

Projection, And Absolute Subjectivity

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Projection is done by the thing, individual, world-space, etc. One can see this in geometry, too. For a thing, that thing might project a shape, a surface, or a relation. It might project hardness or softness. For an individual, he or she might project a truth-statement, an emotion, or a relation. In geometry, there's even projection geometry! The world-space might project features, a relation, the relational, ease, or profound difficulty.

Absolute Subjectivity says, in part, that each thing represents, projects, feels, or notices – and that this is the basis, in an Absolute sense – and this absolute reality is part of what leads to this very dynamic world, in which each thing, person, or geometry represents, projects, feels, or notices. There is no objectivity per se, since any objective sense is of- the thing, person, or mathematical framework. (Note that mathematical frameworks are axiomatic systems – and the undefined terms, with the statements, postulates, and theorems that follow, are the system – that represents, projects, feels, and notices the very world-space it itself is. This can be applied on a universal scale such as in physics, where the mathematical system seems to be a part of the explanation of the universe.) There can be an objective sense – and this always refers back to the subjective standpoint, view, and subjectivity.

The interplay of the subjective and the objective also explains this universe. We can say, “It is raining on the rock.” This is an objective statement, made by us, as subjective observers. It is we who are observing from our position and scale, sight and feel, noticing, and making the statement, representing, of- ourselves. We are under a porch, the subjective in an objective space, provided by the porch, keeping us dry, and it is the rock that is being rained on, the subjective in an objective space, projected by the rain. The rock feels the sun the following hour and it is the sun projecting and representing light and warmth, an objective space provided by the subject, the sun. The rock dries in the sunlight, and it is the rock that does the drying, the subjective, in conjunction with the sunlight, an objective space, itself a subject, subjectively projected and represented (of- the sun).

If we bring this back to a truth-statement as projected by the individual, we see that it is generated by the subject, the individual, according to his or her own understanding, logic, and view, the subjective. This truth-statement is noticed by another individual, within a given context, and this is noticed subjectively, of- the subject. The logic may be scrutinized, or the effect felt, with a certain objective sense – but only in accord with certain rules (mathematical or logical and axiomatic; or observational or felt and logical, emotive, or physical – and these are logical, standpoint, emotive, or physical rules or pathways, dependent arising, and thus far (unless either a second or outside attempt is made) subject to the logic, understanding, and view of this other individual, and his or her interpretation of it).

This is actually one mutually co-arising space, and neither one nor two.

When one realizes projection, absolute subjectivity, the interplay of the subjective and the objective, mutually co-arising space, and neither one nor two, and this is perceived, the entire space becomes real, explanatory, and a dynamic that is either a delight or tactile, to work with.

References

“The Gateless Barrier: Zen Comments On The Mumonkan” by Zenkei Shibayama.

See this book for Absolute Subjectivity, the interplay of the subjective and the objective, and a description of the profound space Zen works with.

“Fundamental Wisdom Of The Middle Way” by Nagarjuna translated by Nishijima.

See this book for a deep presentation of some Buddhist philosophy.

“Foundations Of Geometry And The Non-Euclidean Plane” by George E. Martin.

See this book for some mathematics, geometry, and the axiomatic system.

“The Logic Of Faith: A Buddhist Approach To Finding Certainty Beyond Belief And Doubt” by Elizabeth Mattis Namgyel.

See this book for a deep presentation of dependent arising, and a fluid, dynamic probing into of inquiry – what the author calls ‘faithing’.