

More Than 1 Angle, More Than 1 Descriptor

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Draft 1.03

2018 January 25, 2018 September 13

The Paper

Thesis: The importance of seeing a problem/thing from more than 1 angle, with more than 1 descriptor.

It is important to be able to see a problem or a thing in this way. You do not have to, at any one time; but I think anything can be described in this way, or set into different context that yields this. This is the way the world is, and it is a nice way that the world is. That is, we can also participate in this world in a variety of ways, from more than 1 angle, or with more than 1 type of being/presentness.

It also reflects the interconnected nature of things: one aspect leads to consideration a, b, c; and another aspect yields to consideration d, e. This then can lead one to consider yet another problem or thing, in a different way, or from a new angle or viewpoint. And this can lead to a new view or standpoint.

Being able to describe things from more than 1 angle, and more than 1 descriptor, is part of awakening in this world, in that the world is like this. They yield things and objects their fascinating qualities, and their no-thingness. They also yield things and objects their relational nature — and that is part of the traversal from one thing to another, in describing this or that, or taking a view from this or that angle.

A wireframe cube can become triangles if viewed from certain angles. Objects hold dimension, and so does space in a room. Thought does, and this is unfolding. Each individual has characteristics that shift in relation to others as the relationship domain is traversed. The viewpoint is different in each case, and so is the perspective.

Yet there is objectivity to this. Each individual standpoint may have its own subjective reality and experience, and it can be said, that from this perspective, this may or may not have been seen. So the objective intersects the subjective. It is the subject that experiences, the subject that knows, and the subject is bound to an objective unfolding reality, that nevertheless has the subjective as its basis! That is, without the subjective there would be nothing; and without the objective, there would be nowhere for the subjective/objective to be.

It is the planet orbiting the star (the subjective), yet it is the star that provides the gravitational potential field (the objective) that allows the planet to orbit, gracefully. It is the sun that (subjectively, as a subject) shines and casts a shadow from a tree to the ground (the objective); it is the ground that presents the shadow (the subjective); and it is a person who notices it, or a bird (the subjective). It is the ant walking on the ground (the subjective) and the ant encounters a tree, around which it has to walk (the subjective and objective). And therefore all of this is the interplay of the subjective and the objective.

Note also that the objective provides a “space” for the subjective to be, and for the subjective/objective interplay to exist; it is the subjective that is the absolute of this, and is necessary to the subjective/objective interplay. We should note this in today’s culture.[1]

Another example is this: If it is raining on the rock, it is the rock that feels the rain. This is the subjective. Yet we are able to observe and say, “It is raining on the rock.” This is the objective. But it is we who are saying this, and that is the subjective, and we experience this. In fact, everything is subjective: the

existence of the rock means that the earth in fact notices it, has to be aware of it. It is the earth, just as it is the solar system.

So each individual experience and viewpoint is important. The knowledge and experience of the external world is likewise. Each individual should feel that he or she is a participant in this, this world.

There is room for further investigation in this.

Footnotes

1. One can note, and consider, that the objective provides a “space” for the subjective to be; but also “function”, and “the available”. The subjective provides “noticing”, or “awareness”. This list can be extended, and further notes made.

Epilogue

This paper applies to philosophy, Zen, and the mental well-being space.

I feel for instance, that in the mental well-being space, when an individual realizes how he or she is able to participate (and he or she needs resources, space, the stable that is before one, and the interpersonal and/or the kindly solitude), then additional things can be considered, a new vocabulary is introduced, and the individual takes on either new or enhanced viewpoints that can lead to fruitful inquiry, of his or her own, consulting others as needed. The world, it must be noted, is interdependent.

I'd like to know how such material as this paper applies to new avenues for emotion; for me, they lead to quiet yet active contemplation, but may provide a new basis for re-structured emotion (but this is already fairly routine, or dramatic).

And with emotions, perception, speech, and action, you have a world that the individual can work with, and that begins to answer the question, 'behavior', that psychiatrists and society is concerned with. But here, interpretation is needed, also.

This paper points to ways that the individual (any individual) can be dynamically and dimensionally participant with the world. This occurs in mind and being, body and sense, and with the spirit of things. Psychiatry (and psychology) should make sure to support such awareness, of the active and reflective participant nature of things, with those they encounter, and in society writ large, per individual and family or tribe.