

In the study of perception, the very first object we examine is our thinking. It is our thinking that creates the categories for experience and it is thinking that places experience into categories so that they can be perceived as events or objects. It is also thinking that forms the ideas, concepts, and beliefs we have about the perceived objects. So if we want to understand perception we must understand the thinking activity that creates perception.

To study thinking, we have to first perceive it. To perceive thought, we have to categorize some aspect of our experience as thinking. To do this we need to create a perceivable 'thought object'. Perception of this thought object is the key to seeing past the automatic perceptual conditioning we received as infants needed to enter and understand our culture.

Due to our early conditioning, perception has become an unconscious or automatic activity. We reflexively and automatically categorize sense impressions and experience into perceivable objects. This activity is the first thinking activity we learn after birth and all other linguistic or conceptual understanding we have ever learned uses this perceptual conditioning as it's foundation. Because we were conditioned at such a young age, we know little of the world without it.

When we perceive an object, event, or phenomena, we are actually experiencing our thinking or categorization of reality rather than reality itself. It is our deep thoughts and beliefs about our experience that create a perceptible reality containing events and objects. This seemingly makes an unbiased study of perceptible phenomena impossible since we can only observe what we already think is happening but there is a way around this veil of thinking which can allow us to perceive reality directly.

By examining a thought object we create ourselves, we can be sure that we will be observing reality rather than our thoughts about reality. When we perceive a chair, dog, or human, we don't know for sure if that is what we are experiencing. We can only know that it is what we think we are experiencing. It could actually be something different.

By perceiving a thought via the creation of a thought object, there are only two possible things we can experience(that have any meaning to us as thinking beings):

One is that we are experiencing and perceiving our thinking. This means that our perceptions match our experience and we can trust that what we perceive is what is really there.

We experience a thought, and we perceive a thought.

The other is that we are not experiencing our thinking but we perceive thinking because of our conditioning. We might be experiencing something other than a thought but we think it is a thought. We perceive what is happening as a thought due to our thinking. We can look at this thinking, regardless of what is actually happening.

We then experience a thought and perceive a thought.

In the first case, our perceptions match reality.

In the second case, our perceptions do not match reality but we perceive the thoughts that are causing our perception to not match reality which is what we were attempting to look at anyway so our perception still matches reality.

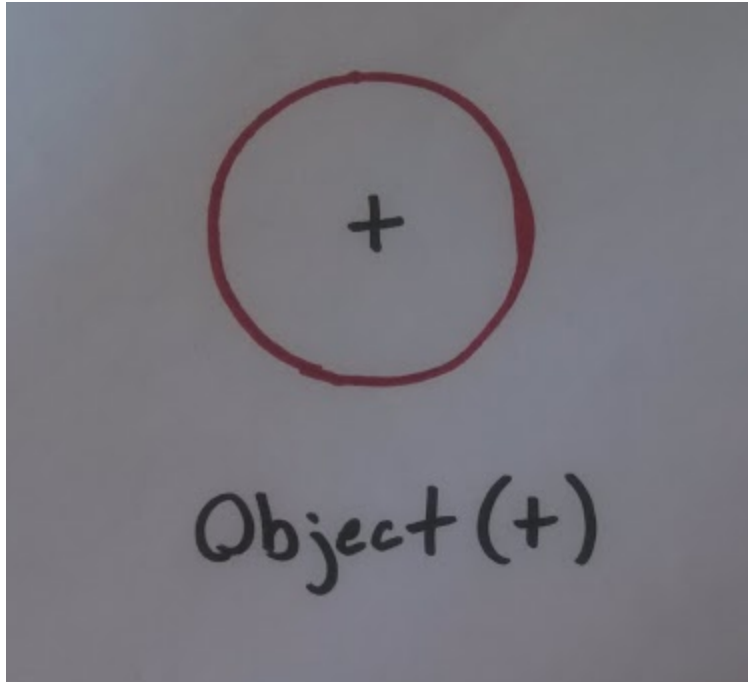
In either case, when we study a thought object we can be sure we are actually observing what we set out to observe and not a preconditioned perception of reality.

A thought object is any object, event, or thing we can think of. Since it is only a thought object, it does not matter what it is so long as it is a thought or an idea that is separate from other thoughts or ideas. For the sake of avoiding (or at least attempting to mitigate) confusing language we will call this thought object, (Obj +) or simply (+).

Any perceptible object must have 3 parts to be perceived.

1 - There needs to be a category of experience attributed to the object. This is the object itself.

This category is finite and has boundaries or we would not be able to perceive it. It would never start or stop and thus could not be seen as an object or event.



This category is represented by (+) or (+)Object

2 - There needs to be a category of experience attributed to not the object.

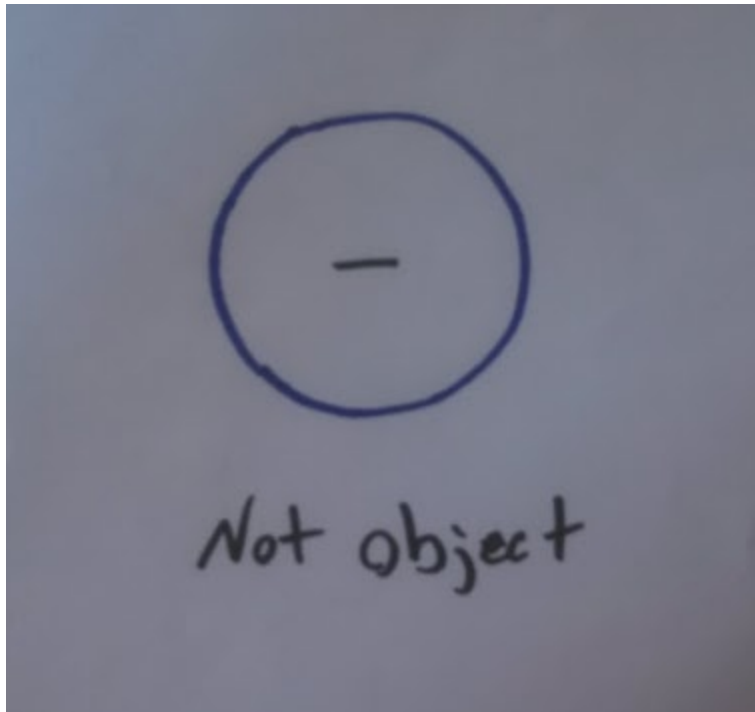
The category for experiencing the object requires a boundary or it would not be a defined category. In other words, there is some aspect of our experience that we are calling the object. This means there is another category that is 'not the object' or one that could be thought of as the object's environment. It is the rest of our experience that is not the object. This category is everything the object is not (there can even be other objects in this category, but as far as the object is concerned, there need only be one category - Everything that is not the object).

This category is the mirror image and definition of the object. Everything that is not inside is outside. Everything that is not the object is the space/time/moment. Since the category of the object(+) is finite, this category of what is not the object is infinite and because of that and we are not able to perceive it as an object but we can perceive it in more intangible ways such as time or movement. Time and movement can be reduced to or thought of as 'the moment'.

Everything that is the object is not in this category, and everything in this category is not the object. It is the mirrored imperceptible part of every perceivable object. It is required for the experienced of the object, but not perceived.

It is the moment that the object exists.

This category is represented by (-) or (-)moment

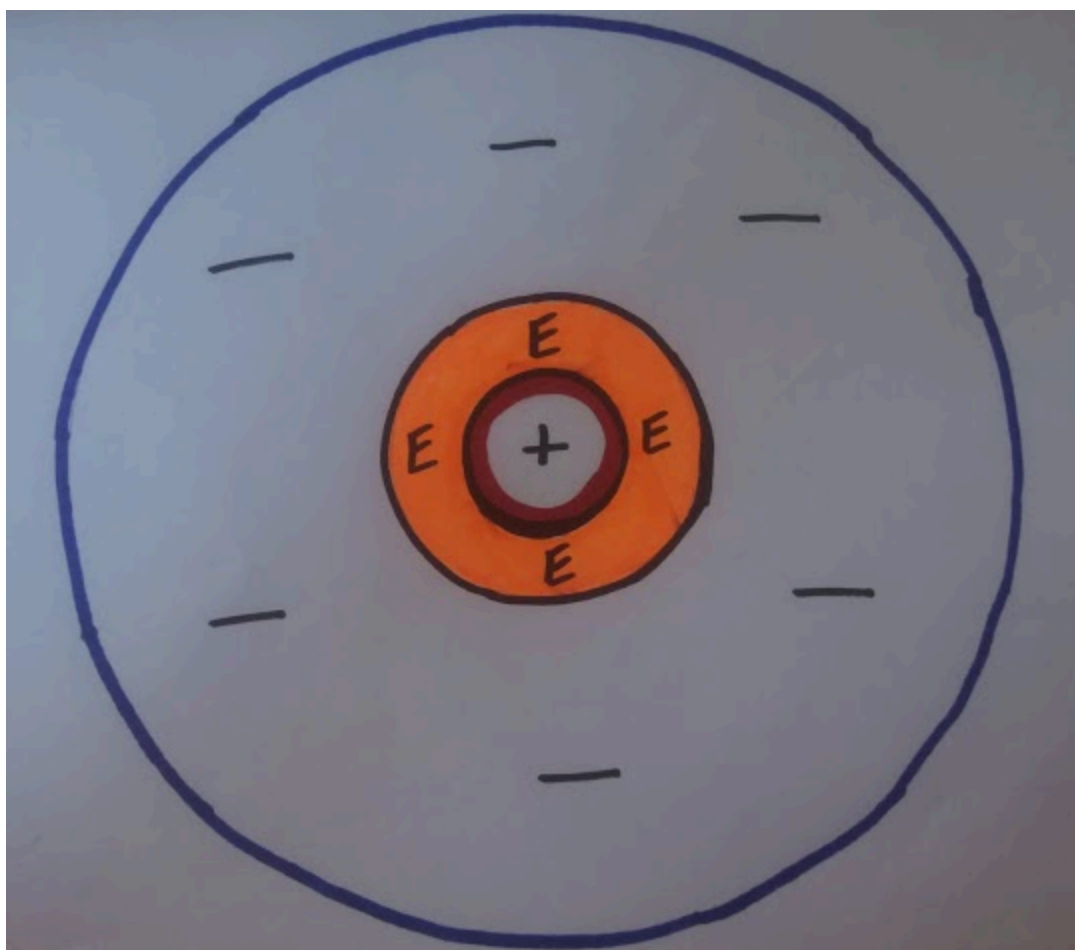
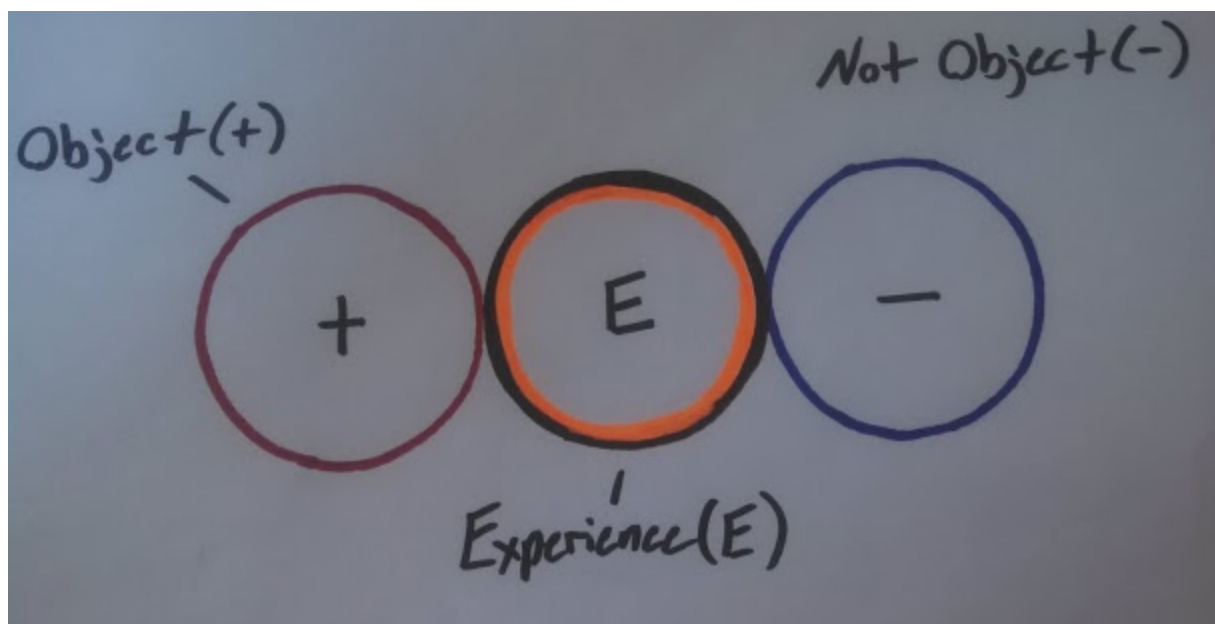


3 - The object needs something to separate it from what is is not.

The Experience of (+) must be separated from the Experience of (-). This object of separation can not be in the category of object(+), but it also can not be in the category of environment(-). Since it is keeping (+) and (-) separate, it can not be either of them.

This category is represented by (E) or (E)xperience.

When Diagrammed it looks like this:



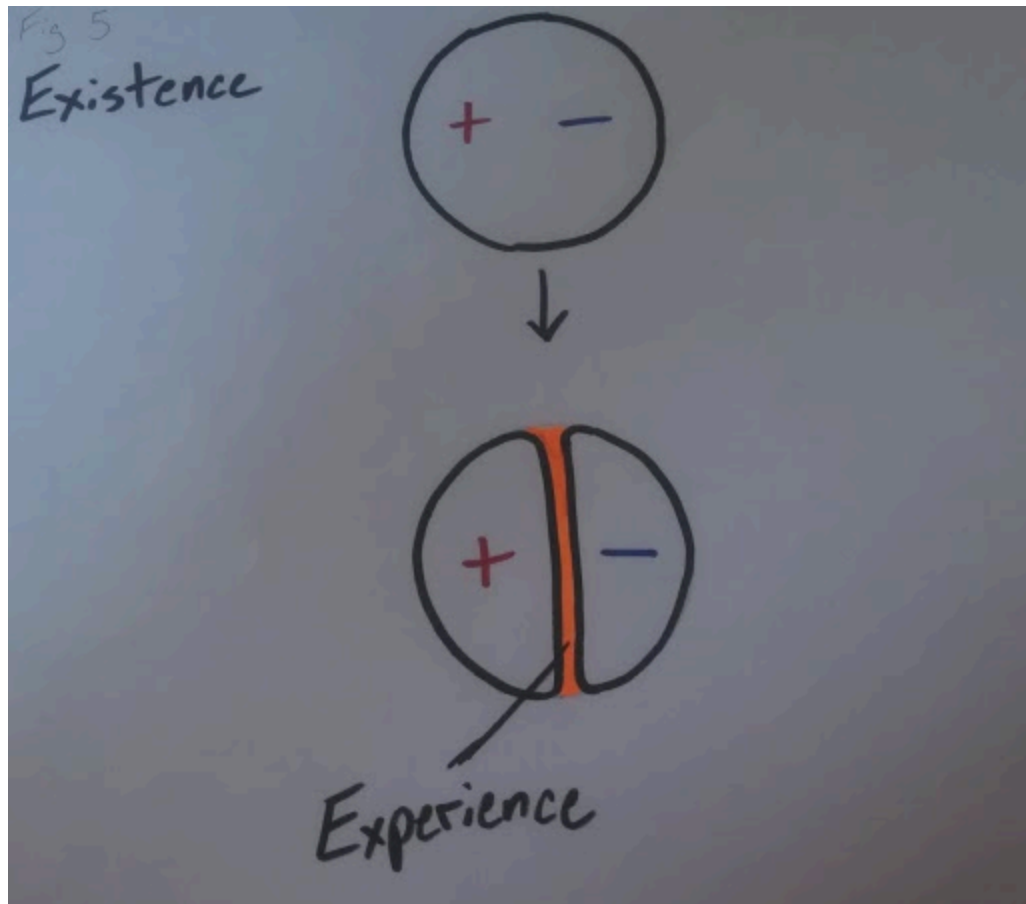
This is the bare minimum it takes to perceive any object:

- The object must start and stop, have a beginning or end, or some sort of boundary to allow for it's perception as an object.
- The perception of the object starting and stopping means that something that does not start or stop or does not have a boundary and is not perceptible serves to give the object a perceptible boundary, contrast, and definition. Perception must end at a boundary where the imperceivable starts or there would be nothing separating or defining perceptible objects.
- something "Else" that separates or forms a buffer between the object and what it is not: The (E)xperience of (+) and (-) as separate.

The object is fundamentally part of the total Experience. To perceive the object we must separate the total experience into two parts: the perceptible (+)object and the imperceptible (-)moment/not object/environment(the experience itself is neither perceptible or imperceptible).

In a thought object, that is all there is to it. There are no sense impressions or real experiences to be placed into these categories. The thought object only requires the thinking requirements for the perception of a real object. In a thought object, these thinking requirements are themselves the experience and "sense impressions" of the object.

It is important to understand that (+) and (-) are the same thing. Just like all objects have a front and a back or inside and outside, all objects have a perceivable part and an imperceivable part. All the qualities of a perceptible object are dualistic in nature and this is what allows the object to be seen. And these parts, this front and back, beginning and end, perceptible and imperceptible, are separated by something (E)lse which is the (E)xperience of (+ and -).



This (E)xperience of (+ and -) has dualistic qualities such as starting and stopping and therefore is itself a perceptible object. As a perceptible object it must have three parts:

What it is,
what is is not,
and something to separate the two.

(E)xperience is not (+) or (-) and so neither (+) or (-) can serve as one of the parts required to perceive (E)xperience as an object. It must have other parts.

So just as as (+)Object emerges from a single thing separated into two parts by a third to allow for perception, the Experience of 'the two parts as separate' is also a single thing which must be separated into two parts by a third to allow for it's perception. This can be thought of as the Experience of Experience(of + and -).

It is exactly the same process as how existence is separated into (+)object and (-)not by (E)xperience,

(E)xperience, As a perceptible object, separates into:

1 - Other experiences of The Object(+) as separate from (-)

Experience of (+) exists in an environment of other Experiences of (+) that are separate from the current experience of (+). This is very similar to how (+)obj exists in a moment(-) that is separate from it.

This environment of other experiences of (+) is Labeled (E-)

(E-) can be understood as the Force behind an object or the reason behind a perception or experiential categorization. How do you know you are seeing something? Because you have seen it before. Even if it was only moments before. It is that other experience of the object that is giving the current experience context.

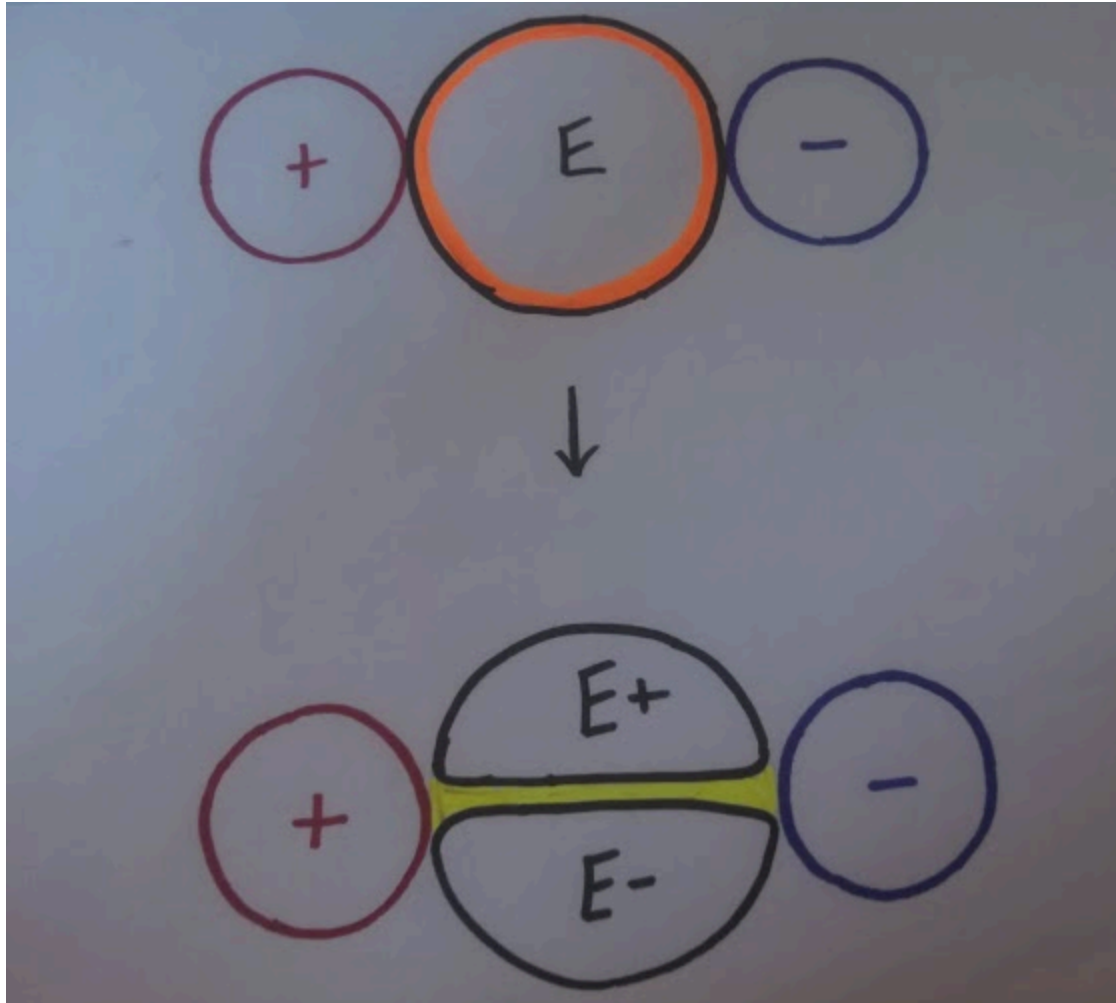
eg “This object has happened before in my experience so this similar experience that is happening now must be the same object.” Or I have already experienced this object so this experience is *more* of the object. The experience of an object becomes more forceful or real because it is more of what was happening before.

2 - Other moments(-) containing the object(+).

Experience of a moment(-) with the object apart from the other moments(-) creates an environment of other moments for (+) to exist in.

This field of moments is labeled (E+)

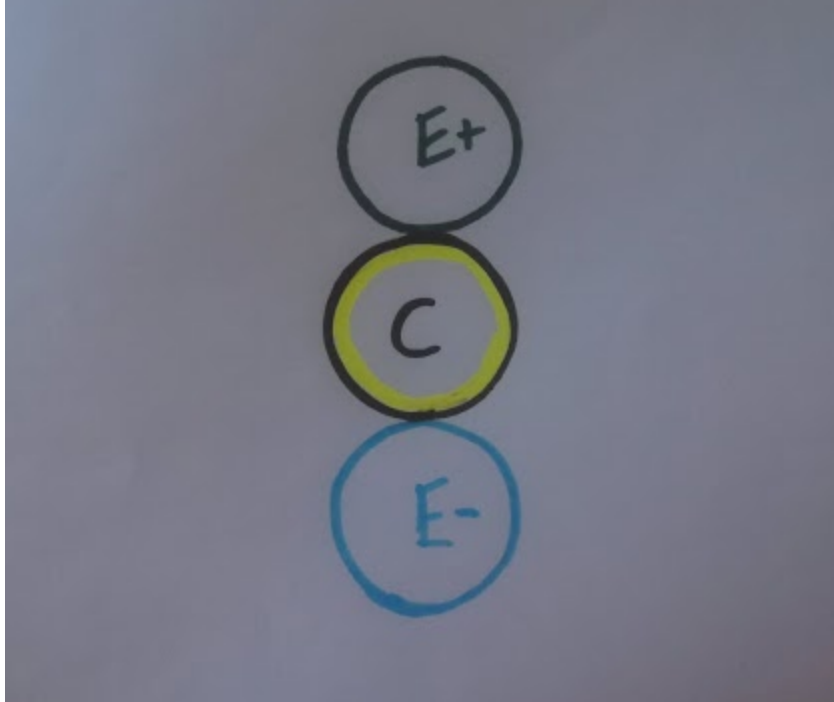
(E+) can collectively be understood as time for the force of a perception to exist or different moments in which (+) can happen. (E+) is very much tied to the other experiences of the object as they have to exist in other moments.



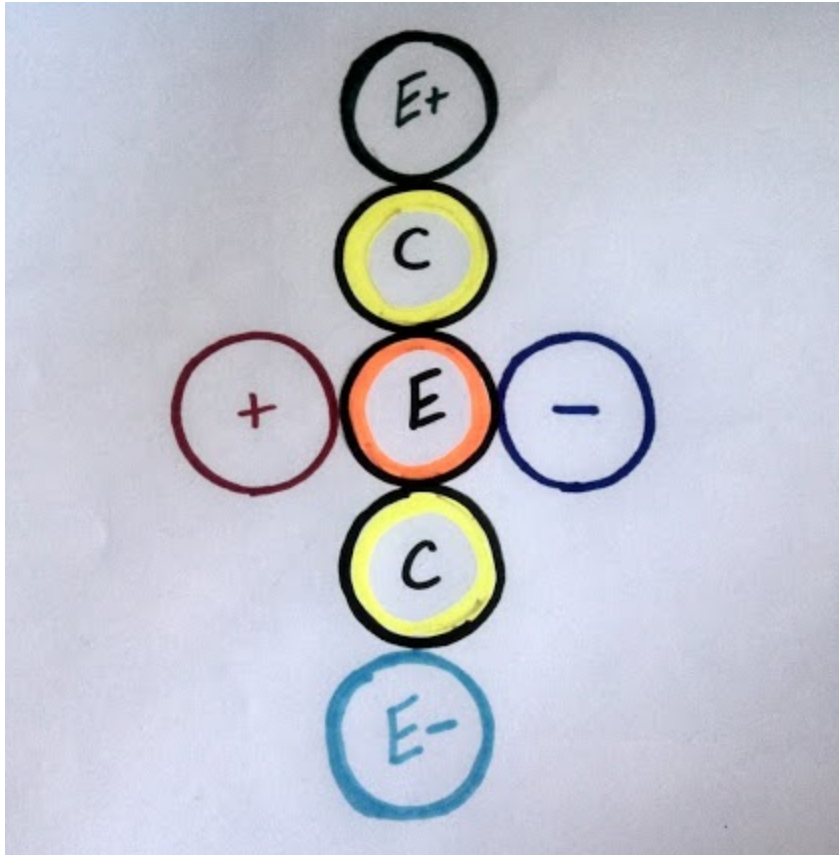
3 - Something to separate (E-) and (E+) from Each other that is neither (E), (E-), or (E+).

This is categorization. It is categorization that separates one experience from another and one time/environment from another. This can also be understood as conceptualization - to form (an idea, picture, etc.) of something in your mind.

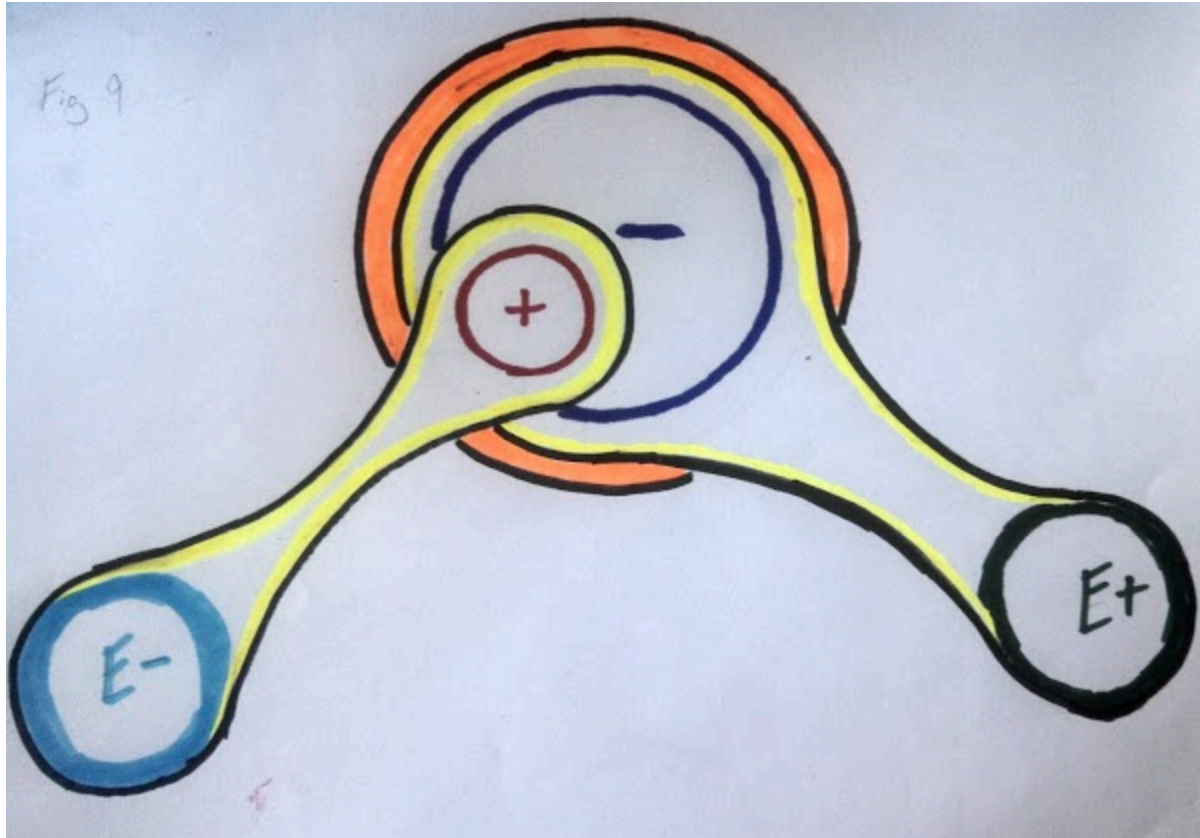
This separation or categorization/conceptualization of experiences is labeled as (C)



So the thought object is experienced by separating the total Experience into the object(+) and the moment(-) as separate experiences. That experienced of "(+) and (-) as separate" is itself experienced by separating it into other experience of the object and other moments containing the object via categorization/conceptualization(C).



Conceptualization/(C) is a pattern of interpreting experience and is the act of separating and categorizing experience deemed to be the object from the rest of experience. Part of experience is separated or categorized in order to be perceived to create the object(+). The remainder of experience creates the moment(-).



The category of (E-) draws away part of experience to create (+) while the category of (E+) draws away the rest of categorical experience to create (-). (+) and (-) are created and arise only during the process of categorization or separation. It is the activity of (C) that creates (+) and (-)

A repeat of that in slightly different wording :

The separation of Obj(+) from other experiences of the object creates a category for Experience to be placed into, labeled (E-). The placement of experience into a category creates the perception of the object(+). The category “draws” similar parts of the current experience to it which creates a force or perceptual solidity to the category(in some sense, these categories have a self awareness and desire for self preservation and actually claim or eat experience to maintain their existence).The more experience that is placed into (E-)(or the more experience (E-) claims) the more real or forceful the perception of (+) becomes.

The separation of (-) from other experiences of (-) creates other moments that the the perception of the object can exist in. This is labeled as (E+) and can be understood as time - other moments in which the object can exist. This provides a path or a space for the force of an

object to move into and come from.

The object moves into the space or time whose arrangement allows for the largest amount of experience to be placed into (E-). This is experienced as the observation that force follows the path of least resistance. All moving objects follow the path of least resistance, even thought objects.

Categorization or conceptualization is what separates Experiences from each other. (C) places experience into different categories which are experienced as Objects/force and the space/time in which objects and force exist.

Other experiences of the object give the object the force to exist by creating a category which draws in experience of a particular pattern. Other moments with the object give the object time to exist in and the object enters moments with the greatest amount of experience that can be placed into the object's category.

Categorizing different parts of (E) into (E-) and (E+), allows (+) to be perceived in Experience by contrast to (-).

The categorization (C) that creates the force and time of the object(+) is perceptible which means it is also an object and must have three parts in order to be perceived:

1 - Different Concepts separate from the conceptualization of (+).

This is concepts or categories that form other objects that are not (+). This creates an environment of other Concepts that exist in the moment of the object(+). (C+)

This collection of separate concepts or categories is labeled as (C+)

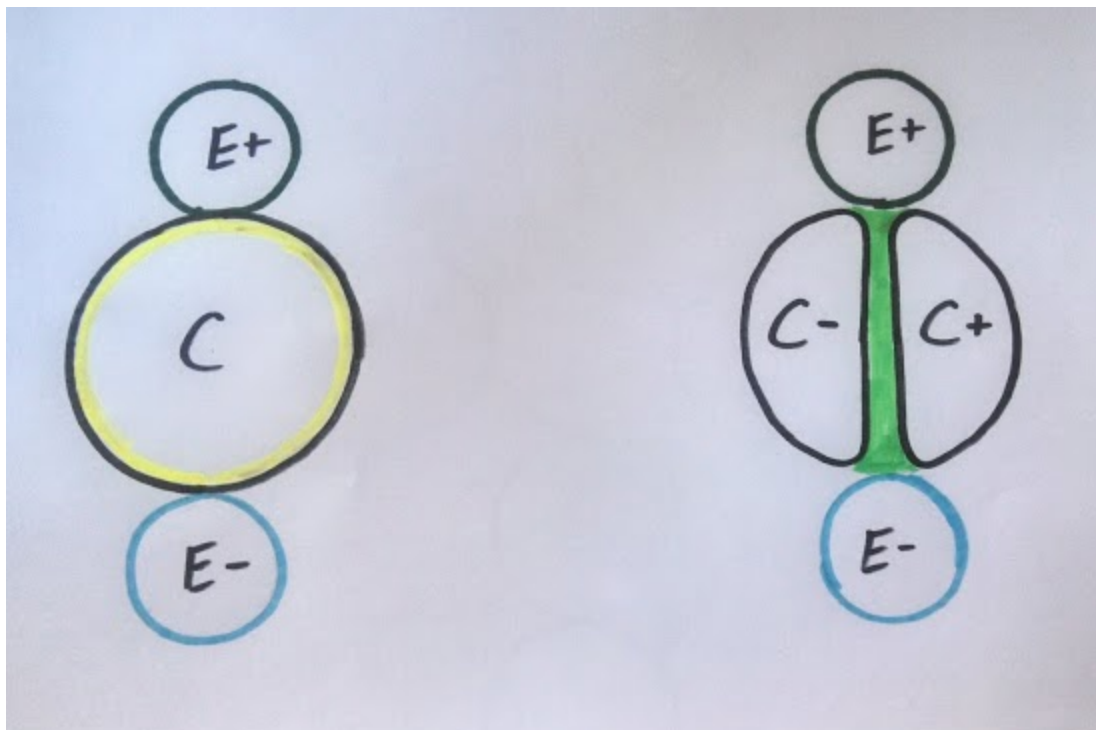
(C+) can be thought of as objects that create a perceptible moment(-) which we call the environment of the object. Objects which are separate from (+) also implies and necessitates space or distance, so (C+) can also be thought of as space or distance between objects. It is in some sense the 'light' of an object. Light can only travel through space and always comes from objects. Light(at what ever luminosity) is the only indication of space.

2 - Concepts that are different but not separate from the conceptualization of (+).

This allows the object(+) to become part of other objects in the moment without losing its identity. This is also understood as movement. For example, at any point in time part of an object is the space it is occupying. For the object to move, it must become part of, or occupy, different space. Space is one example of a concept that is different but not separate from the object. Food or water moving through an organism would be another example. Since the object is still itself, yet not separate from these other objects, it can move through them or exchange them without losing its definition. This allows the object to move. Independent movement from the environment or to different moments(-) is required to perceive something as an object. This 'not separate but different' concept set allows the object to move through both time and space without losing identity.

This collection of 'different but not separate' concepts is labeled as (C-)

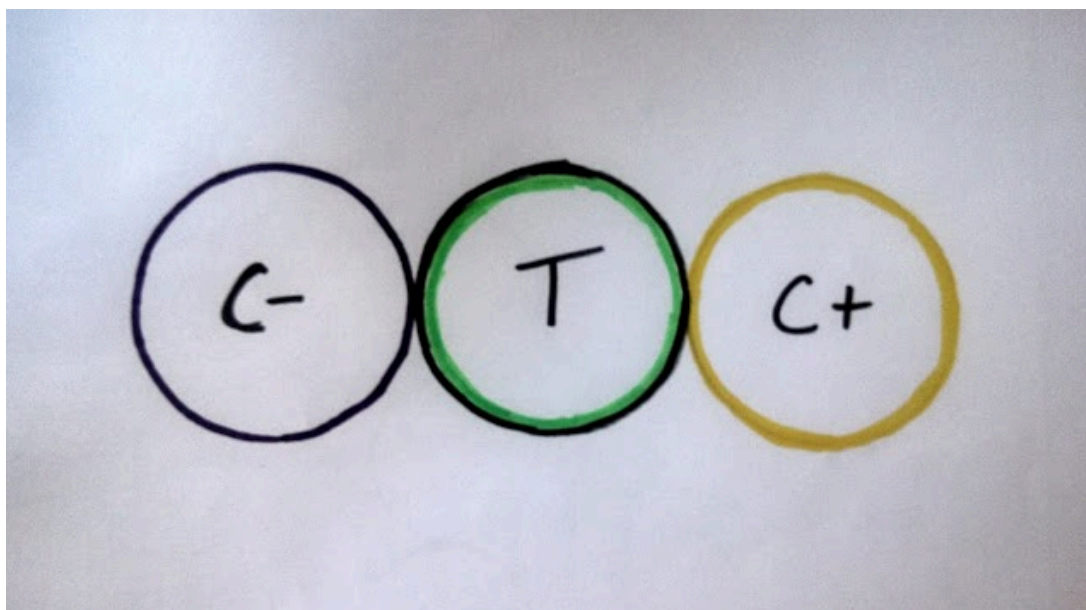
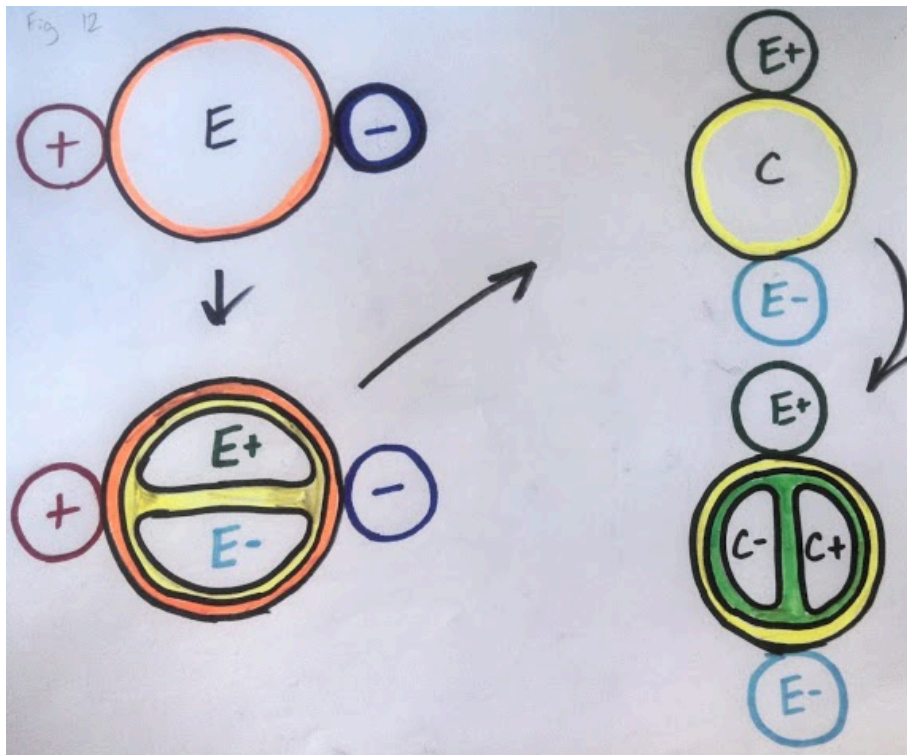
(C-) can be thought of as movement.

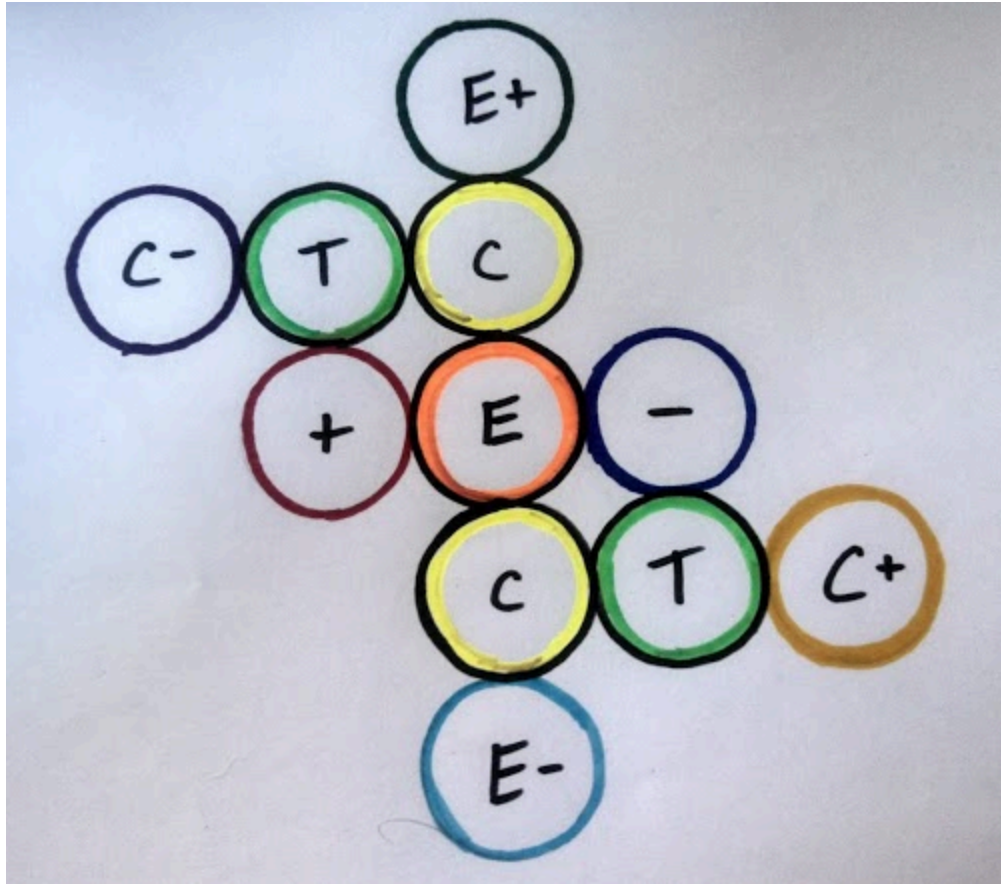


3 - Something to separate (C+) from (C-) that is not (C), (C+), or (C-).

Thinking is what separates one concept or pattern of conceptualization/categorization from another.

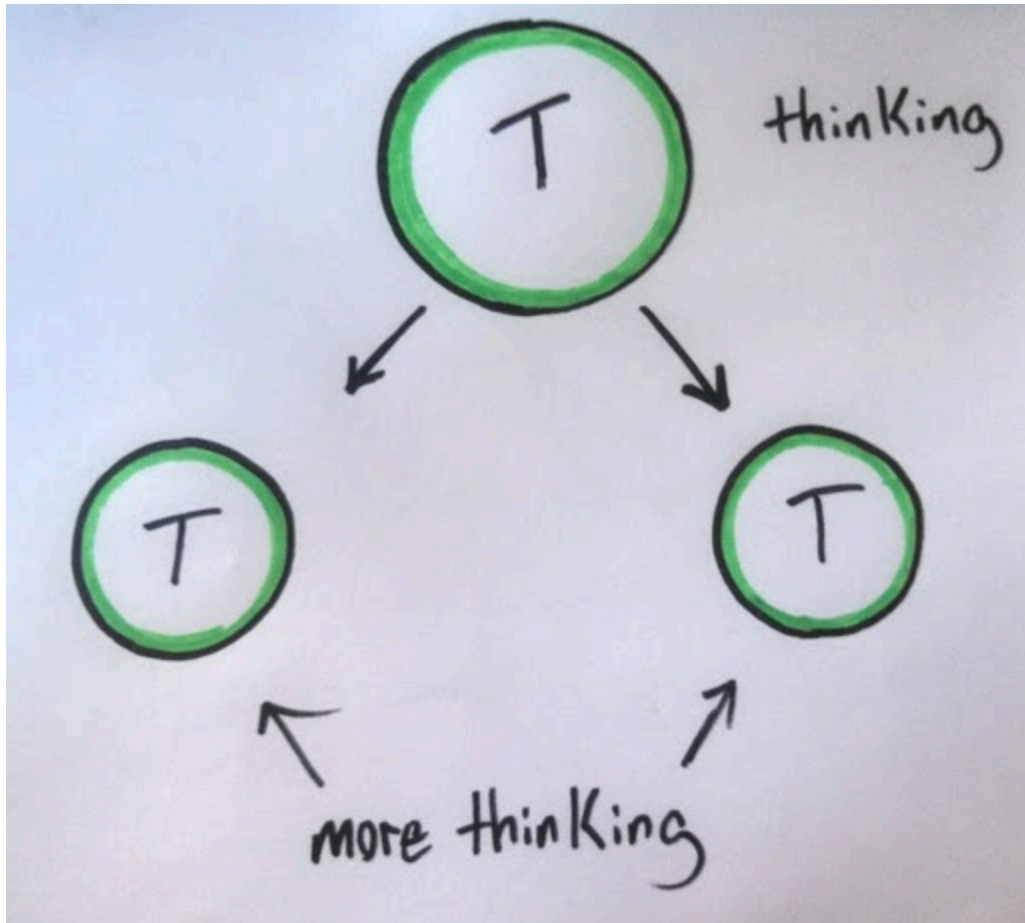
Thinking is labeled as (T) and can be thought of as thought or thinking.





And so this is almost the end of the creation of a thought object. We started with an object created out of thought and have now come back to where thinking is creating the object.

Thinking itself is also a perceivable event or object and must have 3 parts but when thinking or thoughts are dissected or separated, we are only left with more thinking or more thoughts. This is an indication that we are not creating different things, but causing thought to move in different ways.



Thinking, rather than having 3 parts, has 3 different activities.

1 - Thinking about the object.

This thinking is of all thought relating to the object and how it relates to everything that is not the object. This thinking is in between the object and everything that is not the object and serves to give the object context among other objects.

This is labeled as (T+)

(T+) is thinking related to or about (+)

2 - Thoughts about other objects.

This is thoughts about things other than (+) the object of attention. This is somewhat of an impossibility or paradox because we can only be thinking about what we are making an object, even if that object is a thought about something else.

This is labeled as (T-)

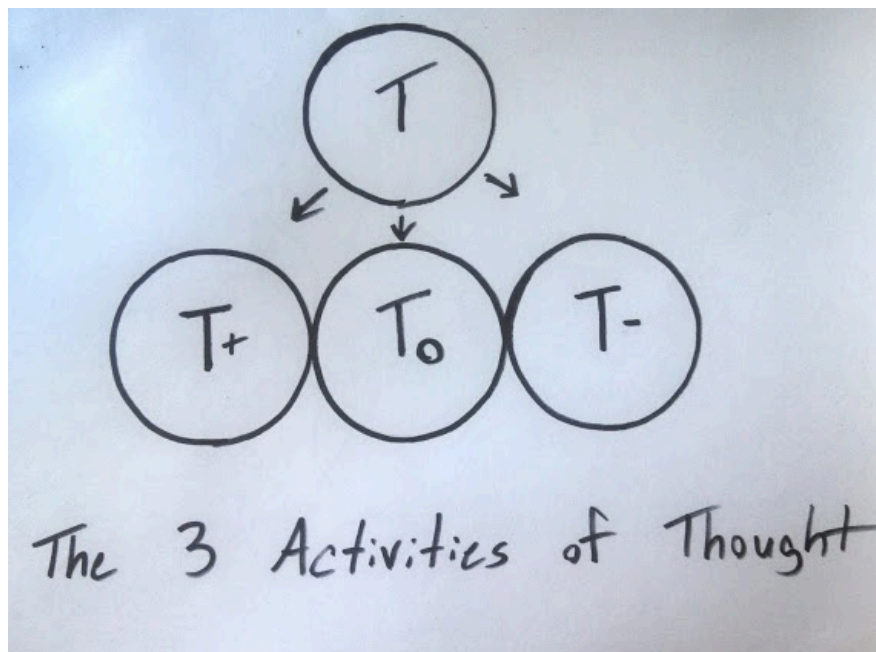
(T-) can be thought of a moving attention to a different object or thoughts about something other than (+). Since it is impossible think about something other than the object you are thinking about, (T-) is an imaginary or unreal form of thinking that does not actually exist.

3 - Less thinking or non thinking.

This allows concepts to merge rather than relate to each other. Non thinking is what allows (C-) to be separate from (C)/(+)/(E) but not different and its reduction in activity allows concepts to merge without causing (+) to become a different object or lose definition.

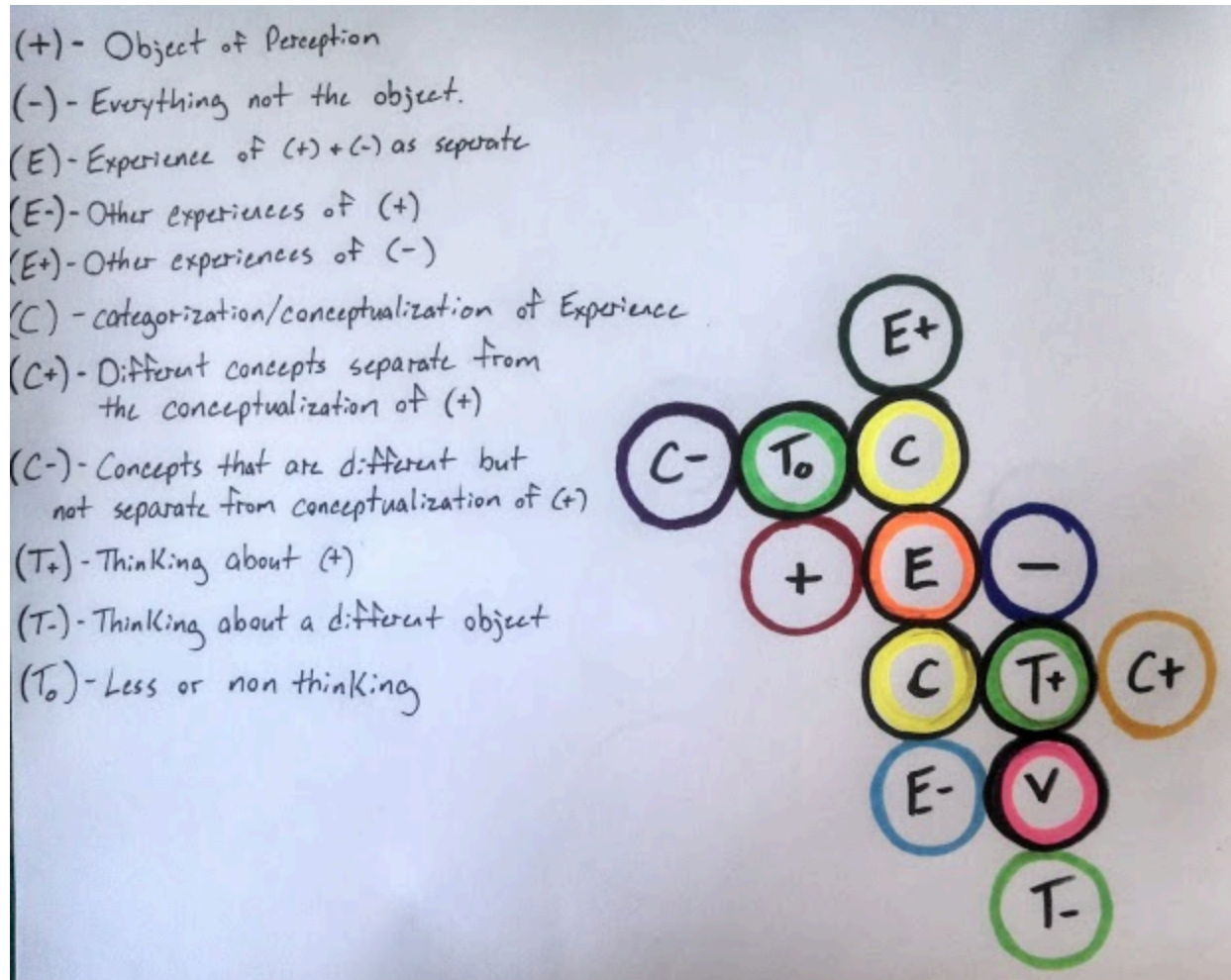
This is Labeled as (T0)

(T0) can be thought of as thinking about the moment, but the moment does not have any perceivable objects to think about. So this type of thinking is an allowing or not thinking which enables the object to separate and move independent of the moment and to change its qualities without considering it a different object. This could be thought of as attention. When we pay attention to something, some of its force moves into us but does not change us. Attention or thinking of the moment allows concepts/objects to merge or move without losing identity.



And what is it that separates thinking and thoughts or what causes thinking to move in one way rather than another way? It can not be thinking or a thought since that is what is being moved. What ever it is that is moving or changing thinking is not thinkable and will be labeled as (V) for void. (V) is what separates one thought from another but thoughts are never experienced as separate from the object of attention so (V) is even more of an impossible paradox than (T-) which it separates from (T+) and allows (T+) to be perceived by contrast. Since (T0) is the allowing of force and concepts to touch or merge without either losing identity it does not require (V) to be seen since it is seeing itself.

So thinking forms a trinity unto itself and can be and see its own object with the assistance of something that is outside of thought or unthinkable.



And here is another way to visualize the thought object set.



The object is created when conceptualization/(C)/Bright Yellow contains or weaves together the all the different experiences or force of the object to create the current perception of the object(+).

The Force of the perception, (E-)/light Blue, is made of different objects but (C) weaves them together into a single perception of (+).

The conceptualization plus the force/experience that conceptualization weaves into a single category of (+) is what creates the perception of the object.

This is the central weave in the picture - The perceptible object

The moment or space of the object is created from other separate moments, aka times, which

contain the object. These other times, (E+)/dark green, are woven together by (C) into a single space or environment that contains the object.

This is the external weave in the picture - The imperceptible moment

Thinking and Experience weave together different concepts and movement to create the experience between the moment(-) and the object(+)

This thinking experience of the movement between the moment and object is the middle weave - The Experience

And so this is a thought object. Like any object it can be represented, dissected, drawn and labeled in many different ways and a few are represented here. Whenever we perceive any object we are seeing what we think about our experience, but with this thought object we are seeing what we think about our thinking. So we are actually seeing our thinking. We are seeing reality.

For anything to be true, it must agree with reality. If we can study, know, and perceive the reality of our thinking we can arrive at a place where the requirement for anything to be true is that it must agree with our thinking.

Since we have the ability to see reality in our thinking, we can look at other objects of our perception and make sure they align with reality.

This could also be thought of as understanding what one is adding to reality in order to perceive it. If we know what bias we are introducing into an experience through the act of perception, we can correct for it and be left with a True perception.

Since we have examined and now understand what our thinking is doing during the act of perception, we know what we are adding to reality and can subtract that from our perception to 'let reality speak for itself'.

The first and simplest thing one can observe is matter. This will take us out of the realm of philosophy where we created a perception that matches reality through the observation of a thought object and into the realm of physics. Here we will attempt to create a perception that matches reality rather than our beliefs about reality through the observation of a real object.

End Part 1