

# Another Juxtaposition: A Dimensional That Is Key (Reasoning Points, Etc.)

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This struck me as another juxtaposition:

Reasoning points, thoughts, and thought space. The working of body-breath-mind-world-space and no-mind. The domains of life: the mental, the existential, the social, the societal, the experiential, and the physical.

I think I might work with this[1]. No-mind is a Zen description/reality. See what you think.

## Footnotes

1. In the context of mvo-p.

## Comments

I think psychiatry really needs to consider in these terms, concretely and descriptively, and as practice, for the individual.

The following statements by Nagarjuna then hold, per the individual and situation and the domains of life and the relational: “When we see the fusion of the abstract and the concrete, we see the real world, before us.” Then, action. Nagarjuna: “In an act, consciousness and action are one.” So we must scrutinize consciousness and action, then see them as one, an unfolding world-space. The person perceives. The person takes action. This is an act. This perception and action are one. I feel psychiatry needs to deeply probe these.

I feel it is a vast over-simplification and detrimental for psychiatry to conclude that it can determine one’s consciousness from an action, although there may or may not be indicators; and later Nagarjuna says that “It is very clear that behavior is a kind of action. It is also clear that action is behavior.” This bears scrutiny. It also invites context and the following: 1) behavior is what kind of action; and 2) what is the individual’s action – the totality of it – that is then this individual’s behavior. These are never taken into account.

An additional note on this: to describe in terms of symptoms only does not at all address the real world. Symptoms can be very actual, critical or mild; but so are many other things actual and relevant. In describing as symptoms only, the above observations are omitted. But the above, including the juxtaposition – and ‘all of the above’ – is just this very real world. At that point, symptoms can be introduced and set in a clear, dimension framework that is realistic: one that ties symptoms to the domains of life, establishes a descriptive number of relationals, and investigates this overall and detailed noumenal-phenomenal-relational, toward the resolution of dilemma or explanation and justification or mediation.

Once one sees the dimensional (and, in Zen, sees in terms of the no-thing space, and realizes the working of no-mind), then things clarify. This should be scrutinized and verified; and it should be contemplated; but it should be taken up seriously, by the psychiatrist and psych team. Front-lines experience does matter; but it is most valuable with an ‘all of the above’ approach[1], or the like, or can be set in that context, and deeper explanation and profound working-with found. This is what I suggest. This would be mvo-p.

Mental events and perceptions are actual, and the mental domain is actual, and variously experienced. Likewise for the existential, the social, the societal, the experiential, and the physical. And there is the relational among these. This all can be described. The disorders paradigm does not take this all into account, yet it is just this very real world. I suggest an inquiry with the individual, in context, as well as to solve problems (from whatever angle) and seek relief or explanation, justification or mediation.

## **Footnotes**

1. And I suspect that the best front-lines work is done in everyday vocabulary, working with the tactile and actual, perhaps in dialogue, always to instill a sense of orientation, sometimes personal discipline or opportunity so that a set of factors can be found toward navigable paths. It must be genuine. This is entirely consistent with mvo-p and ‘all of the above’.

## **Resources**

The above, and the following resources and practice have been invaluable to my personal stance:

Zazen.

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

“Zen Training: Philosophy And Methods” by Katsuki Sekida.

“Shobogenzo” by Dogen translated by Nishijima. [See Bendowa, Zenki, Uji.]

“A Study Of Dogen” by Masao Abe. [I’ve read the first few chapters.]

“The Lankavatara Sutra” translated by D. T. Suzuki. [I haven’t yet completed it.]

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“The Diamond Sutra And The Sutra Of Hui-neng” translated by A. F. Price and Wong Mou-lam. [After reading it some time ago, I’m now studying and working with The Diamond Sutra with significant attention.]

“Fundamental Wisdom Of The Middle Way” by Nagarjuna translated by Nishijima. [I haven’t finished this yet. Key material.]

Then, and as part of this, and this practice: Oneself, this world, inseparable; solitude, and the domains of life – and the present moment – the working with and resolving of these. Everyday functioning and practice.

## **Related Papers**

“Mvo-P”

“All Of The Above”