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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.

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