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[Previous Section](#)

[Next Section](#)

[Table of Contents](#)

[Search the Course](#)

[We invite you to comment on this section.](#)

[The Little Garden Home](#)

V. The Function of Reason

T-21.V.1. Perception selects, and makes the world you see. 2 It literally picks it out as the mind directs. 3 The laws of size and shape and brightness would hold, perhaps, if other things were equal. 4 They are not equal. 5 For what you look for you are far more likely to discover than what you would prefer to overlook. 6 The still, small Voice for God is not drowned out by all the ego's raucous screams and senseless ravings to those who want to hear It. 7 Perception is a choice and not a fact. 8 But on this choice depends far more than you may realize as yet. 9 For on the voice you choose to hear, and on the sights you choose to see, depends entirely your whole belief in what you are. 10 Perception is a witness but to this, and never to reality. 11 Yet it can show you the conditions in which awareness of reality is possible, or those where it could never be.

T-21.V.2. Reality needs no cooperation from you to be itself. 2 But your awareness of it needs your help, because it is your choice. 3 Listen to what the ego says, and see what it directs you see, and it is sure that you will see yourself as tiny, vulnerable and afraid. 4 You will experience depression, a sense of worthlessness, and feelings of impermanence and unreality. 5 You will believe that you are helpless prey to forces far beyond your own control, and far more powerful than you. 6 And you will think the world you made directs your destiny. 7 For this will be your faith. 8 But never believe because it is your faith it makes reality.

T-21.V.3. There is another vision and another Voice in which your freedom lies, awaiting but your choice. 2 And if you place your faith in Them, you will perceive another self in you. 3 This other self sees miracles as natural. 4 They are as simple and as natural to it as breathing to the body. 5 They are the obvious response to calls for help, the only one it makes. 6 Miracles seem unnatural to the ego because it does not understand how separate minds can influence each other. 7 Nor *could* they do so. 8 But minds cannot be separate. 9 This other self is perfectly aware of this. 10 And thus it recognizes that miracles do not affect another's mind, only its own. 11 They always change *your* mind. 12 There *is* no other.

T-21.V.4. You do not realize the whole extent to which the idea of separation has interfered with reason. 2 Reason lies in the other self you have cut off from your awareness. 3 And nothing you have allowed to stay in your awareness is capable of reason. 4 How can the segment of the mind devoid of reason understand what reason is, or grasp the information it would give? 5 All sorts of questions may arise in it, but if the basic question stems from reason, it will not ask it. 6 Like all that stems from reason, the basic question is obvious, simple and remains unasked. 7 But think not reason could not answer it.

T-21.V.5. God's plan for your salvation could not have been established without your will and your consent. 2 It must have been accepted by the Son of God, for what God wills for him he must receive. 3 For God wills not apart from him, nor does the Will of God wait upon time to be accomplished. 4 Therefore, what joined the Will of God must be in you now, being eternal. 5 You must have set aside a place in which the Holy Spirit can abide, and where He is. 6 He must have been there since the need for Him arose, and was fulfilled in the same instant. 7 Such would your reason tell you, if you listened. 8 Yet such is clearly not the ego's reasoning. 9 Your reason's alien nature to the ego is proof you will not find the answer there. 10 Yet if it must be so, it must exist. 11 And if it exists for you, and has your freedom as the purpose given it, you must be free to find it.

T-21.V.6. God's plan is simple; never circular and never self-defeating. 2 He has no Thoughts except the Self-extending, and in this your will must be included. 3 Thus, there must be a part of you that knows His Will and shares it. 4 It is not meaningful to ask if what must be is so. 5 But it is meaningful to ask why you are unaware of what is so, for this must have an answer if the plan of God for your salvation is complete. 6 And it must be complete, because its Source knows not of incompleteness.

T-21.V.7. Where would the answer be but in the Source? 2 And where are you but there, where this same answer is? 3 Your Identity, as much a true Effect of this same Source as

is the answer, must therefore be together and the same. 4 O yes, you know this, and more than this alone. 5 Yet any part of knowledge threatens dissociation as much as all of it. 6 And all of it will come with any part. 7 Here is the part you can accept. 8 What reason points to you can see, because the witnesses on its behalf are clear. 9 Only the totally insane can disregard them, and you have gone past this. 10 Reason is a means that serves the Holy Spirit's purpose in its own right. 11 It is not reinterpreted and redirected from the goal of sin, as are the others. 12 For reason is beyond the ego's range of means.

T-21.V.8. Faith and perception and belief can be misplaced, and serve the great deceiver's needs as well as truth. 2 But reason has no place at all in madness, nor can it be adjusted to fit its end. 3 Faith and belief are strong in madness, guiding perception toward what the mind has valued. 4 But reason enters not at all in this. 5 For the perception would fall away at once, if reason were applied. 6 There is no reason in insanity, for it depends entirely on reason's absence. 7 The ego never uses it, because it does not realize that it exists. 8 The partially insane have access to it, and only they have need of it. 9 Knowledge does not depend on it, and madness keeps it out.

T-21.V.9. The part of mind where reason lies was dedicated, by your will in union with your Father's, to the undoing of insanity. 2 Here was the Holy Spirit's purpose accepted and accomplished, both at once. 3 Reason is alien to insanity, and those who use it have gained a means which cannot be applied to sin. 4 Knowledge is far beyond attainment of any kind. 5 But reason can serve to open doors you closed against it.

T-21.V.10. You have come very close to this. 2 Faith and belief have shifted, and you have asked the question the ego will never ask. 3 Does not your reason tell you now the question must have come from something that you do not know, but must belong to you? 4 Faith and belief, upheld by reason, cannot fail to lead to changed perception. 5 And in this change is room made way for vision. 6 Vision extends beyond itself, as does the purpose that it serves, and all the means for its accomplishment.

[Previous Section](#)

[Next Section](#)

[Table of Contents](#)

[Search the Course](#)

[We invite you to comment on this section.](#)

[The Little Garden Home](#)

>