

We Are Relative To

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We are relative to all people; not just those that are our relatives.

We are relative to all things; not just the things we cherish most.

In the Zen view, then: we are them, and they are us. Yet we retain our distinctions — but where? In the Diamond Sutra, the Buddha speaks of characteristics that are no-characteristics. This is a very interesting question!

We indeed are also the unfolding simultaneity of things; and we are the relative positioning of things — but so is everything else!

The Relative

The unfolding simultaneity of things.

The interplay of the subjective and the objective in the unfolding simultaneity of things.

The relative positioning of things.

The absolute sense to the relative positioning of things.

The unmoving-moving aspect to the relative positioning of things.

Things are relative to each other.

Because things are relative to each other, there is the relational. Also, things are in a constant state of flux, and while ‘things are relative to each other’ imagines a time and place where one can image such a relative and relational aspect, and describe it, one can also describe this flux and dynamic, multiple vectors.

This is most striking! If one can see this in mind’s awareness, as the unfolding or immediate realization of the mind, it’s a surface one can take to this or that place.

Finally, we can be participant in this world, as realizing the relative; and we should enable others then to be able to be participant also, and this becomes real.