

A Description! Start With Data Points And A World-Space. Extrapolate...

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Draft 1.10

2019 October 5 – 2020 June 24

A description! (A bit of fun.)

Start with data points and a world-space. Then extrapolate some of the data/action to a new set. Connect some dots, as one would in geometry. Apply projection. Interpolate among those. Normalize the world-space. Assign new data points on the new Cartesian grid. Apply some amplify functions (as one would in a routine hi-fi stereo – designed and engineered electronics circuitry, and the math that describes it) and their derivatives. Interpolate among some of the data. Find the gradient of some other data. Apply some derivatives. Extrapolate some of those. Connect some dots, as one would in geometry. Project some of those. Insert point A and point B. Traipse along a hyperbolic curve connecting the two (angle theta-A and theta-B). Apply some combinatorial permutations. Normalize the world-space. Act, speak, present, or project – and voila, one is “mentally ill”!

Ta-da!

:-)

Endnotes

One could ask, “What is the functional result?”

One could ask, “These alleged diagnoses of absolute deficiencies (in the disorders paradigm) pointing to (the theory goes) permanent neurobiogenetic malfunction must yield highly sophisticated results and processes, to be permanent neurobiogenetic malfunction, and this sans consideration of thought, environment, and physiology; body-breath-mind-world-space; thought space, energy states, perception, speech and action, and patterns of speech and action; mental states, emotive states, intentional states, physical states; the mental, the existential, the social, the societal, the experiential, the physical; the relational, thought-relational, social-relational; the fusion of the abstract and the concrete; and optionally the above scenario – as a set!”

One could ask, “What of ideas and goals? What of one’s philosophy of action? What is real action? What is the fusion of the abstract and the concrete, and is it just the real world, before us, as Nagarjuna says?”

One could ask, “What of truth-statements, or logical points or statements?”

One could note, “Our scenario could very much be seen as within the domain of *perfectly harmless*, and *safe* – even *potentially perceptive* – and worth consideration on its resulting and contents-oriented merit.”

One could ask, “Is the point of view helpful, functional, insightful, contrary, or contradictory?” (See Buddhism (including perhaps “The Lankavatara Sutra” translated by D. T. Suzuki), Zen (Sekida, Shibayama, Nishijima, Senzaki), other religions, Minsky (“The Society Of Mind”, “The Emotion Machine”, “Inventive Minds”), or Aristotle (“On Interpretation”). See notions of authority and society in our schools, families, religious structures, or states.)

One could ask, “How could our scenario be used by someone to establish a mental, existential, social, societal, experiential, and physical space? World-view? Ethical or justice view?”

One could ask, “Is the individual playing, in fun and serious, or is the individual in dilemma, lost in a thicket? How would one respond?”

One could state, “I’m linked up with two others.” That is, “Points (in space – in the room, or outside the window, or in a star – Newton’s Law Of Gravity: the sun or any star; sunlight, and its point of fusion, a (changing) mass); people at work or in the community; family members or friends; two Objective-C classes that I’m developing or not on the OpenStep-derived computer, as part of a framework; two very tall buildings, symmetrically/asymmetrically placed, that were modern art and sheer as a cliff, that many saw burn and collapse – and had at least two in them, names etched later; thoughts in mind (me being over *here* – Buddhism); points in time past, present, and future; all one space, neither one nor two, *pratityasamutpada*.” And be put in a psych unit? In America? In 2003 CE? Surprising!

Endnote – Art

USSR

In America, this is not the Soviet Union – or was it rather that they (the USSR) thought and enacted (and quite reasonably so, it might seem, at least from certain perspectives, perhaps this is subjectively felt and noticed): “We’ll just march in and arrest them.”, 1979.* Yet, the Soviets may have made mistakes. So it may not have been reasonably so.

* Afghanistan

If I were Marxist, I would start not with philosophic materialism, but with Nagarjuna’s four reliable facts: reason, the external world, the present moment, and reality. Then, the various totality aspects of these acknowledged and penetrated. For each individual, nationality, family, city, town, rural, village, tribe, and society; and philosophy, spirituality, and religion; and economics and systems of resource-justice; and for the everyday. I would have added Nagarjuna’s statement, “When we see the fusion of the abstract and the concrete, we see the real world, before us.”

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I would have treated religion differently; it may be that one can retain its expression of value, but given focus on bread, both spiritual (or philosophical) and physical (or material) and including mathematics and science, literature and the arts, and ecosystem and nature – and the requirement that these be available to each individual. The individual should be able to (have the training, power, ability, and opportunity to) define and determine from a totality of resource (again, this is a state-and-people priority) – and in conjunction with society – his or her own class type (in the sense of object-oriented programming; a model of being that he or she determines) and instance a viable, functional expression and interpretation, aware of pratityasamutpada (dependent arising). My term for this is ‘resource-totality class-type/instance-expression’. Each individual should have access to this, and that might be amenable to Marxism; we could see if it can be done in a modified free markets system, in the United States; perhaps genuine people from each side can see each other.

But I value significant parts of the Marxist critique. I plan to deepen my studies on it; and to further my understanding of the free markets, and then set those aside Capitalism (there may be various types of free markets). I’m coming up with my own middle way approach: Mx-Senxtism.

I value various spiritual and religious expression, diversity and of-the-individual (but with available resource), the interconnectedness of things, human invention, silence, solitude, and society, and nature (the natural world).

Resources

Fundamental Wisdom Of The Middle Way by Nagarjuna translated by Nishijima.
The Gateless Barrier: Zen Comments On The Mumonkan by Zenkei Shibayama.
Zazen.
Just this world.

[My Zen Writings \(Some Observations\)](#)
[Zen Resources That Have Been Key](#)

United States
2020