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V. The State of Sinlessness

T-25.V.1. The state of sinlessness is merely this: The whole desire to attack is gone, and so there is no reason to perceive the Son of God as other than he is. 2 The need for guilt is gone because it has no purpose, and is meaningless without the goal of sin. 3 Attack and sin are bound as one illusion, each the cause and aim and justifier of the other. 4 Each is meaningless alone, but seems to draw a meaning from the other. 5 Each depends upon the other for whatever sense it seems to have. 6 And no one could believe in one unless the other were the truth, for each attests the other must be true.

T-25.V.2. Attack makes Christ your enemy, and God along with Him. 2 Must you not be afraid with "enemies" like these? 3 And must you not be fearful of yourself? 4 For you have hurt yourself, and made your Self your "enemy." 5 And now you must believe you

are not you, but something alien to yourself and "something else," a "something" to be feared instead of loved. 6 Who would attack whatever he perceives as wholly innocent? 7 And who, *because* he wishes to attack, can fail to think he must be guilty to maintain the wish, while wanting innocence? 8 For who could see the Son of God as innocent and wish him dead? 9 Christ stands before you, each time you look upon your brother. 10 He has not gone because your eyes are closed. 11 But what is there to see by searching for your Savior, seeing Him through sightless eyes?

T-25.V.3. It is not Christ you see by looking thus. 2 It is the "enemy," confused with Christ, you look upon. 3 And hate because there is no sin in him for you to see. 4 Nor do you hear his plaintive call, unchanged in content in whatever form the call is made, that you unite with him, and join with him in innocence and peace. 5 And yet, beneath the ego's senseless shrieks, such is the call that God has given him, that you might hear in him His Call to you, and answer by returning unto God what is His Own.

T-25.V.4. The Son of God asks only this of you; that you return to him what is his due, that you may share in it with him. 2 Alone does neither have it. 3 So must it remain useless to both. 4 Together, it will give to each an equal strength to save the other, and save himself along with him. 5 Forgiven by you, your savior offers you salvation. 6 Condemned by you, he offers death to you. 7 In everyone you see but the reflection of what you choose to have him be to you. 8 If you decide against his proper function, the only one he has in truth, you are depriving him of all the joy he would have found if he fulfilled the role God gave to him. 9 But think not Heaven is lost to him alone. 10 Nor can it be regained unless the way is shown to him through you, that you may find it, walking by his side.

T-25.V.5. It is no sacrifice that he be saved, for by his freedom will you gain your own. 2 To let his function be fulfilled is but the means to let yours be. 3 And so you walk toward Heaven or toward hell, but not alone. 4 How beautiful his sinlessness will be when you perceive it! 5 And how great will be your joy, when he is free to offer you the gift of sight God gave to him for you! 6 He has no need but this; that you allow him freedom to complete the task God gave to him. 7 Remembering but this; that what he does you do, along with him. 8 And as you see him, so do you define the function he will have for you, until you see him differently and let him be what God appointed that he be to you.

T-25.V.6. Against the hatred that the Son of God may cherish toward himself, is God believed to be without the power to save what He created from the pain of hell. 2 But in the love he shows himself is God made free to let His Will be done. 3 In your brother you see the picture of your own belief in what the Will of God must be for you. 4 In your forgiveness will you understand His Love for you; through your attack believe He hates you, thinking Heaven must be hell. 5 Look once again upon your brother, not without the understanding that he is the way to Heaven or to hell, as you perceive him. 6 But forget not this; the role you give to him is given you, and you will walk the way you pointed out to him because it is your judgment on yourself.

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