

The one purpose of Sri Sri's perception is to maintain his separate personal existence. His whole universe of perceived experience is made to fulfill one purpose: to maintain his personal existence, to maintain his personal being, to know, feel, and experience the fact that "I am" Sri Sri Chimpanzee!

Purpose of Life What is the purpose of life? Before we came here, God and Jesus Christ created an earthly home where we could gain a body, exercise agency, experience consequences, and fulfill our potential. What were you made for? Being able to put our lives in context of where we came from brings clarity as we establish priorities and make choices during our lives here on earth. He has a plan for our eternal salvation, and it began in our premortal life, where we learned, matured, and developed the spirit we each have today. Just as we are individuals now, with distinct personalities, genders, and aptitudes, so were we there. But there was a limit to our progression in that heavenly home, and much like Adam and Eve leaving the Garden of Eden, we had to leave the presence of God in order to fulfill our potentialâ€”to test ourselves using a mortal body and the agency we gained by choosing to come to earth. In doing so we knew we would face pain and hardship, but we also knew that opposition was essential for us to achieve our potential. Expand Text Just as God perceived that Adam and Eve would eat the forbidden fruit, He also understands that we will sin during our time on earth. During our premortal life, Jesus was chosen to be our Savior, to balance the scales of justice for the sins we would commit while trying to progress in our earthly state. To come here we passed through a veil of forgetfulness so that we could relearn the things that we needed to in this mortal life, test ourselves, develop faith in God and Jesus Christ, and learn to love and serve each other. In this life, there are inevitably moments when we feel alone; understanding that we are part of an eternal family can help us through such times. Our shared purpose as a family is to continue our progress toward becoming like our Father in Heaven. Jesus Christ used the wondrous laws of nature to create a beautiful world in which we could gain a body, exercise agency, prove ourselves, and progress. The Creation of the earth brought about necessary conditions of mortality. The Old Testament descriptions of the Creation are among the most moving passages in the scriptures, pointing to the care the Lord took to ensure our mortal home was a place of beauty. The bodies He gave us are equally beautiful and are created in His image. They are mysterious, complex mortal organisms, capable of housing eternal spirits with which we can learn, choose, thrive, and connect with each other. Adam and Eve lived in the Garden of Eden, a paradise where they experienced no opposition and therefore had no understanding of joy or sorrow, pleasure or pain. They had perfect, immortal bodies, and they regularly spoke with God face to face. God commanded Adam and Eve not to eat fruit from the tree of knowledge of good and evil, but after being tempted by Satan, they did. Like us, Adam and Eve were not perfect, and they faced consequences for their actions. God had told them that if they ate the fruit they would have to leave Him and the garden and that they would become mortal and eventually experience death. We would never have been born if Adam and Eve had not made their decision to eat the fruit. After doing so, Adam and Eve became parents and understood the joy that came from belonging to their children and to each other. But they also suffered the consequences of sin, including eventual death, because of their choiceâ€”consequences that could be corrected only by the saving Atonement of Jesus Christ. The Atonement allows us to repent of our own sins and to know good from evil. While we often consider opposition to be a negative aspect of our lives, understanding opposition through the context of the Fall helps us better take advantage of the opportunity inherent in it.

Chapter 2 : The purpose of creation - I

The purpose of creation is a topic that puzzles every human being at some point in his or her lifetime Everybody at some time or another asks themself.

What Kant articulated and what later generations of philosophers picked up on was that reality as we perceive it is not purely objective – it is at least partly subjective. It is easy to believe that reality as we see it is a reflection of reality as it actually is. Not so, said Kant. Our perception of reality might start with sensations of something outside of ourselves, but by the time we perceive it our mind has organized, categorized and arranged those raw sensations into reality as it appears to us. What we perceive as reality is in part created by our minds. Of all of the infinite sensations, physical, emotional and conceptual that we experience at any given time we are only aware of a small percentage. The rest we ignore, but those that we attend to are compiled into reality as we see it. One of the things that influences what we attend to and therefore what we see is our purpose at any given moment. If we are late for a train we will notice the sound of a clock ticking and use it to find the clock that we need to look at, while at other times when our purposes do not involve time we might not notice the sound of the clock at all. All of the incoming information that we get from our senses has to be ordered not to conflict with the past. What Kant did for Western Philosophy was make human beings part of the creative process of reality as we see it. In this he dealt a blow to both religion and science. To science likewise he takes away the ruse of objectivity because everything we observe will always be influenced by us. This profound connection between human perception and the creation of reality set the stage for the rest of Western Philosophy and more recently for the pursuit of Evolutionary Spirituality. In their view, not only was our perception of reality partly a product of our own influence, but truth itself was partly created by our own actions. Ideas became true when they were acted on. Reality was created as we lived it out. What Kant did for us was redefine reality. Where we at one time had a fixed stage that we observed passively from a seat in the audience, we now had a cooperative process of creation right in the middle of the production. This insight opened doors that philosophers have been walking through ever since and I intend to walk through a few myself.

Chapter 3 : Perceptions of Purpose

This perception of His purpose has been primarily propagated by the 5th Century British monk, Pelagius, and the 16th century theologian, Jacob Arminius. Hence this statement of God's purpose is called "Arminianism" today.

The purpose of creation is a topic that puzzles every human being at some point in his or her lifetime. Everybody, at some time or another, asks themselves the question: Design indicates a designer. When human beings come across footprints on a beach, they immediately conclude that a human being had walked by there some time previously. No one imagines that the waves from the sea settled in the sand and by chance produced a depression looking exactly like human footprints. Nor do humans instinctively conclude that they were brought into existence without a purpose. Since purposeful action is a natural product of human intelligence, humans conclude that the Supreme Intelligent Being who created them must have done so for a specific purpose. Therefore, human beings need to know the purpose for their existence in order to make sense of this life and to do what is ultimately beneficial for them. Throughout the ages, however, there has been a minority among humans who have denied the existence of God. Matter, in their opinion, is eternal and mankind is merely a chance product of accidental combinations of its elements. Consequently, for them there was no answer to the question: However, the vast majority of humankind over the ages have believed and continue to believe in the existence of a Supreme Being who created this world with a purpose. For them it was, and still is, important to know about the Creator and the purpose for which He created human beings. Why did God create man? To answer the question: From the point of view of God it would mean: This is not a topic for human speculation, because human guesswork cannot possibly produce the whole truth in this matter. How can human beings intellectually deduce the reality of their existence when they can hardly understand how their own brain or its higher entity, the mind, functions? Consequently, the numerous philosophers who have speculated on this question through the ages have come up with innumerable answers, all of which are based on assumptions, which cannot be proven. Questions on this topic have even led a number of philosophers to claim that we do not really exist and that the whole world is imaginary. For example, the Greek philosopher Plato CE argued that the everyday world of changeable things, which man comes to know by the use of his senses, is not the primary reality, but is a shadow world of appearances. Many others, claimed and continue to claim that there is no purpose for the creation of humans at all. According to them, human existence is merely a product of chance. There can be no purpose if life evolved from non-living matter, which only became animate by pure luck. The necessity of the answer Although most people put the question of why we are created aside after occasional brief reflection, it is extremely critical for human beings to know the answer. Without knowledge of the correct answer, human beings become indistinguishable from the other animals around them. The animal needs and desires like eating, drinking and procreating become the purpose of human existence by default, and human effort is then focused to this limited sphere. When material satisfaction develops into the most important goal in life, human existence becomes even more degraded than that of the lowest of animals. Human beings will consistently misuse their God-given intelligence when they lack knowledge of their purpose of existence. The degraded human mind uses its abilities to create drugs and bombs and becomes engrossed in fornication, pornography, homosexuality, fortune-telling etc. Without knowledge of the purpose of life, human existence loses all meaning and is consequently wasted, and the reward of an eternal life of happiness in the hereafter is completely destroyed. Therefore, it is of the utmost importance that human beings correctly answer the question: However, the only place that clear and precise answers to these questions can be found is in the books of Divine Revelation. It was necessary that God reveal the purpose to man through His prophets, may Allah exalt their mention, because human beings are incapable of arriving at the correct answers by themselves. All of the prophets of God taught their followers the answers to the question: The Holy Quran, this question is answered without any ambiguity. God informed humans that every human being is born with an innate consciousness of God. Will you then destroy us for what those falsifiers did? He then extracted from Aadam, may Allah exalt his mention, all of his descendants who would be born until the end of the world, generation after generation, and spread them out before Him to take a

covenant from them. He spoke to them, making them bear witness that He was their Lord. Consequently, every human being is responsible for belief in God, which is imprinted on each and every soul. However, the Almighty is not in need of human worship. He did not create human beings out of a need on His part. If not a single human worshipped God, it would not diminish His Glory in any way, and if all of mankind worshipped Him, it would not increase His Glory in any way. He alone exists without any needs. All created beings have needs. Consequently, it is humankind that needs to worship God.

Chapter 4 : The History and Evolution of Cell Phones

Perception is Creation. uses a number of tools for individual and social programming. Some say that this probably the original primary purpose.

Subjective constancy Perceptual constancy is the ability of perceptual systems to recognize the same object from widely varying sensory inputs. A coin looked at face-on makes a circular image on the retina, but when held at angle it makes an elliptical image. Without this correction process, an animal approaching from the distance would appear to gain in size. The brain compensates for this, so the speed of contact does not affect the perceived roughness. Principles of grouping Law of Closure. The human brain tends to perceive complete shapes even if those forms are incomplete. The principles of grouping or Gestalt laws of grouping are a set of principles in psychology, first proposed by Gestalt psychologists to explain how humans naturally perceive objects as organized patterns and objects. Gestalt psychologists argued that these principles exist because the mind has an innate disposition to perceive patterns in the stimulus based on certain rules. These principles are organized into six categories: The principle of proximity states that, all else being equal, perception tends to group stimuli that are close together as part of the same object, and stimuli that are far apart as two separate objects. The principle of similarity states that, all else being equal, perception lends itself to seeing stimuli that physically resemble each other as part of the same object, and stimuli that are different as part of a different object. This allows for people to distinguish between adjacent and overlapping objects based on their visual texture and resemblance. The principle of good continuation makes sense of stimuli that overlap: The principle of common fate groups stimuli together on the basis of their movement. When visual elements are seen moving in the same direction at the same rate, perception associates the movement as part of the same stimulus. This allows people to make out moving objects even when other details, such as color or outline, are obscured. The principle of good form refers to the tendency to group together forms of similar shape, pattern, color, etc. Contrast effect A common finding across many different kinds of perception is that the perceived qualities of an object can be affected by the qualities of context. If one object is extreme on some dimension, then neighboring objects are perceived as further away from that extreme. Perceptual learning With experience, organisms can learn to make finer perceptual distinctions, and learn new kinds of categorization. Wine-tasting, the reading of X-ray images and music appreciation are applications of this process in the human sphere. Specifically, these practices enable perception skills to switch from the external exteroceptive field towards a higher ability to focus on internal signals proprioception. Also, when asked to provide verticality judgments, highly self-transcendent yoga practitioners were significantly less influenced by a misleading visual context. Increasing self-transcendence may enable yoga practitioners to optimize verticality judgment tasks by relying more on internal vestibular and proprioceptive signals coming from their own body, rather than on exteroceptive, visual cues. Set psychology A perceptual set, also called perceptual expectancy or just set is a predisposition to perceive things in a certain way. Subjects who were told to expect words about animals read it as "seal", but others who were expecting boat-related words read it as "sail". They were told that either a number or a letter would flash on the screen to say whether they were going to taste an orange juice drink or an unpleasant-tasting health drink. In fact, an ambiguous figure was flashed on screen, which could either be read as the letter B or the number 13. When the letters were associated with the pleasant task, subjects were more likely to perceive a letter B, and when letters were associated with the unpleasant task they tended to perceive a number 13. People who are primed to think of someone as "warm" are more likely to perceive a variety of positive characteristics in them, than if the word "warm" is replaced by "cold". For example, people with an aggressive personality are quicker to correctly identify aggressive words or situations. It starts with very broad constraints and expectations for the state of the world, and as expectations are met, it makes more detailed predictions errors lead to new predictions, or learning processes. Clark says this research has various implications; not only can there be no completely "unbiased, unfiltered" perception, but this means that there is a great deal of feedback between perception and expectation perceptual experiences often shape our beliefs, but those perceptions were based on existing beliefs [40]. Indeed,

predictive coding provides an account where this type of feedback assists in stabilizing our inference-making process about the physical world, such as with perceptual constancy examples. Theories[edit] Perception as direct perception[edit] Cognitive theories of perception assume there is a poverty of stimulus. This with reference to perception is the claim that sensations are, by themselves, unable to provide a unique description of the world. A different type of theory is the perceptual ecology approach of James J. His theory "assumes the existence of stable, unbounded, and permanent stimulus-information in the ambient optic array. And it supposes that the visual system can explore and detect this information. The theory is information-based, not sensation-based. Animate actions require both perception and motion, and perception and movement can be described as "two sides of the same coin, the coin is action". Gibson works from the assumption that singular entities, which he calls "invariants", already exist in the real world and that all that the perception process does is to home in upon them. A view known as constructivism held by such philosophers as Ernst von Glasersfeld regards the continual adjustment of perception and action to the external input as precisely what constitutes the "entity", which is therefore far from being invariant. The invariant does not and need not represent an actuality, and Glasersfeld describes it as extremely unlikely that what is desired or feared by an organism will never suffer change as time goes on. This social constructionist theory thus allows for a needful evolutionary adjustment. Evolutionary psychology EP and perception[edit] Many philosophers, such as Jerry Fodor, write that the purpose of perception is knowledge, but evolutionary psychologists hold that its primary purpose is to guide action. Theories of perception[edit].

Chapter 5 : Perception | Definition of Perception by Merriam-Webster

Perception: PERCEIVING REALITY Perceiving reality is a video presentation for people who are seeking meaningful and practical answers about the meaning of their lives, the purpose of creation and their relationship with the laws of nature.

Emerson makes clear in the Introduction that men should break away from reliance on secondhand information, upon the wisdom of the past, upon inherited and institutionalized knowledge: Our age is retrospective. It builds the sepulchres of the fathers. It writes biographies, histories, and criticism. The foregoing generations beheld God and nature face to face; we, through their eyes. Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs? According to Emerson, people in the past had an intimate and immediate relationship with God and nature, and arrived at their own understanding of the universe. All the basic elements that they required to do so exist at every moment in time. Emerson continues in the Introduction, "The sun shines to-day also. There is more wool and flax in the fields. There are new lands, new men, new thoughts. Let us demand our own works and laws and worship. For Emerson and for Thoreau as well, each moment provides an opportunity to learn from nature and to approach an understanding of universal order through it. The importance of the present moment, of spontaneous and dynamic interactions with the universe, of the possibilities of the here and now, render past observations and schemes irrelevant. Emerson focuses on the accessibility of the laws of the universe to every individual through a combination of nature and his own inner processes. In "Language," for example, he states that the relation between spirit and matter "is not fancied by some poet, but stands in the will of God, and so is free to be known by all men. And at the end of the essay, in "Prospects," he exhorts, "Know then, that the world exists for you. For you is the phenomenon perfect. Just as men in the past explored universal relations for themselves, so may each of us, great and small, in the present: But whichever mental process illuminates a given object of attention at a given time, insight into universal order always takes place in the mind of the individual, through his own experience of nature and inner powers of receptiveness. Unity of God, Man, and Nature Throughout Nature, Emerson calls for a vision of the universe as an all-encompassing whole, embracing man and nature, matter and spirit, as interrelated expressions of God. The purpose of the new, direct understanding of nature that he advocates in the essay is, ultimately, the perception of the totality of the universal whole. At present, Emerson suggests, we have a fragmented view of the world. We cannot perceive our proper place in it because we have lost a sense of the unifying spiritual element that forms the common bond between the divine, the human, and the material. But if we approach nature properly, we may transcend our current focus on isolated parts and gain insight into the whole. Instead, he recommends an approach by which we may each arrive at our own vision of totality. Emerson asserts and reasserts the underlying unity of distinct, particulate expressions of the divine. He elaborates upon the origins in God of both man and nature in "Discipline," in which he discusses evidence of essential unity in the similarities between various natural objects and between the various laws that govern them: Each creature is only a modification of the other; the likeness in them is more than the difference, and their radical law is one and the same. Hence it is, that a rule of one art, or a law of one organization, holds true throughout nature. So intimate is this Unity, that, it is easily seen, it lies under the undermost garment of nature, and betrays its source in universal Spirit. Our striving to comprehend nature more spiritually will illuminate natural order and the relationships within it as manifestations of God. In "Idealism," Emerson stresses the advantages of the ideal theory of nature the approach to nature as a projection by God onto the human mind rather than as a concrete reality. Idealism makes God an integral element in our understanding of nature, and provides a comprehensively inclusive view: Idealism sees the world in God. It beholds the whole circle of persons and things, of actions and events, of country and religion, not as painfully accumulated, atom after atom, act after act, in an aged creeping Past, but as one vast picture, which God paints on the instant eternity, for the contemplation of the soul. Spiritualization, hastened by inspired insight, will heal the fragmentation that plagues us. Emerson writes in

"Prospects": He cannot be a naturalist, until he satisfies all the demands of the spirit. Throughout *Nature*, Emerson uses analogy and imagery to advance the concept of universal unity. In Chapter I, he suggests, through the analogy of the landscape, the transformation of particulate information into a whole. Regarded from a transcendent, "poetical" point of view, the many individual forms that comprise the landscape become less distinct and form an integrated totality. In addition to the poet, the painter, the sculptor, the musician, and the architect are all particularly sensitive to perceiving wholes. Emerson also uses the imagery of the circle extensively to convey the all-encompassing, perfect self-containment of the universe. For example, in "Beauty," he describes the way in which the structure of the eye and the laws of light conspire to create perspective: In discussing the similarities between natural objects and between natural laws in "Discipline," Emerson reiterates and expands the image, making it more complex and comprehensive: It is like a great circle on a sphere, comprising all possible circles; which, however, may be drawn, and comprise it, in like manner. Every such truth is the absolute Ens [that is, being or entity] seen from one side. But it has innumerable sides. The circle is thus not only all-encompassing, but allows multiple approaches to the whole. Emerson develops the idea of each particle of nature as a microcosm reflecting the whole, and as such a point of access to the universal. Each particle is a microcosm, and faithfully renders the likeness of the world. Because the parts represent the whole in miniature, it is consequently not necessary to see all of the parts to understand the whole. Through an insight akin to revelation, man may understand the "big picture" from just one example in nature. We need not be slaves to detail to understand the meaning that detail conveys. Reason and Understanding From the beginning to the end of *Nature*, Emerson stresses the particular importance of the intuitive type of comprehension, which he calls "Reason," in the terminology of English Romantic poetry. Reason is required to penetrate the universal laws and the divine mind. At the beginning of the Introduction, he calls for "a poetry and philosophy of insight" and "a religion by revelation" — his first references to intuition in the essay. Kantian "Reason" is linked with spiritual truth, Lockean "Understanding" with the laws of nature. Because *Nature* is a kind of manual for spiritualization, Reason holds a higher place in it than Understanding. Although Understanding is essential for the perception of material laws and in its application promotes a progressively broader vision, it does not by itself lead man to God. In "Beauty," he describes the stimulation of the human intellect by natural beauty. He offers artistic creativity as the extreme love of and response to natural beauty. Art is developed in the essay as an insightful synthesis of parts into a whole, as are such other expressions of human creativity as poetry and architecture. The intuitively inspired formation of this sense of wholeness is similar to the comprehension of universal law, the ultimate goal advocated in *Nature*. In "Language," he describes the symbolism of original language as based on natural fact, and the integral relationship between language, nature, and spirit. He identifies Reason as the faculty that provides apprehension of spirit through natural symbols, and connects spirit with the universal soul itself: Man is conscious of a universal soul within or behind his individual life. This universal soul, he calls Reason: And the blue sky in which the private earth is buried, the sky with its eternal calm, and full of everlasting orbs, is the type of Reason. That which, intellectually considered, we call Reason, considered in relation to nature, we call Spirit. Spirit is the Creator. Spirit hath life in itself. And man in all ages and countries, embodies it in his language. In "Prospects," Emerson implores his readers to trust in Reason as a means of approaching universal truth. He writes of *matutina cognitio* — morning knowledge — as the knowledge of God, as opposed to *vespertina cognitio* — evening knowledge, or the knowledge of man. It is a spiritual, enhanced, spontaneous insight into higher truth. In "Prospects," Emerson puts forward examples of intuition at work — the "traditions of miracles," the life of Jesus, transforming action based on principle such as the abolition of slavery, the "miracles of enthusiasm, as those. Emerson explores at length the difference between Understanding and Reason. Both serve to instruct man. However, Understanding is tied to matter and leads to common sense rather than to the broadest vision. Emerson grants that as man advances in his grasp of natural laws, he comes closer to understanding the laws of creation. But Reason is essential to transport man out of the material world into the spiritual. In "Idealism," Emerson asserts that intuition works against acceptance of concrete reality as ultimate reality, thereby promoting spiritualization. Who can set bounds to the possibilities of man? Once inhale the upper air, being admitted to behold the absolute natures of justice and truth, and we

learn that man has access to the entire mind of the Creator, is himself the creator in the finite. It bestows on man an exalted status in the world. Man is second only to God in the universal scheme. The material world exists for him. Relationship of Man and Nature Both man and nature are expressions of the divine, Emerson declares in Nature. Man, in his physical existence, is a part of the material world. Man and nature share a special relationship. Each is essential to understanding the other. However, Emerson makes clear that man enjoys the superior position. In his higher abilities, he represents an endpoint of evolution. Moreover, man has particular powers over nature. He is placed in the centre of beings, and a ray of relation passes from every other being to him. And neither can man be understood without these objects, nor these objects without man.

Chapter 6 : God's Good Gift of Creativity | Ray Fowler .org

Perception (from the Latin perceptio) is the organization, identification, and interpretation of sensory information in order to represent and understand the presented information, or the environment.

You can also check out the Top Posts page to get a feel for the site. Click here to return to the Sermons page. The second week we looked at Psalm 8 and saw that God placed us in charge of his creation. Last week we looked at Psalm 19 and knowing God through his creation. Our text in Exodus this morning takes place immediately after the giving of the Ten Commandments. Moses has ascended to the top of Mount Sinai where God has just given him detailed instructions concerning the tabernacle. And now in chapter 31 God tells Moses how the building of the tabernacle is to be accomplished. Moreover, I have appointed Oholiab son of Ahisamach, of the tribe of Dan, to help him. Also I have given skill to all the craftsmen to make everything I have commanded you. When God created the world, he created man and woman in his own image. He told them to be fruitful and multiply and to rule over all that he had created. As part of that rule God had Adam name the animals. This was one of the first recorded creative acts of man. He also placed Adam and Eve in the garden and gave them work to do. That work involved thinking, planning and decision making, all of which are aspects of the creative process. In the early chapters of Genesis we see the rise of agriculture, the building of cities, the forging of tools and even the beginning of music. We read in Genesis 4: And so God, the creator, is the source of all creativity. And in creating man in his own image, he gave man gifts of creativity also. Our text this morning has to do with a very practical matter. God is telling Moses who will be in charge of building the tabernacle. But the text also contains four very important principles for us as we consider God's good gift of creativity. God chooses to whom he gives gifts. Look at verses Well, here God commissions Bezalel son of Uri for the work of overseeing the building of the tabernacle. God had gifted Bezalel for this task. We find this principle throughout Scripture. It is true of spiritual gifts. God is the giver of all gifts, and he chooses which gifts to give to whom. God did not create everyone the same. To some he gives artistic ability, to others musical ability, to others the ability to make things with their hands. God in his wisdom gave you exactly the creative gifts that he wanted you to have. Your gifts are part of who you are. They are part of the person that God created you to be. And so we should receive those gifts with thanksgiving and use them to the best of our ability. But that displays a lack of faith in God. We read in Isaiah God, why did you give me this set of gifts? God gives knowledge, skill, ability and craftsmanship. Look at Exodus 31 again: When God first created the world, we read in Genesis 1: What is the breath of God if not the Spirit of God? When you become a Christian, you become a new creation in Christ. And I will put my Spirit in you and move you to follow my decrees and be careful to keep my laws. Apparently this man, Bezalel, was a master craftsman. He was filled with the Spirit of God in knowledge, skill and ability to do the work of building the tabernacle. God had clearly chosen Bezalel for this task long before he revealed it to Moses. God had been preparing Bezalel all along. And Bezalel would have had to work hard to develop those gifts as well. It seems that Bezalel was an extraordinarily gifted man. You and I will probably not attain to the same level of skill and mastery that Bezalel obviously had. God not only chooses to whom he gives gifts; he also chooses how much of any gift he gives to each person. But the point is this. Whatever knowledge, skill and ability you have comes from God. I taught guitar and piano for many years, and one thing I learned quickly was that there were some people who had a special aptitude for music that others just did not. For some people rhythm and timing came naturally, whereas for others they just never seemed to get it. Some people take to an instrument or an activity in a special way. They have a certain facility for writing or drawing or electronics or computers where it just comes easy for them. God gives us those abilities. It is a gift from God. Do you have knowledge in a certain area? Do you have special abilities? Do you have skills that you have been able to develop beyond what the average person can do in that area? God gave that to you. It comes from him. God gave you your creative abilities, and you need to honor him with the gifts he has given you. God gives a wide variety of creative gifts. Going back to Exodus 31, look at verses Bezalel was skilled in many mediums " gold, silver and bronze. He knew how to cut stones and place them in beautiful settings. He understood carpentry and how to work

with wood. Apparently he knew much more, because verse five finally stops listing all his different skills and just says he was able to engage in all kinds of craftsmanship. God gave Bezalel a wide variety of gifts. And that was all just one person! And so when we think of creative gifts, we should not limit ourselves to just thinking about the creative arts – painting, sculpture, writing, music, dance, design, photography, and so on. All of human endeavor involves creative gifts and abilities, from a simple setting of the table for dinner to the building of a vast cathedral. Every person here today is a creative person. Anytime you put part of yourself into a task or project you are being creative. Anytime you organize or decorate something you are being creative. Anytime you solve a problem you are being creative. Anytime you inject humor into a situation you are being creative. Anytime you apply the knowledge, ability and skill that God has given you to the task at hand, you are being creative. God gives a wide variety of creative gifts, and he has given creative gifts to you, too. And there is a reason God gave you the specific gifts that make you who you are. Look at verse 6 where God expands the creative task for building the tabernacle beyond just Bezalel: I am sure they used those skills for many other things as well, but God also had a specific purpose in mind for them. Part of that purpose is simply for us to fulfill our role as human beings made in the image of God. Listen to what theologian Abraham Kuyper says about this: Too often we think of Christianity only in terms of the Bible, prayer, and church on Sunday mornings. But as important as all those things are, the Christian life is so much bigger than that. Christianity is all about being human to the glory of God. And so that means taking all that God has created in this world and all of human culture and creativity and then returning it to God in praise. The best book I have ever read on this whole theme of Christian interaction with culture and creativity and the arts was written by the Dutch art history professor, H. The book is called, *Art Needs No Justification*. It is a thin little paperback, only 60 pages long, and for me it was life-changing. It opened my eyes to the incredible importance of the doctrine of creation for the church as a whole. Listen to some of his analysis of how Christianity began to lose its influence in society in the eighteenth century. The Old Testament was often neglected, and the meaning of the Christian life was narrowed to that of the devotional life alone. Too easily, large areas of human reality, such as philosophy, science, the arts, economics and politics were handed over to the world, as Christians concentrated mainly on pious activities.

Chapter 7 : The Meaning of Life: An exploration of the purpose of human existence

God's design or purpose for creation reflects God's intention that all creatures enjoy perfect love and justice. God works in human history to fulfill that purpose. God created human beings in the.

Amanda Ray Filed under: Could you survive without your mobile phone? Cell phones have become incredibly advanced in a relatively short amount of time, and the possibilities for the future are seemingly endless. The phone, though incredibly expensive, became a pop culture symbol, showing up on everyone from Gordon Gekko in the movie Wall Street, to high school heartbreaker, Zack Morris, in Saved by the Bell. Though the DynaTac and subsequent models were smaller, mobile, and ultimately cooler, they still had their faults. Bulky, luggable models like the Nokia Mobira Talkman and the Motorola Bag Phone had longer battery lives and more talk time, making them more popular at the time. As the technology advanced, cell phone companies figured out how to pack all the features their customers wanted into a smaller, portable, more affordable model. A Shifting Purpose Early cell phones were just for talking. Gradually, features like voicemail were added, but the main purpose was talk. Eventually, cell phone manufacturers began to realize that they could integrate other technologies into their phone and expand its features. The earliest smartphones let users access email, and use the phone as a fax machine, pager, and address book. We now use our cell phones more for surfing the web, checking email, snapping photos, and updating our social media status than actually placing calls. The cell phones of today are also replacing our other gadgets, such as cameras and video cameras. When cameras were first introduced on phones, the images were low quality and the feature was considered to just be an extra. Modern day smartphones – the Apple iPhone in particular – changed everything that consumers expect from their phones. The app market has transformed the phone into a virtual toolbox with a solution for almost every need. Original car phones and bag phones were as large as modern day computers and just as heavy. He recalls reviewing focus group results while working with Ericsson GE Mobile in the mids. Though the phone may have functioned perfectly well, their opinion was partially driven by the perception that the phone was simply too small. Just in recent years, cell phone designs have actually started to become larger and simpler, making room for a larger screen and less buttons. Because phones have become mobile media devices, the most desirable aspect is a large, clear, high-definition screen for optimal web viewing. Even the keyboard is being taken away, replaced by a touch screen keyboard that only comes out when you need it. The most obvious example of this is the Apple iPhone and subsequent competitors like the Droid models. Future of the Cell Phone The cell phone has changed and developed so rapidly in the past decade that it seems as though almost anything you can imagine is possible for the future. According to Jones, the convergence of all our tech gadgets into one mobile device will continue to advance. Grullon believes that cell phones of the future will be adapted to appeal more to our emotional senses.

Chapter 8 : Eve and the Identity of Women: Eve's Identity

I just finished Identity and Purpose and loved it. This is a great series for all ages in the youth group. This is a great series for all ages in the youth group. Even the adult leaders, myself included, left with a new perception of Genesis

More often within the Aboriginal telling, he proves to be a villain. Guugu Yimidhirr predecessors, along the Endeavour River, did encounter James Cook during a 7-week period beached at the site of the present town of Cooktown while the Endeavour was being repaired. The pan-Australian Captain Cook myth, however, tells of a generic, largely symbolic British character who arrives from across the oceans sometime after the Aboriginal world was formed and the original social order founded. This Captain Cook is a harbinger of dramatic transformations in the social order, bringing change and a different social order, into which present-day audiences have been born. Batemans Bay, New South Wales: Then he returned to his ship and sailed away. Chloe Grant and Rosie Runaway told of how Captain Cook and his group seemed to stand up out of the sea with the white skin of ancestral spirits, returning to their descendants. Rolly Gilbert told of how Captain Cook and others sailed the oceans in a boat, and decided to come to see Australia. So a lot of old people and young people were struck by the head with the end of a gun and left there. They wanted to get the people wiped out because Europeans in Queensland had to run their stock: Admiring the country, he landed bullocks and men with firearms, following which local Aboriginal peoples in the Sydney area were massacred. Captain Cook made his way to Darwin, where he sent armed horsemen to hunt down the Aborigines in the Victoria River country, founding the city of Darwin and giving police plus cattle station managers orders on how to treat Aborigines. Numerous Aboriginal myth-tellers say that Captain Cook is a European culture hero who landed in Australia. Using gunpowder, he set a precedent for the treatment of Aboriginal peoples throughout Australia, including the Kimberley. On returning to his home, he claimed he had not seen any Aboriginal peoples, and advised that the country was a vast and empty land which settlers could come and claim for themselves. The Aboriginals note, however, that this is a recent, unjust and false law compared to Aboriginal law. However, that is really the only thing that this religion has in common with Western religion as far as death is concerned. If someone was out of town and arrives after they have had a ceremony for the deceased, the entire community stops what they are doing and goes and tells them and mourns with them. Many Aborigine families will not have any photographs of their loved ones after they die. Ceremonies and mourning periods last days, weeks and even sometimes months depending upon the social status of the deceased person. Some families will move to "sorry camps" which are usually further away. The body is placed on a raised platform for several months, covered in native plants. Sometimes a cave or a tree is used instead. They sometimes wrap the bones in a hand-knitted fabric and place them in a cave for eventual disintegration or place them in a naturally hollowed out log". This place was also commonly known as the "sky-world", which is really just the sky. As long as certain rituals were carried out during their life and at the time of their death, the deceased is allowed to enter The Land of the Dead in the "Sky World". The spirit of the dead is also a part of different lands and sites and then those areas become sacred sites. This explains why the Aboriginals are very protective of sites they call sacred. The Aboriginals believe that life is a never-ending cycle. You are born, you die, you are born again as an animal, human or other life form. The rituals that are performed enable the aborigine to return to the womb of all time which is another word for "Dream Time". It allows the spirit to be connected once more to all nature, to all their ancestors, and to their own personal meaning and place within the scheme of things. It has a beginning and it has an end. Through Dreamtime the limitations of time and space are overcome. It is believed that in dreams dead relatives communicate their presence. It is also a common belief that a person leaves their body during sleep, and temporarily enters the Dreamtime". Myths and mythic tracks cross over.. This is the underlying message repeatedly being told within the Murrinh-patha myths. It is this philosophy that gives Murrinh-patha people motive and meaning in life. The people followed her, spearing her and removing the undigested children from the body. Consequently, current action is not understood as the result of human alliances, creations, and choices, but is seen as imposed by an embracing, cosmic order. It is a complex mythology of narratives, songs and ceremonies known to the Pintupi as Tingarri.

It is most completely told and performed by Pintupi peoples at larger gatherings within Pintupi country.

Chapter 9 : Christianity - Human Nature and the Purpose of Existence

In recent years, the purpose of the cell phone has shifted from a verbal communication tool to a multimedia tool, often adopting the name "mobile device" rather than being called a phone at all. We now use our cell phones more for surfing the web, checking email, snapping photos, and updating our social media status than actually placing calls.

The Purpose of Personal Perception: How are you today? But it may be one of the most powerful realizations you ever have, and you may need to read it more than once, so focus in now. The perceiver, you, and its world are objects of perception and have no separate existence apart from the process of perceiving. Yes, even you, the individual perceiver, are an object of perception and have no separate existence apart from the process of perceiving. My world, my whole universe of conscious experience is made by the process of perceiving, and is purposive - perception serves a purpose. It is not random or merely "appearing. The process of perceiving is my own mind, the One Universal Mind. Are you satisfied with the "only an appearance" or "everything is awareness" explanation of your conscious experience of the world? When your foot is infected by a rusty nail lodged deep within, will calling it an illusion, or only an appearance, or one with awareness effect a cure? When your mind is infected by the idea, "I am a separate self," calling thoughts, emotions, sensations and experiences illusory, or only an appearance, or one with awareness is also ineffective; and quite silly. We can do better than that, yes? When your mind is cured of the idea, "I am a separate self," your self and your world as you know them are no more. And that is your fear. Nothing is merely "appearing" on its own. Merely saying that objects are "only an appearance," or "illusory," or "one with awareness," is a sign of ignorance. Ignorance of how and why our conscious experience is made through the process of perception. And perception is made to fulfill a purpose. Perception is your problem and must be corrected. Running away to your "True Nature" will not help you because your True Nature is not your problem. Do not run away from the "appearance" of suffering. Please, do yourself this favor. Any appearance at all is a sign of ignorance, and ignorance is cleared away through understanding, not by repeating words or running away. The Universal Mind my mind - your mind has all power over the universe of conscious experience because it is the creator or maker and perceiver of the universe of conscious experience. There is no conscious experience apart from that which is made by Universal Mind my mind - your mind. This is how the Big You becomes the little you. The terms Universal Mind, or Universal Consciousness, or Creator-Preserver-Destroyer, or the dreamer-perceiver of separate existence are virtually synonymous, but can have different connotations depending on the context. You love to be alive. You love to experience. You love to love. You love to be. Do not take it as true until you investigate it a bit though. If it is not already, it will become quite obvious. It is crucial to understand this: I know that I am. And I love to be. So now, you, as the Universal Mind, maker, dreamer and perceiver of the whole universe, have forgotten you are the creator; you divided yourself and identified yourself with one of your creations, and you experience yourself as though you played no role in your own creation, and as if you were created by some power separate from yourself. And if you think you already know all of this, do yourself a favor and think again. Okay, sit back down or they will come and take you away. The Universe loves to be, and know that it is: Do you see the problem developing here? It is my problem and your problem. Do not run away. And he loves his own separate being with the full power and love of Universal Mind, the One Love of the Universe. As Sri Sri looks out through his eyes, listens through his ears, senses through his body, thinks and feels with his heart and mind, everything he perceives serves one purpose. Everything Sri Sri perceives serves one purpose. His whole universe of perceived experience is made to fulfill one purpose: And the war goes on. And I need the war to go on. I need the separation to go on. I need the conflict to go on. When there is no war, when there is no conflict, when there is no separation, there is no Sri Sri Chimpanzee. In the One Universal Mind there is no separation, no separate me, no separate you; there is perfect oneness, perfect peace, perfect harmony, unconditional love - and no Sri Sri. On the surface I claim to want perfect peace, harmony and unconditional love; but I know that in perfect peace, harmony and unconditional love "I am not," I have no separate being, I do not exist. And I will fight to the "death" to save what I perceive to be my own being, my own existence as Sri Sri Chimpanzee. There is an "internal" battle

going on in me: I will do whatever it takes to maintain my separation, maintain the pain that rhymes , maintain the suffering, the conflict, the war. I will even use this brilliant teaching of Self Knowledge, this beautiful teaching of Oneness, Love and liberation as a weapon against my fellow man, my brothers and sisters who are learning and teaching the same brilliant and beautiful message. Because we are petrified of what we are learning and teaching. We are scared shitless of perfect Oneness, scared shitless of unconditional love, perfect harmony, non-duality, Self Knowledge. We are scared shitless of the "death" of our own special, separate existence. So we puff up our chests, posture, and pose as know-it-alls, as "true" teachers and "true" students of the one "true" teaching; and we cut ourselves off from each other, cut ourselves off from the true love of the One that we are. We silly boys and girls. And war is exactly what we want - to maintain our own special separate existence, to maintain the pain - at least we still exist!! Oneness, unconditional love, perfect harmony and peace, Self Knowledge, non-duality, "Fuck that! Bring on the war!! And that is the purpose of personal perception. That is why we make the world the way we do.