

# Memory, Context, Newly Illuminated, And The Present Moment

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If we can remember a scene from earlier in life that was stable and illuminative, then – in mind – place ourselves in that situation again, and reflect on it, this can be most instructive. We can appreciate what we were thinking at that earlier time, or what someone had done for us, and re-interpret it for our current situation. If we've probed with deeper insight into various domains of life since that earlier time, we can instruct our current situation with that earlier time, and instruct that earlier time with our current situation.

Others can spring to our minds just such an earlier time. Our own calm traversal of memory can spring to mind just such an earlier time. When we wake-state these moments and re-interpret them or apply them anew, and re-interpret our own current life with them, then this can be a delight, instructive, and a newly realized grounds for our own current existence.

(It might be a work of art, a philosophical statement or approach, a spiritual or religious experience, something someone said or did or was, or experience at a particular place, and that particular place and environment. It can be from childhood, our youth, or some other time in our adulthood, even recent memory. Guided imagery meditations can introduce a new present-moment space, creating new memories that might be outside one's direct experience, and which can introduce meaningful, tactile mental experiences and space.)

This then can be seen as the present awakening the past, the past instructing and illuminating the present, and the present wake-stating and illuminating the future. This occurs in the present moment. With the right mind, this is one unfolding space, a temporal-spatial reality.

In Buddhism the three times are the past, the present, and the future. Nagarjuna introduced his four reliable facts: reason, the external world, the present moment, and reality – this world – seemingly similar to God.[1]

(Note that the external world is nondual – it is only in our own minds that we sometimes see in dualistic ways and discriminate things, and this can cause problems or frustrations. So when we work with and see the external world as it is, perhaps working with reason and the present moment, we realize the truth of things, their very actuality and reality, and can work more deeply then with this reality. Life may still be difficult, but this resolves some fundamentals – and we start to be able to apply even deeper wisdom to our situations.)

This all then is working with the mind, memory, and insight, and can lead to dynamic or still ways of being and action, awareness, and deeper insight.

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## **Footnotes**

1. *Fundamental Wisdom Of The Middle Way* by Nagarjuna translated by Nishijima.