

The Infinite Point

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There is this idea from Keichu's Wheel, a Zen koan[1], of form having the space between that allows motion and non-motion; yet this form-space is supported by no-form, and the no-form is at once the form that moves or not-moves. It is the motion or not-motion, and the many things that can be said about it.

I suspect that one could derive the Buddhist idea 'emptiness' from it, for instance; as well as its own 'what it is': the vast world, ever-ungraspable, ever-attainable. It may be related to the Tao, it occurs to me.

I was discussing with a friend an idea on another topic, and realized that if one penetrates the real numbers to their infinite-place in real time (and this infinite place is always moving, yet is infinitely there), one can center and bring to a point a particular expression.[2] This is the infinite point.[3]

With learning the Way, this becomes pure expression, an expert untraceable-known/unknown in the master's hand.

Dogen said, in one of his essays, "Some go to the river to catch fish, some to catch the Way, some to catch themselves, some to catch catching." [4]

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Endnote

This can be used in the mental well-being space, and this is how I realized its applicability, as one becomes not caught up in expressed emotion or speech that turns out to be problematic for oneself and others, at the same time; but which logic and emotive and expression becomes expert and natural. Maybe dynamic, maybe still; and there are ideas in Zen to support this. One could consider this further, in mindfulness, in cigarette smoke, in meditation, or in zazen, or other meditative/contemplative states.

This idea would take practice and contemplation/reflection; and would *not* be "to ricochet from one idea to the next". It would be from a position of balance and trained expertise: and this might give the student or individual with or without mental dilemma something to look to.

One can always step to mindfulness, in this; and the expression can be subtle.

Footnotes

1. See Shibayama, “The Gateless Barrier: Zen Comments On The Mumonkan”, Case 8.
2. For more on this type thing, see my comments elsewhere (I think the essay, “Space, Also, Is Empty”) and the idea of moving from 0 to 1 (say on a piece of paper, or in the space before you) in a finite time and space, infinity (time, the real numbers) coupled with infinity (space, the real numbers).
3. It may be useful to reference ‘the unfolding relative’, which is this: things are relative to each other and this unfolds in a continual and infinitesimal way, and includes both the integers and the real numbers. One can see this in both the external world and (when one reflects this), also in mental space.
4. Dogen, the essay “Guidelines For Studying The Way” in “Moon In A Dewdrop: Writings Of Zen Master Dogen” translated by Tazuaki Tanahashi.