

# Mind Itself

By Kevin A. Sensenig  
Draft 1.05  
2020 March 19

Mind itself

So: the mind, one's own mind, as this realized "state-and-unfolding(space-and-mind)", is just as the gold or steel object in the factory, and the factory structure, and the ground. It is – both the mind and the object-factory are – 'at-once' and ever-present-moment. And it is nondual and, ultimately, nondiscriminating. It is neither being nor non-being. That is, the gold or steel object and the factory are Mind itself. One's own mind and the object-factory have different features, but they are united in and arise as this One Mind, Mind itself.

To penetrate this more deeply.... This is just an indicator; but the actual fact must be in one's own state and state-realization of the object and the factory.

Holy smoke.

Nagarjuna's FWOTMW 2:25 is entirely apropos:

The three types of real facts – a real act of going, the real world, and an unreal world – all belong to reality, so it is completely impossible for these three factors to go ahead newly at all. Therefore it is completely impossible for the motion of going, the fact to go, and the state of accomplishment of going to be recognized intellectually at all.

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

The following statement by the Buddha also applies:

The universe is a catenation. (*The Lankavatara Sutra*, epitomized version by Dwight Goddard.)

And,

As a note: to see things as discriminated, distinct, individual objects as then causally connected is a mistake. It is non-discriminating mind, states and unfolding, 'at-once'-and-unfolding, ever present moment, the three times the past, the present, and the future, neither being nor nonbeing. (See *The Lankavatara Sutra*, *The Diamond Sutra*, zazen, the everyday, and contemplation – and one's own observations.) Clarification: it is the nondual, non-discriminated that is, on one level, causally connected, but on a deeper level, just unfolding, at-once awakening. And this is the universe.

And,

What I have to say about this world is that it is neither reality nor unreality. – The Buddha, *The Diamond Sutra*. We speak of reality, and unreality, in different senses. The Buddha here makes a nice statement; and, once we get to point B from point A, a different observation may be made, or the truth of it worked with anew – but the realization of and insight into this and this world is the point. Note that one statement may be useful and helpful; or a practice may be picked up, or insight attained (which is nothing gained – but just so and at points still, at points dynamic).

And,

Maya has reality.

It yields this very world which is just the fusion of the abstract and the concrete; or, we can study the abstract, or study the concrete, accurately keeping in mind the other in each circumstance.

Finally, Alan Kay (Xerox PARC and Smalltalk) says the Japanese have a word ‘ma’ that means ‘the space between’. Buddhism has ‘no-thing’. This begins to penetrate, and describe this domain.

### **Endnote – Seeing This**

It may take a long time of diligent practice to see this; or, one may see it suddenly.

I myself will have to scrutinize and practice it (this insight, and its implications) diligently. It is a delight to have seen into this, in this way.

A joyful, sublime, realized state. Present-moment.

### **Resources**

The references in *Zen Resources That Have Been Key* (by kas)

Zazen

Quietude and contemplation

Study of the texts and the sutras

The everyday

Reflection on just this world