

## Thinging

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You came to me and said let's make a chair. Then you realized the chair could be cheers. And with cheers we have a glass, and we need a place to put the glass so we need a table. But it's perfect too, because chairs are often with tables. So here we are, Cheers and Tables. What a great misunderstanding! Cheers to Miss Understanding! Ah, but the miss is standing under too. She's standing under the table. Cheers to the miss standing under the table! But how can a miss stand under a table, the table is too low for a miss, unless the miss is very tiny or it's a very big table, but this is just a normal table, it has legs, legs like the miss. But what if this is not a real miss but a representation of the miss? She could be made of stone, like a caryatid. A what? A caryatid; a column in the shape of a woman. Karate? Yes she's doing karate! Cheers to the miss standing under the table doing karate! But what now? What could it become? Is it an illustrative conversation? It is more than just an illustration. What is it for you, this cheers? It is at once a potential object and at the same time a story. And for you? A language tool for sculpting secrets. Language is a story and sculpture is an object, but a tool and a secret are something more. Maybe it's a secret tool? Maybe *thinging* is a secret tool? *Thinging*, could be described as a reciprocal process of making things, thinking through things, and seeing things differently through thoughts.

*Thinging* is our creature. The creature becomes like a donkey. It carries our things back and forth between us, but what it does in the transit is the secret. We could say it flips the meaning in the movement, or the movement in the meaning; it moves the meaning. The creature makes me think of the transitional object and the transitional space of psychologist Donald Winnicott. He came up with the idea that the teddy bear or the blanket, which is the first object of possession, is an object that exists in order to be a transition between the baby and the mother. When the baby is very young, it does not see a difference between itself and the mother. The mother's breast is its breast. And at a certain point it starts to notice that the mother is a separate being and at this moment, the transitional object is found. This object exists as the transition between the internal world of the child and the external world of the mother. This, Winnicott says, is the foundation of cultural life; the thing in between us that we use to communicate our internal and external realities with. This is the creature, but the thing about the creature, is that it exists as a reflection of the relationship between you and I, it is not just the medium between us, it is a product of our exchange. It is a third being, that speaks our third language.

Could this conversation be lucid daydreaming? There is a certain self awareness that happens in the *thinging* process, but it is usually after we have already spoken. When we realize what we have said, we start to see more pathways. So *thinging* is the trip, a trip without destination. It is like a navigational tool for drifting in a bath. I think it is like swimming in laps, you are going back and forth, but maybe you made a realization on the way that will change your experience on the way back. I think that *thinging* could be connected with therapy, like its connection with Donald Winnicott. For example, Winnicott has a therapy game for children called The Spatula Game. In a room, a small

spatula is placed on the table before the child arrives. When the child enters and sits down, it sees the spatula and wants to touch it because it is an attractive object. The child picks it up and begins to play with it, feeling it and moving it. Winnicott says this is a crucial moment because here is when you must resist giving explanation to the child. You cannot direct the child in its play because if you do that it might become complacent and not be able to enter its own creative imagination. Winnicott says in this moment there is a pause when the child has to decide to enter into its inner world. In this shift, the spatula begins to flip. It starts to transform into something else. Perhaps it is now an airplane being waved around in delight! This is like the *thinging* because at once the thing becomes a new thing and the child starts to think differently through the new thing. He starts to dream of what an airplane can do. Of course this can happen in reverse as well, an airplane could become a spatula.

So *thinging*, as a tool for transition, is a bridge between our inner world of thoughts and outer world of things. Could *thinging* be a transitional state of mind? It's also a conversation, where language itself becomes the thing. There is a transition between language and perception, a transformation is occurring. But is there something more than language? What is left, by asking, "what is not a language?" And if it is not a system of signs, what is it then? Is it a pattern for making sense of our senses? Maybe it is a loose pattern because a lot of surprises happen that make nonsense. So it's an unknown form for making sense. Where did the sense come from? Does it come from thinking? But what is the difference between thinking and *thinging*? Thinking is just the thin king. If you could try to think about the process of thinking, you would immediately bounce into an enormous reflection cloud of concepts developed in the history of philosophy and particularly, the philosophy that deals with language and mind phenomenology. But you should try to do a very big jump and leave the fact alone that language is a medium and an obstacle for an extended expression of the mind. So you say that you can't say because you don't know what you don't know. It is a mysterious force like a muse, and if we mention her name, she takes off her clothes and jumps in the water.

You have a very simple thought, starting with a sample, an example: while in the moment of *thinging*, the mind starts to produce thoughts and the word becomes a world. You turned one letter around and you woke up in a field of blooms.

Then the first time you heard about synesthesia, you had a paranoid feeling that there is a chance that you might have this involuntary neurological disorder. You could easily agree that characters “A” and “4” are a red empty costume. And “5 B” is a blue pair of shoes next to the previous one. If you would observe synesthesia in a traditional way and put it in simple words, it is a person who has a neurological condition to transform one sort of perception into another one, like specific sounds for specific colors, by following some strict pattern. This person is called a synesthete. The pattern collects signs into a system, which could become a language. But in this case, you are interested in a different language. In an unpredictable transformation of language, that’s why you don’t know if it still could be called synesthesia. But maybe, you could use synesthesia as a tool to loot the meaning. After some more time spent in the city, you realized that in one way or another, everyone has some light form of this automatic experience. Through a natural or obsessive lens, you see what you want to see, and if you look – you will always find it. But who knows where the gold is buried when you don’t know how old is the goal? Is it too old? As you understand, one of the possible symptoms of synesthesia could be an exaggerated need to anthropomorphize the world around us. It is a similar condition for transforming the front of a car or a house decoration above the entrance into the face of a human. And it says: “hello, how are you?” :) Then we could ask him what time is it? Is it time for spatula? Not yet.

The sky on sun day could suggest to be a transitional station for a convertible conversation.

And through the clouds of look-alikes, a fool moon appears as a grumpy guy. And in French, he is a beautiful lady. But can you imagine what happens especially, when particular languages have genders for every thing? The world comes into interaction, full of six success. But things already have their relation chips as letters have their order. You have seen in YouTube how it is possible to rollover with a kayak. Could we do a Google *thinging*?

No worries – text can hypnotize.  
You are following your strict right-left rule.  
Writing, reading, and even conversation is scripted.  
Yes, yes. I mean you, imagining me typing this.  
Ok, flip this.