

LORD, HOW DO WE VIEW EVERY PERPETRATOR OF VIOLENCE AND ATROCITY IN GENERAL?

Indeed. Now what happens is certainly not expressive of decency, of love, of truth. And it is not to be accepted as representative of anything of value. And it is not to be condoned. The individualities involved are also not to be condemned. The individual and the behavior, the individual and the experience are not one and the same. The behavior was wrong, but the individual has not suddenly become invalid or unworthy of the recognition of his divinity. In other words, it is not appropriate to withdraw the perception that would transform and exalt that poor self-image into the true appreciation of what he divinely is. And I am speaking of the perpetrator of the mistreatment.

Now the part you are not going to like to hear, except I am going to make it a little more pertinent to each one of you. If each one of you is willing to be honest, and to the degree that any of you has been willing to be honest, you will recognize the fact that any negative experience you have had, you invited. And not one of you was an innocent victim--there was a curiosity, a fascination with whatever it was. And in its most blatant forms there was an aggressive search for the experience.

This child, as atrocious as the crime was, was not an innocent victim. You will not be able to see the truth of that fully until you are able to honestly look at your own negative experiences. And the fact that they were not inflicted on you without your willing participation. And I cannot be firm enough on this point.

Because I will tell you, that if you are not the one exercising authority over your experience by virtue of the permissions you give, or the withholding of permissions, you will not recognize that you are free to wake up until something out there changes. And you will hold yourself in bondage until something out there does change, which means until everyone else has woken up and there is no longer anyone out there to justify your ongoing ignorance of your authority.

Either you are locked into hell, locked into suffering, or you're not. And if you are not, then you had best get about the business of discovering how to become free from your suffering, whether anyone else changes or not. It is a hard thing to swallow, but there are no innocent victims. You either

attract your negative experiences out of fear or fascination, but you invite them.

The acting out of aggression is incompatible with life and I am not suggesting that it is to be condoned. But the one who is the aggressor, and the one who gets the brunt end of the aggression dance a dance together. We could say they are both to blame, but there we have the word "blame" and the consequential use of the word "guilt" and therefore penalty.

To dance a dance whether it is constructive or destructive is simply to dance a dance. It is not worthy of condemnation of the partners in the dance. And to the degree that those involved in the dance of aggression and victimization can be held consciously in the acknowledgment of their flawless divinity, and that anything other than that divinity is illusion, the more quickly both the aggressor and the victim can be freed from, healed from, transformed out of the inclination to be the aggressor and whatever the result of the victimization was.

But you are not going to get healing if you are holding one to be the bad guy and the other to be the good guy. You cannot heal the good guy, who was the innocent victim of the mistreatment if you are going to hold the other one to be a sinner. You must bring both parties into that exalted context of essential and inviolable divinity. And then both are available for healing and regeneration.

You must absolutely say "No" to the behavior, else chaos would tend to result. But when you say "No" to the behavior, withhold condemnation from both the aggressor and the victim, because both of them are victims of their egos. And both are acting out from a lack of the sense of their divinity and worth. And both are worthy of not being imposed upon by such bondage. That's the end of the answer.

~Raj/JESUS

Conducted by the Northwest Foudatio for ACIM