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Chapter 4.

THE ILLUSIONS OF THE EGO

Introduction

T-4.in.1. The Bible says that you should go with a brother twice as far as he asks. 2 It certainly does not suggest that you set him back on his journey. 3 Devotion to a brother cannot set you back either. 4 It can lead only to mutual progress. 5 The result of genuine devotion is inspiration, a word which properly understood is the opposite of fatigue. 6 To be fatigued is to be dis-spirited, but to be inspired is to be in the spirit. 7 To be egocentric is to be dis-spirited, but to be Self-centered in the right sense is to be inspired or in spirit. 8 The truly inspired are enlightened and cannot abide in darkness.

T-4.in.2. You can speak from the spirit or from the ego, as you choose. 2 If you speak from spirit you have chosen to "Be still and know that I am God." 3 These words are inspired because they reflect knowledge. 4 If you speak from the ego you are disclaiming knowledge instead of affirming it, and are thus dis-spiriting yourself. 5 Do not embark on useless journeys, because they are indeed in vain. 6 The ego may desire them, but spirit cannot embark on them because it is forever unwilling to depart from its Foundation.

T-4.in.3. The journey to the cross should be the last "useless journey." 2 Do not dwell upon it, but dismiss it as accomplished. 3 If you can accept it as your own last useless journey, you are also free to join my resurrection. 4 Until you do so your life is indeed wasted. 5 It merely re-enacts the separation, the loss of power, the futile attempts of the ego at reparation, and finally the crucifixion of the body, or death. 6 Such repetitions are endless until they are voluntarily given up. 7 Do not make the pathetic error of "clinging to the old rugged cross." 8 The only message of the crucifixion is that you can overcome the cross. 9 Until then you are free to crucify yourself as often as you choose. 10 This is not the gospel I intended to offer you. 11 We have another journey to undertake, and if you will read these lessons carefully they will help prepare you to undertake it. 2

I. Right Teaching and Right Learning

T-4.I.1. A good teacher clarifies his own ideas and strengthens them by teaching them. 2 Teacher and pupil are alike in the learning process. 3 They are in the same order of learning, and unless they share their lessons conviction will be lacking. 4 A good teacher must believe in the ideas he teaches,

but he must meet another condition; he must believe in the students to whom he offers the ideas.

T-4.I.2. Many stand guard over their ideas because they want to protect their thought systems as they are, and learning means change. 2 Change is always fearful to the separated, because they cannot conceive of it as a move towards healing the separation. 3 They always perceive it as a move toward further separation, because the separation was their first experience of change. 4 You believe that if you allow no change to enter into your ego you will find peace. 5 This profound confusion is possible only if you maintain that the same thought system can stand on two foundations. 6 Nothing can reach spirit from the ego, and nothing can reach the ego from spirit. 7 Spirit can neither strengthen the ego nor reduce the conflict within it. 8 The ego *is* a contradiction. 9 Your self and God's Self *are* in opposition. 10 They are opposed in source, in direction and in outcome. 11 They are fundamentally irreconcilable, because spirit cannot perceive and the ego cannot know. 12 They are therefore not in communication and can never be in communication. 13 Nevertheless, the ego can learn, even though its maker can be misguided. 14 He cannot, however, make the totally lifeless out of the life-given.

T-4.I.3. Spirit need not be taught, but the ego must be. 2 Learning is ultimately perceived as frightening because it leads to the relinquishment, not the destruction, of the ego to the light of spirit. 3 This is the change the ego must fear, because it does not share my charity. 4 My lesson was like yours, and because I learned it I can teach it. 5 I will never attack your ego, but I am trying to teach you how its thought system arose. 6 When I remind you of your true creation, your ego cannot but respond with fear.

T-4.I.4. Teaching and learning are your greatest strengths now, because they enable you to change your mind and help others to change theirs. 2 Refusing to change your mind will not prove that the separation has not occurred. 3 The dreamer who doubts the reality of his dream while he is still dreaming is not really healing his split mind. 3 4 You dream of a separated ego and believe in a world that rests upon it. 5 This is very real to you. 6 You cannot undo it by not changing your mind about it. 7 If you are willing to renounce the role of guardian of your thought system and open it to me, I will correct it very gently and lead you back to God.

T-4.I.5. Every good teacher hopes to give his students so much of his own learning that they will one day no longer need him. 2 This is the one true goal of the teacher. 3 It is impossible to convince the ego of this, because it goes against all of its own laws. 4 But remember that laws are set up to protect the continuity of the system in which the lawmaker believes. 5 It is natural for the ego to try to protect itself once you have made it, but it is not natural for you to want to obey its laws unless *you* believe them. 6 The ego cannot make this choice because of the nature of its origin. 7 You can, because of the nature of yours.

T-4.I.6. Egos can clash in any situation, but spirit cannot clash at all. 2 If you perceive a teacher as merely "a larger ego" you will be afraid, because to enlarge an ego would be to increase anxiety about separation. 3 I will teach with you and live with you if you will think with me, but my goal will always be to absolve you finally from the need for a teacher. 4 This is the opposite of the ego-oriented teacher's goal. 5 He is concerned with the effect of his ego on other egos, and therefore interprets their interaction as a means of ego preservation. 6 I would not be able to devote myself to teaching if I believed this, and you will not be a devoted teacher as long as you believe it. 7 I am constantly being perceived as a teacher either to be exalted or rejected, but I do not accept either perception for myself.

T-4.I.7. Your worth is not established by teaching or learning. 2 Your worth is established by God. 3 As long as you dispute this everything you do will be fearful, particularly any situation that lends itself to the belief in superiority and inferiority. 4 Teachers must be patient and repeat their lessons until they are learned. 5 I am willing to do this, because I have no right to set your learning limits for you. 6 Again, nothing you do or think or wish or make is necessary to establish your worth. 7 This point is not debatable except in delusions. 8 Your ego is never at stake because God did not create it. 9 Your spirit is never at stake because He did. 10 Any confusion on this point is delusional, and no form of devotion is possible as long as this delusion lasts.

T-4.I.8. The ego tries to exploit all situations into forms of praise for itself in order to overcome its doubts. 2 It will remain doubtful as long as you believe in its existence. 3 You who made it cannot trust it, because in your right mind you realize it is not real. 4 The only sane solution is not to try to change reality, which is indeed a fearful attempt, but to accept it as it is. 5 You are part of reality, which stands unchanged beyond the reach of your ego but within easy reach of spirit. 6 When you are afraid, be still and know that God is real, and you are His beloved Son in whom He is well pleased. 7 Do not let your ego dispute this, because the ego cannot know what is as far beyond its reach as you are.

T-4.I.9. God is not the author of fear. 2 You are. 3 You have chosen to create unlike Him, and have therefore made fear for yourself. 4 You are not at peace because you are not fulfilling your function. 5 God gave you a very lofty function that you are not meeting. 6 Your ego has chosen to be afraid instead of meeting it. 7 When you awaken you will not be able to understand this, because it is literally incredible. 8 *Do not believe the incredible now.* 9 Any attempt to increase its believableness is merely to postpone the inevitable. 10 The word "inevitable" is fearful to the ego, but joyous to the spirit. 11 God is inevitable, and you cannot avoid Him any more than He can avoid you.

T-4.I.10. The ego is afraid of the spirit's joy, because once you have experienced it you will withdraw all protection from the ego, and become totally without investment in fear. 2 Your investment is great now because fear is a witness to the separation, and your ego rejoices when you witness to it. 3 Leave it behind! 4 Do not listen to it and do not preserve it. 5 Listen only to God, Who is as incapable of deception as is the spirit He created. 6 Release yourself and release others. 7 Do not present a false and unworthy picture of yourself to others, and do not accept such a picture of them yourself.

T-4.I.11. The ego has built a shabby and unsheltering home for you, because it cannot build otherwise. 2 Do not try to make this impoverished house stand. 3 Its weakness is your strength. 4 Only God could make a home that is worthy of His creations, who have chosen to leave it empty by their own dispossession. 5 Yet His home will stand forever, and is ready for you when you choose to enter it. 6 Of this you can be wholly certain. 7 God is as incapable of creating the perishable as the ego is of making the eternal.

T-4.I.12. Of your ego you can do nothing to save yourself or others, but of your spirit you can do everything for the salvation of both. 2 Humility is a lesson for the ego, not for the spirit. 3 Spirit is beyond humility, because it recognizes its radiance and gladly sheds its light everywhere. 4 The meek shall inherit the earth because their egos are humble, and this gives them truer perception. 5 The Kingdom of Heaven is the spirit's right, whose beauty and dignity are far beyond doubt, beyond perception, and stand forever as the mark of the Love of God for His creations, who are wholly

worthy of Him and only of Him. 6 Nothing else is sufficiently worthy to be a gift for a creation of God Himself.

T-4.I.13. I will substitute for your ego if you wish, but never for your spirit. 2 A father can safely leave a child with an elder brother who has shown himself responsible, but this involves no confusion about the child's origin. 3 The brother can protect the child's body and his ego, but he does not confuse himself with the father because he does this. 4 I can be entrusted with your body and your ego only because this enables you not to be concerned with them, and lets me teach you their unimportance. 5 I could not understand their importance to you if I had not once been tempted to believe in them myself. 6 Let us undertake to learn this lesson together so we can be free of them together. 7 I need devoted teachers who share my aim of healing the mind. 8 Spirit is far beyond the need of your protection or mine. 9 Remember this: 10 In this world you need not have tribulation because I have overcome the world. 11 That is why you should be of good cheer.

II. The Ego and False Autonomy

T-4.II.1. It is reasonable to ask how the mind could ever have made the ego. 2 In fact, it is the best question you could ask. 3 There is, however, no point in giving an answer in terms of the past because the past does not matter, and history would not exist if the same errors were not being repeated in the present. 4 Abstract thought applies to knowledge because knowledge is completely impersonal, and examples are irrelevant to its understanding. 5 Perception, however, is always specific, and therefore quite concrete.

T-4.II.2. Everyone makes an ego or a self for himself, which is subject to enormous variation because of its instability. 2 He also makes an ego for everyone else he perceives, which is equally variable. 3 Their interaction is a process that alters both, because they were not made by or with the Unalterable. 4 It is important to realize that this alteration can and does occur as readily when the interaction takes place in the mind as when it involves physical proximity. 5 Thinking about another ego is as effective in changing relative perception as is physical interaction. 6 There could be no better example that the ego is only an idea and not a fact.

T-4.II.3. Your own state of mind is a good example of how the ego was made. 2 When you threw knowledge away it is as if you never had it. 3 This is so apparent that one need only recognize it to see that it does happen. 4 If this occurs in the present, why is it surprising that it occurred in the past? 5 Surprise is a reasonable response to the unfamiliar, though hardly to something that occurs with such persistence. 6 But do not forget that the mind need not work that way, even though it does work that way now.

T-4.II.4. Think of the love of animals for their offspring, and the need they feel to protect them. 2 That is because they regard them as part of themselves. 3 No one dismisses something he considers part of himself. 4 You react to your ego much as God does to His creations, with love, protection and charity. 5 Your reactions to the self you made are not surprising. 6 In fact, they resemble in many ways how you will one day react to your real creations, which are as timeless as you are. 7 The question is not how you respond to the ego, but what you believe you are. 8 Belief is an ego function, and as long as your origin is open to belief you are regarding it from an ego viewpoint. 9 When teaching is no longer necessary you will merely know God. 10 Belief that there is another way of perceiving is the loftiest idea of which ego thinking is capable. 11 That is because it contains a hint of recognition that the ego is not the Self.

T-4.II.5. Undermining the ego's thought system must be perceived as painful, even though this is anything but true. 2 Babies scream in rage if you take away a knife or scissors, although they may well harm themselves if you do not. 3 In this sense you are still a baby. 4 You have no sense of real self-preservation, and are likely to decide that you need precisely what would hurt you most. 5 Yet whether or not you recognize it now, you have agreed to cooperate in the effort to become both harmless and helpful, attributes that must go together. 6 Your attitudes even toward this are necessarily conflicted, because all attitudes are ego-based. 7 This will not last. 8 Be patient a while and remember that the outcome is as certain as God. 7

T-4.II.6. Only those who have a real and lasting sense of abundance can be truly charitable. 2 This is obvious when you consider what is involved. 3 To the ego, to give anything implies that you will have to do without it. 4 When you associate giving with sacrifice, you give only because you believe that you are somehow getting something better, and can therefore do without the thing you give. 5 "Giving to get" is an inescapable law of the ego, which always evaluates itself in relation to other egos. 6 It is therefore continually preoccupied with the belief in scarcity that gave rise to it. 7 Its whole perception of other egos as real is only an attempt to convince itself that *it* is real. 8 "Self-esteem" in ego terms means nothing more than that the ego has deluded itself into accepting its reality, and is therefore temporarily less predatory. 9 This "self-esteem" is always vulnerable to stress, a term which refers to any perceived threat to the ego's existence.

T-4.II.7. The ego literally lives by comparisons. 2 Equality is beyond its grasp, and charity becomes impossible. 3 The ego never gives out of abundance, because it was made as a substitute for it. 4 That is why the concept of "getting" arose in the ego's thought system. 5 Appetites are "getting" mechanisms, representing the ego's need to confirm itself. 6 This is as true of body appetites as it is of the so-called "higher ego needs." 7 Body appetites are not physical in origin. 8 The ego regards the body as its home, and tries to satisfy itself through the body. 9 But the idea that this is possible is a decision of the mind, which has become completely confused about what is really possible.

T-4.II.8. The ego believes it is completely on its own, which is merely another way of describing how it thinks it originated. 2 This is such a fearful state that it can only turn to other egos and try to unite with them in a feeble attempt at identification, or attack them in an equally feeble show of strength. 3 It is not free, however, to open the premise to question, because the premise is its foundation. 4 The ego is the mind's belief that it is completely on its own. 5 The ego's ceaseless attempts to gain the spirit's acknowledgment and thus establish its own existence are useless. 6 Spirit in its knowledge is unaware of the ego. 7 It does not attack it; it merely cannot conceive of it at all. 8 While the ego is equally unaware of spirit, it does perceive itself as being rejected by something greater than itself. 9 This is why self-esteem in ego terms must be delusional. 10 The creations of God do not create myths, although creative effort can be turned to mythology. 8 It can do so, however, only under one condition; what it makes is then no longer creative. 12 Myths are entirely perceptual, and so ambiguous in form and characteristically good-and-evil in nature that the most benevolent of them is not without fearful connotations.

T-4.II.9. Myths and magic are closely associated, since myths are usually related to ego origins, and magic to the powers the ego ascribes to itself. 2 Mythological systems generally include some account of "the creation," and associate this with its particular form of magic. 3 The so-called "battle for survival" is only the ego's struggle to preserve itself, and its interpretation of its own beginning. 4 This beginning is usually associated with physical birth, because it is hard to maintain

that the ego existed before that point in time. 5 The more "religiously" ego-oriented may believe that the soul existed before, and will continue to exist after a temporary lapse into ego life. 6 Some even believe that the soul will be punished for this lapse. 7 However, salvation does not apply to spirit, which is not in danger and does not need to be salvaged.

T-4.II.10. Salvation is nothing more than "right-mindedness," which is not the One-mindedness of the Holy Spirit, but which must be achieved before One-mindedness is restored. 2 Right-mindedness leads to the next step automatically, because right perception is uniformly without attack, and therefore wrong-mindedness is obliterated. 3 The ego cannot survive without judgment, and is laid aside accordingly. 4 The mind then has only one direction in which it can move. 5 Its direction is always automatic, because it cannot but be dictated by the thought system to which it adheres.

T-4.II.11. It cannot be emphasized too often that correcting perception is merely a temporary expedient. 2 It is necessary only because misperception is a block to knowledge, while accurate perception is a steppingstone towards it. 3 The whole value of right perception lies in the inevitable realization that *all* perception is unnecessary. 4 This removes the block entirely. 5 You may ask how this is possible as long as you appear to be living in this world. 6 That is a reasonable question. 7 You must be careful, however, that you really understand it. 8 Who is the "you" who are living in this world? 9 Spirit is immortal, and immortality is a constant state. 10 It is as true now as it ever was or ever will be, because it implies no change at all. 11 It is not a continuum, nor is it understood by being compared to an opposite. 9 Knowledge never involves comparisons. 13 That is its main difference from everything else the mind can grasp.

III. Love without Conflict

T-4.III.1. It is hard to understand what "The Kingdom of Heaven is within you" really means. 2 This is because it is not understandable to the ego, which interprets it as if something outside is inside, and this does not mean anything. 3 The word "within" is unnecessary. 4 The Kingdom of Heaven *is* you. 5 What else *but* you did the Creator create, and what else *but* you is His Kingdom? 6 This is the whole message of the Atonement; a message which in its totality transcends the sum of its parts. 7 You, too, have a Kingdom that your spirit created. 8 It has not ceased to create because of the ego's illusions. 9 Your creations are no more fatherless than you are. 10 Your ego and your spirit will never be co-creators, but your spirit and your Creator will always be. 11 Be confident that your creations are as safe as you are.

12 The Kingdom is perfectly united and perfectly protected, and the ego will not prevail against it. 13 Amen.

T-4.III.2. This is written in the form of a prayer because it is useful in moments of temptation. 2 It is a declaration of independence. 3 You will find it very helpful if you understand it fully. 4 The reason you need my help is because you have denied your own Guide and therefore need guidance. 5 My role is to separate the true from the false, so truth can break through the barriers the ego has set up and can shine into your mind. 6 Against our united strength the ego cannot prevail.

T-4.III.3. It is surely apparent by now why the ego regards spirit as its "enemy." 2 The ego arose from the separation, and its continued existence depends on your continuing belief in the separation. 3 The ego must offer you some sort of reward for maintaining this belief. 4 All it can offer is a

sense of temporary existence, which begins with its own beginning and ends with its own ending. 5 It tells you this life is your existence because it is its own. 6 Against this sense of temporary existence spirit offers you the knowledge of permanence and unshakable being. 7 No one who has experienced the revelation of this can ever fully believe in the ego again. 8 How can its meager offering to you prevail against the glorious gift of God?

T-4.III.4. You who identify with your ego cannot believe God loves you. 2 You do not love what you made, and what you made does not love you. 3 Being made out of the denial of the Father, the ego has no allegiance to its maker. 4 You cannot conceive of the real relationship that exists between God and His creations because of your hatred for the self you made. 5 You project onto the ego the decision to separate, and this conflicts with the love you feel for the ego because you made it. 6 No love in this world is without this ambivalence, and since no ego has experienced love without ambivalence the concept is beyond its understanding. 7 Love will enter immediately into any mind that truly wants it, but it must want it truly. 8 This means that it wants it without ambivalence, and this kind of wanting is wholly without the ego's "drive to get."

T-4.III.5. There is a kind of experience so different from anything the ego can offer that you will never want to cover or hide it again. 2 It is necessary to repeat that your belief in darkness and hiding is why the light cannot enter. 3 The Bible gives many references to the immeasurable gifts which are for you, but for which you must ask. 4 This is not a condition as the ego sets conditions. 5 It is the glorious condition of what you are.

T-4.III.6. No force except your own will is strong enough or worthy enough to guide you. 2 In this you are as free as God, and must remain so forever. 3 Let us ask the Father in my name to keep you mindful of His Love for you and yours for Him. 4 He has never failed to answer this request, because it asks only for what He has already willed. 5 Those who call truly are always answered. 6 Thou shalt have no other gods before Him because there *are* none.

T-4.III.7. It has never really entered your mind to give up every idea you ever had that opposes knowledge. 2 You retain thousands of little scraps of fear that prevent the Holy One from entering. 3 Light cannot penetrate through the walls you make to block it, and it is forever unwilling to destroy what you have made. 4 No one can see through a wall, but I can step around it. 5 Watch your mind for the scraps of fear, or you will be unable to ask me to do so. 6 I can help you only as our Father created us. 7 I will love you and honor you and maintain complete respect for what you have made, but I will not uphold it unless it is true. 8 I will never forsake you any more than God will, but I must wait as long as you choose to forsake yourself. 9 Because I wait in love and not in impatience, you will surely ask me truly. 10 I will come in response to a single unequivocal call.

T-4.III.8. Watch carefully and see what it is you are really asking for. 2 Be very honest with yourself in this, for we must hide nothing from each other. 3 If you will really try to do this, you have taken the first step toward preparing your mind for the Holy One to enter. 4 We will prepare for this together, for once He has come, you will be ready to help me make other minds ready for Him. 5 How long will you deny Him His Kingdom?

T-4.III.9. In your own mind, though denied by the ego, is the declaration of your release. 2 *God has given you everything*. 3 This one fact means the ego does not exist, and this makes it profoundly afraid. 4 In the ego's language, "to have" and "to be" are different, but they are identical to the Holy Spirit. 5 The Holy Spirit knows that you both *have* everything and *are* everything. 6 Any distinction

in this respect is meaningful only when the idea of "getting," which implies a lack, has already been accepted. 7 That is why we make no distinction between *having* the Kingdom of God and *being* the Kingdom of God.

T-4.III.10. The calm being of God's Kingdom, which in your sane mind is perfectly conscious, is ruthlessly banished from the part of the mind the ego rules. 2 The ego is desperate because it opposes literally invincible odds, whether you are asleep or awake. 3 Consider how much vigilance you have been willing to exert to protect your ego, and how little to protect your right mind. 4 Who but the insane would undertake to believe what is not true, and then protect this belief at the cost of truth?

IV. This Need Not Be

T-4.IV.1. If you cannot hear the Voice for God, it is because you do not choose to listen. 2 That you *do* listen to the voice of your ego is demonstrated by your attitudes, your feelings and your behavior. 3 Yet this is what you want. 4 This is what you are fighting to keep, and what you are vigilant to save. 5 Your mind is filled with schemes to save the face of your ego, and you do not seek the face of Christ. 6 The glass in which the ego seeks to see its face is dark indeed. 7 How can it maintain the trick of its existence except with mirrors? 8 But where you look to find yourself is up to you.

T-4.IV.2. I have said that you cannot change your mind by changing your behavior, but I have also said, and many times, that you *can* change your mind. 2 When your mood tells you that you have chosen wrongly, and this is so whenever you are not joyous, then *know this need not be* . 3 In every case you have thought wrongly about some brother God created, and are perceiving images your ego makes in a darkened glass. 4 Think honestly what you have thought that God would not have thought, and what you have not thought that God would have you think. 5 Search sincerely for what you have done and left undone accordingly, and then change your mind to think with God's. 6 This may seem hard to do, but it is much easier than trying to think against it. 7 Your mind is one with God's. 8 Denying this and thinking otherwise has held your ego together, but has literally split your mind. 9 As a loving brother I am deeply concerned with your mind, and urge you to follow my example as you look at yourself and at your brother, and see in both the glorious creations of a glorious Father.

T-4.IV.3. When you are sad, *know this need not be* . 2 Depression comes from a sense of being deprived of something you want and do not have. 3 Remember that you are deprived of nothing except by your own decisions, and then decide otherwise.

T-4.IV.4. When you are anxious, realize that anxiety comes from the capriciousness of the ego, and *know this need not be* . 2 You can be as vigilant against the ego's dictates as for them.

T-4.IV.5. When you feel guilty, remember that the ego has indeed violated the laws of God, but *you* have not. 2 Leave the "sins" of the ego to me. 3 That is what Atonement is for. 4 But until you change your mind about those whom your ego has hurt, the Atonement cannot release you. 5 While you feel guilty your ego is in command, because only the ego can experience guilt. 6 *This need not be* .

T-4.IV.6. Watch your mind for the temptations of the ego, and do not be deceived by it. 2 It offers

you nothing. 3 When you have given up this voluntary dis-spiriting, you will see how your mind can focus and rise above fatigue and heal. 4 Yet you are not sufficiently vigilant against the demands of the ego to disengage yourself. 5 *This need not be* .

T-4.IV.7. The habit of engaging with God and His creations is easily made if you actively refuse to let your mind slip away. 2 The problem is not one of concentration; it is the belief that no one, including yourself, is worth consistent effort. 3 Side with me consistently against this deception, and do not permit this shabby belief to pull you back. 4 The disheartened are useless to themselves and to me, but only the ego can *be* disheartened.

T-4.IV.8. Have you really considered how many opportunities you have had to gladden yourself, and how many of them you have refused? 2 There is no limit to the power of a Son of God, but he can limit the expression of his power as much as he chooses. 3 Your mind and mine can unite in shining your ego away, releasing the strength of God into everything you think and do. 4 Do not settle for anything less than this, and refuse to accept anything but this as your goal. 5 Watch your mind carefully for any beliefs that hinder its accomplishment, and step away from them. 6 Judge how well you have done this by your own feelings, for this is the one right use of judgment. 7 Judgment, like any other defense, can be used to attack or protect; to hurt or to heal. 8 The ego *should* be brought to judgment and found wanting there. 9 Without your own allegiance, protection and love, the ego cannot exist. 10 Let it be judged truly and you must withdraw allegiance, protection and love from it.

T-4.IV.9. You are a mirror of truth, in which God Himself shines in perfect light. 2 To the ego's dark glass you need but say, "I will not look there because I know these images are not true." 3 Then let the Holy One shine on you in peace, knowing that this and only this must be. 4 His Mind shone on you in your creation and brought your mind into being. 5 His Mind still shines on you and must shine through you. 6 Your ego cannot prevent Him from shining on you, but it can prevent you from letting Him shine through you.

T-4.IV.10. The First Coming of Christ is merely another name for the creation, for Christ is the Son of God. 2 The Second Coming of Christ means nothing more than the end of the ego's rule and the healing of the mind. 3 I was created like you in the First, and I have called you to join with me in the Second. 4 I am in charge of the Second Coming, and my judgment, which is used only for protection, cannot be wrong because it never attacks. 5 Yours may be so distorted that you believe I was mistaken in choosing you. 6 I assure you this is a mistake of your ego. 7 Do not mistake it for humility. 8 Your ego is trying to convince you that it is real and I am not, because if I am real, I am no more real than you are. 9 That knowledge, and I assure you that it *is* knowledge, means that Christ has come into your mind and healed it.

T-4.IV.11. I do not attack your ego. 2 I do work with your higher mind, the home of the Holy Spirit, whether you are asleep or awake, just as your ego does with your lower mind, which is its home. 3 I am your vigilance in this, because you are too confused to recognize your own hope. 4 I am not mistaken. 5 Your mind will elect to join with mine, and together we are invincible. 6 You and your brother will yet come together in my name, and your sanity will be restored. 7 I raised the dead by knowing that life is an eternal attribute of everything that the living God created. 8 Why do you believe it is harder for me to inspire the dis-spirited or to stabilize the unstable? 9 I do not believe that there is an order of difficulty in miracles; you do. 10 I have called and you will answer. 11 I understand that miracles are natural, because they are expressions of love. 12 My calling you is as

natural as your answer, and as inevitable.

V. The Ego-Body Illusion

T-4.V.1. All things work together for good. 2 There are no exceptions except in the ego's judgment. 3 The ego exerts maximal vigilance about what it permits into awareness, and this is not the way a balanced mind holds together. 4 The ego is thrown further off balance because it keeps its primary motivation from your awareness, and raises control rather than sanity to predominance. 5 The ego has every reason to do this, according to the thought system which gave rise to it and which it serves. 6 Sane judgment would inevitably judge against the ego, and must be obliterated by the ego in the interest of its self-preservation.

T-4.V.2. A major source of the ego's off-balanced state is its lack of discrimination between the body and the Thoughts of God. 2 Thoughts of God are unacceptable to the ego, because they clearly point to the nonexistence of the ego itself. 3 The ego therefore either distorts them or refuses to accept them. 4 It cannot, however, make them cease to be. 5 It therefore tries to conceal not only "unacceptable" body impulses, but also the Thoughts of God, because both are threatening to it. 6 Being concerned primarily with its own preservation in the face of threat, the ego perceives them as the same. 7 By perceiving them as the same, the ego attempts to save itself from being swept away, as it would surely be in the presence of knowledge.

T-4.V.3. Any thought system that confuses God and the body must be insane. 2 Yet this confusion is essential to the ego, which judges only in terms of threat or non-threat to itself. 3 In one sense the ego's fear of God is at least logical, since the idea of Him does dispel the ego. 4 But fear of the body, with which the ego identifies so closely, makes no sense at all.

T-4.V.4. The body is the ego's home by its own election. 2 It is the only identification with which the ego feels safe, since the body's vulnerability is its own best argument that you cannot be of God. 3 This is the belief that the ego sponsors eagerly. 4 Yet the ego hates the body, because it cannot accept it as good enough to be its home. 5 Here is where the mind becomes actually dazed. 6 Being told by the ego that it is really part of the body and that the body is its protector, the mind is also told that the body cannot protect it. 7 Therefore, the mind asks, "Where can I go for protection?" to which the ego replies, "Turn to me." 8 The mind, and not without cause, reminds the ego that it has itself insisted that it is identified with the body, so there is no point in turning to *it* for protection. 9 The ego has no real answer to this because there is none, but it does have a typical solution. 10 It obliterates the question from the mind's awareness. 11 Once out of awareness the question can and does produce uneasiness, but it cannot be answered because it cannot be asked.

T-4.V.5. This is the question that *must* be asked: "Where can I go for protection?" 2 "Seek and ye shall find" does not mean that you should seek blindly and desperately for something you would not recognize. 3 Meaningful seeking is consciously undertaken, consciously organized and consciously directed. 4 The goal must be formulated clearly and kept in mind. 5 Learning and wanting to learn are inseparable. 6 You learn best when you believe what you are trying to learn is of value to you. 7 However, not everything you may want to learn has lasting value. 8 Indeed, many of the things you want to learn may be chosen *because* their value will not last.

T-4.V.6. The ego thinks it is an advantage not to commit itself to anything that is eternal, because the eternal must come from God. 2 Eternalness is the one function the ego has tried to develop, but

has systematically failed to achieve. 3 The ego compromises with the issue of the eternal, just as it does with all issues touching on the real question in any way. 4 By becoming involved with tangential issues, it hopes to hide the real question and keep it out of mind. 5 The ego's characteristic busyness with nonessentials is for precisely that purpose. 6 Preoccupations with problems set up to be incapable of solution are favorite ego devices for impeding learning progress. 7 In all these diversionary tactics, however, the one question that is never asked by those who pursue them is, "What for?" 8 This is the question that *you* must learn to ask in connection with everything. 9 What is the purpose? 10 Whatever it is, it will direct your efforts automatically. 11 When you make a decision of purpose, then, you have made a decision about your future effort; a decision that will remain in effect unless you change your mind.

VI. The Rewards of God

T-4.VI.1. The ego does not recognize the real source of "threat," and if you associate yourself with the ego, you do not understand the situation as it is. 2 Only your allegiance to it gives the ego any power over you. 3 I have spoken of the ego as if it were a separate thing, acting on its own. 4 This was necessary to persuade you that you cannot dismiss it lightly, and must realize how much of your thinking is ego-directed. 5 We cannot safely let it go at that, however, or you will regard yourself as necessarily conflicted as long as you are here, or as long as you believe that you are here. 6 The ego is nothing more than a part of your belief about yourself. 7 Your other life has continued without interruption, and has been and always will be totally unaffected by your attempts to dissociate it.

T-4.VI.2. In learning to escape from illusions, your debt to your brother is something you must never forget. 2 It is the same debt that you owe to me. 3 Whenever you act egotistically towards another, you are throwing away the graciousness of your indebtedness and the holy perception it would produce. 4 The term "holy" can be used here because, as you learn how much you are indebted to the whole Sonship, which includes me, you come as close to knowledge as perception can. 5 The gap is then so small that knowledge can easily flow across it and obliterate it forever.

T-4.VI.3. You have very little trust in me as yet, but it will increase as you turn more and more often to me instead of to your ego for guidance. 2 The results will convince you increasingly that this choice is the only sane one you can make. 3 No one who learns from experience that one choice brings peace and joy while another brings chaos and disaster needs additional convincing. 4 Learning through rewards is more effective than learning through pain, because pain is an ego illusion, and can never induce more than a temporary effect. 5 The rewards of God, however, are immediately recognized as eternal. 6 Since this recognition is made by you and not the ego, the recognition itself establishes that you and your ego cannot be identical. 7 You may believe that you have already accepted this difference, but you are by no means convinced as yet. 8 The fact that you believe you must escape from the ego shows this; but you cannot escape from the ego by humbling it or controlling it or punishing it.

T-4.VI.4. The ego and the spirit do not know each other. 2 The separated mind cannot maintain the separation except by dissociating. 3 Having done this, it denies all truly natural impulses, not because the ego is a separate thing, but because you want to believe that *you* are. 4 The ego is a device for maintaining this belief, but it is still only your decision to use the device that enables it to endure.

T-4.VI.5. How can you teach someone the value of something he has deliberately thrown away? 2

He must have thrown it away because he did not value it. 3 You can only show him how miserable he is without it, and slowly bring it nearer so he can learn how his misery lessens as he approaches it. 4 This teaches him to associate his misery with its absence, and the opposite of misery with its presence. 5 It gradually becomes desirable as he changes his mind about its worth. 6 I am teaching you to associate misery with the ego and joy with the spirit. 7 You have taught yourself the opposite. 8 You are still free to choose, but can you really want the rewards of the ego in the presence of the rewards of God?

T-4.VI.6. My trust in you is greater than yours in me at the moment, but it will not always be that way. 2 Your mission is very simple. 3 You are asked to live so as to demonstrate that you are not an ego, and I do not choose God's channels wrongly. 4 The Holy One shares my trust, and accepts my Atonement decisions because my will is never out of accord with His. 5 I have said before that I am in charge of the Atonement. 6 This is only because I completed my part in it as a man, and can now complete it through others. 7 My chosen channels cannot fail, because I will lend them my strength as long as theirs is wanting.

T-4.VI.7. I will go with you to the Holy One, and through my perception He can bridge the little gap. 2 Your gratitude to your brother is the only gift I want. 3 I will bring it to God for you, knowing that to know your brother *is* to know God. 4 If you are grateful to your brother, you are grateful to God for what He created. 5 Through your gratitude you come to know your brother, and one moment of real recognition makes everyone your brother because each of them is of your Father. 6 Love does not conquer all things, but it does set all things right. 7 Because you are the Kingdom of God I can lead you back to your own creations. 8 You do not recognize them now, but what has been dissociated is still there.

T-4.VI.8. As you come closer to a brother you approach me, and as you withdraw from him I become distant to you. 2 Salvation is a collaborative venture. 3 It cannot be undertaken successfully by those who disengage themselves from the Sonship, because they are disengaging themselves from me. 4 God will come to you only as you will give Him to your brothers. 5 Learn first of them and you will be ready to hear God. 6 That is because the function of love is one.

VII. Creation and Communication

T-4.VII.1. It is clear that while the content of any particular ego illusion does not matter, its correction is more helpful in a specific context. 2 Ego illusions are quite specific, although the mind is naturally abstract. 3 Part of the mind becomes concrete, however, when it splits. 4 The concrete part believes in the ego, because the ego depends on the concrete. 5 The ego is the part of the mind that believes your existence is defined by separation.

T-4.VII.2. Everything the ego perceives is a separate whole, without the relationships that imply being. 2 The ego is thus against communication, except insofar as it is utilized to establish separateness rather than to abolish it. 3 The communication system of the ego is based on its own thought system, as is everything else it dictates. 4 Its communication is controlled by its need to protect itself, and it will disrupt communication when it experiences threat. 5 This disruption is a reaction to a specific person or persons. 6 The specificity of the ego's thinking, then, results in spurious generalization which is really not abstract at all. 7 It merely responds in certain specific ways to everything it perceives as related.

T-4.VII.3. In contrast, spirit reacts in the same way to everything it knows is true, and does not respond at all to anything else. 2 Nor does it make any attempt to establish what is true. 3 It knows that what is true is everything that God created. 4 It is in complete and direct communication with every aspect of creation, because it is in complete and direct communication with its Creator. 5 This communication is the Will of God. 6 Creation and communication are synonymous. 7 God created every mind by communicating His Mind to it, thus establishing it forever as a channel for the reception of His Mind and Will. 8 Since only beings of a like order can truly communicate, His creations naturally communicate with Him and like Him. 9 This communication is perfectly abstract, since its quality is universal in application and not subject to any judgment, any exception or any alteration. 10 God created you by this and for this. 11 The mind can distort its function, but it cannot endow itself with functions it was not given. 12 That is why the mind cannot totally lose the ability to communicate, even though it may refuse to utilize it on behalf of being.

T-4.VII.4. Existence as well as being rest on communication. 2 Existence, however, is specific in how, what and with whom communication is judged to be worth undertaking. 3 Being is completely without these distinctions. 4 It is a state in which the mind is in communication with everything that is real. 5 To whatever extent you permit this state to be curtailed you are limiting your sense of your own reality, which becomes total only by recognizing all reality in the glorious context of its real relationship to you. 6 This is your reality. 7 Do not desecrate it or recoil from it. 8 It is your real home, your real temple and your real Self.

T-4.VII.5. God, Who encompasses all being, created beings who have everything individually, but who want to share it to increase their joy. 2 Nothing real can be increased except by sharing. 3 That is why God created you. 4 Divine Abstraction takes joy in sharing. 5 That is what creation means. 6 "How," "what" and "to whom" are irrelevant, because real creation gives everything, since it can create only like itself. 7 Remember that in the Kingdom there is no difference between *having* and *being*, as there is in existence. 8 In the state of being the mind gives everything always.

T-4.VII.6. The Bible repeatedly states that you should praise God. 2 This hardly means that you should tell Him how wonderful He is. 3 He has no ego with which to accept such praise, and no perception with which to judge it. 4 But unless you take your part in the creation, His joy is not complete because yours is incomplete. 5 And this He does know. 6 He knows it in His Own Being and its experience of His Son's experience. 7 The constant going out of His Love is blocked when His channels are closed, and He is lonely when the minds He created do not communicate fully with Him.

T-4.VII.7. God has kept your Kingdom for you, but He cannot share His joy with you until you know it with your whole mind. 2 Revelation is not enough, because it is only communication *from* God. 3 God does not need revelation returned to Him, which would clearly be impossible, but He does want it brought to others. 4 This cannot be done with the actual revelation; its content cannot be expressed, because it is intensely personal to the mind that receives it. 5 It can, however, be returned by that mind to other minds, through the attitudes the knowledge from the revelation brings.

T-4.VII.8. God is praised whenever any mind learns to be wholly helpful. 2 This is impossible without being wholly harmless, because the two beliefs must coexist. 3 The truly helpful are invulnerable, because they are not protecting their egos and so nothing can hurt them. 4 Their helpfulness is their praise of God, and He will return their praise of Him because they are like Him,

and they can rejoice together. 5 God goes out to them and through them, and there is great joy throughout the Kingdom. 6 Every mind that is changed adds to this joy with its individual willingness to share in it. 7 The truly helpful are God's miracle workers, whom I direct until we are all united in the joy of the Kingdom. 8 I will direct you to wherever you can be truly helpful, and to whoever can follow my guidance through you.

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