

DEALING WITH THE EGO . . .

Everyone has a daughter or a son, or a parent or a boss or a friend or a relative that really gets ya where it hurts. If it's getting you where it hurts, it's because you are choosing to use your mind for some purpose other than witnessing for what is true about them--not because of what they're doing. This is a very important point. You suffer because of what you're choosing to witness for. It is never because of their actions.

As I look around the room, if I were to be coming from an ego standpoint, all of you provide me with ample opportunity to reject you. Yet, all any of you really need is someone who refuses to do that, and--in the face of all the justifications you provide for my rejecting you--I inspire you to a different viewpoint. Well, you know how that feels. You keep coming back for more.

You know what? As horrible as you all are, from an ego standpoint, you all know that you're worth this kind of encouragement and this kind of brotherliness. You have no doubt in your mind. So does your President! And so do your daughters, and your parents, and your sons, and your relatives, and Aunt Minnie, bless her soul. So . . . again, this is where it's at.

When you believe the ego presentations that another gives, and you bear witness to that, you are doing nothing to change the situation, and if you don't like the situation, and you're doing nothing to change the situation, don't be mad at the bloke you're mad at. Take responsibility, and do what will make a difference.

Now, when somebody gives you an ego presentation that you don't like, and you confirm to him that he's a bastard, you've got a game going. Your behavior elicits more of the behavior you don't like. When I speak to you and share with you what's true about you, doesn't it elicit a different kind of behavior than the behavior your husband or your son or your daughter or your relative elicits from you? Doesn't it?

You can make a difference by your response, and the difference will depend on whether that response is witnessing for what is true, or witnessing for what is false, because whatever you witness for, you convict that one to. You can convict one to Waking up. You can convict one to healing.

Convict doesn't mean putting them down and proving it. When you convict someone the way I'm talking about, you inspire them to have a new conviction about life. They become convicted about something. Do you see what I'm saying? You all have the means of convicting others into the very best about them.

If you're not doing that, then stop complaining because they're such bastards, because you haven't been willing to stand there with them, for them, day after day, month after month, year after year, until your steadfast conviction so clearly expresses to them that what you're convicted about, about them, must be true, and they say, "Okay! I believe it! I'm willing to stop thinking about myself the way I was thinking about myself."

So remember this: You can't witness for yourself, and your fellow man can't witness for himself. Someone else has to witness for him or her. Someone else has to witness for you--one-on-one, privately, the two of you together in front of someone else publically--and you must be willing to do it because that's your function, to glorify God right there, and pronounce it, express it "out into the world," so to speak.

Glorify God right there because that's your function.

"And God saw everything He had made, and behold, it was good." I've shared before that that means: "God saw everything He had made, and behold, it was verily God." God being is a process, you might say, of God recognizing Himself. So the Movement of God is a Movement of God Being, which naturally takes form as God expressed, or God expressing. The expression is in motion--God expressing, and God seeing the expression, and God recognizing Himself. God recognizing Himself is God glorifying God.

Now if you are God expressed, then your function must be the same thing as the Movement of Creation is, which is God recognizing God. God glorifying God. So that's why I say glorifying God is your function, which means recognizing God in each and everything. You see?

That's why it's so important to be curious when you look at everything, like a leaf or a tree or a pair of eyeglasses, and not assume you know what it's about, if you're not seeing God there, and being curious to see what of God is there, because that's the way you open yourself up to recognizing God in everything. Then you're not longer at odds with God by seeing what you have decided you want to call everything. You see?

It's your function to glorify God, because there's really nothing else for you to do except to recognize God in everything . . . and bear witness to it.

Okay. I've said enough

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