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## Chapter 18.

### THE PASSING OF THE DREAM

#### I. The Substitute Reality

T-18.I.1. To substitute is to accept instead. 2 If you would but consider exactly what this entails, you would perceive at once how much at variance this is with the goal the Holy Spirit has given you, and would accomplish for you. 3 To substitute is to choose between, renouncing one aspect of the Sonship in favor of the other. 4 For this special purpose, one is judged more valuable and the other is replaced by him. 5 The relationship in which the substitution occurred is thus fragmented, and its purpose split accordingly. 6 To fragment is to exclude, and substitution is the strongest defense the ego has for separation.

T-18.I.2. The Holy Spirit never uses substitutes. 2 Where the ego perceives one person as a replacement for another, the Holy Spirit sees them joined and indivisible. 3 He does not judge between them, knowing they are one. 4 Being united, they are one because they are the same. 5 Substitution is clearly a process in which they are perceived as different. 6 One would unite; the other separate. 7 Nothing can come between what God has joined and what the Holy Spirit sees as one. 8 But everything *seems* to come between the fragmented relationships the ego sponsors to destroy.

T-18.I.3. The one emotion in which substitution is impossible is love. 2 Fear involves substitution by definition, for it is love's replacement. 3 Fear is both a fragmented and fragmenting emotion. 4 It seems to take many forms, and each one seems to require a different form of acting out for satisfaction. 5 While this appears to introduce quite variable behavior, a far more serious effect lies in the fragmented perception from which the behavior stems. 6 No one is seen complete. 7 The body is emphasized, with special emphasis on certain parts, and used as the standard for comparison of acceptance or rejection for acting out a special form of fear.

T-18.I.4. You who believe that God is fear made but one substitution. 2 It has taken many forms, because it was the substitution of illusion for truth; of fragmentation for wholeness. 3 It has become so splintered and subdivided and divided again, over and over, that it is now almost impossible to perceive it once was one, and still is what it was. 4 That one error, which brought truth to illusion, infinity to time, and life to death, was all you ever made. 5 Your whole world rests upon it. 6 Everything you see reflects it, and every special relationship that you have ever made is part of it.

T-18.I.5. You may be surprised to hear how very different is reality from what you see. 2 You do not realize the magnitude of that one error. 3 It was so vast and so completely incredible that from it a world of total unreality *had* to emerge. 4 What else could come of it? 5 Its fragmented aspects are fearful enough, as you begin to look at them. 6 But nothing you have seen begins to show you the enormity of the original error, which seemed to cast you out of Heaven, to shatter knowledge into meaningless bits of disunited perceptions, and to force you to make further substitutions.

T-18.I.6. That was the first projection of error outward. 2 The world arose to hide it, and became the screen on which it was projected and drawn between you and the truth. 3 For truth extends inward, where the idea of loss is meaningless and only increase is conceivable. 4 Do you really think it strange that a world in which everything is backwards and upside down arose from this projection of error? 5 It was inevitable. 6 For truth brought to this could only remain within in quiet, and take no part in all the mad projection by which this world was made. 7 Call it not sin but madness, for such it was and so it still remains. 8 Invest it not with guilt, for guilt implies it was accomplished in reality. 9 And above all, *be not afraid of it* .

T-18.I.7. When you seem to see some twisted form of the original error rising to frighten you, say only, "God is not fear, but Love," and it will disappear. 2 The truth will save you. 3 It has not left you, to go out into the mad world and so depart from you. 4 Inward is sanity; insanity is outside you. 5 You but believe it is the other way; that truth is outside, and error and guilt within. 6 Your little, senseless substitutions, touched with insanity and swirling lightly off on a mad course like feathers dancing insanely in the wind, have no substance. 7 They fuse and merge and separate, in shifting and totally meaningless patterns that need not be judged at all. 8 To judge them individually is pointless. 9 Their tiny differences in form are no real differences at all. 10 None of them matters. 11 *That* they have in common and nothing else. 12 Yet what else is necessary to make them all the same?

T-18.I.8. Let them all go, dancing in the wind, dipping and turning till they disappear from sight, far, far outside of you. 2 And turn you to the stately calm within, where in holy stillness dwells the living God you never left, and Who never left you. 3 The Holy Spirit takes you gently by the hand, and retraces with you your mad journey outside yourself, leading you gently back to the truth and safety within. 4 He brings all your insane projections and the wild substitutions that you have placed outside you to the truth. 5 Thus He reverses the course of insanity and restores you to reason.

T-18.I.9. In your relationship with your brother, where He has taken charge of everything at your request, He has set the course inward to the truth you share. 2 In the mad world outside you nothing can be shared but only substituted, and sharing and substituting have nothing in common in reality. 3 Within yourself you love your brother with a perfect love. 4 Here is holy ground, in which no substitution can enter, and where only the truth in your brother can abide. 5 Here you are joined in God, as much together as you are with Him. 6 The original error has not entered here, nor ever will. 7 Here is the radiant truth, to which the Holy Spirit has committed your relationship. 8 Let Him bring it here, where *you* would have it be. 9 Give Him but a little faith in your brother, to help Him show you that no substitute you made for Heaven can keep you from it.

T-18.I.10. In you there is no separation, and no substitute can keep you from your brother. 2 Your reality was God's creation, and has no substitute. 3 You are so firmly joined in truth that only God is there. 4 And He would never accept something else instead of you. 5 He loves you both, equally and

as one. 6 And as He loves you, so you are. 7 You are not joined together in illusions, but in the Thought so holy and so perfect that illusions cannot remain to darken the holy place in which you stand together. 8 God is with you, my brother. 9 Let us join in Him in peace and gratitude, and accept His gift as our most holy and perfect reality, which we share in Him.

T-18.I.11. Heaven is restored to all the Sonship through your relationship, for in it lies the Sonship, whole and beautiful, safe in your love. 2 Heaven has entered quietly, for all illusions have been gently brought unto the truth in you, and love has shined upon you, blessing your relationship with truth. 3 God and His whole creation have entered it together. 4 How lovely and how holy is your relationship, with the truth shining upon it! 5 Heaven beholds it, and rejoices that you have let it come to you. 6 And God Himself is glad that your relationship is as it was created. 7 The universe within you stands with you, together with your brother. 8 And Heaven looks with love on what is joined in it, along with its Creator.

T-18.I.12. Whom God has called should hear no substitutes. 2 Their call is but an echo of the original error that shattered Heaven. 3 And what became of peace in those who heard? 4 Return with me to Heaven, walking together with your brother out of this world and through another, to the loveliness and joy the other holds within it. 5 Would you still further weaken and break apart what is already broken and hopeless? 6 Is it here that you would look for happiness? 7 Or would you not prefer to heal what has been broken, and join in making whole what has been ravaged by separation and disease?

T-18.I.13. You have been called, together with your brother, to the most holy function this world contains. 2 It is the only one that has no limits, and reaches out to every broken fragment of the Sonship with healing and uniting comfort. 3 This is offered you, in your holy relationship. 4 Accept it here, and you will give as you have accepted. 5 The peace of God is given you with the glowing purpose in which you join with your brother. 6 The holy light that brought you and him together must extend, as you accepted it.

## II. The Basis of the Dream

T-18.II.1. Does not a world that seems quite real arise in dreams? 2 Yet think what this world is. 3 It is clearly not the world you saw before you slept. 4 Rather it is a distortion of the world, planned solely around what you would have preferred. 5 Here, you are "free" to make over whatever seemed to attack you, and change it into a tribute to your ego, which was outraged by the "attack." 6 This would not be your wish unless you saw yourself as one with the ego, which always looks upon itself, and therefore on you, as under attack and highly vulnerable to it.

T-18.II.2. Dreams are chaotic because they are governed by your conflicting wishes, and therefore they have no concern with what is true. 2 They are the best example you could have of how perception can be utilized to substitute illusions for truth. 3 You do not take them seriously on awaking because the fact that reality is so outrageously violated in them becomes apparent. 4 Yet they are a way of looking at the world, and changing it to suit the ego better. 5 They provide striking examples, both of the ego's inability to tolerate reality, and of your willingness to change reality on its behalf.

T-18.II.3. You do not find the differences between what you see in sleep and on awaking disturbing. 2 You recognize that what you see on waking is blotted out in dreams. 3 Yet on awakening, you do

not expect it to be gone. 4 In dreams *you* arrange everything. 5 People become what you would have them be, and what they do you order. 6 No limits on substitution are laid upon you. 7 For a time it seems as if the world were given you, to make it what you wish. 8 You do not realize you are attacking it, trying to triumph over it and make it serve you.

T-18.II.4. Dreams are perceptual temper tantrums, in which you literally scream, "I want it thus!" 2 And thus it seems to be. 3 And yet the dream cannot escape its origin. 4 Anger and fear pervade it, and in an instant the illusion of satisfaction is invaded by the illusion of terror. 5 For the dream of your ability to control reality by substituting a world that you prefer *is* terrifying. 6 Your attempts to blot out reality are very fearful, but this you are not willing to accept. 7 And so you substitute the fantasy that reality is fearful, not what you would do to it. 8 And thus is guilt made real.

T-18.II.5. Dreams show you that you have the power to make a world as you would have it be, and that because you want it you see it. 2 And while you see it you do not doubt that it is real. 3 Yet here is a world, clearly within your mind, that seems to be outside. 4 You do not respond to it as though you made it, nor do you realize that the emotions the dream produces must come from you. 5 It is the figures in the dream and what they do that seem to make the dream. 6 You do not realize that you are making them act out for you, for if you did the guilt would not be theirs, and the illusion of satisfaction would be gone. 7 In dreams these features are not obscure. 8 You seem to waken, and the dream is gone. 9 Yet what you fail to recognize is that what caused the dream has not gone with it. 10 Your wish to make another world that is not real remains with you. 11 And what you seem to waken to is but another form of this same world you see in dreams. 12 All your time is spent in dreaming. 13 Your sleeping and your waking dreams have different forms, and that is all. 14 Their content is the same. 15 They are your protest against reality, and your fixed and insane idea that you can change it. 16 In your waking dreams, the special relationship has a special place. 17 It is the means by which you try to make your sleeping dreams come true. 18 From this, you do not waken. The special relationship is your determination to keep your hold on unreality, and to prevent yourself from waking. And while you see more value in sleeping than in waking, you will not let go of it.

T-18.II.6. The Holy Spirit, ever practical in His wisdom, accepts your dreams and uses them as means for waking. 2 You would have used them to remain asleep. 3 I said before that the first change, before dreams disappear, is that your dreams of fear are changed to happy dreams. 4 That is what the Holy Spirit does in the special relationship. 5 He does not destroy it, nor snatch it away from you. 6 But He does use it differently, as a help to make His purpose real to you. 7 The special relationship will remain, not as a source of pain and guilt, but as a source of joy and freedom. 8 It will not be for you alone, for therein lay its misery. 9 As its unholiness kept it a thing apart, its holiness will become an offering to everyone.

T-18.II.7. Your special relationship will be a means for undoing guilt in everyone blessed through your holy relationship. 2 It will be a happy dream, and one which you will share with all who come within your sight. 3 Through it, the blessing the Holy Spirit has laid upon it will be extended. 4 Think not that He has forgotten anyone in the purpose He has given you. 5 And think not that He has forgotten you to whom He gave the gift. 6 He uses everyone who calls on Him as means for the salvation of everyone. 7 And He will waken everyone through you who offered your relationship to Him. 8 If you but recognized His gratitude! 9 Or mine through His! 10 For we are joined as in one purpose, being of one mind with Him.

T-18.II.8. Let not the dream take hold to close your eyes. 2 It is not strange that dreams can make a world that is unreal. 3 It is the *wish* to make it that is incredible. 4 Your relationship with your brother has now become one in which the wish has been removed, because its purpose has been changed from one of dreams to one of truth. 5 You are not sure of this because you think it may be this that is the dream. 6 You are so used to choosing among dreams you do not see that you have made, at last, the choice between the truth and *all* illusions.

T-18.II.9. Yet Heaven is sure. 2 This is no dream. 3 Its coming means that you have chosen truth, and it has come because you have been willing to let your special relationship meet its conditions. 4 In your relationship the Holy Spirit has gently laid the real world; the world of happy dreams, from which awaking is so easy and so natural. 5 For as your sleeping and your waking dreams represent the same wishes in your mind, so do the real world and the truth of Heaven join in the Will of God. 6 The dream of waking is easily transferred to its reality. 7 For this dream reflects your will joined with the Will of God. 8 And what this Will would have accomplished has never *not* been done.

### III. Light in the Dream

T-18.III.1. You who have spent your life in bringing truth to illusion, reality to fantasy, have walked the way of dreams. 2 For you have gone from waking to sleeping, and on and on to a yet deeper sleep. 3 Each dream has led to other dreams, and every fantasy that seemed to bring a light into the darkness but made the darkness deeper. 4 Your goal was darkness, in which no ray of light could enter. 5 And you sought a blackness so complete that you could hide from truth forever, in complete insanity. 6 What you forgot was simply that God cannot destroy Himself. 7 The light is *in* you. 8 Darkness can cover it, but cannot put it out.

T-18.III.2. As the light comes nearer you will rush to darkness, shrinking from the truth, sometimes retreating to the lesser forms of fear, and sometimes to stark terror. 2 But you will advance, because your goal is the advance from fear to truth. 3 The goal you accepted is the goal of knowledge, for which you signified your willingness. 4 Fear seems to live in darkness, and when you are afraid you have stepped back. 5 Let us then join quickly in an instant of light, and it will be enough to remind you that your goal is light.

T-18.III.3. Truth has rushed to meet you since you called upon it. 2 If you knew Who walks beside you on the way that you have chosen, fear would be impossible. 3 You do not know because the journey into darkness has been long and cruel, and you have gone deep into it. 4 A little flicker of your eyelids, closed so long, has not yet been sufficient to give you confidence in yourself, so long despised. 5 You go toward love still hating it, and terribly afraid of its judgment upon you. 6 And you do not realize that you are not afraid of love, but only of what you have made of it. 7 You are advancing to love's meaning, and away from all illusions in which you have surrounded it. 8 When you retreat to the illusion your fear increases, for there is little doubt that what you think it means *is* fearful. 9 Yet what is that to us who travel surely and very swiftly away from fear?

T-18.III.4. You who hold your brother's hand also hold mine, for when you joined each other you were not alone. 2 Do you believe that I would leave you in the darkness that you agreed to leave with me? 3 In your relationship is this world's light. 4 And fear must disappear before you now. 5 Be tempted not to snatch away the gift of faith you offered to your brother. 6 You will succeed only in frightening yourself. 7 The gift is given forever, for God Himself received it. 8 You cannot take it back. 9 You have accepted God. 10 The holiness of your relationship is established in Heaven. 11

You do not understand what you accepted, but remember that your understanding is not necessary. 12 All that was necessary was merely the *wish* to understand. 13 That wish was the desire to be holy. 14 The Will of God is granted you. 15 For you desire the only thing you ever had, or ever were.

T-18.III.5. Each instant that we spend together will teach you that this goal is possible, and will strengthen your desire to reach it. 2 And in your desire lies its accomplishment. 3 Your desire is now in complete accord with all the power of the Holy Spirit's Will. 4 No little, faltering footsteps that you may take can separate your desire from His Will and from His strength. 5 I hold your hand as surely as you agreed to take your brother's. 6 You will not separate, for I stand with you and walk with you in your advance to truth. 7 And where we go we carry God with us.

T-18.III.6. In your relationship you have joined with me in bringing Heaven to the Son of God, who hid in darkness. 2 You have been willing to bring the darkness to light, and this willingness has given strength to everyone who would remain in darkness. 3 Those who would see *will* see. 4 And they will join with me in carrying their light into the darkness, when the darkness in them is offered to the light, and is removed forever. 5 My need for you, joined with me in the holy light of your relationship, is your need for salvation. 6 Would I not give you what you gave to me? 7 For when you joined your brother, you answered me.

T-18.III.7. You who are now the bringer of salvation have the function of bringing light to darkness. 2 The darkness in you has been brought to light. 3 Carry it back to darkness, from the holy instant to which you brought it. 4 We are made whole in our desire to make whole. 5 Let not time worry you, for all the fear that you and your brother experience is really past. 6 Time has been readjusted to help us do, together, what your separate pasts would hinder. 7 You have gone past fear, for no two minds can join in the desire for love without love's joining them.

T-18.III.8. Not one light in Heaven but goes with you. 2 Not one Ray that shines forever in the Mind of God but shines on you. 3 Heaven is joined with you in your advance to Heaven. 4 When such great lights have joined with you to give the little spark of your desire the power of God Himself, can you remain in darkness? 5 You and your brother are coming home together, after a long and meaningless journey that you undertook apart, and that led nowhere. 6 You have found your brother, and you will light each other's way. 7 And from this light will the Great Rays extend back into darkness and forward unto God, to shine away the past and so make room for His eternal Presence, in which everything is radiant in the light.

#### IV. The Little Willingness

T-18.IV.1. The holy instant is the result of your determination to be holy. 2 It is the *answer*. 3 The desire and the willingness to let it come precede its coming. 4 You prepare your mind for it only to the extent of recognizing that you want it above all else. 5 It is not necessary that you do more; indeed, it is necessary that you realize that you cannot do more. 6 Do not attempt to give the Holy Spirit what He does not ask, or you will add the ego to Him and confuse the two. 7 He asks but little. 8 It is He Who adds the greatness and the might. 9 He joins with you to make the holy instant far greater than you can understand. 10 It is your realization that you need do so little that enables Him to give so much.

T-18.IV.2. Trust not your good intentions. 2 They are not enough. 3 But trust implicitly your

willingness, whatever else may enter. 4 Concentrate only on this, and be not disturbed that shadows surround it. 5 That is why you came. 6 If you could come without them you would not need the holy instant. 7 Come to it not in arrogance, assuming that you must achieve the state its coming brings with it. 8 The miracle of the holy instant lies in your willingness to let it be what it is. 9 And in your willingness for this lies also your acceptance of yourself as you were meant to be.

T-18.IV.3. Humility will never ask that you remain content with littleness. 2 But it does require that you be not content with less than greatness that comes not of you. 3 Your difficulty with the holy instant arises from your fixed conviction that you are not worthy of it. 4 And what is this but the determination to be as you would make yourself? 5 God did not create His dwelling place unworthy of Him. 6 And if you believe He cannot enter where He wills to be, you must be interfering with His Will. 7 You do not need the strength of willingness to come from you, but only from His Will.

T-18.IV.4. The holy instant does not come from your little willingness alone. 2 It is always the result of your small willingness combined with the unlimited power of God's Will. 3 You have been wrong in thinking that it is needful to prepare yourself for Him. 4 It is impossible to make arrogant preparations for holiness, and not believe that it is up to you to establish the conditions for peace. 5 God has established them. 6 They do not wait upon your willingness for what they are. 7 Your willingness is needed only to make it possible to teach you what they are. 8 If you maintain you are unworthy of learning this, you are interfering with the lesson by believing that you must make the learner different. 9 You did not make the learner, nor can you make him different. 10 Would you first make a miracle yourself, and then expect one to be made *for* you?

T-18.IV.5. You merely ask the question. 2 The answer is given. 3 Seek not to answer, but merely to receive the answer as it is given. 4 In preparing for the holy instant, do not attempt to make yourself holy to be ready to receive it. 5 That is but to confuse your role with God's. 6 Atonement cannot come to those who think that they must first atone, but only to those who offer it nothing more than simple willingness to make way for it. 7 Purification is of God alone, and therefore for you. 8 Rather than seek to prepare yourself for Him, try to think thus: 9 I who am host to God am worthy of Him. 10 He Who established His dwelling place in me created it as He would have it be. 11 It is not needful that I make it ready for Him, but only that I do not interfere with His plan to restore to me my own awareness of my readiness, which is eternal. 12 I need add nothing to His plan. 13 But to receive it, I must be willing not to substitute my own in place of it.

T-18.IV.6. And that is all. 2 Add more, and you will merely take away the little that is asked. 3 Remember you made guilt, and that your plan for the escape from guilt has been to bring Atonement to it, and make salvation fearful. 4 And it is only fear that you will add, if you prepare yourself for love. 5 The preparation for the holy instant belongs to Him Who gives it. 6 Release yourself to Him Whose function is release. 7 Do not assume His function for Him. 8 Give Him but what He asks, that you may learn how little is your part, and how great is His.

T-18.IV.7. It is this that makes the holy instant so easy and so natural. 2 You make it difficult, because you insist there must be more that you need do. 3 You find it difficult to accept the idea that you need give so little, to receive so much. 4 And it is very hard for you to realize it is not personally insulting that your contribution and the Holy Spirit's are so extremely disproportionate. 5 You are still convinced that your understanding is a powerful contribution to the truth, and makes it what it is. 6 Yet we have emphasized that you need understand nothing. 7 Salvation is easy just *because* it asks nothing you cannot give right now.

T-18.IV.8. Forget not that it has been your decision to make everything that is natural and easy for you impossible. 2 If you believe the holy instant is difficult for you, it is because you have become the arbiter of what is possible, and remain unwilling to give place to One Who knows. 3 The whole belief in orders of difficulty in miracles is centered on this. 4 Everything God wills is not only possible, but has already happened. 5 And that is why the past has gone. 6 It never happened in reality. 7 Only in your mind, which thought it did, is its undoing needful.

## V. The Happy Dream

T-18.V.1. Prepare you *now* for the undoing of what never was. 2 If you already understood the difference between truth and illusion, the Atonement would have no meaning. 3 The holy instant, the holy relationship, the Holy Spirit's teaching, and all the means by which salvation is accomplished, would have no purpose. 4 For they are all but aspects of the plan to change your dreams of fear to happy dreams, from which you waken easily to knowledge. 5 Put yourself not in charge of this, for you cannot distinguish between advance and retreat. 6 Some of your greatest advances you have judged as failures, and some of your deepest retreats you have evaluated as success.

T-18.V.2. Never approach the holy instant after you have tried to remove all fear and hatred from your mind. 2 That is *its* function. 3 Never attempt to overlook your guilt before you ask the Holy Spirit's help. 4 That is *His* function. 5 Your part is only to offer Him a little willingness to let Him remove all fear and hatred, and to be forgiven. 6 On your little faith, joined with His understanding, He will build your part in the Atonement and make sure that you fulfill it easily. 7 And with Him, you will build a ladder planted in the solid rock of faith, and rising even to Heaven. 8 Nor will you use it to ascend to Heaven alone.

T-18.V.3. Through your holy relationship, reborn and blessed in every holy instant you do not arrange, thousands will rise to Heaven with you. 2 Can you plan for this? 3 Or could you prepare yourself for such a function? 4 Yet it is possible, because God wills it. 5 Nor will He change His Mind about it. 6 The means and purpose both belong to Him. 7 You have accepted one; the other will be provided. 8 A purpose such as this, without the means, is inconceivable. 9 He will provide the means to anyone who shares His purpose.

T-18.V.4. Happy dreams come true, not because they are dreams, but only because they are happy. 2 And so they must be loving. 3 Their message is, "Thy Will be done," and not, "I want it otherwise." 4 The alignment of means and purpose is an undertaking impossible for you to understand. 5 You do not even realize you have accepted the Holy Spirit's purpose as your own, and you would merely bring unholy means to its accomplishment. 6 The little faith it needed to change the purpose is all that is required to receive the means and use them.

T-18.V.5. It is no dream to love your brother as yourself. 2 Nor is your holy relationship a dream. 3 All that remains of dreams within it is that it is still a special relationship. 4 Yet it is very useful to the Holy Spirit, Who *has* a special function here. 5 It will become the happy dream through which He can spread joy to thousands on thousands who believe that love is fear, not happiness. 6 Let Him fulfill the function that He gave to your relationship by accepting it for you, and nothing will be wanting that would make of it what He would have it be.

T-18.V.6. When you feel the holiness of your relationship is threatened by anything, stop instantly and offer the Holy Spirit your willingness, in spite of fear, to let Him exchange this instant for the holy one that you would rather have. 2 He will never fail in this. 3 But forget not that your relationship is one, and so it must be that whatever threatens the peace of one is an equal threat to the other. 4 The power of joining its blessing lies in the fact that it is now impossible for you or your brother to experience fear alone, or to attempt to deal with it alone. 5 Never believe that this is necessary, or even possible. 6 Yet just as this is impossible, so is it equally impossible that the holy instant come to either of you without the other. 7 And it will come to both at the request of either.

T-18.V.7. Whoever is saner at the time the threat is perceived should remember how deep is his indebtedness to the other and how much gratitude is due him, and be glad that he can pay his debt by bringing happiness to both. 2 Let him remember this, and say: 3 I desire this holy instant for myself, that I may share it with my brother, whom I love. 4 It is not possible that I can have it without him, or he without me. 5 Yet it is wholly possible for us to share it now. 6 And so I choose this instant as the one to offer to the Holy Spirit, that His blessing may descend on us, and keep us both in peace.

## VI. Beyond the Body

T-18.VI.1. There is nothing outside you. 2 That is what you must ultimately learn, for it is the realization that the Kingdom of Heaven is restored to you. 3 For God created only this, and He did not depart from it nor leave it separate from Himself. 4 The Kingdom of Heaven is the dwelling place of the Son of God, who left not his Father and dwells not apart from Him. 5 Heaven is not a place nor a condition. 6 It is merely an awareness of perfect Oneness, and the knowledge that there is nothing else; nothing outside this Oneness, and nothing else within.

T-18.VI.2. What could God give but knowledge of Himself? 2 What else is there to give? 3 The belief that you could give and get something else, something outside yourself, has cost you the awareness of Heaven and of your Identity. 4 And you have done a stranger thing than you yet realize. 5 You have displaced your guilt to your body from your mind. 6 Yet a body cannot be guilty, for it can do nothing of itself. 7 You who think you hate your body deceive yourself. 8 You hate your mind, for guilt has entered into it, and it would remain separate from your brother's, which it cannot do.

T-18.VI.3. Minds are joined; bodies are not. 2 Only by assigning to the mind the properties of the body does separation seem to be possible. 3 And it is mind that seems to be fragmented and private and alone. 4 Its guilt, which keeps it separate, is projected to the body, which suffers and dies because it is attacked to hold the separation in the mind, and let it not know its Identity. 5 Mind cannot attack, but it can make fantasies and direct the body to act them out. 6 Yet it is never what the body does that seems to satisfy. 7 Unless the mind believes the body is actually acting out its fantasies, it will attack the body by increasing the projection of its guilt upon it.

T-18.VI.4. In this, the mind is clearly delusional. 2 It cannot attack, but it maintains it can, and uses what it does to hurt the body to prove it can. 3 The mind cannot attack, but it can deceive itself. 4 And this is all it does when it believes it has attacked the body. 5 It can project its guilt, but it will not lose it through projection. 6 And though it clearly can misperceive the function of the body, it cannot change its function from what the Holy Spirit establishes it to be. 7 The body was not made by love. 8 Yet love does not condemn it and can use it lovingly, respecting what the Son of God has

made and using it to save him from illusions.

T-18.VI.5. Would you not have the instruments of separation reinterpreted as means for salvation, and used for purposes of love? 2 Would you not welcome and support the shift from fantasies of vengeance to release from them? 3 Your perception of the body can clearly be sick, but project not this upon the body. 4 For your wish to make destructive what cannot destroy can have no real effect at all. 5 What God created is only what He would have it be, being His Will. 6 You cannot make His Will destructive. 7 You can make fantasies in which your will conflicts with His, but that is all.

T-18.VI.6. It is insane to use the body as the scapegoat for guilt, directing its attack and blaming it for what you wished it to do. 2 It is impossible to act out fantasies . 3 For it is still the fantasies you want, and they have nothing to do with what the body does. 4 It does not dream of them, and they but make it a liability where it could be an asset. 5 For fantasies have made your body your "enemy"; weak, vulnerable and treacherous, worthy of the hate that you invest in it. 6 How has this served you? 7 You have identified with this thing you hate, the instrument of vengeance and the perceived source of your guilt. 8 You have done this to a thing that has no meaning, proclaiming it to be the dwelling place of God's Son, and turning it against him.

T-18.VI.7. This is the host of God that *you* have made. 2 And neither God nor His most holy Son can enter an abode that harbors hate, and where you have sown the seeds of vengeance, violence and death. 3 This thing you made to serve your guilt stands between you and other minds. 4 The minds *are* joined, but you do not identify with them. 5 You see yourself locked in a separate prison, removed and unreachable, incapable of reaching out as being reached. 6 You hate this prison you have made, and would destroy it. 7 But you would not escape from it, leaving it unharmed, without your guilt upon it.

T-18.VI.8. Yet only thus *can* you escape. 2 The home of vengeance is not yours; the place you set aside to house your hate is not a prison, but an illusion of yourself. 3 The body is a limit imposed on the universal communication that is an eternal property of mind. 4 But the communication is internal. 5 Mind reaches to itself. 6 It is *not* made up of different parts, which reach each other. 7 It does not go out. 8 Within itself it has no limits, and there is nothing outside it. 9 It encompasses everything. 10 It encompasses you entirely; you within it and it within you. 11 There is nothing else, anywhere or ever.

T-18.VI.9. The body is outside you, and but seems to surround you, shutting you off from others and keeping you apart from them, and them from you. 2 It is not there. 3 There is no barrier between God and His Son, nor can His Son be separated from Himself except in illusions. 4 This is not his reality, though he believes it is. 5 Yet this could only be if God were wrong. 6 God would have had to create differently, and to have separated Himself from His Son to make this possible. 7 He would have had to create different things, and to establish different orders of reality, only some of which were love. 8 Yet love must be forever like itself, changeless forever, and forever without alternative. 9 And so it is. 10 You cannot put a barrier around yourself, because God placed none between Himself and you.

T-18.VI.10. You can stretch out your hand and reach to Heaven. 2 You whose hand is joined with your brother's have begun to reach beyond the body, but not outside yourself, to reach your shared Identity together. 3 Could this be outside you? 4 Where God is not? 5 Is *He* a body, and did He create you as He is not, and where He cannot be? 6 You are surrounded only by Him. 7 What limits

can there be on you whom He encompasses?

T-18.VI.11. Everyone has experienced what he would call a sense of being transported beyond himself. 2 This feeling of liberation far exceeds the dream of freedom sometimes hoped for in special relationships. 3 It is a sense of actual escape from limitations. 4 If you will consider what this "transportation" really entails, you will realize that it is a sudden unawareness of the body, and a joining of yourself and something else in which your mind enlarges to encompass it. 5 It becomes part of you, as you unite with it. 6 And both become whole, as neither is perceived as separate. 7 What really happens is that you have given up the illusion of a limited awareness, and lost your fear of union. 8 The love that instantly replaces it extends to what has freed you, and unites with it. 9 And while this lasts you are not uncertain of your Identity, and would not limit It. 10 You have escaped from fear to peace, asking no questions of reality, but merely accepting it. 11 You have accepted this instead of the body, and have let yourself be one with something beyond it, simply by not letting your mind be limited by it.

T-18.VI.12. This can occur regardless of the physical distance that seems to be between you and what you join; of your respective positions in space; and of your differences in size and seeming quality. 2 Time is not relevant; it can occur with something past, present or anticipated. 3 The "something" can be anything and anywhere; a sound, a sight, a thought, a memory, and even a general idea without specific reference. 4 Yet in every case, you join it without reservation because you love it, and would be with it. 5 And so you rush to meet it, letting your limits melt away, suspending all the "laws" your body obeys and gently setting them aside.

T-18.VI.13. There is no violence at all in this escape. 2 The body is not attacked, but simply properly perceived. 3 It does not limit you, merely because you would not have it so. 4 You are not really "lifted out" of it; it cannot contain you. 5 You go where you would be, gaining, not losing, a sense of Self. 6 In these instants of release from physical restrictions, you experience much of what happens in the holy instant; the lifting of the barriers of time and space, the sudden experience of peace and joy, and, above all, the lack of awareness of the body, and of the questioning whether or not all this is possible.

T-18.VI.14. It is possible because you want it. 2 The sudden expansion of awareness that takes place with your desire for it is the irresistible appeal the holy instant holds. 3 It calls to you to be yourself, within its safe embrace. 4 There are the laws of limit lifted for you, to welcome you to openness of mind and freedom. 5 Come to this place of refuge, where you can be yourself in peace. 6 Not through destruction, not through a breaking out, but merely by a quiet melting in. 7 For peace will join you there, simply because you have been willing to let go the limits you have placed upon love, and joined it where it is and where it led you, in answer to its gentle call to be at peace.

## VII. I Need Do Nothing

T-18.VII.1. You still have too much faith in the body as a source of strength. 2 What plans do you make that do not involve its comfort or protection or enjoyment in some way? 3 This makes the body an end and not a means in your interpretation, and this always means you still find sin attractive. 4 No one accepts Atonement for himself who still accepts sin as his goal. 5 You have thus not met your *one* responsibility. 6 Atonement is not welcomed by those who prefer pain and destruction.

T-18.VII.2. There is one thing that you have never done; you have not utterly forgotten the body. 2 It has perhaps faded at times from your sight, but it has not yet completely disappeared. 3 You are not asked to let this happen for more than an instant, yet it is in this instant that the miracle of Atonement happens. 4 Afterwards you will see the body again, but never quite the same. 5 And every instant that you spend without awareness of it gives you a different view of it when you return.

T-18.VII.3. At no single instant does the body exist at all. 2 It is always remembered or anticipated, but never experienced just *now*. 3 Only its past and future make it seem real. 4 Time controls it entirely, for sin is never wholly in the present. 5 In any single instant the attraction of guilt would be experienced as pain and nothing else, and would be avoided. 6 It has no attraction *now*. 7 Its whole attraction is imaginary, and therefore must be thought of in the past or in the future.

T-18.VII.4. It is impossible to accept the holy instant without reservation unless, just for an instant, you are willing to see no past or future. 2 You cannot prepare for it without placing it in the future. 3 Release is given you the instant you desire it. 4 Many have spent a lifetime in preparation, and have indeed achieved their instants of success. 5 This course does not attempt to teach more than they learned in time, but it does aim at saving time. 6 You may be attempting to follow a very long road to the goal you have accepted. 7 It is extremely difficult to reach Atonement by fighting against sin. 8 Enormous effort is expended in the attempt to make holy what is hated and despised. 9 Nor is a lifetime of contemplation and long periods of meditation aimed at detachment from the body necessary. 10 All such attempts will ultimately succeed because of their purpose. 11 Yet the means are tedious and very time consuming, for all of them look to the future for release from a state of present unworthiness and inadequacy.

T-18.VII.5. Your way will be different, not in purpose but in means. 2 A holy relationship is a means of saving time. 3 One instant spent together with your brother restores the universe to both of you. 4 You *are* prepared. 5 Now you need but to remember you need do nothing. 6 It would be far more profitable now merely to concentrate on this than to consider what you should do. 7 When peace comes at last to those who wrestle with temptation and fight against the giving in to sin; when the light comes at last into the mind given to contemplation; or when the goal is finally achieved by anyone, it always comes with just one happy realization; "*I need do nothing.*"

T-18.VII.6. Here is the ultimate release which everyone will one day find in his own way, at his own time. 2 You do not need this time. 3 Time has been saved for you because you and your brother are together. 4 This is the special means this course is using to save you time. 5 You are not making use of the course if you insist on using means which have served others well, neglecting what was made for *you*. 6 Save time for me by only this one preparation, and practice doing nothing else. 7 "I need do nothing" is a statement of allegiance, a truly undivided loyalty. 8 Believe it for just one instant, and you will accomplish more than is given to a century of contemplation, or of struggle against temptation.

T-18.VII.7. To do anything involves the body. 2 And if you recognize you need do nothing, you have withdrawn the body's value from your mind. 3 Here is the quick and open door through which you slip past centuries of effort, and escape from time. 4 This is the way in which sin loses all attraction *right now*. 5 For here is time denied, and past and future gone. 6 Who needs do nothing has no need for time. 7 To do nothing is to rest, and make a place within you where the activity of the body ceases to demand attention. 8 Into this place the Holy Spirit comes, and there abides. 9 He

will remain when you forget, and the body's activities return to occupy your conscious mind.

T-18.VII.8. Yet there will always be this place of rest to which you can return. 2 And you will be more aware of this quiet center of the storm than all its raging activity. 3 This quiet center, in which you do nothing, will remain with you, giving you rest in the midst of every busy doing on which you are sent. 4 For from this center will you be directed how to use the body sinlessly. 5 It is this center, from which the body is absent, that will keep it so in your awareness of it.

### VIII. The Little Garden

T-18.VIII.1. It is only the awareness of the body that makes love seem limited. 2 For the body *is* a limit on love. 3 The belief in limited love was its origin, and it was made to limit the unlimited. 4 Think not that this is merely allegorical, for it was made to limit *you*. 5 Can you who see yourself within a body know yourself as an idea? 6 Everything you recognize you identify with externals, something outside itself. 7 You cannot even think of God without a body, or in some form you think you recognize.

T-18.VIII.2. The body cannot know. 2 And while you limit your awareness to its tiny senses, you will not see the grandeur that surrounds you. 3 God cannot come into a body, nor can you join Him there. 4 Limits on love will always seem to shut Him out, and keep you apart from Him. 5 The body is a tiny fence around a little part of a glorious and complete idea. 6 It draws a circle, infinitely small, around a very little segment of Heaven, splintered from the whole, proclaiming that within it is your kingdom, where God can enter not.

T-18.VIII.3. Within this kingdom the ego rules, and cruelly. 2 And to defend this little speck of dust it bids you fight against the universe. 3 This fragment of your mind is such a tiny part of it that, could you but appreciate the whole, you would see instantly that it is like the smallest sunbeam to the sun, or like the faintest ripple on the surface of the ocean. 4 In its amazing arrogance, this tiny sunbeam has decided it is the sun; this almost imperceptible ripple hails itself as the ocean. 5 Think how alone and frightened is this little thought, this infinitesimal illusion, holding itself apart against the universe. 6 The sun becomes the sunbeam's "enemy" that would devour it, and the ocean terrifies the little ripple and wants to swallow it.

T-18.VIII.4. Yet neither sun nor ocean is even aware of all this strange and meaningless activity. 2 They merely continue, unaware that they are feared and hated by a tiny segment of themselves. 3 Even that segment is not lost to them, for it could not survive apart from them. 4 And what it thinks it is in no way changes its total dependence on them for its being. 5 Its whole existence still remains in them. 6 Without the sun the sunbeam would be gone; the ripple without the ocean is inconceivable.

T-18.VIII.5. Such is the strange position in which those in a world inhabited by bodies seem to be. 2 Each body seems to house a separate mind, a disconnected thought, living alone and in no way joined to the Thought by which it was created. 3 Each tiny fragment seems to be self-contained, needing another for some things, but by no means totally dependent on its one Creator for everything; needing the whole to give it any meaning, for by itself it does mean nothing. 4 Nor has it any life apart and by itself.

T-18.VIII.6. Like to the sun and ocean your Self continues, unmindful that this tiny part regards

itself as you. 2 It is not missing; it could not exist if it were separate, nor would the Whole be whole without it. 3 It is not a separate kingdom, ruled by an idea of separation from the rest. 4 Nor does a fence surround it, preventing it from joining with the rest, and keeping it apart from its Creator. 5 This little aspect is no different from the whole, being continuous with it and at one with it. 6 It leads no separate life, because its life *is* the oneness in which its being was created.

T-18.VIII.7. Do not accept this little, fenced-off aspect as yourself. 2 The sun and ocean are as nothing beside what you are. 3 The sunbeam sparkles only in the sunlight, and the ripple dances as it rests upon the ocean. 4 Yet in neither sun nor ocean is the power that rests in you. 5 Would you remain within your tiny kingdom, a sorry king, a bitter ruler of all that he surveys, who looks on nothing yet who would still die to defend it? 6 This little self is not your kingdom. 7 Arched high above it and surrounding it with love is the glorious whole, which offers all its happiness and deep content to every part. 8 The little aspect that you think you set apart is no exception.

T-18.VIII.8. Love knows no bodies, and reaches to everything created like itself. 2 Its total lack of limit *is* its meaning. 3 It is completely impartial in its giving, encompassing only to preserve and keep complete what it would give. 4 In your tiny kingdom you have so little! 5 Should it not, then, be there that you would call on love to enter? 6 Look at the desert'd0dry and unproductive, scorched and joyless'd0that makes up your little kingdom. 7 And realize the life and joy that love would bring to it from where it comes, and where it would return with you.

T-18.VIII.9. The Thought of God surrounds your little kingdom, waiting at the barrier you built to come inside and shine upon the barren ground. 2 See how life springs up everywhere! 3 The desert becomes a garden, green and deep and quiet, offering rest to those who lost their way and wander in the dust. 4 Give them a place of refuge, prepared by love for them where once a desert was. 5 And everyone you welcome will bring love with him from Heaven for you. 6 They enter one by one into this holy place, but they will not depart as they had come, alone. 7 The love they brought with them will stay with them, as it will stay with you. 8 And under its beneficence your little garden will expand, and reach out to everyone who thirsts for living water, but has grown too weary to go on alone.

T-18.VIII.10. Go out and find them, for they bring your Self with them. 2 And lead them gently to your quiet garden, and receive their blessing there. 3 So will it grow and stretch across the desert, leaving no lonely little kingdoms locked away from love, and leaving you inside. 4 And you will recognize yourself, and see your little garden gently transformed into the Kingdom of Heaven, with all the Love of its Creator shining upon it.

T-18.VIII.11. The holy instant is your invitation to love to enter into your bleak and joyless kingdom, and to transform it into a garden of peace and welcome. 2 Love's answer is inevitable. 3 It will come because you came without the body, and interposed no barriers to interfere with its glad coming. 4 In the holy instant, you ask of love only what it offers everyone, neither less nor more. 5 Asking for everything, you will receive it. 6 And your shining Self will lift the tiny aspect that you tried to hide from Heaven straight to Heaven. 7 No part of love calls on the whole in vain. 8 No Son of God remains outside His Fatherhood.

T-18.VIII.12. Be sure of this; love has entered your special relationship, and entered fully at your weak request. 2 You do not recognize that love has come, because you have not yet let go of all the barriers you hold against your brother. 3 And you and he will not be able to give love welcome

separately. 4 You could no more know God alone than He knows you without your brother. 5 But together you could no more be unaware of love than love could know you not, or fail to recognize itself in you.

T-18.VIII.13. You have reached the end of an ancient journey, not realizing yet that it is over. 2 You are still worn and tired, and the desert's dust still seems to cloud your eyes and keep you sightless. 3 Yet He Whom you welcomed has come to you, and would welcome you. 4 He has waited long to give you this. 5 Receive it now of Him, for He would have you know Him. 6 Only a little wall of dust still stands between you and your brother. 7 Blow on it lightly and with happy laughter, and it will fall away. 8 And walk into the garden love has prepared for both of you.

## IX. The Two Worlds

T-18.IX.1. You have been told to bring the darkness to the light, and guilt to holiness. 2 And you have also been told that error must be corrected at its source. 3 Therefore, it is the tiny part of yourself, the little thought that seems split off and separate, the Holy Spirit needs. 4 The rest is fully in God's keeping, and needs no guide. 5 Yet this wild and delusional thought needs help because, in its delusions, it thinks it is the Son of God, whole and omnipotent, sole ruler of the kingdom it set apart to tyrannize by madness into obedience and slavery. 6 This is the little part you think you stole from Heaven. 7 Give it back to Heaven. 8 Heaven has not lost it, but *you* have lost sight of Heaven. 9 Let the Holy Spirit remove it from the withered kingdom in which you set it off, surrounded by darkness, guarded by attack and reinforced by hate. 10 Within its barricades is still a tiny segment of the Son of God, complete and holy, serene and unaware of what you think surrounds it.

T-18.IX.2. Be you not separate, for the One Who does surround it has brought union to you, returning your little offering of darkness to the eternal light. 2 How is this done? 3 It is extremely simple, being based on what this little kingdom really is. 4 The barren sands, the darkness and the lifelessness, are seen only through the body's eyes. 5 Its bleak sight is distorted, and the messages it transmits to you who made it to limit your awareness are little and limited, and so fragmented they are meaningless.

T-18.IX.3. From the world of bodies, made by insanity, insane messages seem to be returned to the mind that made it. 2 And these messages bear witness to this world, pronouncing it as true. 3 For you sent forth these messengers to bring this back to you. 4 Everything these messages relay to you is quite external. 5 There are no messages that speak of what lies underneath, for it is not the body that could speak of this. 6 Its eyes perceive it not; its senses remain quite unaware of it; its tongue cannot relay its messages. 7 Yet God can bring you there, if you are willing to follow the Holy Spirit through seeming terror, trusting Him not to abandon you and leave you there. 8 For it is not His purpose to frighten you, but only yours. 9 You are severely tempted to abandon Him at the outside ring of fear, but He would lead you safely through and far beyond.

T-18.IX.4. The circle of fear lies just below the level the body sees, and seems to be the whole foundation on which the world is based. 2 Here are all the illusions, all the twisted thoughts, all the insane attacks, the fury, the vengeance and betrayal that were made to keep the guilt in place, so that the world could rise from it and keep it hidden. 3 Its shadow rises to the surface, enough to hold its most external manifestations in darkness, and to bring despair and loneliness to it and keep it joyless. 4 Yet its intensity is veiled by its heavy coverings, and kept apart from what was made to keep it hidden. 5 The body cannot see this, for the body arose from this for its protection, which

depends on keeping it not seen. 6 The body's eyes will never look on it. 7 Yet they will see what it dictates.

T-18.IX.5. The body will remain guilt's messenger, and will act as it directs as long as you believe that guilt is real. 2 For the reality of guilt is the illusion that seems to make it heavy and opaque, impenetrable, and a real foundation for the ego's thought system. 3 Its thinness and transparency are not apparent until you see the light behind it. 4 And then you see it as a fragile veil before the light./p>

T-18.IX.6. This heavy-seeming barrier, this artificial floor that looks like rock, is like a bank of low dark clouds that seem to be a solid wall before the sun. 2 Its impenetrable appearance is wholly an illusion. 3 It gives way softly to the mountain tops that rise above it, and has no power at all to hold back anyone willing to climb above it and see the sun. 4 It is not strong enough to stop a button's fall, nor hold a feather. 5 Nothing can rest upon it, for it is but an illusion of a foundation. 6 Try but to touch it and it disappears; attempt to grasp it and your hands hold nothing.

T-18.IX.7. Yet in this cloud bank it is easy to see a whole world rising. 2 A solid mountain range, a lake, a city, all rise in your imagination, and from the clouds the messengers of your perception return to you, assuring you that it is there. 3 Figures stand out and move about, actions seem real, and forms appear and shift from loveliness to the grotesque. 4 And back and forth they go, as long as you would play the game of children's make-believe. 5 Yet however long you play it, and regardless of how much imagination you bring to it, you do not confuse it with the world below, nor seek to make it real.

T-18.IX.8. So should it be with the dark clouds of guilt, no more impenetrable and no more substantial. 2 You will not bruise yourself against them in traveling through. 3 Let your Guide teach you their unsubstantial nature as He leads you past them, for beneath them is a world of light whereon they cast no shadows. 4 Their shadows lie upon the world beyond them, still further from the light. 5 Yet from them to the light their shadows cannot fall.

T-18.IX.9. This world of light, this circle of brightness is the real world, where guilt meets with forgiveness. 2 Here the world outside is seen anew, without the shadow of guilt upon it. 3 Here are you forgiven, for here you have forgiven everyone. 4 Here is the new perception, where everything is bright and shining with innocence, washed in the waters of forgiveness, and cleansed of every evil thought you laid upon it. 5 Here there is no attack upon the Son of God, and you are welcome. 6 Here is your innocence, waiting to clothe you and protect you, and make you ready for the final step in the journey inward. 7 Here are the dark and heavy garments of guilt laid by, and gently replaced by purity and love.

T-18.IX.10. Yet even forgiveness is not the end. 2 Forgiveness does make lovely, but it does not create. 3 It is the source of healing, but it is the messenger of love and not its Source. 4 Here you are led, that God Himself can take the final step unhindered, for here does nothing interfere with love, letting it be itself. 5 A step beyond this holy place of forgiveness, a step still further inward but the one *you* cannot take, transports you to something completely different. 6 Here is the Source of light; nothing perceived, forgiven nor transformed. 7 But merely known.

T-18.IX.11. This course will lead to knowledge, but knowledge itself is still beyond the scope of our curriculum. 2 Nor is there any need for us to try to speak of what must forever lie beyond

words. 3 We need remember only that whoever attains the real world, beyond which learning cannot go, will go beyond it, but in a different way. 4 Where learning ends there God begins, for learning ends before Him Who is complete where He begins, and where there *is* no end. 5 It is not for us to dwell on what cannot be attained. 6 There is too much to learn. 7 The readiness for knowledge still must be attained.

T-18.IX.12. Love is not learned. 2 Its meaning lies within itself. 3 And learning ends when you have recognized all it is *not*. 4 That is the interference; that is what needs to be undone. 5 Love is not learned, because there never was a time in which you knew it not. 6 Learning is useless in the Presence of your Creator, Whose acknowledgment of you and yours of Him so far transcend all learning that everything you learned is meaningless, replaced forever by the knowledge of love and its one meaning.

T-18.IX.13. Your relationship with your brother has been uprooted from the world of shadows, and its unholy purpose has been safely brought through the barriers of guilt, washed with forgiveness, and set shining and firmly rooted in the world of light. 2 From there it calls to you to follow the course it took, lifted high above the darkness and gently placed before the gates of Heaven. 3 The holy instant in which you and your brother were united is but the messenger of love, sent from beyond forgiveness to remind you of all that lies beyond it. 4 Yet it is through forgiveness that it will be remembered.

T-18.IX.14. And when the memory of God has come to you in the holy place of forgiveness you will remember nothing else, and memory will be as useless as learning, for your only purpose will be creating. 2 Yet this you cannot know until every perception has been cleansed and purified, and finally removed forever. 3 Forgiveness removes only the untrue, lifting the shadows from the world and carrying it, safe and sure within its gentleness, to the bright world of new and clean perception. 4 There is your purpose *now*. 5 And it is there that peace awaits you.

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