A Model for Perception

In **Figure 1.1** we begin with a very basic outline of the field of awareness using Cartesian dimensions. Here, 'A' represents the centre point whereas 'X, Y and Z' represent the extent of the field. This basic model is not necessarily limited to space but can represent any model concerning multiple bodies in relation to each other. To avoid any confusion though, we will speak about these models only in relation to space and time.
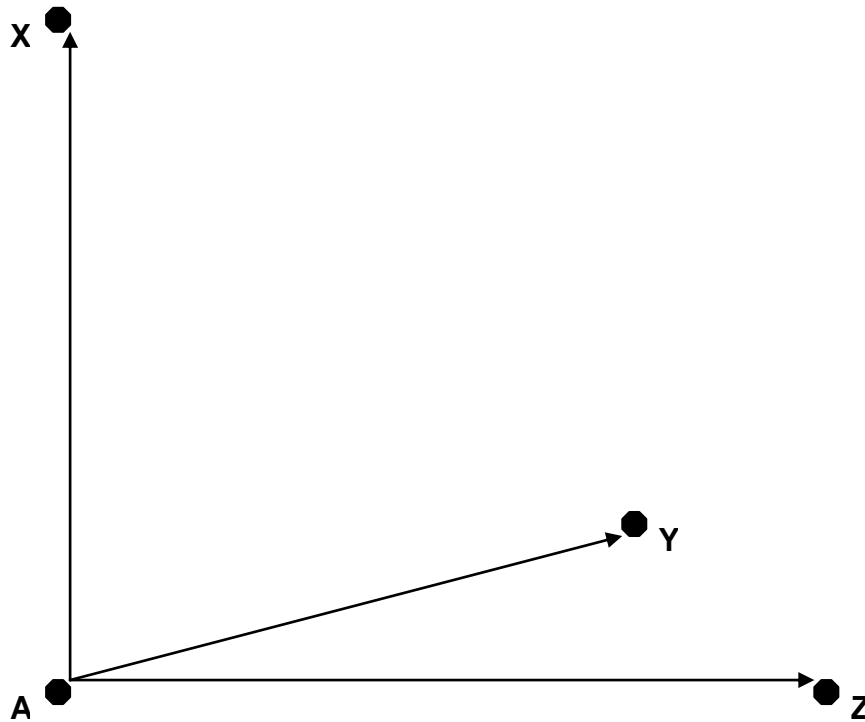

Figure 1.1

A = X + Y + Z
X = A + Y + Z

X, Y and Z constitute the spatial limitations,
whereas A is considered to observer or 'I' principle.

Applying this model, imagine yourself as A at the centre of the room. Taking this further you can imagine A as not being limited to your physical body but going as far as being at the centre of some virtual point within your head. From this seat within your head you look out through your eyes into the world around you. If you're sitting in a room, your eyes will eventually fall upon a ceiling, a floor and four walls (ignoring any windows or objects within the room.). For now these are the limitations of your perception or the extent of *the field of awareness*.

As stated, the relationship between A, X, Y and Z can refer to anything, but what holds is that the value of A will be the sum of X, Y and Z; and like wise the value of X, Y or Z will be the sum of their independent relation to the others. We can illustrate this as such:

$A = X + Y + Z$
$X = A + Y + Z$
$Y = A + X + Z$, Etc.

Being an incredible organ, your brain also holds the capacity to project worlds that exist without you empirically perceiving them. In **Figure 1.2** we can see these as being represented by a dotted line that extends further than the solid line for X, Y and Z. The difference here is that once these dotted lines are inferred, a virtual maxim is created.
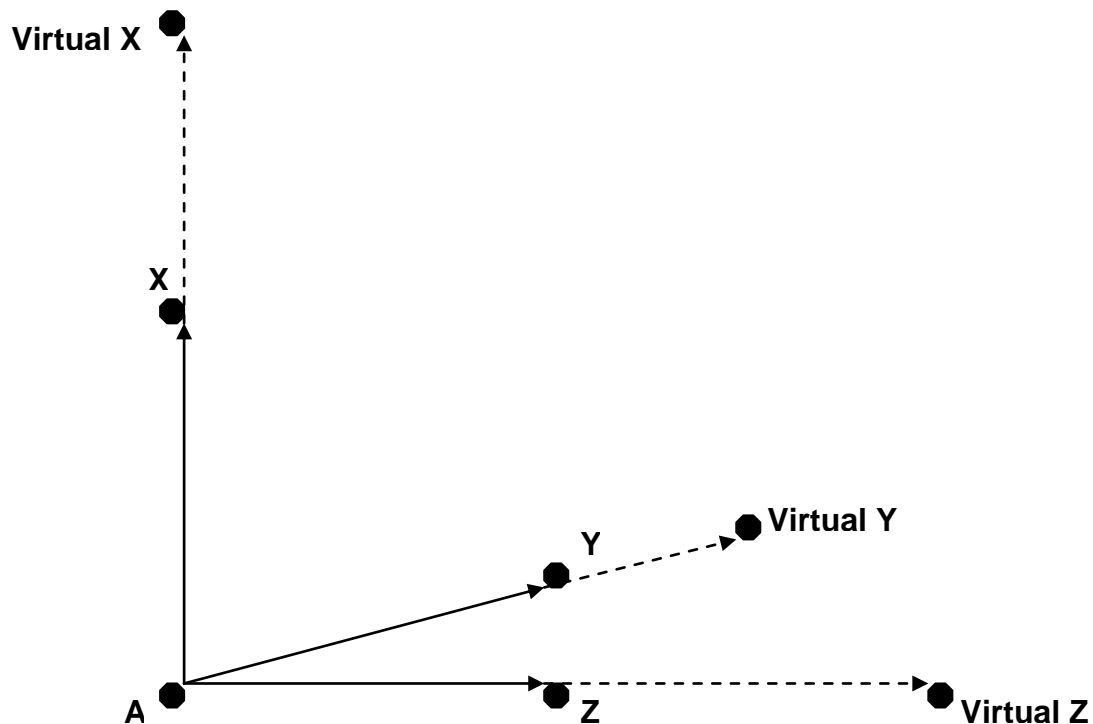

Figure 1.2

$A = X + Y + Z + vX + vY + vZ$

X, Y and Z are no longer the extent of the field of awareness but are instead defined as objects within the field of awareness. For the sake of ease we are going to continue to use X, Y and Z as referring to the empirical maxims and we will refer to X^1, Y^1 and Z^1 as the virtual maxims. Here, the relationship between the subjects change and must now incorporate the virtual maxims. These can be illustrated as such:

$A = X + Y + Z + X^1 + Y^1 + Z^1$
$X = A + Y + Z + X^1 + Y^1 + Z^1$
$X^1 = A + X + Y + Z + Y^1 + Z^1$, Etc.

Grounding ourselves on these basic principles we can now begin to incorporate some further additions. In **Figure 1.3** we've introduced objects B, C and D. These can be anything from your television to another person in the room, what is important is the fact that it is identified as being separate from any other object within the field of awareness. The value of B, C or D then is

created by the perception A has of B, C or D in relation to A, X, Y or Z, and the remaining other bodies. We can illustrate this within a scenario.
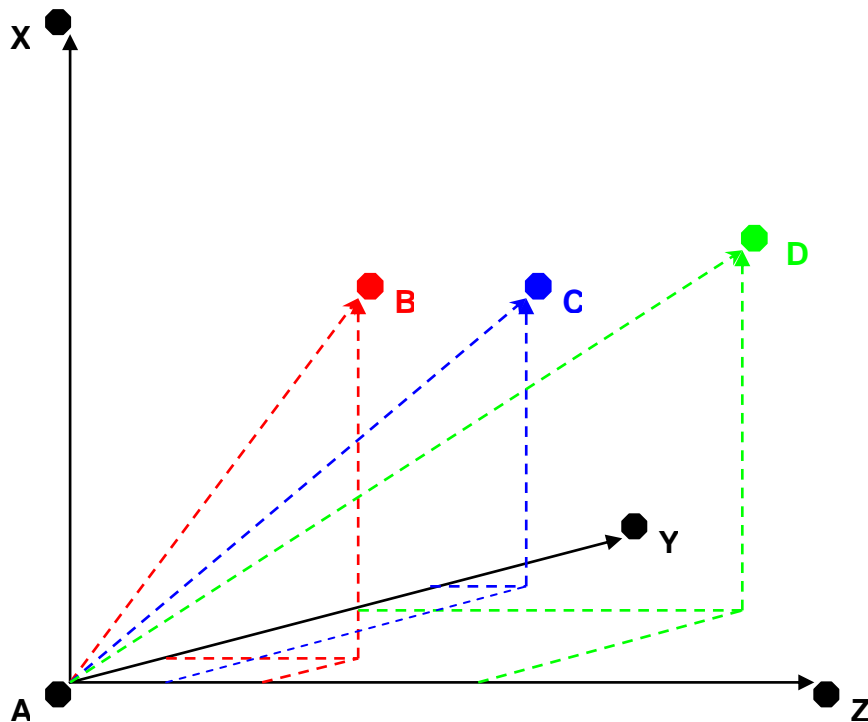

Figure 1.3

A = B + C + D + X + Y + Z
B = A + C + D + X + Y + Z

B, C & D represent other bodies within this field of awareness.

The same principle holds for time as well as time becomes projected by

Imagine you are A, you're in a white room, and in front of you are three red balls. At present you know nothing about your self, your own personal preferences or any history of the room, wether there is a reality outside it or not or the history of the balls within that room. Each ball is identical to the next except for their respective positions in relation to you, the room and the remaining balls. For the sake of simplicity we will say that the value of ball B is purely based on its physical location. Any preference you might have to pick up ball B over balls C and D is purely on location (i.e. ball B might be physically closer therefore less energy is used in picking up ball B.).

Let's now take this scenario even further and imagine that only two balls exist (See **Figure 1.4**.). We have also suddenly learnt a little about the history of each ball and by doing so can introduce the idea of time. Here though we are not concerned with the experience of time but of the projection of time, as in the memory of some point in the past. This means that just like before when we illustrated the virtual extensions of space beyond the empirical by employing the dotted line as detailed in figure 1.2, so too will we use these dotted lines to illustrate projections into the past.
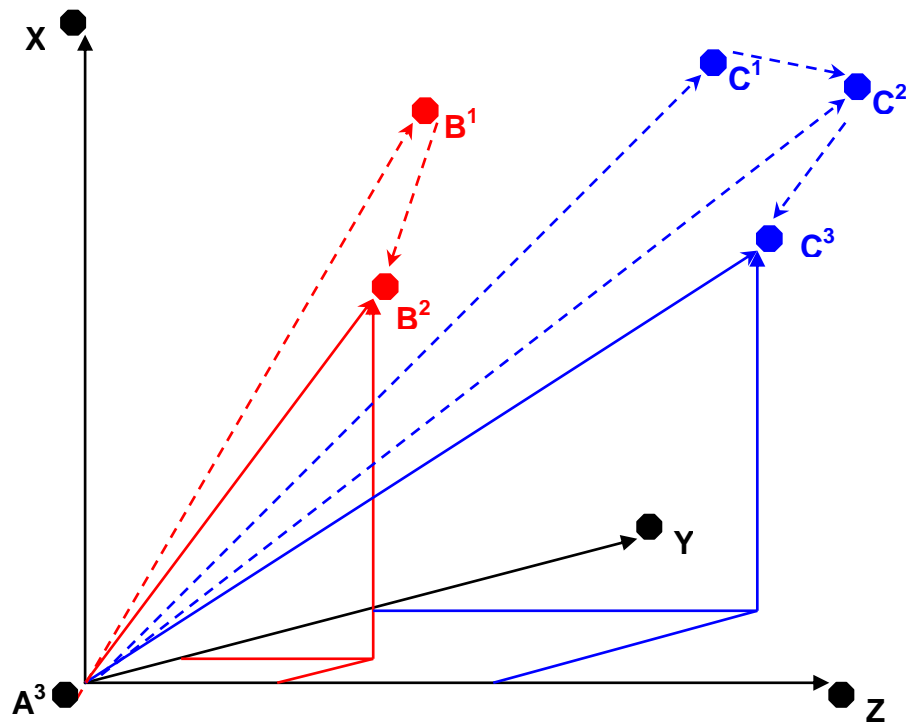
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Figure 1.4

$A^3 = A^1 + A^2 + B^1 + B^2 + C^1 + C^2 + C^3 + X + Y + Z$
$A^2 = A^1 + B^1 + C^1 + C^2 + X + Y + Z$
$A^1 = C^1 + X + Y + Z$

$B^2 = B^1 + A^3 + A^2 + C^2 + C^3 + X + Y + Z$
$B^1 = A^2 + C^2 + X + Y + Z$

As it turns out ball B is younger than ball C and ball C is also younger than both our selves and the room. We can see this illustrated in Figure 1.4. Although the room has not physically moved in the period of the four frames of existence, the balls have not always been in the same place. The value of ball B now changes and to make things easier, we are going to refer to ball B that is in the present as B^2 as this is its second point in existence. The genesis of Ball B will be called B^1.

Perhaps the most important aspect of all this is the fact that even though A, X, Y and Z don't appear to move, they actually do but only relative to the positions of B and C. this is because for us A, X, Y and Z are our *reference points* or Maxims. An example of this is how when we are driving along a country road, both ourselves and the Horizon appear to be stationary but the mountains, trees, shrubs and everything in between appear to move. If we were to walk around outside while the car drove on, we would simply see the car move in relation to ourselves and the horizon. A is simply placed in a new location and the maxims are still present if only representing different values. We can illustrate figure 1.4 in the following way:

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$A^1 = X^1 + Y^1 + Z^1$
$A^2 = A^1 + X^1 + Y^1 + Z^1 + X^2 + Y^2 + Z^2 + C^1$
$A^3 = A^1 + A^2 + X^1 + Y^1 + Z^1 + X^2 + Y^2 + Z^2 + X^3 + Y^3 + Z^3 + C^1 + C^2 + B^1$

Of course then B^1 equals as follows:

$B^1 = A^3 + X^3 + Y^3 + Z^3 + C^2$

Notice that B^1 Does not share the exact same values as A^3. This is because aside from being its own reference point and therefore having a different physical location to A^3, B^1 (If we may refer to B^1 as a person for the meantime.) has to infer the existence of all those that came before him. He does not have the same experiences of the others as A^3 does or as X^3. We could add the others as "virtual" projections in time, but the fact that they are already A^3, X^3, C^2, Etc. means that their inferred pasts are already inherent in their current incarnation. Although if we were to, it might look something like this:

$B^1 = (A^1 + A^2 + X^1 + Y^1 + Z^1 + X^2 + Y^2 + Z^2 + C^1) + X^3 + Y^3 + Z^3 + C^2 + A^3$

As time moves on, the Identity of each entity changes because its values change. Further to this, the changes also effectively alter the identities of every other entity within the field of awareness. This is because their identities are also dependent on those particular values of the first.

What we must firmly engrain in our minds is that whether we are speaking of inferred spatial or temporal objects, there is a distinction between those inferred and those empirically present. If you are recalling a memory of some moment since passed or imagining some future moment yet to come, you are empirically experiencing a thought in the present. Likewise with spatial objects that are not physically present you are projecting them as being somewhere, but these are your thoughts and not the actual objects themselves.

What this means is that effectively there is no real difference between B^1 and A^3 in regards to their relation to *how* they perceive reality. Both are inferring the existence of those bodies that came before them, except one relies on memory and one relies on imagination to infer the past. So now, not only can we refer to B^1 as $= A^3 + X^3 + Y^3 + Z^3 + C^2$, but we can also refer to A^3 as $= B^1 + X^3 + Y^3 + Z^3 + C^2$. The difference comes in the values that they have inferred or what the universe *means* to them. A^3 will see the past differently to B^1 and this means that X^3, Y^3, Z^3 and C^2 will appear differently to both B^1 and A^3.

So the important thing to realise here is that although the way in which we structure reality follows the logic of identity, things such as value, meaning and importance differ to a potentially infinite degree because the sum total of all of our conditioning that has led us to this very point in spacetime can vary to such a degree from one another that it becomes almost unfathomable to think about the precise identity, perception or universe perceived by any other particular being. The implications are startling; imagine the way you perceive

reality, from feelings of gravity to the understanding of the word 'apple.' Everyone around you may have a totally different perception on reality and not just in the sense that blue means red but in ways totally unforeseen. Strange alternate universes in the truest sense of the words may be standing right next to you at work and trying to visit these alternate universes may be even more difficult to achieve than actually trying to pierce the limitations of the scientific universe.

Thankfully the structure of identity is reflected in language, mathematics and logic. From these, even if the values and meanings of subjects differ widely, our means for dealing with them or communicating with one another is still possible. For example by way of the Aorist Principle, Identity is concerned with both change and self preservation. This results in cycles of expansion and contraction of the self. This means every person around you is concerned with both expanding themselves and preserving themselves and will try to achieve this according to what works. You will have already come across examples of this in your life such as a person who appears to be a little more aggressive when talking to people compared to what is generally socially expected. This particular person has learnt through trial and error and by the nature of their particular upbringing, that they can achieve what they want by applying a little more pressure on people then what is generally acceptable but not enough to incite aggression in that other person.

If it were the case that aggression was the generally accepted behaviour, it would be unusual to come across a passive and timid person in the same manner that it is for the aggressive person. The difference between the two is that aggression is a far greater utility in maintaining the self compared to complete passivity, but as described above there are rules within our society that forces us to limit this aggression to get what we want.

Another point which must be stressed further is the dependence every entity has on both change and stability. If not for change there would be no time and thus no procession of events or in short 'existence' as we know it. Identity is dependent on the perception of time as much as it is dependent on difference. The paradox then lies in the self maintaining some cohesive narrative as it tries to endure through endless change. The reader might bring to mind the story of Theseus' ship whereby the ship requires such a degree of maintenance throughout its epic voyage that it cannot be said to be the same ship at the beginning as at it's the end.

In summary, the self and its particular universe are products of each other and further to this the perception we may have of another only reflects our particular position to both that person and the sum of everything else in our universe. If someone has 'fatherly qualities' you refer to your own experiences with your father and compare the two people. In most cases this will be accurate as the archetype for 'father' is common, but if you had an absent father or an abusive father your definition will differ widely and you may fail to see the comparison.

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Second to this, although value, meaning and definition vary according to the nature of each person, the law of identity follows universal principles that underlie the structure of mathematics, logic and language. Quirks in behaviour then, reflect differences in perception but otherwise go unnoticed. Ultimately each entity whether it is a business, a universe, an animal or an individual must follow the principles of identity which consist of contraction or expansion, aversion or attraction or pain and pleasure according to the nature of the entity in relation to every other in its field of awareness.

By further analysing these simple principles of the self we will be able to develop a deeper understanding of both our own mechanisms and that of the world around us.