

# From Physics: If It's Objective, Then It's Participant; And A Subject Is Also Participant, Of-, From-, And To-

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*When you make an observation in science, you (necessarily) include the participation of the thing so observed. A photon, an electron, DNA folding and unfolding. It may also be said that there is a dialogue set up, between the electron and the scientist/observing equipment, and the electron shift between energy states emits a photon, inevitably of itself, the shift (including the electron and the photon).*

*If it is an electron that we're observing, or that is having an effect, it is the electron that is a near point source, a small sphere, that be a near point source, a small sphere, that is a certain charge, that be a certain charge, at or from a certain place, that be at or from a certain place. And our equipment – or the motor to a vacuum cleaner – has to notice this, the electron is participant. (And this unfolds in the present moment.)[1]*

*Even the 'objective' equation determining the gravitational potential presented by a mass  $M$  to mass  $m$  results in, and is participant in, the very motion of mass  $m$  – and this very equation is participant in the ensuing motion of  $m$  about  $M$ ! The motion is the equation set before us in the concrete!*

Thus, psych unit psychiatry currently (2017 and before) is anti-natural, anti-this expression, as it contradicts the idea, 'the individual has something to say, is a subject, has the subjective, and can work with reason or experience or sense', or 'can work with the external world', or 'can work with ethicality'; it denies the applicability of reason and of dialogue, and ethicality, much less open dialogues.[2]

The individual must be acknowledged, and so must the dialogue.

*It can be said also that here again to look at it from the standpoint of the interplay of the subjective and the objective is instructive.[3]*

*Wittgenstein notes the simultaneous independence of and connections among things[4]; this is similar to the Buddhist idea 'dependent arising'.*

This also could be picked up by those working with a psych unit.

Because things are interconnected, it must be the case that the psych unit psychiatrist considers not only the individual, but those things, ideas, and people he or she comes in contact with, or does not come in contact with.

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Not only this, but it could mean the material on the wall, or in folders for the individual, standard printouts with statements from philosophy, the spiritual, and psychology, or of speculation on how we think and why, in a psych unit. Then the unfolding of the interplay between the individual and the psych team could really be seen! That is, the printout on the wall or in a folder is objective print, but is this print is generated of- some subject, and is always read from the subjective standpoint.[5] It provides an objective space, but always is subjectively felt or noticed or set aside. It has an objective-space projection, but a subjective-felt representation or interpretation, and that may give genesis to a new objective space, of- the individual! The individual says something, the psych team responds, the individual notices. There is dynamic activity, and there can be reflection.

But the individual, and his or her standpoint, must be considered, and considered in dimension. And the individual is mental states, emotive states, intentional states, and physical states, and their unfoldings. And the individual is thought space, energy states, perception, speech and action, and patterns of speech and action. The individual is philosophy (formal or informal) and/or the spiritual, he or she is standpoint, perspective, and representation. The individual these be, the individual is all of this. Buddhists refer to the five aggregates: form, feelings, perceptions, impulse, consciousness (or: form, feelings, perceptions, intentions, discernment; or: matter, feeling, thinking, enaction, consciousness, with each being the immaterial and the immaterial being each (see Dogen's *Shobogenzo*, translated by Nishijima and Cross)). All of this must be considered, and all of this must be seen as participant and relevant.

The psych unit psychiatry itself – the core theory and praxis – must take this up. It currently sets aside and negates all of this, 'all of the above', as being permitted, allowed, relevant, or meaningful. It must adopt a new framework, a framework of dimension, vocabulary, logic, and realism. Thus far it has failed to do so.

Sometimes staff and classes and followup treatment or agencies or programs enhance participation, and this should be noted. This type of thing should be backed up by the state, as well as become a professional standard.

These and psych unit psychiatry alike deal with the individual. 'The individual these things be, the individual is these things, is all of this.' The genuine psychiatrist must be able to function, work, and operate with and within such a redefined framework, and the state must support this, and these psychiatrists. And 'the mind, the mind that is before one', must be seen as relevant, and a basis for everything the psychiatrist does; then, 'mind-body-form'. Nagarjuna[6] refers to the four reliable facts, reason, the present moment, the external world, and reality, and states that there is not a fifth reliable fact.

Perhaps this sort of thing, what I have outlined above, an 'all of the above' approach, should then be referred to as 'mvo-psychiatry', for 'mental view and orientation psychiatry'. Perhaps also then philosophy of mind becomes relevant.[7]

The individual must be participant.

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## Endnote

I suspect that ‘to framework and notice’, to set up ‘the participant nature of things’, is, quite profoundly, female. The male has access to this. Then, ‘to put this into action’ – the very unity of the equation and the material, the fusion of the abstract and the concrete, is both male and female. I don’t yet know what the corresponding male aspect would be. Perhaps, ‘to construct around, within, and with this’ is the male, that the female has access to, and also can give approval to or not, since she is non-Euclidean geometry. And, of course, to notice. But ‘to design’ is both male and female.

Or some such. This is meant to carry the yin-yang sense, and reference the yin-yang symbol. I may edit this section, or even this document.

Then, a Buddhist way to put things (Zen)...

Q: Are an electron and an individual the same or different?

A: They are neither the same nor different. They are not the same, because an electron is not sentient. They are not different, because both are naturally participant.

## Footnotes

1. It occurs to me that I wonder what Dogen’s “Shobogenzo Uji (Being-Time)” has to say on this, how it be resonant! I’ll have to re-read it.
2. See the book “Open Dialogues And Anticipations: Respecting Otherness In The Present Moment” by Seikkula and Arnkil.
3. If it is raining on the rock, it is the rock that feels the rain. This is the subjective. Yet we can say, “It is raining on the rock”, the objective, subjectively said. Because we are under the porch, we can clearly see the situation with the rain and the rock. This is again the subjective, and the interplay of the subjective and the objective; and is also dependent arising.
4. See the book “Tractatus Logico Philosophicus”, by Wittgenstein.
5. This is why even for something seemingly so “objective” as the Space Shuttle Challenger blowing up, the investigative team looked at the space shuttle itself, and patterns of launch, to determine the cause: the Challenger presented of- itself, the subjective, the objective-space situation, “there are no more astronauts, there is no more Challenger”, subjectively felt (and causative, dependent arising). It so happened that the weather played a key factor, so there was interconnectedness, as with perception by the NASA team, that led up to the fateful launch – then by all of us, as we watched or heard of it explode. See Edward Tufte and Richard Feynman for excellent analyses of the situation and the review; and for excellent insight into sound reasoning and visual or descriptive clarity.
6. Nagarjuna was a ca. 250 CE Indian Buddhist meditator and philosopher. See “Fundamental Wisdom Of The Middle Way” translated by Nishijima.

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7. Here Minsky says that Aristotle posits a separate body and mind. I'll have to look into this. But Minsky says they're integrated, and then says that not only is it body and mind, but body, mind, and architecture. I would add philosophy to this: the individual is body, mind, architecture, philosophy, world. The philosophy is the content that informs mind, and the mind is philosophy, that it embodies, and picks up or generates, and actualizes, in its very expression; I would argue that philosophy informs body, as does the mind. Minsky's emphasis on architecture is justified: it's the design and structure to the body-mind-philosophy; and I would say that all of these integrate somehow, in some fashion, with the world, and the world for the individual is body-mind-architecture-philosophy-world, all one place, with worlds within worlds within mind within worlds intersecting worlds within worlds, all one place, infinite-space, one. And one could (for oneself, or at the individual's option) include the spiritual with the philosophical: the philosophical and spiritual.