

# The Density Of Tweets

By Kevin A. Sensenig

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The density of a set of tweets.

$\dots$  the integral (the mathematical symbol)

The integral of the path of a set of tweets.

The points noticed, in mind and in journal.

- They can't wait until their meds arrive for (at least a start to) a solution – or want to work in tandem with meds, on meaning- and relational- material.
- They want to work with perception, reason, and the experiential.
- They're just any individual so inclined.

[1][2][3]

What does one encounter of the experiential, in mind and the external world? What does one encounter in the domains of life? (The domains of life are: the mental, the existential, the social, the societal, the experiential, the physical.) What does one encounter in philosophy, spirituality, religion, psychology, narrative, conversation, the temporal-spatial, or the dialogic? What does one think or journal or create artwork about? What are one's perceptions? How does one represent and respond to this or that? What does one represent or project? What is one's view, that of others, and the mutual space of these?

How often does a person encounter a truth-statement? Invent one?

How does one work with Aristotle's sense of the universal, or the individual? What of the affirmation and denial, and these also as single (each is single if it states some one fact about some one subject)?[4]

What of perception and the external world? What of perception and one's own mind?

How do perception and meaning intersect? Do perception and meaning co-arise, within the mind? With the external world? In the present moment? Upon reflection? Does reflection occur in the present moment? What is the person's perception of this, and how does he or she interpret it?

How does perception inter-relate with mental states, emotive states, intentional states, and physical states? How does meaning inter-relate with these?

How does reason play a role, and what is the benefit of inquiry, toward a sense of reality, or reflecting the reality of just this world?

What is the integration of particulars, of this all, and of a totality? How does integration produce or image a totality? What is the derivative, and the derivative of various paths?

### **Endnote – The Integral And The Derivative**

The integral is the result of a path or function. It may be another description, a position, or number. It is used in mathematics and physics, and here I wish also to point to the meaning of the word in the everyday, and the word integration.

The derivative is the tangent of a path or curve at a point. It can denote rate of change, or can point to another geometry and another point or position on a grid. One can then also see rates of change of the derivative (this then is the second derivative, another function). It is also related to the idea derived from.

### **Endnote – Influences**

I rely here on Aristotle, Buddhism, Nagarjuna[5], my own work and experience, and the works listed, as well as a dimensional visualization of physics[6] (and this should be made more accessible than it sometimes is, in high school). This may provide material for other spiritual traditions as well, or vice-versa.

### **Footnotes**

1. I had this in a dream 2018-03-31. Then I followed up with some notes. It was modeled on the sounds that birds make.
2. One might also think of the book *To Mock A Mockingbird: An Adventure In Combinatorics And Other Logical Puzzles*, by Raymond Smullyan.
3. Significantly, what follows applies not only to the individual facing significant dilemma, but part dilemma, no dilemma, or no-dilemma, as well. It could apply to elementary school, high school, college, one's 20s, 30s, or 40s, etc. It can apply across spiritual interpretations, or just the philosophical; and can apply to 'action'.
4. See his book *On Interpretation*.
5. See his book *Fundamental Wisdom Of The Middle Way*, translated by Nishijima. There is another translation available. Nagarjuna was a ca. 250 CE Indian Buddhist meditator and philosopher. See also his idea, presented in FWOTMW, that "when we see the fusion of the abstract and the concrete, we see the real world, before us". This, I feel, has dimensional and ability-idea implications for psychiatry, profound. For instance, the planet orbits the star – this is the fusion of the abstract (the mathematics) and the concrete (the material, matter); only in this fusion do we see the real world, the actual unfolding event. In the same way a window is the fusion of the abstract (the geometric rectangle and plane) with the concrete (the material wood, steel, and glass), which then produces fact and function (light, seeing the

outside world, a sunlit room, seeing and moving in a sunlit room). The individual can approach things (things, projections, feelings, or perceptions of the body and mind) with ideas of the relational and ideas (the abstract) and their physical or mental experiences or observations (the concrete) to ascertain and develop a functional understanding of reality (this actual, real life itself, unfolding in the everyday; or other perspectives). Or the individual can approach with an idea of seeing an actual unfolding event as the fusion of the abstract and the concrete to see the real representation or projection; this might involve the fusion of an image of the event or its meaning in mind, from this or that perspective, and the concrete action taken. Then he or she can really work with or take a new angle on types of dilemma and no-dilemma, and their resolution, or explanation, and be more deeply participant in this very world! He or she can work with his or her view and apperception of the space, including the room-space, world-space, meaning-space, or interpersonal space, before him or her, in mind or the external world, and determine the real world – what is actually the case, or represented, or projected, or felt, or noticed, or intended – and how to work dynamically or in ‘all functions’[7] with that, ultimately the same space as one is. Yet two things are not-one, not-two, one space. And there’s pratityasamutpada (Skt. dependent arising)[8]: when this arises, that arises; when this does not arise, that does not arise; and things are mutually supporting, either by their presence or their absence, neither being nor non-being. This is all Zen and Buddhism, and my own reflection on that. Approach this with wisdom, and see if you can find anything to work with.

6. ...And the direct citation of Reif’s textbook *Fundamentals Of Statistical And Thermal Physics*, that I had as a physics undergrad, related to the diagram: the integration of path for random probabilities, a random walk. One can then consider a situation where it’s not entirely random, or it’s various meaning-paths and life-paths.

7. Here I’m citing Dogen’s essay *Zenkei* (“All Functions”) from his work *Shobogenzo*, translated by Nishijima and Cross.

8. For a thorough discussion of pratityasamutpada, see *The Logic Of Faith: A Buddhist Approach To Finding Certainty Beyond Belief And Doubt* by Elizabeth Mattis Namgyel. I would suggest one spiral to the book: I suspect (and I’ve found this to some degree) you ultimately release truth-statements to the realization of the reality of the world, one is-and-functioning-as its very reality, and this cannot be formulated; yet you can make truth-statements as you work toward levels of realization, at a particular place and time, or for the benefit of others. *The Diamond Sutra* puts it, in one section titled “The Superiority Of Unformulated Truth.” *The Lankavatara Sutra* says that ultimately, you cannot make a statement. My own journey continues.