Events, like places, are nested, episodes being contained within longer episodes. For perception this nesting is what counts, not the metric dimension of empty time with its arbitrary instants and durations. Time as such, like space, is not perceived.

What about so-called “subjective” reality? Awareness of the persisting and changing environment (perception) is concurrent with the complementary awareness of the persisting and changing self (proprioception in my extended use of the term). This includes the body and its parts, and all its activities, from locomotion to thought, without any distinction between activities called “mental” and those called “physical.” Oneself and one’s body exist along with the environment. They are inseparable in the environment at the place called “here.” They exist, but in a radically different fashion from the ecological realities. The “two kinds of existence should not be confused. One’s nose, hands, feet, heart, and stomach are co-perceived; and so are one’s pains and itches and the aftereffects of stimulation (after images and feelings of vertigo); and so are one’s ideas, insights, fantasies, dreams, and memories of childhood. But they should not be thought of as constituting a different realm of existence or a different kind of reality than the ecological, nor are they “mental” as against “physical.”

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