

A Description! Start With Data Points And A World-Space. Extrapolate...

By Kevin A. Sensenig

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A description! (A bit of fun.)

Start with data points and a world-space. Then extrapolate some of the data/action to a new set. Connect some dots, as one would in geometry. Apply projection. Interpolate among those. Normalize the world-space. Assign new data points on the new Cartesian grid. Introduce a new epistemological framework subset, and its data-contents, along with experiential observations (an s[o]ws and pointers – surface of an object and its projections inclusive of spatial temporal relational terms, and its worldspace, among other interpretations and facts). Apply some amplify functions (as one would in a routine hi-fi stereo – designed and engineered electronics circuitry, and the mathematics and art that describes it) and their derivatives. Interpolate among some of the data. Introduce a scale of a subset of yet another new epistemological framework subset (etc.) and project it to an existent image, and via yet other representations. Find the gradient of some other data. Apply some derivatives. Extrapolate some of those. Connect some dots, as one would in geometry. Project some of those. Introduce and rotate a reference system. Apply effort in a certain several directions. Insert point A and point B and point C. Traipse along a hyperbolic curve connecting the two A and B (angle theta-A and theta-B). Notice what happens via standpoint C and transform elsewhere by the magic of perceptual memory. Apply some combinatorial permutations along the way, as a usual syncopation. Normalize the world-space. Act, speak, present, or project – and voila, one is “mentally ill”!

Ta-da!

:-)

Endnotes

One could ask, “What is the functional result?”

One could ask, “These alleged diagnoses of absolute deficiencies (in the disorders paradigm) pointing to (the theory goes) permanent neurobiogenetic malfunction must yield highly sophisticated results and processes, to be permanent neurobiogenetic malfunction, and this sans consideration of thought, environment, and physiology; body-breath-mind-world-space; thought space, energy states, perception, speech and action, and patterns of speech and action; mental states, emotive states, intentional states, physical states; the mental, the existential, the social, the societal, the experiential, the physical; the relational, thought-relational, social-relational; the fusion of the abstract and the concrete; the

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ontological, epistemological, individual, community, culture, positionality, cosmos and its scales; and optionally the above scenario – as a group, set, or n-space spatial-temporal-semantic boundlessness!”

One could ask, “What of ideas and goals? What of one’s philosophy of action? What is real action? What is the fusion of the abstract and the concrete, and is it just the real world, before us, as Nagarjuna says?”

One could ask, “What of truth-statements, or logical points or statements, or multiple transpositional views?”

One could note, “Our scenario could very much be seen as within the domain of *perfectly harmless*, and *safe* – even *potentially perceptive* – and worth consideration on its resulting and contents-oriented merit.”

One could ask, “Is the point of view helpful, functional, insightful, contrary, or contradictory?” Beneficial? Base what to what for what projected in what for what to what? (See Buddhism (including perhaps “The Lankavatara Sutra” translated by D. T. Suzuki), Zen (Sekida, Shibayama, Nishijima, Senzaki), other religions, Minsky (“The Society Of Mind”, “The Emotion Machine”, “Inventive Minds”), or Aristotle (“On Interpretation”). See notions of authority and society in our schools, families, religious structures, or states.)

One could ask, “How could our scenario be used by someone to establish a mental, existential, social, societal, experiential, and physical space? World-view? Ethical or justice view?”

One could ask, “Is the individual playing, or joyful, or simplicity, or complexity, in fun-serious space, or is the individual in dilemma, lost in a thicket? Is the individual observational of any facts, helpfulness, guidance, logic, art, and projective/interpretive realities?” How would one respond?

One could state, “I’m linked up with two others.” That is, “Points (in space – in the room, or outside the window, or in a star – Newton’s Law Of Gravity: the sun or any star; sunlight, and its point of fusion, a (changing) mass); people at work or in the community; family members or friends; two Objective-C classes that I’m developing or not on the OpenStep-derived computer, as part of a framework; two very tall buildings, symmetrically/asymmetrically placed, that were modern art and sheer as a cliff, that many saw pierced, burn, and collapse – and had at least two in them, names etched later; thoughts in mind (me being over *here* – Buddhism); points in time past, present, and future; all one space, neither one nor two, pratityasamutpada.” And be put in a psych unit? In America? In 2003 CE? One should ask questions! Surprising!

Endnote – Art

USSR

In America, this is not the Soviet Union – or was it rather that they (the USSR) thought and enacted (and quite reasonably so, it might seem, at least from certain perspectives, perhaps this is subjectively

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felt and noticed): “We’ll just march in and arrest them.”, 1979.* Yet, the Soviets may have made mistakes. So it may not have been reasonably so. And then what is ethicality A, B, C, and multiple viewpoints and operationals, all realistic in a shared boundless world.

* Afghanistan

If I were Marxist, I would start not with philosophic dialectic materialism, although I would retain its dialectic nature and its benefits, but with Nagarjuna’s four reliable facts: reason, the external world, the present moment, and reality. Then, the various totality aspects of these acknowledged and penetrated. For each individual, nationality, family, city, town, rural, village, tribe, and society; and philosophy, spirituality, and religion; and economics and systems of resource-justice; and for the everyday. I would have added Nagarjuna’s statement, “When we see the fusion of the abstract and the concrete, we see the real world, before us.” That is, several dialectic content with protocol, shared, helpful, beneficial, diversity, unity, integral, ethical, spiritual or not, dimension, participant, and so forth, fact, base, logic, presence, and projection.

I would have treated religion differently; it may be that one can retain its expression of value, but given focus on bread, both spiritual (or philosophical) and physical (or material) and including mathematics and science, literature and the arts, and ecosystem and nature – and the requirement that these be available to each individual, in a contextual, communal, shared, right-minded, solitude, and society way that fundamental resource and freedom, liberation, and liberty realism and its projections all for each and each for all totality benefit, requires. The individual should be able to (have the training, power, ability, and opportunity to) define and determine from a totality of resource (again, this is a state-and-people priority) – and in conjunction with society – his or her own “class” type (selected and invented) (in the sense of object-oriented programming; a model of being that he or she determines, uses in an intangible and practical way, all classes in object-oriented being useful to its shared spatial-temporal-interconnected space and functionality and dynamism) and instance a viable, functional expression and interpretation, aware of pratityasamutpada (dependent arising). My term for this is ‘resource-totality class-type/instance-expression’. Each individual should have access to this, and that might be amenable to Marxism; we could see if it can be done in a modified free markets system, in the United States; perhaps genuine people from each side can see each other. China is mature and realistic in saying that each nation should determine a form of democracy appropriate to its context, the people realized, then mutual benefit nation to nation.

I value significant parts of the Marxist critique. I plan to deepen my studies on it; and to further my understanding of the free markets, and then set those aside Capitalism (there may be various types of free markets). I’m coming up with my own middle way approach: Mx-Senxtism.

I value various spiritual and religious expression, diversity and of-the-individual (but with available resource), the interconnectedness of things, human invention, silence, solitude, society, and nature (the natural world).

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Resources

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

The Gateless Barrier: Zen Comments On The Mumonkan by Zenkei Shibayama.

Each Moment Is The Universe: Zen And The Way Of Being Time by Katagiri.

The Diamond Sutra translated by A. F. Price.

The Flower Ornament Scripture (A Translation Of The Avatamsaka Sutra) translated by Thomas Cleary.

The Logic Of Faith by Elizabeth Mattis Namgyel.

Zazen.

Reflection

Inquiry

Ethicality

Compassion

Just this world.

The universal, the everyday, the universal as the everyday, the everyday as the universal, the universal as the universal, the everyday as the everyday, and just this what is before one, and its entirety of inter-reflecting, connected moments, spatial-temporal-semantic and such a virtual-real space, boundless, participant, and transcendent, right here particularly, to the infinitesimal, positionality, reflecting, multi-scaling.

[My Zen Writings \(Some Observations\)](#)

[Zen Resources That Have Been Key](#)

United States

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