

PERCEIVING GOD*

I want to explore and defend the idea that the experience, or, as I shall say, the *perception*, of God plays an epistemic role with respect to beliefs about God importantly analogous to that played by sense perception with respect to beliefs about the physical world. The nature of that latter role is, of course, a matter of controversy, and I have no time here to go into those controversies. It is admitted, however, on (almost) all hands that sense perception provides us with knowledge (justified belief) about current states of affairs in the immediate environment of the perceiver and that knowledge of this sort is somehow required for any further knowledge of the physical world. The possibility I wish to explore is that what a person takes to be an experience of God can provide him/her with knowledge (justified beliefs) about what God is doing, or how God is "situated," vis-à-vis that subject at that moment. Thus, by experiencing the presence and activity of God, *S* can come to know (justifiably believe) that God is sustaining her in being, filling her with His love, strengthening her, or communicating a certain message to her. Let's call beliefs as to how God is currently related to the subject *M-beliefs* ('M' for manifestation); these are the "perceptual beliefs" of the theological sphere. I shall suppose that here too the "perceptual" knowledge one acquires from experience is crucial for whatever else we can learn about God, though I won't have time to explore and defend that part of the position; I will have my hands full defending the claim that M-beliefs are justified. I will just make two quick points about the role of M-beliefs in the larger scheme. First, just as with our knowledge of the physical world, the recognition of a crucial role for perceptual knowledge is compatible with a wide variety of views as to just how it figures in the total system and as to what else is involved. Second, an important difference between the two spheres is that in the theological sphere perceptual beliefs as to what God has "said" (communicated, revealed) to one or another person play a major role.

I have been speaking alternatively of perceptual *knowledge* and of the *justification* of perceptual beliefs. In this paper I shall concentrate on justification, leaving to one side whatever else is involved in knowledge. It will be my contention that (putative) experience of

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God is a source of justification for M-beliefs, somewhat in the way that sense experience is a source of justification for perceptual beliefs. Again, it is quite controversial what this latter way is. I shall be thinking of it in terms of a direct-realist construal of sense perception, according to which I can be justified in supposing that my dog is wagging his tail just because something is visually presenting itself to me as (looks like) my dog wagging his tail; that is, it looks to me in such a way that I am thereby justified in thereby supposing it to be my dog wagging his tail. Analogously I think of the "experience of God" as a matter of something's presenting itself to one's experience as God (doing so and so); so that here too the subject is justified in believing that God is present to her, or is doing so and so vis-à-vis her, just because that is the way in which the object is presented to her experience. (For the purposes of this paper let's focus on those cases in which this presentation is not via any *sensory* qualities or sensorily perceivable objects. The experience involved will be non-sensory in character.) It is because I think of the experience of God as having basically the same structure as the sense perception of physical objects that I feel entitled to speak of "perceiving God." But though I construe the matter in direct-realist terms, most of what I have to say here will be relevant to a defense of the more general claim that the experiential justification of M-beliefs is importantly parallel to the experiential justification of perceptual beliefs about the physical environment, on any halfway plausible construal of the latter, at least on any halfway plausible realist construal.

I shall develop the position by way of responding to a number of objections. This procedure reflects my conviction that the very considerable incidence of putative perceptions of God creates a certain initial presumption that these experiences are what they seem to be and that something can thereby be learned about God.

Objection I. What reason do we have for supposing that anyone ever does really perceive God? In order for *S* to perceive God it would have to be the case that (1) God exists, and (2) God is related to *S* or to his experience in such a way as to be perceivable by him. Only after we have seen reason to accept all that will we take seriously any claim to perceive God.

Answer. It all depends on what you will take as a reason. What you have in mind, presumably, are reasons drawn from some source other than perceptions of God, e.g., metaphysical arguments for the existence and nature of God. But why do you think you are justified in that restriction? We don't proceed in this way with respect to sense

perception. Although in determining whether a particular alleged perception was genuine we don't make use of the results of *that* perception, we do utilize what has been observed in many other cases. And what alternative is there? The conditions of veridical sense perception have to do with states of affairs and causal interactions in the physical world, matters to which we have no cognitive access that is not based on sense perception. In like fashion, if there is a divine reality why suppose that the conditions of veridically perceiving it could be ascertained without relying on perceptions of *it*? In requiring external validation in this case but not the other you are arbitrarily imposing a double standard.

Objection II. There are many contradictions in the body of M-beliefs. In particular, persons report communications from God that contradict other reported communications. How, then, can one claim that all M-beliefs are justified?

Answer. What is (should be) claimed is only *prima facie* justification. When a person believes that God is experientially present to him, that belief is justified *unless* the subject has sufficient reasons to suppose it to be false or to suppose that the experience is not, in these circumstances, sufficiently indicative of the truth of the belief. This is, of course, precisely the status of individual perceptual beliefs about the physical environment. When, seeming to see a lake, I believe there to be a lake in front of me, my belief is thereby justified unless I have sufficient reason to suppose it false or to suppose that, in these circumstances, the experience is not sufficiently indicative of the truth of the belief.

Objection III. It is rational to form beliefs about the physical environment on the basis of the way that environment appears to us in sense experience (call this practice of belief formation *SP*) because that is a generally reliable mode of belief formation. And it is reliable just because, in normal conditions, sense experience varies concomitantly with variations in what we take ourselves to be perceiving. But we have no reason to suppose any such regular covariation for putative perception of God. And hence we lack reason for regarding as rational the parallel practice of forming M-beliefs on the basis of what is taken to be a perception of God (call that practice *RE*).

Answer. This is another use of a double standard. How do we know that normal sense experience varies concomitantly with perceived objects? We don't know this *a priori*. Rather, we have strong empirical evidence for it. That is, by relying on sense perception for our data we have piled up evidence for the reliability of *SP*. Let's call the

kind of circularity exhibited here *epistemic circularity*. It is involved whenever the premises in an argument for the reliability or rationality of a belief-forming practice have themselves been acquired by that practice.¹ If we allow epistemically circular arguments, the reliability of RE can be supported in the same way. Among the things people have claimed to learn from RE is that God will enable people to experience His presence and activity from time to time in a veridical way. By relying on what one learns from the practice of RE, one can show that RE is a reliable belief-forming practice. On the other hand, if epistemically circular arguments are not countenanced, there can be no significant basis for a reliability claim in either case.

Objection IV. A claim to perceive *X*, and so to form reliable perceptual beliefs about *X* on the basis of this, presupposes that the experience involved is best explained by the activity of *X*, *inter alia*. But it seems that we can give adequate explanations of putative experiences of God in purely naturalistic terms, without bringing God into the explanation at all. Whereas we can't give adequate explanations of normal sense experience without bringing the experienced external objects into the explanation. Hence RE, but not SP, is discredited by these considerations.

Answer. I do not believe that much of a case can be made for the adequacy of any naturalistic explanation of experiences of God. But for present purposes I want to concentrate on the way in which this objection once more depends on a double standard. You will have no case at all for your claim unless you, question-beggingly, restrict yourself to sources of evidence that exclude RE. For from RE and systems built up on its output we learn that God is involved in the explanation of every fact whatever. But you would not proceed in that way with SP. If it is a question of determining the best explanation of sense experience you will, of course, make use of what you think you have learned from SP. Again, you have arbitrarily applied different standards to the two practices.

Here is another point. Suppose that one could give a purely psychological or physiological explanation of the experiences in question. That is quite compatible with God's figuring among their causes and, hence, coming into an ideally complete explanation. After all, it is presumably possible to give an adequate causal explanation of sense experience in terms of what goes on within the skull, but that is

¹ See my "Epistemic Circularity," *Philosophy and Phenomenological Research*, XLVII, 1 (September 1986): 1-30.

quite compatible with the external perceived objects' figuring further back along the causal chain.

Objection V. You have been accusing me of *arbitrarily* employing a double standard. But I maintain that RE differs from SP in ways that make different standards appropriate. SP is a pervasive and inescapable feature of our lives. Sense experience is insistent, omnipresent, vivid, and richly detailed. We use it as a source of information during all our waking hours. RE, by contrast, is not universally shared; and even for its devotees its practice is relatively infrequent. Moreover, its deliverances are, by comparison, meager, obscure, and uncertain. Thus when an output of RE does pop up, it is naturally greeted with more skepticism, and one properly demands more for its validation than in the case of so regular and central part of our lives as SP.

Answer. I don't want to deny either the existence or the importance of these differences. I want to deny only that they have the alleged bearing on the epistemic situation. Why should we suppose that a cognitive access enjoyed only by a part of the population is less likely to be reliable than one that is universally distributed? Why should we suppose that a source that yields less detailed and less fully understood beliefs is more suspect than a richer source? A priori it would seem just as likely that some aspects of reality are accessible only to persons that satisfy certain conditions not satisfied by all human beings as that some aspects are equally accessible to all. A priori it would seem just as likely that some aspects of reality are humanly graspable only in a fragmentary and opaque manner as that some aspects are graspable in a more nearly complete and pellucid fashion. Why view the one sort of cognitive claim with more suspicion than the other? I will agree that the spotty distribution of RE calls for explanation, as does the various cognitively unsatisfactory features of its output. But, for that matter, so does the universal distribution and cognitive richness of SP. And in both cases explanations are forthcoming, though in both cases the outputs of the practices are utilized in order to achieve those explanations. As for RE, the limited distribution may be explained by the fact that many persons are not prepared to meet the moral and other "way of life" conditions that God has set for awareness of Himself. And the cognitively unsatisfactory features of the doxastic output are explained by the fact that God infinitely exceeds our cognitive powers.

Objection VI. When someone claims to see a spruce tree in a certain spot, the claim is checkable. Other people can take a look,

photographs can be taken, the subject's condition can be diagnosed, and so on. But there are no comparable checks and tests available in RE. And how can we take seriously a claim to have perceived an objective state of affairs if there is, in principle, no intersubjective way of determining whether that claim is correct?

Answer. The answer to this objection is implicit in a point made earlier, viz., that putative experience of God yields only *prima facie* justification, justification (unqualifiedly) provided there are no sufficient overriding considerations. This notion has a significant application only where there is what we may call an *overrider system*, i.e., ways of determining whether the facts are such as to indicate a belief from the range in question to be false and ways of determining whether conditions are such that the basis of the belief is sufficiently indicative of its truth. SP does contain such a system. What about RE? Here we must confront a salient difference between the two spheres. If we consider the way in which a body of beliefs has been developed on the basis of SP we find pretty much the same system across all cultures. But our encounters with God have spawned a number of different religious communities with beliefs and practices of worship which are quite different, though with some considerable overlap. These differences carry with them differences in overrider systems. But it remains true that if we consider any particular religious community which exhibits a significant commonality in doctrine and worship it will feature a more or less definite overrider system. For concreteness let's think of what I will call the *mainline Christian community*. (From this point onward I will use the term 'RE' for the practice of forming M-beliefs as it goes on in this community.) In that community a body of doctrine has developed concerning the nature of God, His purposes, and His interactions with mankind, including His appearances to us. If an M-belief contradicts this system that is a reason for deeming it false. Moreover there is a long and varied history of experiential encounters with God, embodied in written accounts as well as oral transmission. This provides bases for regarding particular experiences as more or less likely to be veridical, given the conditions, psychological or otherwise, in which they occurred, the character of the subject, and the effects in the life of the subject. Thus a socially established religious doxastic practice like RE will contain a rich system of overrides that provides resources for checking the acceptability of any particular M-belief.

But perhaps your point is rather that there are no *external* checks on a particular report, none that do not rely on other claims of the same sort. Let's agree that this is the case. But why suppose that to be

any black mark against RE? Here is the double standard again. After all, particular claims within SP cannot be checked without relying on what we have learned from SP. Suppose I claim to see a fir tree in a certain spot. To check on this one would have to rely on other persons' perceptual reports as to what is at that spot, our general empirical knowledge of the likelihood of a fir tree in that locality, and so on. Apart from what we take ourselves to have learned from SP, we would have nothing to go on. One can hardly determine whether my report was accurate by intuiting self-evident truths or by consulting divine revelation. But if SP counts as having a system of checks even though this system involves relying on some outputs of the practice in order to put others to the test, why should RE be deemed to have no such system when its procedures exhibit the same structure? Once more you are, arbitrarily, setting quite different requirements for different practices.

Perhaps your point was that RE's system of checks is unlike SP's. In particular, the following difference can be discerned. Suppose I report seeing a morel at a certain spot in the forest. Now suppose that a number of qualified observers take a good look at that spot at that time and report that no morel is to be seen. In that case my report would have been decisively disconfirmed. But nothing like that is possible in RE. We can't lay down any conditions (of a sort the satisfaction of which we can determine) under which a properly qualified person will experience the presence of God if God is "there" to be experienced. Hence a particular report cannot be decisively disconfirmed by the experience of others.

But what epistemic relevance does this difference have? Why should we suppose that RE is rendered dubious for lacking checkability of this sort? Let's consider what makes this kind of intersubjective test possible for SP. Clearly it is that we have discovered fairly firm regularities in the behavior of physical things, including human sense perception. Since there are stable regularities in the ways in which physical objects disclose themselves to our perception, we can be assured that if *X* exists at a certain time and place and if *S* satisfies appropriate conditions then *S* is sure to perceive *X*. But no such tight regularities are discoverable in God's appearances to our experience. We can say something about the way in which such matters as the distribution of attention and the moral and spiritual state of the subject are conducive to such appearances; but these most emphatically do not add up to the sort of lawlike connections we get with SP. Now what about this difference? Is it to the epistemic discredit of RE that it does not enable us to discover such regularities? Well, that all

depends on what it would be reasonable to expect if RE does put us into effective cognitive contact with God. Given what we have learned about God and our relations to Him (from RE, supplemented by whatever other sources there be), should we expect to be able to discover such realities if God really exists? Clearly not. There are several important points here, but the most important is that it is contrary to God's plans for us to give us that much control, cognitive and practical. Hence it is quite understandable, if God exists and is as RE leads us to suppose, that we should not be able to ascertain the kinds of regularities that would make possible the kinds of intersubjective tests exhibited by SP. Hence, the epistemic status of RE is in no way diminished by its lack of such tests. Once more RE is subjected to an inappropriate standard. This time, however, it is not a double standard, but rather an inappropriate single standard. RE is being graded down for lacking positive features of other practices, where these features cannot reasonably be supposed to be generally necessary conditions of epistemic excellence, even for experiential practices. Thus my critic is exhibiting what we might term *epistemic chauvinism*, judging alien forms of life according to whether they conform to the home situation, a procedure as much to be deplored in the epistemic as in the political sphere.

Objection VII. How can it be rational to take RE as a source of justification when there are incompatible rivals that can lay claim to that status on exactly the same grounds? M-beliefs of different religious communities conflict to a considerable extent, particularly those concerning alleged divine messages, and the bodies of doctrine they support conflict even more. We get incompatible accounts of God's plans for us and requirements on us, of the conditions of salvation, and so on. This being the case, how can we pick out just one of these communal practices as yielding justified belief?

Answer. I take this to be by far the most serious difficulty with my position. I have chosen to concentrate on what I take to be less serious problems, partly because their consideration brings out better the main lineaments of the position, and partly because any serious treatment of this last problem would spill beyond the confines of this paper.² Here I shall have to content myself with making one basic point. We are not faced with the necessity of choosing only one such practice as yielding *prima facie* justified M-beliefs. The fact

² For an extended treatment of this issue see my "Religious Experience and Religious Diversity," forthcoming in *Christian Scholars' Review*.

that there are incompatibilities between systems of religious beliefs, in M-beliefs and elsewhere, shows that not all M-beliefs can be true, but not that they cannot all be *prima facie* justified. After all, incompatible beliefs *within* a system can all be *prima facie* justified; that's the point of the *prima facie* qualification. When we are faced with a situation like that, the hope is that the overrider system and other winnowing devices will weed out the inconsistencies. To be sure, intersystem winnowing devices are hazier and more meager than those which are available within a system; but consistency, consonance with other well-entrenched beliefs and doxastic practices, and general reasonability and plausibility give us something to go on. Moreover, it may be that some religious ways of life fulfill their own promises more fully than others. Of course, there is never any guarantee that a unique way of resolving incompatibilities will present itself, even with a system. But where there are established practices of forming beliefs on the basis of experience, I believe the rational course is to regard each such belief as thereby *prima facie* justified, hoping that future developments, perhaps unforeseeable at present, will resolve fundamental incompatibilities.

In conclusion I will make explicit the general epistemological orientation I have been presupposing in my defense of RE. I take our human situation to be such that we engage in a plurality of basic doxastic practices, each of which involves a distinctive sort of input to belief-forming "mechanisms," a distinctive range of belief contents (a "subject matter" and ways of conceiving it), and a set of functions that determine belief contents as a function of input features. Each practice is socially established: socially shared, inculcated, reinforced, and propagated. In addition to experiential practices, with which we have been concerned in this paper, there are, e.g., inferential practices, the input of which consists of beliefs, and the practice of forming memory beliefs. A doxastic practice is not restricted to the formation of first-level beliefs; it will also typically involve criteria and procedures of criticism of the beliefs thus formed; here we will find the "overrider systems" of which we were speaking earlier. In general, we learn these practices and engage in them long before we arrive at the stage of explicitly formulating their principles and subjecting them to critical reflection. Theory is deeply rooted in practice.

Nor, having arrived at the age of reason, can we turn our back on all that and take a fresh start, in the Cartesian spirit, choosing our epistemic procedures and criteria anew, on a purely "rational" basis.

Apart from reliance on doxastic tendencies with which we find ourselves, we literally have nothing to go on. Indeed, what Descartes did, as Thomas Reid trenchantly pointed out, was arbitrarily to pick one doxastic practice he found himself engaged in—accepting propositions that seem self-evident—and set that as a judge over all the others, with what results we are all too familiar. This is not to say that we must acquiesce in our prereflective doxastic tendencies in every respect. We can tidy things up, modify our established practices so as to make each more internally consistent and more consistent with the others. But, on the whole and for the most part, we have no choice but to continue to form beliefs in accordance with these practices and to take these ways of forming beliefs as paradigmatically conferring epistemic justification. And this is the way that epistemology has in fact gone, except for some arbitrary partiality. Of course it would be satisfying to economize our basic commitments by taking one or a few of these practices as basic and using them to validate the others; but we have made little progress in this enterprise over the centuries. It is not self-evident that sense perception is reliable, nor can we establish its reliability if we restrict ourselves to premises drawn from introspection; we cannot show that deductive reasoning is valid without using deductive reasoning to do so; and so on. We are endowed with strong tendencies to engage in a number of distinct doxastic practices, none of which can be warranted on the basis of others. It is clearly the better part of wisdom to recognize beliefs that emerge from these practices to be rational and justified, at least once they are properly sifted and refined.

In this paper I have undertaken to extend this account to doxastic practices that are not universally practiced. Except for that matter of distribution and the other peripheral matters mentioned in Objection V and except for being faced with actually existing rivals, a religious experiential doxastic practice like RE seems to me to be on all fours with SP and other universal practices. It too involves a distinctive range of inputs, a range of belief contents, and functions that map features of the former onto contents of the latter. It is socially established within a certain community. It involves higher-level procedures of correction and modification of its first-level beliefs. Though it *may* be acquired in a deliberate and self-conscious fashion, it is more typically acquired in a practical, prereflective form. Though it is obviously evitable in a way SP, e.g., is not, for many of its practitioners it is just about as firmly entrenched.

These similarities lead me to the conclusion that if, as it seems we must concede, a belief is *prima facie* justified by virtue of emerging

from one of the universal basic practices, we should also concede the same status to the products of RE. I have sought to show that various plausible-sounding objections to this position depend on the use of a double standard or reflect arbitrary epistemic chauvinism. They involve subjecting RE to inappropriate standards. Once we appreciate these points, we can see the strength of the case for RE as one more epistemically autonomous practice of belief formation and source of justification.

WILLIAM P. ALSTON

Syracuse University

ON "PERCEIVING GOD"*

I agree with Professor Alston that many of the objections he discusses to the epistemic legitimacy of religious experience involve a double standard. That is, those who offer them (and I here include my own past self) ought, if consistent, to express parallel doubts about the credentials of sense perception, though they usually do not. Alston therefore joins that important group of apologists who demand that the theist be accorded parity of treatment with other nonskeptics. But although I agree with him about this, I must use my space in this symposium to spell out what I see to be the apologetic limitations of his argument.

Alston recognizes that he establishes only that putative perceptions of God provide *prima facie* (or defeasible) justification of M-beliefs, and concedes that this leaves us with the need for over-riders within religious systems and with a serious problem of religious balkanization. The demand for parity makes us accord rights to apparently incompatible religious systems. Alston does not exclude the possibility that we may have to settle for living in the Balkans to avoid epistemic chauvinism. I am not Cartesian enough to deny this possibility either, but, if it is accepted as real, it is hard to see any grounds for refusing to extend rights to such anti-religious systems as Marxism, Freudianism, Sociobiology, and many versions of secular humanism, each equipped with its own battery of putative insights

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