

Some Notes About Two Things: A Sober Space And The Determinant

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Draft 1.02

2019 November 11

Based On An Email I Sent. Edited.

I've been reflecting on a few things (as usual).

First, in addition to the ever-unfolding awareness/spatial that I have been having in mind the past year, now somewhat clarified even further, I just recently hit upon 'sober mind'. This very sober-space-reality that one has before one in mental awareness is centering, but it is not like seeing a sphere; it just 'is', and present-moment. Sober mind may allow one to see it aside from a dilemma, and nurture that sober mind and standpoint; or, it may allow one to more deeply develop insight, and awareness, sans a real dilemma. This all can lead to better insight, no matter the situation. It is not to get caught up in the next thought or reasoning; although thought and awareness can naturally occur from a sober-mind standpoint.

Second, I hit upon the idea of the determinant, a term from linear algebra (mathematics) that I have to revisit. But I thought to myself last week, is it so that in applying one's mind with the right parameters, and dimension, and discipline, one naturally avoids mental or perceptual dilemma. Right concentration may be a part of this. So this determinant might be a structured, resilient way that one allows to fall into place, with attention, 'upright mind'. [1] The individual might hit upon an orientation and function that is power: to effect a certain domains of life space, of-oneself, in the right place with respect to one's world (and one is co-arising with that world). [2]

So these are factors I am working with, myself, and would work with an individual as guidance, if in that position say as a psychologist. Also, it leads to tactile results and awareness, and things to work with, an entire world. Vocabulary. Dimension. The experiential and the participant. Observation and reflection. That's what I'd anticipate, in any case.

(In 2015, during my psych commitment then, I hit upon the terms 'determinative', to describe the mind of one psychiatrist, and 'determinant' (in a different sense than I used the word above...although now it occurs to me the math might integrate the two! a) determinant as above; b) determinant in focusing to resolve a point or a path (this other psychiatrist)), to describe the mind of another psychiatrist. This is how they approached things – and this type of thing should be noted and backed up. It is so significant in a psych unit to have this sort of thing available as the very person, application, and expression of the psych unit psychiatrist.)

Kevin

P.S. I'm not sure I used these factors here or not the past 20 years, at least in certain ways. It seems many other things, but I'm not sure I used them, except #2, which led to this entire statement. And one encounters a sense of dimension/awareness in zazen that is thorough, and would be compatible with #1. Zazen is seated, silent, objectless meditation, concentration, and works with the nondual. It is right understanding, right awareness, right concentration, and right effort. Eventually it becomes effortless effort-putting, and this becomes one's very life. (One Zen man said that 'Understanding is delusion. Not understanding is apathy.'[3] So one can consider this. It means: to understand without a trajectory toward deepening penetration of the 'Unnameable' or inexpressible 'it', especially to seek in other people's words, or follow just the words themselves, is delusion – one is still caught in discriminating mind and the nondual. If one, however, penetrates the matter, then right understanding opens up, and becomes naturally manifest. One must take up the task, starting from somewhere, however, so as to avoid apathy. And: what is the question? I myself have penetrated so and so far, and can develop insight even more deeply.)

Endnote – Psych Unit Psychiatry And These Notes

It is apparent to me that psych unit psychiatry – the psychiatry itself – does not appreciate either the actuality or the relevance of such things. I suggest that it look to such things as being functional, actual, real, and relevant – and potential in each situation. Domains of life can be tricky, and so can the mind, so practice, diligent effort, renewed attempts, and upright mind may be required, per the individual. But domains of life, themselves, can also factor things out, and interdependencies and expression noted, as well as what is felt.

Footnotes

1. 'Upright mind' is a term that Takuan Soho uses in his book "The Unfettered Mind: Letters From A Zen Master To A Master Swordsman".
2. The domains of life (my term) are: the mental, the existential, the social, the societal, the experiential, and the physical. See 'all of the above'.
3. See "The Gateless Barrier: Zen Comments On The Mumonkan" by Zenkei Shibayama.