

HOW TO SAY "NO" WITHOUT BEING UNKIND and AVOID HOLDING GRIEVANCES

[Reading from the Text] "Pragmatically, what has no real effect has no real existence. Its effect, then, is emptiness."

Well, what about so-and-so who insulted you? What about so-and-so who treated you raunchy? What about so-and-so who made your life miserable? What about so-and-so who caused you great grief?

Well first of all, you see, if you're going to hold a grievance, it means that you think they actually could have done something that actually did hurt you. But I'm telling you that if you want to become free of the hurt that you say you have experienced, you are going to have to make this distinction between the Christ who was standing there all the time you were being treated grievously, and you're going to have to separate the claim that their presence seemed to make that there was a believer with a belief that he or she was suffering from that caused him or her to behave in a way that harmed you. Because if you cannot separate the innocent Christ from the false presentation, if you can't separate the false presentation from the Christ, you're not going to be able to see that what you thought they did to you and what they thought they were doing to you, had to be magic, and had to be an illusion. And until you can see that, you can't see that the suffering you have been experiencing is likewise an effect of magic and an illusion that you have bought into by believing that someone actually did some real magic.

Do you understand what I'm saying? In your ability to make distinction between the Christ and the false sense of self that seemed to be overlaid on the Christ, until you can make that distinction, or when you make that distinction, you have laid the groundwork for that one to feel safe enough to allow a sudden shift of perception and you have set yourself up for instantaneous release from the so-called damage that you were suffering from. And so you experience instantaneous healing as well.

QUESTION: So when you are saying "No" like we're saying "No" to Saddam, you are saying "No" to the belief and the believer?

ANSWER: That is correct.

QUESTION: You're saying "No" because... and in any situation that you

need to say "No," that's what you're saying "No" to the thing that is the alteration of the truth.

ANSWER: Exactly.

QUESTION: Not the person.

ANSWER: Exactly.

And just saying "No" isn't enough. You say "No" to the so-called believer and the beliefs that have made the believer behave unlovingly. But, you do that as a part of the process of separating the believer and belief from the Christ and then you be the Presence of Love toward the Christ. And if that seems to involve a process of re-education, if it seems to involve an ongoing process of extending Love, of embodying Love, toward that Christ, and because it's Love finding that it comes out in a way that inspires the Christ that that one is to come out of the closet, then you are... then you're being an agent for change.

So it's not just a matter of saying "No." It's saying "No" and "Yes." "No" to the idea that there's an evil person. Separating the evilness from the Christ that it's been associated with, and then giving full attention, Brotherly attention, caring attention, persistent attention, to the Christ that is standing there, knowing, as I've said before, that the Christ that is standing there is quite capable of comprehending and feeling what is whole, and what is true, and what is healthy, and what is loving.

QUESTION: So it would be like if you are in an argument, like in a group, and the group is misbehaving, and it's... you're... and you're a part of that. You all of a sudden realize, "Wait a minute! What are we doing here?!" And you speak up and say, "No, I'm not going to play this any more. We need to rethink this." And then hold... hold on to that belief and refuse to participate in the game. And by doing that, that's what will help.

ANSWER: It will as long as you're not... do not think you're talking to a bunch of contrary egos when you say, "We need to rethink this." You may be saying "No" to the contrary egos, but when you say, "We need to rethink this," you've got to know you're speaking to the Christ of each one of them, to that which is of excellence in the middle of each one of them, you see, so that in saying that you are honoring them. Something which is very

difficult for anyone to ignore. To be honored is something usually all of you usually respond to well. You see? You aren't even saying "No" to them. You're saying "No" to an illusion that everyone has succumbed to thinking is real. You're saying "No" to what is senseless.

QUESTION: Like a cultural belief that... you don't even know where that came from but you've gone along with it because that's the way it always is, then all of a sudden something wakes you up to, "Wait a minute!"

ANSWER: Indeed. Yes.

QUESTION: If you don't follow up the "No" with the "Yes," then the person would still likely associate themselves with the part that made the "No."

ANSWER: That is correct.

~excerpt from ACIM Study Group with Raj/Jesus 3/13/03

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