

Points A, B, And C – And Recognizers

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With a counselor or friend to and with an individual. In mind, on paper, or in conversation. Note ‘point A and point B’ and insert a ‘point C’. Then, recognizers! A new view, understanding, thought, perspective, or interpretation.

This occurs in real time, or upon reflection.

Is it a framework idea, logic, reason, concept, perception, or insight you’re working with? Is it a detail idea, logic, reason, concept, perception, or insight you’re working with?

Is it an experiential one? An abstract one? A concrete one? One with perception and expression that is ‘the fusion of the abstract and the concrete’?

There are any number of types of things to imagine.

Point C could introduce something from the three times, past, present, and future. For instance, something from present-moment C to past-moments A and B; or present-moment C to past-moments A and B that are unfolding to future moment D (and maybe D is certain or uncertain!)

Point C could introduce something present-moment experiential to past moments A and B, also experiential. Or Point C could introduce an idea or logic, or a perception, to past experiential moments A and B.

Future point D might then be different. Or yet another past point E might be better explained, or set in context.

Past moments A and B might be recalled to mind, thus becoming present moment C, and point D could be introduced to this – resulting in a new present-moment experience.[1]

Is past experiential A or B present now? Is past experiential better explained, or set in a new context? Can past experiential be approached with a new sense of wisdom, and is the individual or friend or counselor the same person? What is the resonance of present moment C with past experiential A or B? What is future thought D? What is future feeling D? What is future perception D?

These are some of the questions one could ask. There are so many directions to branch, that it may yield great ability and agility. It’s not just the answers that we determine, but the new questions that we get; and this leads to inquiry and perhaps a renewed being-and-situation.

Abstract thought are those ideas we have about things, and arrangements in thought that point to the description of things, and how they relate. The concrete world is the thoughts themselves, or experiential, physical, spiritual, or mental worlds – the very tactile – and are the relations themselves – the relational – and the fusion might occur in the experience or the physical, spiritual, or mental. The concrete might be what someone actually says, not what we then project in an abstract way on what he or she says, that describes it. We then have ideas or thoughts about this, and perceptions. Others might. This is the abstract. It is also what we project. We can look to the fusion of these – the abstract and the concrete – to better see into the world and the nature of things. It is the unfolding fusion of the abstract and the concrete that leads to the actual, real world before us. And when we see into the world and the nature of things, when we understand and sense the actual world, at-once, we see how we can be participant in the actual world, the real world, and contribute to it.

With this, note that knowledge-as-separate actually unites with our very being-awareness, leading us to insight and wisdom, at-one with our very thought, speech, and action. And our understanding becomes body-aware.

With these tools and views, the entire mind becomes dimensional and we should stress this dimensional aspect to things. Meditation, contemplation, reflection, and study can help us attain a dimension mind.

I suspect that this is an excellent way to approach how we think and work with ourselves-and-the-world, and that the tools and views of the counselor or friend, with those of the individual, can be used quite well by the individual, with such an approach, Points A, B, and C – and recognizers. It's actually how we might often approach things, naturally; but when we consider these things from their various aspects, we can better see what it is we're doing, and can then naturally extend them to deeper insight and wisdom.

One last point. It becomes clear that in this, in a formal setting or with a friend, philosophy becomes important; the spiritual becomes important; psychology becomes important; speculation on how we think and why, and experience things, becomes important; narrative becomes important; open dialogues becomes important; resource becomes important; observation becomes important; structure and the everyday become important; and so much that is this very world, it becomes important. The mental, social, existential, experiential, societal, and physical may be material, and ways to look at things. We can look for joy, centeredness, and dilemma; questions, and perspectives. And it's important to step from a place of need or lack or attachment to a place where the friend, counselor, and individual feel a sense of space, that they can move freely and work with the many aspects to things, sometimes with focus, sometimes with lateral thinking.

If you're so inclined, consider this carefully; and then validate it for yourself. It may yield clarity and a vocabulary for your stance, or you may find yourself naturally expressing this already.

Footnotes

1. This is a way out of suffering: points A, B, C, and D become a new arrangement. So the result is dependent on point D; and A, B, C, and D are then interdependent, and new. This can be recognized in

wisdom and insight. In addition, it might be noted that the individual can walk through a 'no-time' wherein the thought-space or mind-space is just one unfolding space, referring still to the three times past, present, and future – it's just that with various points now-present, all becomes present-moment awareness.