

The BODY

Ch: Christ
Gd: God
L: Love
SC: Space Consciousness

The Ego and the Personal Self

Excerpts from A Course of Love

Asleep we feel this world, this body exit autonomously, yet form is an effect and is passive to Cause—Mind, the “creative force,” Self, and God.



“We will go one step further as well, for many of you are thinking still that it is what is within the body that is real: your brain and heart, your thoughts and emotions. If your body contained what was real, it too would be real.”

Ch 8 p.61 8.16

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“If your body and what lies within it are not who you are, you feel as if you are left homeless. This feeling of homelessness is necessary for your return to your real home, for were you locked up and contained within your body, and were you to accept this container as your home, you would not accept another.”

Ch 8 p.61 8.16

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“Now that you are standing back from your body, participating in this experiment to recognize the surface element of your existence, you are perhaps more aware than ever before of being in a particular place and time. As you stand back and observe your body, this is what you will see: a form moving through time and place.”

Ch 8 p.62 8.18

“You did not create your Self, but your body you did create. It was created for its usefulness just like every other object that shares the space you occupy. Think for a moment of what the creator of such a body would have intended the body to be. The body is a finite entity, created to be self-contained but also to self-destruct. It was created with a need for constant maintenance, a maintenance that requires toil and struggle. Every inch of its surface is a receiver and transmitter of information yet it carries additional tools such as eyes and ears to enhance its communication and to control what goes in and what goes out. It is as susceptible to pain as to pleasure. It contains the means for joining, but for joining that is of a temporary nature. It is as capable of violence as gentleness. It is born and dies in a state of helplessness.”

Ch 9 p.66 9.6

“Now you seek to know how to escape what you have made. To do so you must withdraw all faith from it (the body). This you are not ready yet to do, but this is what your heart will now prepare you for.”

Ch 9 p.67 9.8

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“The body could not help but be thus, as it was made with dual purposes in mind. It was made to make real and then glorify a separated self, and it was made to punish that separated self for the separation. Its creator had in mind what is reflected in the body: self-aggrandizement and self-effacement, pleasure and pain, violence and gentleness. A desire to know everything but only through its own effort, a desire to see everything but only through its own eyes, a desire to be known but only through what it would choose to share. Alongside these desires it is easy to see how a world such as that of the body developed. Alongside the desire to know was the desire not to know. Alongside the desire to see was the desire not to see. Alongside the desire to share was the desire to be hidden. Alongside the desire to live was the desire to live no more.” Ch 9 p.67 9.7

“You took what God created and turned it into an illusion so powerful that you believe it is what you are, rather than believing in the truth. But just as you have done this, you can undo this. This is the choice set before you—to go on believing in the illusion you have made, or to begin to see the truth.” Ch 9 p.67 9.8 Gd

“They (emotions) seem to betray you, when it is you who betray them by not allowing them to be what they are. This could be used as a capsule definition of your entire problem: You do not allow anything that exists in your world, including yourself, to be what it is.” Ch 9 p.68 9.13 *

“For those of you who have been journeying long, as well as those of you just beginning, this abandonment of the body as your home and source of all you are is the greatest hurdle to overcome.” Ch 10 p.80 10.5 **

“In the early stages of your learning, you will be tempted to play a game of make believe. You will not believe that you are not your body, but you would make believe that you are not.” Ch 10 p.82 10.11 *

“You have not been told that the body does not exist, only that it is not you. Like all tools you made, it is illusion because you have no need of tools. But while you believe you do, it is quite real to you.” Ch 10 p.83 10.16

“To give up the body entirely is a choice you need not make. As your learning advances you will see that this is possible, but there may be reasons not to choose this. At this point, however, all that is asked is that your body is seen as what it is—both in terms of what you made it for and in terms of the way in which you can now be guided to use it for the benefit of all.” Ch 10 p.83 10.16

“Place your body out in front of yourself where you can be its silent observer. As you watch your hands go about their work or the shadow form on the ground as you walk to and fro, you will be learning the only separation that can be useful to you.” Ch 10 p.85 10.23 **

“While you have been taught that you are not your body, it is impossible for you to deny the body here. Yet you can change the function you have ascribed to it, and so its way of functioning. If you do not see it as the result of a fall, as a curse, as a punishment from God, or as your home, a dwelling place that keeps you separate, then you can begin to see it as what it is, a learning device given you by a loving creator. Before the idea of separation, there was no need for learning. But a loving creator creates not that which can have a need go unfulfilled. As soon as the need for learning arose, the perfect means to fulfill that need was established. You have simply failed to see it as such.” Ch 18 p.124 18.4 **

“...we must clarify further the function of the body as a learning device. Your body seems to experience both pleasure and pain, yet as a learning device, it is neutral. It does not experience, but only conveys that which can be experienced to you. You then relay a reaction back to it. This circular relationship between you and the body is the perfect relationship for the purpose of learning, since both the experience and the reaction to the experience can then be learned from, and because the learner can choose both. It is not, however, the perfect relationship when you have misperceived the body as your home rather than as a learning device. Because you have misperceived the body as your home, there is, in a sense, no “you” to which the body can send its signals. And so the body seems to be in charge and to be both the experiencer and the interpreter of experience. In addition, this misperception has allowed the body’s function to go unrecognized. You thus have not recognized the truth of what causes pain nor that you can reject the experience of it. The same is true of pleasure.”

Ch 18 p.128 18.22

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“There was no evil intent in the creation of the body as a learning device, and as a learning device it was perfectly created. The problem lies in what you have, in your forgetfulness, made of the body. Only from thinking of the body as yourself did ideas of glorifying the body arise. To glorify a learning device makes no sense. And yet in creating the perfect device from which you could experience separation, all such problems were anticipated and corrective devices created alongside them. You could not fully experience separation without a sense of self as separate, and you could not fully experience anything without your free will. A separate self with a free will operating in an external world, as well as a spirit self desiring the experience of separation, would naturally lead to a situation where the whole range of experiences available to a separate being would exist.”

Ch 19 p.130 19.1

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“The complex set of criteria needed to create a world of separation was, in the instant of creation, anticipated and provided in a form consistent with creation’s laws. While this world was created with love, as all of creation was, it was also created to provide the desired experience. Thus was fear born, for a separate self is a fearful self by its nature. How could it not be?”

Ch 19 p.130 19.2 L

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“Beneath the world of illusion that you have made to glorify the separated self lies the world that was created for your learning, and that so exists in truth. It is not the only world by any means, but it is still heaven because heaven must be where you are. A wholehearted choice to abandon all ideas of glorifying the separated self and to let the world be what it is will begin the transformation.”

Ch 19 p.130 19.3

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“Separate bodies cannot unite in wholeness. They were made to keep wholeness from you and to convince you of the illusion of your separateness. Step back. See your body as just the surface layer of your existence. It is what appears to be and no more. Let it not keep you from seeing the truth, as you do not let other surface conditions hide the truth from you.”

Ch 8 p.61 8.15

“The body is the “given” form and while it was the perfect vehicle for learning in the time of learning, it is now being transformed into the perfect vehicle for the realization of the elevated Self of form.”

Day 10 p.553 10.12

“The choice to express who you are in physical terms was not a choice made of fear but made of love. A physical self is not inconsistent with the laws of God or of creation. It is simply a choice.”

Ch 12 p.312 12.8

Gd L

“The life of the physical self became a life of suffering and strife only because the physical or personal self forgot that it exists in relationship and believed itself to be separate and alone. In its fear, it made an ego-self which, because it sprang from fear, was not consistent with the laws of Love or of creation.”

Ch 12 p.312 12.9

L

“Spirit is directly from the Source, while form is a by-product of spirit.” Ch 23 p.157 23.20

“For ages man has thought that spiritual joy diminishes physical joy. While there is no physical joy that is limited to the physical—no joy felt by the physical form alone—the joy that comes of things physical can certainly still be experienced and expressed. This is no call for judgment upon the physical. How could this be true when the physical is now called upon to serve the greatest learning humankind has ever known?”

Ch 19 p.334 19.2

“For ages physical reality has been linked to temptations of the human experience. Let us now dispel this link. The physical form has been blamed for choices made from lust and greed, hate and fear, vengeance and retribution. These things have always had as their cause the thought system of the ego or the bitterness of the heart.”

Ch 19 p.334 19.4

“While some of you may have less desire for physical joining as you become more aware of unity, some may have more desire for physical joining as an expression of that union. Neither option is reason for judgment.”

Ch 19 p.335 19.7

“Leave all blaming of the body behind and see it not as the source of temptations of the human experience. The true source of these temptations has been revealed to lie within the faulty beliefs to which the body merely responded.”

Ch 19 p.335 19.10

“Your personal self exists in illusion. It is called a personal self because it is attached to a person. A person is a being born into time, a being whose existence began in time and will end in time.”

Ch 21 p.343 21.6

“So it can be seen that there are several aspects to your personal self: a historical aspect, an aspect we will call self-image, and an aspect that has to do with beliefs.” Ch 21 p.344 21.14

“Forget not who you truly are, but forget not also to be in joy in your experience here. Remember that the seriousness with which you once looked at life is of the ego. Drape your persona in a mantle of peace and joy. Let who you are shine through the personal self who continues to walk this world a while longer.”

Ch 13 p.278 13.6

“To say that the personal self will now exist only as the self you present to others is to say that the personal self will now cease to be seen as your reality.”

Ch 1 p.281 1.10

“Even with the ego once and finally vanquished, the patterns of the ego’s thought system remain to be undone. This is atonement.”

Ch 1 p.282 1.13

“To accept the feelings of the self of illusion would have been to accept the feelings generated by the fear of the ego thought system or the bitterness of your heart. It would have been to accept the feelings of a personal self who had not yet unlearned the lessons of the past or taken these steps toward elevation. Now, however, it is crucial that you come to acceptance of yourself—in the present, as you are—for only by doing so will you come to full acceptance of who you are and be able to allow the Self of unity to merge with the self of form, thus elevating the self of form. You will also, only in this way, come to true expression of the elevated Self of form.” Day 8 p.541 8.17

“It (lesson on temptation) comes to remind you, as you replace the thought system of illusion with the thought system of the truth, that having remembered the truth of who you are, you are called to forget the personal self who would find this cause for righteousness.” Ch 11 p.310 10.16

“While you still hold an image of your personal self, you still hold inaccurate ideas about the feelings of the personal self. This is because your image of the personal self is based on the past and the feelings of the past. This is also because your image of the personal self is a mental construct, and not a simple mental construct but a whole set of thoughts, beliefs, and mental pictures.”

Day 10 p.553 10.13

“In “A Treatise on the Art of Thought,” we spoke of these temptations in regards to extremes of the human experience, saying that these things that draw you from the peace of God draw you from the state in which you are aware of who you are, and so cause you to be aware only of a self of human experience, or a personal self. While you may still feel a connection to God during such times, you will not be dwelling within the peace of God.”

Ch 13 p.314 13.2

Gd

“This struggling to be other than who you are in truth is a temptation of the human experience. It will come in many forms, all of which will be related to an old pattern of dissatisfaction with yourself. These temptations will be related to the intrigue of the challenge and actually be couched in patterns that have you attempting to “accomplish” set goals in life. The key to resisting these temptations is not resistance at all but the idea that you are already accomplished. Keeping this idea in the forefront of your mind and heart will aid the translation of this aspect of the ego thought system to the thought system of the truth.”

Ch 16 p.326 16.8

“By rejecting who you are, you are demonstrating that you think you can believe in some of the truth but not all of it. Many of you have accepted, for instance, that you are more than your body while retaining your belief in the body. You thus have confused yourself further by accepting that you are two selves—an ego self represented by the body—and a spirit self that represents to you an invisible world in which you can believe but not take part. You thus have placed the ego at odds with spirit, giving the ego an internal and invisible foe to do battle with.” Prelude p.8 P.15

“Partial truth is not only impossible, it is damaging. For sooner or later in this lopsided battle, the ego will win out. The spirit as you have defined it is too amorphous, too lacking in definition and believability to win this battle against what you perceive as your reality.” Prelude p.8 P.15

“Your willingness to learn is evident or you would not be here. You have been told and told again that a little willingness is all that is necessary. Why do you seem then to have not advanced or to have advanced only a little bit, when your willingness is mighty? Only because you have not vanquished the ego. You learn and then you let the ego come and take all you have learned from you again and still again. It is ingenious in its ways of getting you to turn back again and still again, until you feel as if you are going in and out through a revolving door.” Prelude p.14 P.42

“As we have said before, there are but two emotions. One is love, the other fear. Fear, through your own choice, replaces and discards love. Fear is always strongest when you value something that you feel may be threatened. Love threatens most your specialness. Before your conscious mind has any awareness of what is happening, your memory of love, of innocence and of joy, threatens your specialness, your ego, your separated self who quickly rushes in with love’s replacement. Nothing but fear could take the memory of love from you, or replace so quickly the glory that is your nature with the specialness that is not.”

Ch 14 p.108 14.28

L

“Again I tell you that it is only your body and the thinking of your ego-mind that make the in-between state of the illusion in which you now exist seem real. I must make a distinction here, between the seemingly real, and the aspect of your existence that is real. Your heart as we have defined it many times within this Course, must exist in the thought system that is real to you. The thought system of the ego-mind is what has been real to you and thus where your heart has been held captive. Thus, your real Self is not present in the realm of the truly real, but is actually present within the illusion. This is why all seeking must turn within, toward the heart where the real Self abides. There is nothing else that will free who you are but freedom from the ego’s thought system. That the ego’s thought system has kept you from this freedom is the seeming difficulty you experience in learning this course of study and the reason, when you have freed your self, that you will look back and see how easy this one choice really is.”

Ch 5 p.219 5.9

“You are at the mercy only of your own ego and only until you willingly let it go.”

Yet, the ego is already gone.

Ch 4 p.245 4.2

“The ego is the teacher you have relied upon when you have relied upon yourself as your own teacher.”

Ch 10 p.267 10.9

“But as long as you continue to attempt to learn with your ego, or in other words, as long as you would continue to attempt to learn in the same way that you have previously learned, you will not learn because the “you” that will be involved in the learning process will not be the real you.”

Ch 10 p.268 10.12

“The ego would hang on to what is already accomplished within you, never to let it express, through relationship, all that it is. As valuable as the ego would tell you that you are, it still would thwart you being who you are through its denial of the relationships essential to that which you truly are.”

Ch 12 p.276 12.11

“I repeat, and will do so again and again, that the ego-self is gone from you. Whether you fully realize this or not matters not.”

Ch 4 p.291 4.8

“Now that you have moved beyond the thought system of the ego self, you look back on it and realize why you could not know your Self while the ego was your guide. You were required to make a choice between the thought system of the ego and the thought system of unity. This choice was made, and thus you have arrived here and left behind the state of the initiate, the time of waiting. You have chosen.”

Day 1 p.491 1.6

“The Self that I recognize as You, is not other than who you are, but who you are. All that was ever other than who you are was the ego. The ego is gone. The ego was simply your idea of who you were.”

Ch 3 p.289 3.10

“The condition of want was a learning device—not one of divine design, but one of the thought system of the ego. It was a trick to keep you constantly striving for more, a trick to guarantee the survival of the ego-self, a trick that provided the small rewards of time-bound evolution, the small rewards that would keep you assured of progress through effort, and just as assured of ruin through lack of effort.”

Day 3 p.505 3.28

“We have taken away the foundation of illusion (the ego), the one error that became the basis of all that came after it. You cannot make another error such as this for it is the one error. Does it not make sense that the only error possible is that of not being who you are?”

Ch 4 p.291 4.6

“...for without the dismantling of the ego-self, without the dismantling of the self as separate and alone, you could not learn the truth no matter how much attention you paid, no matter how mightily you tried. For on your own you cannot learn the truth. On your own, only illusion can be learned, for your starting place is illusion.”

Day 4 p.515 4.24

“Effort is only a layer of defense, a stop gap between what you would receive and what you would give in which the ego once made its bid to claim ownership. Effort, as translated by the ego, was about turning everything that was given into what “you” could only work hard to attain, and thereby claim as your individual accomplishment. Obviously, union is not about this.”

Day 5 p.526 5.22

“While the ego is gone, effort remains, and while it remains, you will not realize full access to what you are given. We are speaking here of letting your form serve union and union serve your form. This service is effortless for it is the way of creation. Again, this is why the “effort” of learning must cease.”

Day 5 p.526 5.22

“While you have just been told that you now exist in a state of emptiness, this is not a state to be feared. Yet it is this fear of emptiness that has, in the past, made those who have experienced it rush to find the easiest and most available replacement (the ego or that which has become familiar, if not known).”

Ch 5 p.292 5.1

“Observe the personal self with one last act of love and devotion, and in so doing transform the personal self into a representation of the truth.”

Ch 22 p.351 22.17

L

“You have been emptied of the ego-self as creative moments of inspiration filled you and emptied of the ego-self in moments of connection with God.

“Conversely, you have been emptied by the lessons of grief as the loss of love has led to a loss of self. You have been emptied by a loss of self due to illness or addiction, depression, or even physical exhaustion.”

Ch 5 p.292 5.2 – 3

Gd L

“Since the ego is a chosen self and a learned self, there has always been just enough room within the ego’s thought system to keep within you the idea of a self the ego is not. Thus has the ego had a self to blame for everything, including your very existence.”

Ch 6 p.294 6.4

“You have tried to live in a house built on a faulty foundation, attempting to make do with what you have. All your time was spent in making repairs and this time spent kept you too busy to see the light that was always visible through the cracked and peeling walls that you built. That you would eventually call to yourself a fire that would burn these walls to ash or a flood that would wash them away, was as much a part of the survival mechanism of your real Self as was the rush to rebuild a part of the survival mechanism of the ego-self.”

Ch 5 p.292 5.4

“Bitterness is to your heart what the ego has been to your mind. It is the one false idea that has entered this holiest of places, this abode of Christ, this bridge between the human and the divine. It exists not in some but in all, as the ego has existed not in some but in all. Like the ego, it has not caused you to be unlovable or unrecognizable. But it has become, like the ego, so much a part of your reality that it must, like the ego, be consciously left behind.”

Ch 6 p.295 6.5

Ch

“The only thing within the human experience that made you incapable of representing who you are in truth was the ego. The only thing within the human experience that deprived the human experience of meaning was the ego. Thus, with the ego gone, you are perfectly capable of representing the truth of who you are and returning to an existence that is meaningful.”

Ch 7 p.296 7.5

“The ego but played upon these feelings, using them as building blocks for its thought system. As long as you carry this bitterness within you, you will remain in the house of illusion for your feelings are as real to you as have been the thoughts of your ego-mind.”

Ch 8 p.299 8.3

“This is the practice of ceasing to listen to the voice of the ego. While the ego is gone, many of its messages remain within your thoughts, like echoes of a former time. These thoughts are remembered messages and so must, like all the rest, be forgotten.”

Ch 10 p.305 10.8

The body, and thus the “you” whom you think you are, would not experience anything without the presence of the heart. The heart is the only cause of your experience here. When released from the ego thought system, the heart becomes the determiner of what you experience since you know it as the cause. This is what is meant by mind and heart being joined in union, or being wholehearted. It is the real you or center of your Self, being joined with the only thought system that is real, the thought system of the truth. How could a thought system based on anything but the truth lead to anything but illusion?

Ch 5 p.220 5.10

“The “here” that you experience is the experience dictated by the ego-mind, and this experience is all that makes you believe you are other than who you are. Thus the abolishing of the ego-mind, as stated many times and in many ways, must now be brought to completion.” Ch 5 p.220 5.11

“Even though you no longer want to be other than who you are, and even though you now have a much clearer understanding of who you are, you will find living as who you are in the world difficult as long as you perceive of others as living under the old rules, the laws of man rather than the laws of God or love. It will seem all but impossible to live in relationship when those around you are still convinced of their separation and still seeking to glorify it. You will still perceive of the world as operating under the laws of man and as long as you perceive of the world in such a way you will be forced to live by its laws. This will cause struggle and, as you now know that struggle of any kind alerts you to the presence of ego, you will continue to do battle with the ego rather than leaving it forever behind.” Ch 11 p.270 11.2 [Gd L](#)

“You are called to peace, a peace that begins and ends with ceasing to do battle with the ego. As the ego has been the known identity of your existence until now, it will, in a sense, be forever with you, much as the body that is your form will remain with you until your death.” Ch 11 p.271 11.4

“The ego is the one untruth, given many names and many faces and the only thing given by you the power to do battle with the truth, or with God. Remember now and always that you and God are one and that what you invite to do battle with God you but battle yourself.” Ch 11 p.271 11.4 [Gd](#)

“As long as you believe that the ego is real, you will feel as if there are two identities that exist within you and you will see yourself as doing battle in countless ways and forms. There will never actually be a battle going on between Christ and the ego, but you will perceive that such battles exist. You will be prone to calling upon the Christ as your higher self to defend you against the ego-self.” Ch 11 p.273 11.15 [Ch](#)

“An alternative to this insanity (thinking the ego and Christ do battle) exists. The alternative is removing all faith from your belief in the ego-self. The alternative is replacing belief in an ego-self with belief in a Christ-Self. Total replacement. As long as you hang on to both identities the world will not change and you will not know who you are. You may think you know, and you may waste much time in perceived battles, valiantly fighting for good to win out over evil. But this is not the new way and the lack of value from this type of effort can surely now be seen.” Ch 11 p.273 11.16 [Ch](#)

“I have said that the ego will remain with you as the identity you have learned since birth until you replace it with new learning. While you have learned much here, you may be thinking that your ego is still very much with you, and wondering, if you have not yet replaced it, how this miracle will come about. This replacement is indeed a miracle and the very miracle you have been prepared for within this course of learning.” Ch 11 p.273 11.17

“Since your personal self was always meant to represent the truth of who you are, the seeds of who you are, are planted there, right within the self you have always been. There has always been within you, however, a creative tension between accepting who you are and becoming who you want to be.” Ch 22 p.349 22.4

“Now however, you are being called to accept your true identity even while you retain the form of your personal self. As your true identity is that of a Self who exists in unity and the identity of your personal self is that of a self who exists in separation, this would seem impossible. Even while your belief system has changed and you believe that you exist in unity, all the things we have enumerated above will act to challenge these beliefs unless you are able to see them in a new light. No matter what you believe, while you have a body that is different from all the rest, a name that distinguishes you from some and yet links you with some, a nationality that separates you from other nationalities and a sex that divides you from those “opposite” you, unity will seem like a belief only.”

Ch 21 p.345 21.17

“Thus, certain things about your personal self must be accepted as aspects of your form and cease to be accepted as aspects of your identity. This will cause your existence to seem to have more of a dualistic nature for a short time while you carry observance forward into observance of your personal self. As was said at the beginning of this Treatise, by the time the learning of this Treatise is complete, the personal self will continue to exist only as the self you present to others. It will be a representation only. It will represent only the truth. It will no longer be seen as your identity, but as representing your identity, an identity that has nothing to do with the thoughts of a separated mind or the circumstances of the physical body.”

Ch 21 p.345 21.18

“...that the realization will come to you that you are ready to leave the personal self and the concerns of the personal self behind. You have needed to become bored with what has been, tired of the way things were, uninterested in matters of a personal nature.”

Ch 22 p.350 22.10

“You have created your personal self, and only you can look upon this personal self with the vision of creation, creating the personal self anew, seeing within it all that will serve the new, and only what will serve the new.”

Ch 22 p.351 22.16

“As was said within “A Treatise on the Personal Self,” even the house of illusion is held within the embrace of love, of God, of the truth.”

Ch 1 p.356 1.12

Gd L

“You begin to live from love when the personal self gets out of the way. And when the personal self gets out of the way in any instance, it is the turning point. It is the signal that you are ready to live from love.”

Ch 25 p.164 25.16

L

“The personal self is still in need of being elevated—elevated to its original nature—by its original nature or intent. The devotion of the observant will return you to your original purpose. The vision of Christ-consciousness will take you beyond it.”

Ch 3 p.369 3.3

Ch

“The vision that will arise in you now is not new. It is your natural vision, the vision of love. What is new is the elevation of the personal self that will be caused by the return of your natural state of love. This is where observation comes in.

“Vision will allow you to see the nature of the world and all that exists within it truly. Observation will allow you to elevate the personal self to its rightful place within the nature of a world of love.”

Ch 3 p.370 3.9 – 10

L

“The physical form is not the natural or original form of the created. Vision is the means by which the original nature of the created can once again be known. Observation is the means by which the original nature of the created can newly be seen in physical form. Once the original nature of the created becomes observable in physical form, physical form will surpass what it once was and become the new nature of the created. There is no reason why the original nature of your being cannot become a being the nature of which is form if you so choose it to be.” Ch 3 p.371 3.12

“Man has striven since the beginning of time to be done with the separated state of a being of form, and at the same time to hang on to life; not realizing that what exists in form does not have to be separate and alone; not realizing that what lives does not have to die. That the nature of form can change. That the nature of matter is one of change. That the nature, even of form, once returned to its natural state of love, is one of unity and everlasting life.” Ch 3 p.371 3.13 L

“Wholeness exists in every cell, in each of every smallest particle of existence. Wholeness exists in you.” Day 24 p.601 24.2

“To attempt to remain within the cocoon of the body, to attempt to contain the spirit within that cocoon, is to attempt the impossible. It is the nature of spirit to become. Its wings poke and prod from within as its potential is triggered. Only with release from its container can it become.

“Yet the body is not left behind. The caterpillar, the cocoon, and the butterfly have always been one and remain one. Each form is but a different stage in the becoming of the spirit.”

Day 24 p.601 24.6 - 7

“The change in the form you now occupy, the change I have spoken of as that of elevation of the personal self, is a natural part of the pattern of life-everlasting. It is long over-due.” Ch 4 p.373 4.8

“What this Treatise is saying to you is that if the physical experience appeals to you, and if you create the union of the human and the divine as a new state of being, this choice will be eternally yours. It will be a choice of your creation, a creation devoid of fear. It will be a new choice.”

Ch 4 p.375 4.18

“We discuss being what you represent in truth. We discuss the elevation of form. And what we have discussed thus far is the acceptance of form as what it is. This is the new reality you have desired. To live as who you are in form. To not wait for death’s release but to find release while still living in form. Thus we begin with the true content of the form you occupy. We return the form you occupy to its natural state.”

Ch 5 p.433 5.19

“What I’m revealing to you here is that what was once a prison may no longer be a prison! If you continue to think of your body as a prison, if you continue to think of your environment, your mind, and time as a prison, how can it exist in perfect harmony with the universe? As you can see, you are now approaching another thought reversal.”

Ch 5 p.433 5.20

“The first example of the body we presented newly was that of the perfect design of the joining provided through sexual intercourse—a design given to lead the way to desire for oneness and completion.”

Ch 6 p.440 6.23

“While the false representation of the body as the self was almost as detrimental to your learning as the false representation of the ego as the self, the body, given your choice to return to who you truly are while still in form, continues, while the ego, of course, does not. Your belief in the non-existence of the ego is now total and has brought a freedom and a liberation in which you rejoice. Your true Self is beginning to reveal itself to you in ways of which you will become increasingly aware. As you identify more intimately with the Self you truly are, the self of form is likely to grow more and more foreign to you and less and less comfortable. Thus what is required now is a new way of envisioning the body and its service to you.”

Ch 6 p.435 6.4

“Let us return now to the beginning and start with the body as a given. It is what it is in terms of flesh and bone, and it is also the form that is now serving to represent the truth of who you are. How might this change the “laws” of the body, the laws you gave the body in the time of learning, knowing not what the design of the body represented? What might the bodily design now represent?”

Ch 6 p.439 6.22

“The body is now the embodiment of the true Self, the embodiment of love, the embodiment of divinity. Its existence is given as it was always given. But now the very nature of its existence has changed.”

Ch 6 p.440 6.26

L

“You have been told that you are time-bound only as a particular self, existing as man or woman in a particular time in history. Now you are called to discover how to exist in form without being defined by this time-bound particularity.”

Ch 7 p.443 7.7

“That you are living form does not require you to be defined by particularity. You can accept the body now as what it is in all its manifestations while not seeing it as “bound” by the particularity of time and space. It may still exist in a particular time and place, but this is simply the nature of one aspect of what you are. The nature of form is that it exists as matter, it occupies space and is perceptible to the senses.”

Ch 7 p.443 7.8

“In order to facilitate your understanding, I call you now to imagine your body as a dot in the center of a circle and the circle as representing all that you are. The dot of your body is all that is bound by time. What transformation outside of time asks you to do is to see the body as but this one, small, aspect of what you are....

“This circle in which you have placed your body is not a circle of time and space. It is not a circle that can be drawn around where you exist so as to define, perhaps, a mile of space and say that this is all you. No, the circle that exists around you is the circle of shared consciousness, the circle of unity. In truth, this circle is everything, the All of All, the universe, God.”

Ch 7 p.446 7.26 - 27 Gd

“Continuing to imagine your body as the dot within the circle, I ask you to imagine now being able to take a step outside of the area of this dot, and into the area of the wider circle. In this area of the wider circle, there is no time, no space, no particularity. It is an area of unlimited freedom.”

Ch 8 p.448 8.1

“There is no truth inherent in the individual, separated self, but only illusion.”

Ch 11 p.460 11.17

“Think of your body now as the surface of your existence and look upon it. Stand back from it, for it is not your home.”

Ch 8 p.61 8.14

“Love is eternal, and you do not as yet grasp its meaning or the meaning of eternity. This is because, as a particular being, you are time-bound. You can realize the eternal even in your temporary form if you can let go of your particularity. Particularity has to do with mass, substance, form. Your being is far beyond your imagined reliance on the particular.” In “Love” Ch 21 p.146 21.2 **L**

“Separate bodies cannot unite in wholeness. They were made to keep wholeness from you and to convince you of the illusion of your separateness. Step back. See your body as just the surface layer of your existence. It is what appears to be and no more. Let it not keep you from seeing the truth, as you do not let other surface conditions hide the truth from you.” Also in “Unity” Ch 8 p.61 8.15

“Christ was born. Nowhere in the mystery of faith is it stated that Christ became a body.”

Ch 10 p.83 10.15 **Ch**

“You see your body as your self, and your self as “source” of all that you have done and felt in all your days upon this earth. Yet your real Source is at the center of your Self, the altar to your Creator, the Self you share in unity with Christ.”

Ch 10 p.80 10.4 **Ch**

When you are asked questions such as, ‘How was your day?’ respond as much as possible without using the word I or my. Quit referring to people and things in terms of ownership, saying ‘my boss,’ ‘my husband,’ ‘my car.’”

Ch 22 p.153 22.21

“When your Self is seen as no more than a body it is seen as little more than an object.”

Ch 4 p.213 4.5

“To have believed that the personal self, as a representation of the ego, was who you were, was an illusion that blocked awareness of your true Self from your mind.” Ch 1 p.281 1.9

“Your Self is not the person you have been since birth. Your body does not contain you. What you are going to find happening, as you accept your true identity, is a transference of purpose concerning your body. What once you saw as yourself, you now must come to see only as a representation of your Self. You are everything and everyone. All that you see is you. You stand not separate and apart from anything.”

In “The Christ” Ch 1 p.411 1.24

“You are not form, nor is your real world.”

Ch 3 p.26 3.4

“Again I tell you that it is only your body and the thinking of your ego-mind that make the in-between state of the illusion in which you now exist seem real.” Ch 5 p.219 5.9

“The only choice that has been made is that of attachment to the human form as the self. The choice that hasn’t been made is the choice to leave this idea behind.” Ch 8 p.299 8.5

“The ‘here’ that you experience is the experience dictated by the ego-mind, and this experience is all that makes you believe you are other than who you are. Thus the abolishing of the ego-mind, as stated many times and in many ways, must now be brought to completion.” Ch 5 p.220 5.11

“When you are not wholly present as who you are, you are experiencing, still, the image or after image of who you are. This image is like a lingering shadow. It encompasses all of your former ideas about yourself, all of the patterns of the time of learning, all of the moments in which you feel an inability to join in union, and in which you recognize still the image of your former self.”

Ch 16 p.482 16.16

“Be self “less” rather than selfish now and allow the self that you would blame to pass away into the illusion from which it came.”

Ch 14 p.320 14.11

“You have attached being to being human. In your quest to identify yourself, you simply narrowed yourself to the visible and describable.”

Ch 27 p.172 27.1

“The necessary step is that of moving beyond form—recognizing and acknowledging form for what it is and then continuing on, working backward to change your belief, to allow imagination to serve you and spirit to fill you.”

Ch 23 p.157 23.20

“When an obstacle of form, be it human or material in nature, seems to present itself, all you must do is remind yourself that space has replaced what was once your self of form....” Day 12 p.562 12.6 &8 SC