

Perception versus Knowledge

In the Course in Miracles the ego is the bad guy. Perception is a bad thing. Or so it seems at first glance. The CIM also refers to time as an illusion. If we look a little deeper, we may be surprised at what is being conveyed.

The Course keeps things pretty simple in that the terminology is used consistently throughout the book. The word PERCEPTION refers to the animal mind, a purely time based view of reality. The animal mind has no clue of spirit reality. The word KNOWLEDGE refers to the eternal perspective. These two realities operate on very different levels. They are at odds with each other. The Course even says these two realities cannot communicate with each other. We know from the Urantia book that PERSONALITY (referred to as our WILL in the course) and the Divine Monitor (referred to as the SOUL in the course) work to bridge these two realities into a synthesized version of eternal reality. This synthesized creation is the purpose of time and space and material reality as we know it. The Urantia book calls this creation God the Supreme (referred to as the Sonship in the course). The Sonship will be made whole when all the souls are united as one. The Course tells us we are created in the image of God. Our purpose is to create as God creates. Our goal is to complete the Sonship.

JCIM Quotes:

The perfect equality of the Holy Spirit's perception is the counterpart of the perfect equality of God's knowing.

the Holy Spirit remains the bridge between perception and knowledge.

By enabling you to use perception in a way that PARALLELS knowledge, you will ultimately meet it and KNOW it.

He can INSPIRE perception and lead it toward God by making it PARALLEL to God's way of thinking

This is the way in which you MUST perceive God's Creations, bringing all of your perceptions into the one parallel line which the Holy Spirit sees.

There is no conflict anywhere in this PERCEPTION, because it means that ALL PERCEPTION is guided by the Holy Spirit, whose mind is fixed on God. ONLY the Holy Spirit can resolve conflict, because ONLY the Holy Spirit is conflict-free. HE PERCEIVES ONLY WHAT IS TRUE IN YOUR MIND, and extends outward to ONLY what is true in other minds.

We have repeatedly emphasized the fact that one level of the mind is not understandable to another. So it is with the ego and the soul, and with time and eternity.

When the Holy Spirit has at last led you to Christ, at the altar to His Father, PERCEPTION FUSES INTO KNOWLEDGE, because perception has become so holy that its transfer to Holiness is merely its natural extension.

At the altar of God, the holy PERCEPTION of God's Son becomes so enlightened that light streams into it

Life and death, light and darkness, knowledge and perception are irreconcilable.

Everyone can use his body best by enlarging man's perception, so he can see the real VISION. THIS VISION is invisible to the physical eye.

Readiness here means keep your perception right side up, (or valid), so you will ALWAYS be ready, willing, and able.

And all perception can be given a new purpose by the One Whom God appointed Savior to the world.

Perfect perception can merely show you what is CAPABLE of being wholly shared.

Right-mindedness dictates the next step automatically, because right perception is uniformly without attack,

The term "right-mindedness" is properly used as the correction for "wrong-mindedness," and applies to the state of mind which induces accurate perception.

We have been emphasizing perception and have said very little about cognition as yet because you are confused about the difference between them. The reason we have dealt so little with cognition is because you must get your perceptions straightened out before you can know anything. To know is to be certain. Uncertainty merely means that you do not know. Knowledge is power because it is certain, and certainty is strength. Perception is merely temporary. It is an attribute of the space-time belief and is therefore subject to fear or love. Misperceptions produce fear, and true perceptions produce love. Neither produces certainty because all perception varies. That is why it is not knowledge.

Urantia book quotes:

(196:3.10) The human mind does not create real values; human experience does not yield universe insight. Concerning insight, the recognition of moral values and the discernment of spiritual meanings, all that the human mind can do is to discover, recognize, interpret, and *choose*.

2:6.1 Man might fear a great God, but he trusts and loves only a good God. This goodness of God is a part of the personality of God, and its full revelation appears only in the personal religious experience of the believing sons of God.

5:5.6 Religious experience, being essentially spiritual, can never be fully understood by the material mind; hence the function of theology, the psychology of religion. The essential doctrine of the human realization of God creates a paradox in finite comprehension. It is well-nigh impossible for human logic and finite reason to harmonize the concept of divine immanence, God within and a part of every individual, with the idea of God's transcendence, the divine domination of the universe of universes. These two essential concepts of Deity must be unified in the faith-grasp of the concept of the transcendence of a personal God and in the realization of the indwelling presence of a fragment of that God in order to justify intelligent worship and validate the hope of personality survival. The difficulties and paradoxes of religion are inherent in the fact that the realities of religion are utterly beyond the mortal capacity for intellectual comprehension.

99:5.9 It is high time that man had a religious experience so personal and so sublime that it could be realized and expressed only by "feelings that lie too deep for words."

101:10.6 Never can there be either scientific or logical proofs of divinity. Reason alone can never validate the values and goodnesses of religious experience. But it will always remain true: Whosoever wills to do the will of God shall comprehend the validity of spiritual values. This is the nearest approach that can be made on the mortal level to offering proofs of the reality of religious experience. Such faith affords the only escape from the mechanical clutch of the material WORLD AND FROM THE ERROR DISTORTION OF THE INCOMPLETENESS OF THE INTELLECTUAL WORLD; it is the only discovered solution to the impasse in mortal thinking regarding the continuing survival of the individual personality. It is the only passport to completion of reality and to eternity of life in a universal creation of love, law, unity, and progressive Deity attainment.

102:2.4 Time is an invariable element in the attainment of knowledge; religion makes its endowments immediately available, albeit there is the important factor of growth in grace, definite advancement in all phases of religious experience. Knowledge is an eternal quest; always are you learning, but never are you able to arrive at the full knowledge of absolute truth. In knowledge alone there can never be absolute certainty, only increasing probability of approximation; but the religious soul of spiritual illumination *knows*, and knows *now*. And yet this profound and positive certitude does not lead such a sound-minded religionist to take any less interest in the ups and downs of the progress of human wisdom, which is bound up on its material end with the developments of slow-moving science.

103:1.5 That religionists have believed so much that was false does not invalidate religion because religion is founded on the recognition of values and is validated by the faith of personal religious experience. Religion, then, is based on experience and religious thought; theology, the philosophy of religion, is an honest attempt to interpret that experience. Such interpretative beliefs may be right or wrong, or a mixture of truth and error.

103:9.5 Although religious experience is a purely spiritual subjective phenomenon, such an experience embraces a positive and living faith attitude toward the highest realms of universe objective reality.

103:9.12 There is a reality in religious experience that is proportional to the spiritual content, and such a reality is transcendent to reason, science, philosophy, wisdom, and all other human achievements.