

## A Mini-Discourse on

### Subject Perceives Object

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*Here, the word "perception" refers to anything one observes. No distinction is made as to whether it is present only in the mind (a thought) or an object present in the world.*

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#### **The presence of an object:**

1. Every act of perception is a moment of consciousness.
2. It is the experience of being conscious of something.
3. Every perception acknowledges the presence of whatever is perceived.
4. Common to all perception is the experience of presence.
5. What is recognized is the content of that presence.
6. That content is the object perceived.
7. To recognize an object is to form a concept.

*The formation of concepts is described in detail in the book.<sup>1</sup>*

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#### **The perceived object**

8. Presence and reality are synonymous as long as no distinction is made between presence in the mind and presence independent of the mind.
9. Perception of a presence that appears to be independent of the mind is linked to the perception of dimensionality (1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup>).
10. The presence of objects in time, the presence of objects projected as a two-dimensional surface, and the presence of objects in three-dimensional space are three distinct experiences.
11. Each of these has its origin in the perception of a certain form of presence.
12. Once the perception of dimension is constituted, the idea of 'other' arises and the possibility of something 'other' effecting one's perception is tenable.
13. The particular *perception of presence* in each case determines the nature of 'otherness' attributed to the object. For example, when the *perception of presence* is of 3-D space, 'otherness' can be a physical presence.
14. The perception we have of 'otherness' determines what we call reality.

*The constitution of a unique position in time and space that relates to the observing subject is described in the book.<sup>2</sup>*

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1 Moddel P. *Making Sense*. Fribourg, Switzerland: Ibex Press, 2014.

2 Ibid.

### **The process of perception**

15. The above considerations are preliminary clarifications that precede any description of the process of perception and the nature of reality.
16. All that has been said so far is not about how perception transpires. It only speaks of the resulting perception.
17. To trace out the process that brings that resulting perception, we must include a distinct feature that is not apparent in the result; what must be recognized is the tendency of all there is to become intelligible.
18. There is the tendency within all that is precognitive to form a recognizable whole, that is, to become an object of perception.
19. The presence of the tendency to become perceptible (intelligible) is active in all that leads to perception.
20. This tendency to manifest is the same directed call-to-action we commonly refer to with the word “intent”, although with a breadth of meaning that reaches beyond the restricted sense we usually attribute to that word.
21. An understanding of intent – the tendency of all to become intelligible and fulfill a specific outcome – opens the way to understanding the process that is perception.

*A description of intent and its influence in perception is detailed in the book.<sup>3</sup>*

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### **From subject to object**

22. An object one perceives is formed through the integration of multiple relationships (size, pitch, loudness, rhythm, luminosity, position, etc.).
23. These relationships relate to qualities. Scaling them and integrating them in an intuitive instant – an activity that is the precursor to perception – is the subjective act that forms an object.
24. A perceiving subject does not function as a separate tracking system recording what is already present but is engaged in the process of bringing together and integrating all that becomes the perceived object.
25. The essence of the subjective act is the integration of multiple relationships that become the perception of an object.
26. Integration happens out-of-consciousness and results in the formation of a whole, the object perceived.
27. Through this process we are intimately involved in all the meanings we perceive.

*Where and how this pre-conceptual process happens is described in the book and is necessary to understand what it means to perceive a “whole” – a recognizable object.*

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<sup>3</sup> Ibid.