

A COURSE IN MIRACLES

STUDY GROUP

WITH RAJ

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THIS IS A ROUGH TRANSCRIPT.
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Good evening. And welcome to everyone who's joining us on the Internet.

What we're being presented with here, intellectually, is something that many of you have experienced during crises or what you might call, catharsis. It's arriving at a point where there is a realization, not just a sentence, not just a string of words, but a realization that you, [chuckle] you are not the center of attention. God is. And your problems are not the center of attention. Truth is.

Until this point is arrived at, which amounts to a spontaneous giving up of the attempt to be in control, you're very busy being the center of your attention, and your problems are held in the center of your attention. You want people to understand your problems. You want validation of your problems so that you can get help. You want people to understand your situation. And so there you are, the center of attention insisting upon your problems being the center of attention.

But you know what? That's rather like being in the middle of the coliseum with the lions and tigers and bears. They represent your problems. And when you're the center of attention and you're working from there, and your problems are the center of your attention, what do you do? You attempt to get control of your problems, which means that you want to get the lions, tigers and bears back in their cages and off of the ground of the coliseum so there's no danger while you're in the arena.

And so, when you're operating from littleness instead of magnitude, you reach out to magnitude for help in being little, successfully. You ask for help in remaining the center of attention. And you ask for help to succeed in getting control of your problems. That is what being an orphan is about. And so you effort at remaining little and using magnitude to be little, successfully.

But the point at which catharsis occurs, the point at which illumination and healing occurs, is when you realize that being in the arena with problems to handle is not where the focus should be. You're not an orphan and your problems are the result of being unconscious of Truth.

So the answer lies in realizing that magnitude is your nature, it's not a tool by means of which you can succeed at being little, better. Magnitude is the means by which you move entirely out of the coliseum where the cages are that hold your problems.

Oh-h . . . but you say, "I know, I'm supposed to look into my brother's eyes and remember God. But you're saying that I need to adopt an awareness of my very being, being God, not just my brother? I'm to look in my own eyes and see God? I'm supposed to yield up my place as the center of attention and let God be the center of my attention?"

Well, of course this is what you go through before the catharsis occurs. When the catharsis occurs, you sort of collapse [chuckle] and in the collapsing, you don't disappear. You're still present. The world has not come to an end, you're obviously not in charge, and as you pay attention in that place where you're not asserting yourself anymore, there is an influx. There is always an influx . . . of what? Of divinity. Another way of putting it is, an influx of love that you feel embraced by, supported by, nourished by and made whole by, even though it makes no sense to you at all why you would be having this experience under the circumstances, except for the inescapable knowing that it's happening because there is a God and you have no doubt about it now.

The reason you're having the experience of God's Love and the actuality of God is because you managed somehow to yield up the center of attention—to vacate the center of attention. And actually, in vacating the center of attention, yourself, you vacated the coliseum. You vacated the arena in which the problems were real and governing you, and literally killing you. And in this space outside the coliseum, balance and perspective and the apparent correction of the problems or resolution of the problems occurs. Not actually because the problems were real and were overcome, but because the problems were misperceptions which occurred because you were making yourself and

your problems the center of attention. And so clarity is restored, in peace.

Now, I'm going to move back to the beginning of the paragraph which we finished up with last time:

Decide for God through Him. ¹

Meaning through the Holy Spirit. See here . . .

Decide for God . . .

. . . let God be the center of attention. Forget about yourself. I know it's hard to do, but . . .

Decide for God through Him. For littleness, and the belief that you can be content with littleness, are the decisions you have made about yourself.

Littleness is when [chuckle] you're not only thinking for yourself, you're thinking about yourself. That's what littleness is.

Magnitude is when you're letting God be the center of attention in the silence of your mind. And what God is Being is what occupies your interest and curiosity. It's something that spontaneously happens when you're being silent.

The power and the glory that lie in you from God are for all who, like you, perceive themselves as little, and have deceived themselves into believing that littleness can be blown up by them into a sense of magnitude that can content them.

See, that's where you try to bring magnitude to littleness. It won't work. [laughs] You can't fill a bottle up more than full, can you? Even if you have two quarts of milk, if you fill up a one-quart bottle, you can't fill it fuller than one-quart full. It's simple. You can't bring magnitude to littleness because littleness cannot contain magnitude. And it cannot fill littleness fuller than the littleness is, which means that the problem can't really be solved because nothing beyond the problem can be allowed, because the problem defines itself as incapable of containing magnitude.

So . . .

Neither give littleness, nor accept it. All honor is due the host of God.

We're not talking about the heavenly Hosts, or the heavenly Host. We're talking about the host of God. That's you!

All honor is due the host of God.

You are that which God is Being in the act of extending Himself. You are host to God. You are not the originator of a self—an independent self.

All honor is due the host of God. Your littleness deceives you, but your magnitude is of Him Who dwells in you, and in Whom you dwell.

See, your magnitude is of not yourself, your magnitude is of Him. You are not the center of attention. And as long as you attempt to be the center of attention, you will not Wake up. Atonement will not occur. Enlightenment, revelation, coming back into your right Mind will not occur.

It seems to be a simple thing I'm saying, but it's an extremely profound thing because you define yourself and govern yourself by means of littleness, not by means of God. And so, when you let God be the center of attention for you, it's a significant shift of perception for you—one in which motivation shifts radically from selfishness and self-preservation, to love and embrace and support for all that you dare to include.

Again . . .

Your littleness deceives you, but your magnitude is of Him Who dwells in you, and in Whom you dwell.

Now listen to this:

Touch no-one, then, with littleness in the Name of Christ, eternal Host unto His Father.

Now where did that come from? Who was talking about . . . uh-h . . . you know, touching someone with littleness in the name of Christ? You certainly don't go around belittling yourself or your brother in the name of Christ do you? Of course you do! Because you can't stop being what you Are. You *are* the Christ. You *are* God, you *are* God Presencing Himself as Himself right there where you're saying that you're an independent entity—a definition of littleness.

But where God is expressing Himself, is the Christ. Right now you are the Christ behaving as though you're not. And so you touch your brothers with littleness in the name of Christ. You're doing everything you do in the name of Christ, because you are the Christ doing it. And you're either doing it fully consciously aware of yourself as what you Are divinely, truly, or you're doing it unconscious of who you Are and what you Are.

“Oh-h . . . so now, not only am I not the center of attention, [chuckle] I'm the Christ Who I didn't even ask to be . . . you know . . . Christ was Jesus . . . you know . . . 2000 years ago—Somebody else! You know . . . and I can choose to follow Him or learn from Him or be blessed by whatever wisdom He dared to embrace . . . you know . . . but . . . uh-h . . . hey! I sort of like the coliseum and I sort of like the thrill of dealing with my problems and when they come out, getting them back caged again.”

Well, then put away the book. Stop wanting to know the truth.

The simple fact is, that you are the Christ, and whether you do something ignorantly or fully consciously, it is done in the name of the Christ because the Christ is doing it.

So . . .

All honor is due the host of God.

You, and all of your brothers and sisters.

Your littleness deceives you, but your magnitude is of Him Who dwells in you, and in Whom you dwell. Touch no-one, then, with littleness in the Name of Christ, eternal Host unto His Father.

Stop acting like what you are not. And dare to take what this is saying and what I'm sharing with you with utmost clarity.

Take this seriously. Take it as though it's the truth so that you think twice before you do anything in the name of Christ that doesn't embody the Christ.

Now, you're supposed to look into your brother's eyes and remember God. We've talked about doing this by means of, what I've called, “The two-step”—where, instead of responding to your brother or sister on the basis of your best definition of him or her, you *hesitate*. You step back and you ask, “God, what is the truth here?” In so many words you say,

“God, I want you to reveal Yourself to me, as what is there where I see my brother or my sister. I want a full disclosure of You right there. I want You to fill me up with the experience of truth so that I might spontaneously and effortlessly extend it to my brother. But more than that, so that I am not engaging in misperceptions and believing them to be the truth, forcing me to suffer from ignorance and behave badly—behave inappropriately, behave mistakenly. I want to know the truth about my brother because I want to be sane. And so, I’m going to look at my brother, but I’m not going to let my brother be the center of my attention.

“In so many words, I’m going to look at my brother who I currently am perceiving him to be, with a willingness to look through what I’m perceiving him to be, so that I may see God there.”

You see, you, in doing the two-step, are letting God be the center of your attention as you’re looking at your brother. Why? Because God is all that is there as what you’re calling your brother, just as God is all that Is where you are.

Again, the simple realization, and the ultimate realization is, you are not the center of attention. And your problems are not the center of attention. Let yourself as the center of attention, go. Let your problems as the center of attention, go. Instead of yourself as the center of attention, open yourself up to God and let God be the center of your attention so that your attention draws from God what God Is. And let the problems that have been the center of your attention, let them be replaced by truth filling the void, because you want to know the truth.

Anything else is bringing magnitude to littleness. And I’m sorry, you will never ever succeed at being a real orphan.

Now continuing . . .

In this season (Christmas), which celebrates the birth of holiness into this world, join with me who decided for holiness for YOU.

Well, how do you *join with me who decided for holiness for you?* By you joining with your brother and deciding for holiness for him.

How do you do that? You decide for holiness for him by looking past whatever your present definitions are of your brother, letting God be the center of your attention where your brother is, so that you bring into your awareness by your attention to God, the experience of God which will reveal your brother to you truly as what he divinely is as well

as in his perfection. And I mean by that, fully healed of any imperfections.

I'm talking about this act of letting God be the center of your attention where your brother is being that which is actually transformational. Not just a pleasant "cloud-9" thought that it becomes super-imposed upon your "poor" brother. This is very important. Because we're talking about shifting from what you call the world and universe—which is a misperception of the Kingdom of Heaven—to the direct experience of the Kingdom of Heaven right here, right now!

It is our task TOGETHER to restore the awareness of magnitude to the host whom God appointed for Himself.

Well, who is the host whom God appointed for Himself? Every single brother and sister. Every aspect of Creation.

"Oh-h, but this is so different. This is such a different goal from what I had when I was the center of my attention. Uh-h . . . it's interesting, but it doesn't feel very significant to me. It feels a little altruistic. It feels a little disconnected. It feels sort of impersonal."

That's only because you haven't done it yet. [Chuckling] The fact is that when it's done, the intimacy of oneness with your brother is fully experienced and there's nothing theoretical or of the nature of fantasy to it.

It is our task TOGETHER to restore the awareness of magnitude to the host whom God appointed for Himself. It is beyond all your littleness to give the gift of God, . .

[Repeats] It is beyond all your littleness to give the gift of God, but NOT beyond YOU.

Because littleness is not what you are. It's not beyond the Christ that you Are. It's not beyond the holy one that you fully Are at this moment, even though you're not embracing the conscious experience of it fully. And so, it is going to be you in this moment having a transformed experience, one in which your Christhood becomes believable and experienceable, so that believing it fades out of the picture, because it's a knowing because you remember who you Are.

So, mind you, this is a very simple lesson. It's the difference between magnitude and littleness. It's the difference between being Awake and dreaming dreams. And it's the whole point of all of the talking and all of the reading that we've been doing.

Again:

It is beyond all your littleness to give the gift of God, but NOT beyond YOU. For God would give Himself through you. He reaches from you to everyone, and beyond everyone to His Son's creations, but without leaving you.

You see. So this action of God doesn't cause separation. It doesn't cause differences between . . . or between-nesses. It's given through you, but you're included.

Far beyond your little world, but still in you, . .

. . . the Christ that you Are . . .

. . . He extends forever. Yet He brings all his extensions to you, as host to Him.

Do you see? If you're host to God, then you are the place where God is Being. And all that God is Being is included in you. You see, you're not the center of attention. You're something, but you're not the center of attention. Abide with that. And let the fullness of its meaning increase itself.

Is it a sacrifice to leave littleness behind, and wander not in vain?

Well, it will seem so to you, because the goal is so different—the goal isn't self-preservation. And so the goal isn't the hit of succeeding at preserving yourself. It's something else that you hadn't given much meaning to. And so, it feels like you're sacrificing something. It feels like you're giving up something. "What will I do? When I get together with my friends . . . you know . . . we talk about our last operation and the problems we're having with old man, and how we're going to deal with our wives . . . and you know, working out these real-life problems are what means something. Uh-h . . . Without problems to discuss what will we do? You see, life will be pretty flat, pretty empty." Well, I promise you it won't. There will be no sacrifice.

Is it a sacrifice to leave littleness behind, and wander not in vain?

Remember that littleness is thinking for yourself, and thinking *about* yourself. It's not a sacrifice to leave that behind and wander not in vain.

It is not sacrifice to wake to glory.

Glory . . . I'm not going to try to define the word. But for those of you who have gone through a crisis and arrived at a point where you gave up and experienced a catharsis and were filled with an undeniable conscious awareness of God's Love, and found your needs met but not at your own hand, you now know what it means to know that there is a God. Nobody could have described that to you before. One of the most significant parts of the experience is the fact that you recognized that you are loved and you're having the practical evidences of being loved in spite of the fact that you are doing absolutely nothing yourself to create the meeting of the need. If that doesn't convey the real meaning of Love, nothing does.

So, this word "glory" isn't bandied about carelessly.

It is not sacrifice to wake to glory.

It's a real experience. And it's there for you, it's here for you.

[Raj didn't read] But it IS a sacrifice to accept anything LESS than glory.

Learn that you MUST be worthy of the Prince of Peace, born in you in honor of Him Whose host you are.

That doesn't mean: "You must be worthy! You must be worthy! Mind your P's and Q's! You must be worthy! You had better be able to measure up! You must be worthy!" No. It's saying, you must be worthy, because of what you Are you *are* worthy. You don't have to toe the line to be worthy. All you have to do is abandon the center of attention and let something else in. The something else that will come in, will be that which discloses to you as an experience, your already existing worthiness. And you'll know that it was there all along because you'll know that you did absolutely nothing at the [snaps fingers] moment of transition, for it to come into your experience.

So, it isn't as though now you have it because you did something right, when you did nothing at all. That's the gift of it.

You know not what love means because you have sought to purchase it with little gifts, thus valuing it too little to be able to understand its magnitude. Love is NOT little, and love dwells in you, for you are host to Him. Before the greatness that lives in

*you, your poor appreciation of yourself and all the little offerings
you have given slip into nothingness.*

In the presence of the experience of what Love really is and that it embraces you, supports you and negates consequences of ignorance that never did represent you truly. That is what awaits you. And that's the proof . . . that's the proof that all of the struggle and the strife you've engaged in was meaningless, because you never were that poor orphan.

*Holy Child of God, when will you learn that ONLY holiness can
content you and give you peace?*

Holy Child of God, when will you learn that ONLY being out of the arena, only being out of the coliseum, only abandoning the supposed value of getting all your problems back into their cages is your Birthright?

Well, tonight's not too soon. Your habit though is, the moment you start to think, for you to be the center of your attention, and for your problems to be the center of your attention, and you will continue to occupy yourselves that way until having yourself as the center of your attention and having your problems as the center of your attention overwhelm you to the point where you have to say, "Uncle!"

The grand lessons: You not the center of attention and your problems are not the center of attention. And when those two centers of attention . . . points of attention are abandoned in favor of knowing God and in favor of knowing the truth, Atonement occurs.

Now, the fact is, that you are going to have to find a way to go through your days—which at this point you go through out of habit, mostly unconsciously, just knee-jerk responses, some of which are graceful and some of which are harsh—and your going to have to find a way to go through your day, because you're going through a day in the Kingdom of Heaven in actuality, and you're really the Christ, the eternal host of the Father . . . your going to have to find a way to go through this day letting God be the center of your attention.

And for the sake of keeping you totally grounded, that means not going off into a mountain cave, not rising above the human scene, but meeting with your brother or sister and looking at them and *remembering* to say, "I wish to see God here. God, reveal Yourself to me in your [my] brother. I do not want to be bound by my ignorance of him. And so, what I'm asking for is to be changed. I am asking for my perceptions to be changed. And I am asking for my wants to be

modified so that they cease being wants looking for littleness in order to establish littleness, and instead desire to experience magnitude right here where I have fought for the right to be little . . . period.”

When you're suffering it is relatively easier to do that. But where you're going to make your greatest headway is when you engage in this when it's not a means of getting control of your problems. When you're in the relatively free space of harmonious experiences, harmonious relationships and using this non-contentious space to transcend, or get beyond, or behind the current perceptions: Your current perceptions, your brother's current perceptions. Push for it!

Man, when you're dying of a terminal illness you usually can muster up the kind of commitment that I'm referring to here. But realize that if you have the capacity to do it under those circumstances, you have the capacity to do it in harmonious, non-threatening circumstances. And fight for your sanity, we'll say, by bringing concerted commitment to wanting to know the truth, and a concerted insistence upon abandoning the center of attention yourself so that you might let the presence of God illuminate Itself as all there actually is to the you that you Are, in all the fullness of what that means . . . in all the transformational fullness of what that means. And then give permission for yourself to be changed.

Do you want healing for yourself? Do you want healing for your brother? Then stop trying to be the center of attention. Stop opting for littleness. Want to know God, because the simple fact is that when you know God you will know your Self. You'll not disappear. You will not be swallowed up.

If you don't do this, you will get sick . . . you will be well . . . you will get sick . . . you will get well, and you will die. That's the way it goes, isn't it? Only a handful have had a different experience. So, what will it cost you? . . . except perhaps the option to get sick and well, and sick and well, and it might cost you the option of being able to have the experience of dying. That's not really very expensive is it? [chuckling] That isn't a great cost.

So this week, abide with the simplicity of this: You aren't the center of attention, God is. And your problems shouldn't be the center of your attention, truth should be.

This will put you in a position of changing your goals and of having your values shift. But the one thing it won't do is estrange you to your fellowman or your world.

The strife that is occurring in the world is evidence of an already existing estrangement and that is what needs to be healed. And that is what will be healed when you realize that you're not to be the center of attention, and your problems are not to be the center of your attention.

God is the center of your attention and truth should be the center of your attention. That's not too simple an answer to the problem of being.

I look forward to being with you next week.

A Course In Miracles (reference pages)
Chapter 15 – Section – LITTLENESS VERSUS MAGNITUDE
¹ Sparkly Book – p.354 3rd Par. Line 7 / JCIM – p.149 1st Full Par., Line 4 / CIMS – p. 298, Par. 28, 6th Line
First Edition – p. 286, 2nd Full Par., 10th Line / Second Edition – p. 308, Top Par., Line 7
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