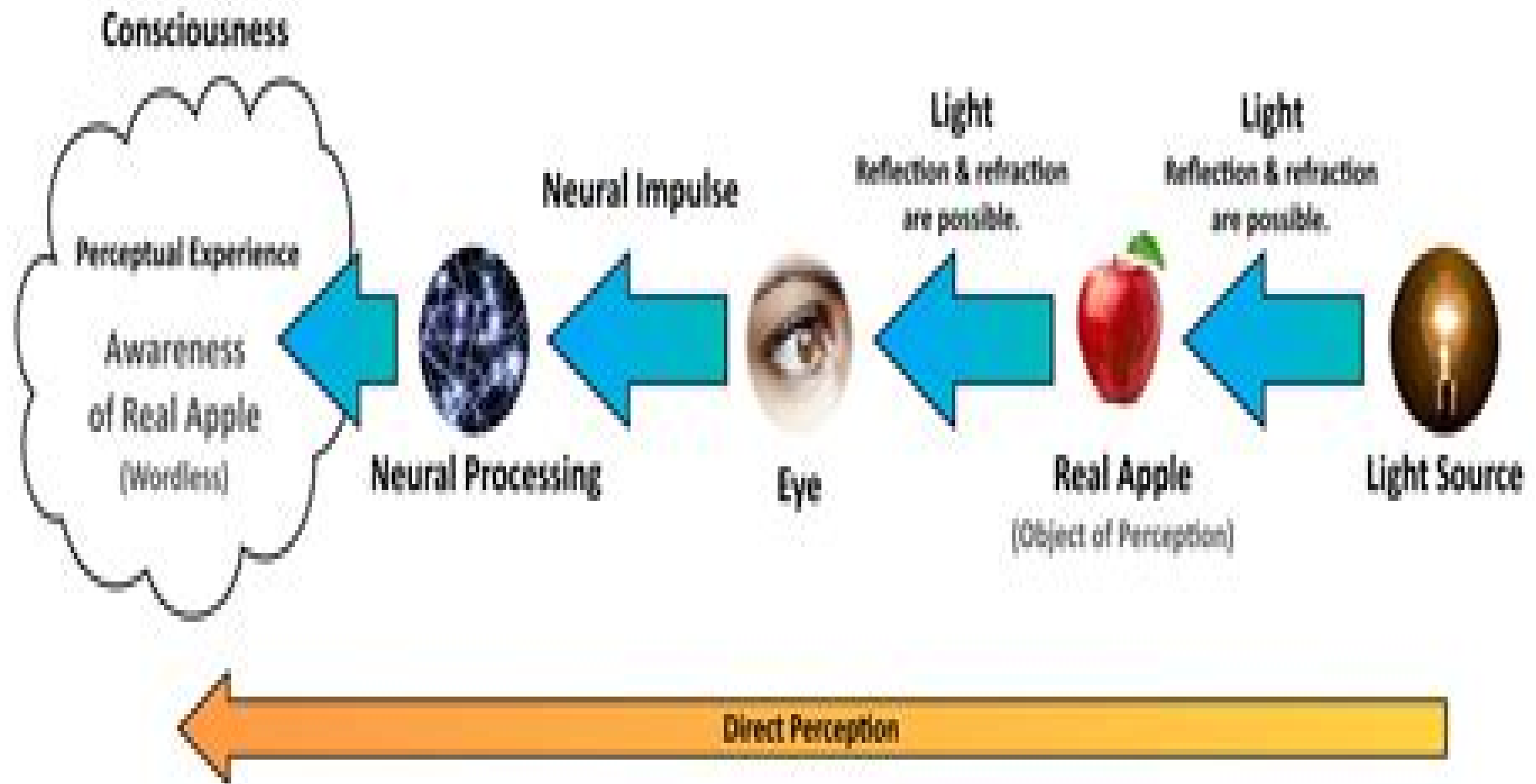


# Perception: Direct Transformative Process Realism

## (Objectivist Theory)



# Direct Perception

**D. Gram**



## **Direct Perception:**

**The Ecological Approach to Visual Perception** James Jerome Gibson, 1986 This is a book about how we see the environment around us its surfaces their layout and their colors and textures where we are in the environment whether or not we are moving and if we are where we are going what things are good for how to do things to thread a needle or drive an automobile or why things look as they do The basic assumption is that vision depends on the eye which is connected to the brain The author suggests that natural vision depends on the eyes in the head on a body supported by the ground the brain being only the central organ of a complete visual system When no constraints are put on the visual system people look around walk up to something interesting and move around it so as to see it from all sides and go from one vista to another That is natural vision and what this book is about

**Direct Perception** Claire F. Michaels, Claudia Carello, 1981

**Sense Without Matter** Arthur Aston Luce, 1954 *Gaekwad's Oriental Series*, 1929

**Science and Philosophy in the Indian Buddhist Classics, Vol. 3** Thupten Jinpa, 2022-12-13 Deepen your understanding of meaning and truth with the third volume of the Dalai Lama's esteemed series Science and Philosophy in the Indian Buddhist Classics Science and Philosophy in the Indian Buddhist Classics compiles classical Buddhist explorations of the nature of the material world the human mind reason and liberation and puts them into context for the modern reader This ambitious four volume series a major resource for the history of ideas and especially the history of science and philosophy has been conceived by and compiled under the visionary supervision of His Holiness the Dalai Lama himself It is his view that the exploratory thinking of the great masters of classical India still has much that is of interest to us today whether we are Buddhist or not These volumes make those insights accessible In this third volume the focus turns to exploring the philosophical schools of India The practice of presenting the views of various schools of philosophy dates back to the first millennium in India when proponents of competing traditions would arrange the diverse sets of philosophical positions in a hierarchy culminating in their own school's superior tenets Centuries later relying on the Indian Buddhist treatises Tibet developed its own tradition of works on tenets grub mtha often centered on the four schools of Buddhist philosophy using them to demonstrate the philosophical evolution within their own tradition and within individual practitioners as they progressed through increasingly more subtle expressions of the true reality The present work follows in this venerable tradition but with a modern twist Like its predecessors it presents the views of seven non Buddhist schools those of the Samkhya Vaishesika Nyaya Mimamsa Vedanta Jaina and Lokayata followed by the Buddhist Vaibhasika Sautrantika Cittamatra and Madhyamaka schools arranging them like steps on a ladder to the profound But rather than following in the sharply polemical approach of its ancient predecessors it strives to survey each tradition authentically relying on and citing the texts sacred to each allowing the different traditions to speak for themselves What it asks are the basic components of the world we experience What is the nature of their ultimate reality And how can we come to experience that for ourselves See how the rich spiritual traditions of India

approached these key questions where they agreed and how they evolved through dialogue and debate This presentation of philosophical schools is introduced by His Holiness and is accompanied by an extensive introduction and survey by Professor Donald Lopez Jr of the University of Michigan who is uniquely qualified to communicate the scope and significance of this literary and spiritual heritage to modern readers

**Mipham's Sword of Wisdom** Khenchen Palden Sherab, 2018-06-26 Presents the Nyingma lineage understanding of valid cognition in Buddhism Its core subject is the Buddhist view of the two truths the relative truth of conventional appearances and the absolute truth of emptiness and buddha nature and how the two truths are inseparable The main questions posed are How can we know the two truths and how can we be certain that our knowledge is accurate The great scholar and advanced spiritual master Jamgon Mipham s Sword of Wisdom is a classic work that explicates valid cognition I am happy to see it now available in English with commentary and scholarly appendices that will be very helpful for serious students in understanding this profound and important text His Holiness the Sakya Trichen Mipham s Sword of Wisdom explores the Nyingma lineage understanding of valid cognition in Vajrayana Buddhism This translation a clear and concise primer on higher realization through valid cognition in Buddhist philosophy presents these ideas in English for the very first time and includes the sutra presentation of the two truths and the tantra teachings of the two truths as the purity and equality of all phenomena When you ve finished Mipham s Sword of Wisdom you ll have rich insights into Nyingma teachings on valid cognition a profound new understanding of the two truths and their inseparability a solid foundation in valid cognition through direct perception and reasoning according to the traditional Indian treatises of Dharmakirti and Dignaga and much more

**A Theory of Direct Realism and the Relation of Realism to Idealism** John Evan Turner, 1925

**An Ocean of the Ultimate Meaning** Khenchen Thrangu, 2004-02-10 In this new book Khenchen Thrangu provides an exhaustive commentary on the longest and most comprehensive of the three classic treatises on Mahamudra composed by the sixteenth century scholar Wangchuk Dorje the Ninth Karmapa Khenchen Thrangu s teachings encompass the entire path of Mahamudra including the preliminaries the main practice removing obstacles and attaining the result of buddhahood with detailed instruction in tranquility and insight meditation This is the only available volume that presents Khenchen Thrangu s detailed commentary on this entire text བོད་རྒྱལ་སྐད་ཀྱི་བཤམ་པོ། , 2001 Revised version of bod rgya tshig mdzod chen mo an encyclopaedic Tibetan English dictionary

**Gibson's Theory of Direct Perception and an Information Processing Approach to Perception** Pamela Demkiw, 1974

Direct Realism D. Gram, 2012-12-06 or their surfaces can be translated without remainder into descriptions of objects that are neither material objects or surfaces of any material object All of these claims have historically conspired to discredit Direct Realism But Direct Realism can accommodate all of the premises of the three arguments without admitting any of their conclusions Inferential perceptual knowledge assumes a kind of knowledge that is not inferential Without this assumption we are given a vicious infinite regress But this is compatible with the fact that any case of non inferential knowledge has a material object as its

object The fact of infallible perceptual awareness fails to discredit Direct Realism for similar reasons Infallibility is a characteristic not of the objects which we perceive but rather of the acts by which we perceive them And this permits an object of such awareness to be either material or something other than material It does not follow from the fact of infallibility that the objects of awareness must be other than material objects And finally the fact of translatability shows at most that we either can or must simultaneously perceive material objects and entities which are not material objects It does not show that the perception of the one is the same as the perception of the other The entire argument rests as we shall learn on an illicit assimilation of the notions of sameness and equivalence      The nature of existence Charlie Dunbar Broad, 1927

**The Sambandha-vārtika of Surēśvarācārya** Sureśvarācārya, 1905      **The Brahmvādin**, 1911      **The Princeton Dictionary of Buddhism** Robert E. Buswell, Jr., Donald S. Lopez, Jr., 2013-11-24 The most comprehensive and authoritative dictionary of Buddhism ever produced in English With more than 5 000 entries totaling over a million words this is the most comprehensive and authoritative dictionary of Buddhism ever produced in English It is also the first to cover terms from all of the canonical Buddhist languages and traditions Sanskrit Pali Tibetan Chinese Japanese and Korean Unlike reference works that focus on a single Buddhist language or school The Princeton Dictionary of Buddhism bridges the major Buddhist traditions to provide encyclopedic coverage of the most important terms concepts texts authors deities schools monasteries and geographical sites from across the history of Buddhism The main entries offer both a brief definition and a substantial short essay on the broader meaning and significance of the term covered Extensive cross references allow readers to find related terms and concepts An appendix of Buddhist lists for example the four noble truths and the thirty two marks of the Buddha a timeline six maps and two diagrams are also included Written and edited by two of today's most eminent scholars of Buddhism and more than a decade in the making this landmark work is an essential reference for every student scholar or practitioner of Buddhism and for anyone else interested in Asian religion history or philosophy The most comprehensive dictionary of Buddhism ever produced in English More than 5 000 entries totaling over a million words The first dictionary to cover terms from all of the canonical Buddhist languages and traditions Sanskrit Pali Tibetan Chinese Japanese and Korean Detailed entries on the most important terms concepts texts authors deities schools monasteries and geographical sites in the history of Buddhism Cross references and appendixes that allow readers to find related terms and look up equivalent terms in multiple Buddhist languages Includes a list of Buddhist lists a timeline and maps Also contains selected terms and names in Thai Burmese Vietnamese Lao Khmer Sinhalese Newar and Mongolian      **Analysis of phenomena. Index** Shadworth Hollway Hodgson, 1878      Ālokavārttika Kumārila Bhaṭṭa, 1909      **University of California Chronicle**, 1927  
*Inauguration at Baldwin University, Berea, Ohio, Thursday, June 8, 1891* Baldwin-Wallace College, 1871      *Theosophy*, 1923

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