God? And you're there in the Mind of God. Oh, that's very comforting, isn't it, for littleness?

You are in the Mind of God because God conceived you. And in conceiving you, embodied Himself—All That He Is. And so, you are the Mind of God embodied. God's Mind embodied is you experiencing the Mind of God.

God is Singular, but God isn't solitary. God is Singular in that in the Allness of Mind That God Is, there's nothing unlike Mind. There's nothing unlike God. But God's Conscious Experience of Being is an *Infinite* Conscious Experience of Infinite Creativity. Infinite Conscious Experiences of Visibility and Tangibility of Ideas that are visible and tangible to the Mind that formed it. And so God is infinitely filled with What God Infinitely Is. And it's an experienceable experience. It's an experienceable Conscious Experience. And it's specific and Universal simultaneously.

And this Mind that is so experiencing Itself is What God Is *Being* as you. And so you, as Singular and as Whole as God, experience *with God* What God Is Being. Not what *little you* is being, but what *God-You* is *being*.

RAJ READING: *Remember always that you cannot be anywhere EXCEPT in the Mind of God.*

RAJ: And what all of you ultimately are wanting to do is to be conscious as God Is Being Conscious, to be Conscious *with* God. And you do this by abandoning all *thoughts* that you have engaged in, all *fears* that you have engaged in, that distract you from purely seeing Everything As It Is, and Yourself as well.

Now I've mentioned the two prayers before. *I wish to see the Evidence of Love* and *I wish to be the Evidence of Love*. And I think there is still some confusion about that.

The prayer, "I wish to see the Evidence of Love," think about it. [pause] If it was the 1850's and, as with most people in the U.S., you lived on the East Coast, you might have this dream of going and seeing the Pacific Ocean. You would *wish* to see the Pacific Ocean. Well, if you wish to see something, you go and look for it, don't you? You go and find it. You wouldn't just sit on the East Coast and say, "I wish to see the Pacific Ocean," and close your eyes and have an experience of the Pacific Ocean. You would go and find the Pacific Ocean so you could *experience* the thunder of it, and the beauty of it, and the sunset shining on it, and the moon glistening on it, and the smell of the saltwater, and the smell of the fish. You would go where the experience was to be had. You would look for it.

When you are looking at a Brother or a Sister and you say, "I wish to see the Evidence of Love," it means *you have to do something*. It means you, in your mind, must have the intent to *look for* the Evidence of Love in them. You don't say, "I wish to see the Evidence of Love," and *wait* for them to evidence Love.

You don't watch that notice across the bottom of the TV screen, "The Pope's condition is very grave," and say, "Damn. I wish he knew more about the Truth than he does. What a shame for him to have to die because he doesn't grasp that he's the Christ, and that death was not given to him by God, and suffering has nothing to do with Reality." Well, that's not wishing to see the Evidence of Love, is it? It's a very independent, sort of arrogant, sort of grandiose... it's a little bit of grandiosity. "Gee whiz! Too bad *he* doesn't know what I know. He wouldn't have to die."

Except when you say, "He doesn't know it, and therefore he's going to die," you're saying, "Death is inevitable under some conditions, and therefore *I'm not invulnerable to it*." That's just a little aside.

But what's called for when you see these things is to say, "I wish to see the Evidence of Love," and then put in some time *looking* for it. Spend some time getting your thinking in line with the Truth, so that you are acknowledging that no matter how the Pope is seeing himself, *the Truth is* that God is the Source of

his Being and God cannot die. *And he* is some part of the Infinitude of *my* Being, and I'm not dying, and therefore no part of me can seem to die. And I don't have to buy into this illusion about me or about him.

You get your thinking in line with the Truth—that's the way you *look for* the Evidence of Love. You have to look, not to him, but to your capacity to know the Truth. And bring your thinking in alignment with the Truth that you do know so that then you might have a moment when you shut up to have the experience of it infill you, which will be *much easier* to do than when, than if you have sat there and said, "Oh dear. Oh dear. What a shame. I am so sad." You see?

To be very frank with you, grandiosity is you having your own ideas and favoring *them*—no matter how insane they are—*more* than wanting to know the Truth and turning to the place where Truth is available to you and *looking for it*—wishing to *see* the Truth, wishing to *grasp* the Truth, so that you might let the Truth constitute the messengers that you send out.

Now, have I said, "Stop thinking entirely"? No. For the time being, I've told you, "Think constructively. Think in alignment with the Truth." Why? So that you can powerfully make changes? No. So that the arrogance of mental mind-control yields to the humility of letting Truth be revealed to you, because you desire to know God's Truth. Why? Because you are inseparable from God. His Mind is the only Mind truly available to you to be experiencing, and you want to be experiencing *It* so that *that experience* is what gets extended as you *look* to see the Evidence of Love.

And so, when you wish to see the Evidence of Love, you're saying that you wish to be the place where Love, the Acknowledgement of Love is extended from. And when the Acknowledgement of Love is extended, *you become* the Evidence of Love. And in that Singularity of your *Mind*, miracles happen. Sudden shifts of perception occur. And transformation *happens*.

One more thing to make it easier for you. You don't have to tell anybody you're doing any of this. I didn't say, "Go out and sound like a fool in front of everybody." But speak, use your mind to be heard of God and to hear *of* God, because it's what goes on in your mind that constitutes the kinds of messengers you're sending out, *and* what they will return with, which will *color* your perception, *or* cause it to become *less colored* and more and more clear.

Okay.

I love you all. And I look forward to being with you next week.

And I hope you all have a better week. And I hope the whole world has a better week because *you're* having a better week. And sincerely, *watch* how you use

your mind, and *watch* your behavior. When you're watching a screen that has only one intent behind there being something to watch, and that is to *move you* to do whatever someone else wants you to do that will make them money.

Good night.

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A Course in Miracles Study Group with Raj, April 3rd 2005
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