

Mental Event A, Event B In The External World, Interval, Space; The Social-Relational; Nagarjuna

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Part A

A mental event A may occur then a space (in time) then an event B may occur in the external world. This is an interval. It can also be seen as space. It depends on one's awareness. So the temporal becomes spatial – space itself.

It is possible to insert thought C between a musical tone D and a second musical tone E. Depending on the interval between D and E. It is possible to insert meditative state F between D and E, again depending on the interval between D and E.

This goes back to my zazen in 2001-2002 at times to “Four-4 Works For Percussion Vol. 3” by John Cage, performed by the Amadinda Percussion Group. It also is directly from an observation I had in mind, a realization, just now while smoking a cigarette and a friend said he would make a phone call while waiting for someone. I thought, “What if he simply waited, in silence, and did not try to fit the phone call in.” But I let it go. That's when the temporal-spatial relationship occurred to me, as space between mental event A and event B in the external world. (He in fact did not make the call.)

[Note the mention of mind, perception, awareness, and the external world.]

Part B

Relationship. The social-relational. Mental event A, event B in the external world. Interval. Space. Thoughts A and B, perhaps drawn from memory, and new thought C. Perception.

Projection sent.
Perception received.*

In a mutual space.

The three nens: sensation → perception → synthesis/reason.

Action/response.*

Worlds and data points.

Awareness.

* This reminds me of Sharon Grace's 'Send/Receive' art from the 1970s, as described in Wikipedia.

Part C

Nagarjuna: "The four reliable facts are reason, the external world, the present moment, and reality."

Nagarjuna: "In an act, consciousness and action are one."

Nagarjuna: "When we see the fusion of the abstract and the concrete, we see the real world, before us."

See chapter 8 of "Fundamental Wisdom Of The Middle Way", the entire chapter, for several keys to Nagarjuna's 'philosophy of action', a profound treatment. Note preceding chapters, with various statements in them. Nishijima says that Buddhist philosophy of action is concerned with real action.

Resources

"Fundamental Wisdom Of The Middle Way" by Nagarjuna translated by Nishijima.
"Zen Training" by Katsuki Sekida.

Related Papers

"Entire Worlds, And A Given Set Of Data Points"

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