

# I Know Exactly What I Did To End Up In Psychiatryville. They Had To Do With The \*Mind\*.

By Kevin A. Sensenig

Draft 1.10

2020 April 18 – 2020 June 16

Based on an email. Edited, with additional material.

[Recipient],

I know exactly what I did to end up in psychiatryville. They had to do with the \*mind\*. They had nothing to do with biogenetics – so much else applied, including the various states, the domains of life, and mind and truth. In physiological-psychological terms later on as part of my experience at the first psych unit (after I was first given meds) meds led to the situation where in everyday life mental states interacted with physical states to a paralyzing way. (Often, it should be noted, mental states do interact with physical states in a natural way; e.g. heightened mental alertness leads to greater muscle awareness, or nervousness leads to shaking, or the mental states of running (in training) over time lead to physical amping during the run, then mental states for the runner change and both subside, yet leaving a residue of mental and body feeling after the run – one notices this at the gym workout. And then there's body-breath-mind, attention, meditation, and samadhi.)

2 mistakes I made:

1) I mis-mapped uniframe. I had meticulously studied Minsky's book *The Society Of Mind*, and then over time tried to apply uniframe to model and explain things. I had however mis-interpreted uniframe, and recalled them from memory only incorrectly. It was an inversion of uniframe. Since I was so front-and-center with my mind and its development at that time, this became my focus, this incorrect modeling and explanation, this inverted uniframe method, and it turned out as frustrating, linear, inoperable futility. This then went latent, and I went about my work. (Uniframe are ways we might expertly describe something; Minsky uses the example of the concept and material 'arch' – and suggests we have various ways of imaging and seeing arches as we grow in childhood, and that we naturally use these methods thru to adult conceptual and material existence. We might use both structural and functional language and terms, to describe something like 'arch' or 'game'. We sort of, he suggests, start to use uniframe naturally; and can benefit from considering what uniframe are, and probe more deeply about them, as it represents part of our repertoire of thinking.) So I had compromised in the meantime my ability to model things – and to reason about them and their nature as I would have typically done. This took time to manifest as problematic, but that's it.

2) I mis-mapped the timing of perception in sensation -> perception -> synthesis/reason. (See Sekida for his presentation on the three nen.) I did this via a turn I picked up in zazen that it turns out is incorrect zazen. Recall that in Buddhism there are six sense grounds: eye, ear, nose, tongue, body, mind. Since one traverses the mind during zazen, one encounters sensations of thought, then perceives

I Know Exactly What I Did To End Up In Psychiatryville. They Had To Do With The \*Mind\*.

Page 1 of 5

it and either sets it aside (mindfulness) or follows it (a distraction, one should release), or concentrate (say to call to mind a koan and realize its meaning, and actually the very world itself, and the significance and fact of this or that); this is to reason/synthesize, then to over time penetrate logic and discriminating mind, allow for a certain no-thing space, and realize the true mind. Proper training would work with this. I independently found myself cutting off thought with the thought “no-thing” (instead of say releasing thought and working with “what is no-thing”, negating the condition of the logic, or working with “nay” and “why” in logic and logic-and-the-world, then reason) and this was a mistake. I did not see this at the time, but have realized it since. Master Rinzai says (I discovered this only a few years ago) that it is a mistake in zazen to cut off thought. This mistake of mine had the effect of perception being advanced \*in the functioning of the mind\* to a timing that occurred too soon in the sequence; it also at the same time yielded a state where my synthesis/reason stage was shallow. (Sekida notes that one can model what we do by setting up chains and loops in mind using the three nen, the third nen synthesis/reason being then sensed at a first nen sensation.)

This was fundamental, and with other minor things that became significant over time led to adventures in 2003. That then led to a state wherein I was reasonably functional but distracted and too wrapped up in a mental world, and then made an error, a statement, that contradicted a societal rule, and I ended up being involuntarily committed to a psych unit. (My ethics were more or less fine, and just routine. I had not yet picked up the ethical; that came years later, and continues to deepen as I further realize Zen.)

I have corrected those mistakes. I simply put down unframes, but the mental damage had been done in the meantime, with a tour through the psychiatric system. The psychiatric system doesn't have any idea of reality such as this; nor does it apprehend the mind, the mind itself, or the mind and truth. I now have a deeper way of working with zazen, and no longer cut off thought in this way. It is a fairly realized and (verb) realizing, no-thing space; and it is temporal-spatial. I can further perfect my understanding of and use of unframes, although I suspect I now use them in the natural way anyone would (I recently revisited them, with my own Zen annotation, in Minsky's book); and I can further perfect my working-with Zen and this very world, the everyday. But it is phenomenal what I have stepped to, over the past 3 years, and especially the past 10 months. Dogen says that practice and attainment are one, and this has been the case, as I've worked with Rinzai Zen then have found Dogen (Soto Zen) that is a joy to work with. And there is overlap, of course, between the two.

There are other features of my experience I've sorted through. There are life-mistakes I've made. I am much more aware of being in a place in the world, and of the interpersonal and mind and working-with behind that. It's a joy to be working with the truth-ideal-reality of Zen and my own life. And I can appreciate the Tao Te Ching much better.

This is a matter of mind and truth, body-breath-mind-world-space, this world, and reality: no-thing, nonobjectifiable, nonsubstantial unfolding and ever-still ever-dynamic ever-present space.

It has nothing to do with psychiatry and its idiot theory of biogenetics, measured, ascertained, theorized about, and acted on by the disorders paradigm and other mistakes. And psych unit psychiatry is usually unrealistic: the psychiatrist who lives the psychiatric theory is deluded, and commits error, in his or her own way – and this is supported by society and the state. It never considers or speaks in terms of the mind and truth, and body-breath-mind-world-space, much less with the individual. It never speaks in

I Know Exactly What I Did To End Up In Psychiatryville. They Had To Do With The \*Mind\*.  
Page 2 of 5

terms of the domains of life (the mental, the existential, the social, the societal, the experiential, the physical); the various states (mental states, emotive states, intentional states, physical states); the situation and its facts, context, and the individual's overall personal history; and the individual's description and explanation. It does not incorporate reason with the individual – reason 'on the table' – nor does it incorporate routine discussion, much less the dialogic or mediative. It does not incorporate problem-solving techniques or attitudes. It needs to be revisited. Then, redefined around realism and a genuine, totality, realistic, actuality attitude, it can be truly helpful.

This is compassion for those who encounter the psych unit system and psychiatry; and at the same time compassion for the genuine psych unit psychiatrist who is trying to resolve a matter – such just needs a better, realistic, adept framework.

We now have an established field, ever developing, called Artificial Intelligence. Some like Minsky have used our own minds to penetrate and establish this field, and provide theories and applications for it. The ancients worked with this mind, and penetrated it deeply. The Buddha worked with it, penetrated it, realized his own mind and this world, described reality and unreality, and explained truth and error, including dukkha and the path to and reality of realization and nirvana – and saw this very world as Mind itself. Adepts and masters and students since have done the same. There are those in modern society who continue this. Buddhists have worked with prajna, and the absolute and the relative, and their integration, and have found ways to address real problems. Modern thinkers like Minsky and certainly others also worked seriously with the mind, reflecting on its nature and the world; and what we are and how and why we think, speak, and act.

It is only natural to bring this wisdom and insight to each individual – and my view is that this applies to the psych unit and psychiatry. It is behind the times, it omits so much, and is not a field of insight and wisdom; nor is it a resourceful field, or one of true and actual explanation – and it denies its subjects right and means to and awareness of all that we have that applies, in this world, from its vast storehouse.

Maybe meds are apropos, appropriate, useful, and helpful sometimes; they should be at least used selectively, and in a framework of mvo-p and 'all of the above'. Sometimes, perhaps most times, meds will not be apropos, appropriate, useful, and helpful, with mvo-p and 'all of the above'. They have their own risk, limitation, distortion, and detriment, even given positive aspects. Most times, for me, I needed my alert, adept, aware, apperceiving mind – I always had some logic – to explain, justify, switch in mind or action, or realize or deepen various mental states, and work with perception and reason, thought and action. In addition to this, philosophy helps, especially to think in philosophical terms for oneself. I had so much present already, and even more potential – and this was both completely negated and completely omitted in the psych unit. It's part of the theory/praxis to do so. So one should consider this paper, mvo-p, and 'all of the above' – thru to this very world-space – and be realistic. One should sort through the problematic and no-dilemma from all perspectives, grounded in sound theory and praxis, using adept means. One should see.

My own journey continues. I continue to perfect my path. My path continues to deepen and dimension, and is a joy and delight, and is 'right effort, right awareness', the fusion of fun and serious.

Kevin

I Know Exactly What I Did To End Up In Psychiatryville. They Had To Do With The \*Mind\*.  
Page 3 of 5

P.S. It occurs to me that I'll turn this into a paper. Excellent! Thanks. :- ) May it benefit others, and provide real insight.

P.P.S. What I do is take Zen to Minsky's work – and he provides so much, such a resource! I recommend his work. He might thingify somewhat, but he works on the no-thing layer, too, in important ways (and may not have been fully aware of this), but Zen corrects this. He works with the abstract and the concrete in delightful ways, and might be interested in Nagarjuna's statement: "When we see the fusion of the abstract and the concrete we see the real world." Minsky's work would appeal to the Western mind; it is illuminative, illustrative, adept, fluid, and explanatory. I have to continue to study it.

### **Endnote – Models**

From my earlier mistake (1) above (the one with inverted uniframe) I modeled the DSM pseudo-description and paradigm, that improperly formulates its description far from actual structure-function ideas, that also work with the actual positive and negative aspects to the world-space and the individual's perception, understanding, and function.

From my earlier mistake (2) above (the one with advancing the timing of perception from its natural state) I modeled the psych unit psychiatrist's error in drawing a conclusion so quick as to be a-priori decisis, without proper realization of that which can be ascertained (from a careful scrutiny of fact and description and explanation, acknowledging standpoint, mind, truth, and world-space), and that leads to a disorders assignment that is less than useful, with a description and praxis that is incomplete, rejects reason with the individual and the participant, and may be a downright false representation having nothing to do with the individual or unfolding actuality; and that points away from the many facts, truths, and actualities of this world that may apply, or can be discussed and worked with. No appeal is possible, for the individual, so diagnosed and represented, within the mainstream psychiatric system.

This is significant.

### **Endnote – Diversity Of Experience; Diversity Of Resource; And Totality-View Minded**

The diversity of experience is important. Some find meds, when they are apropos, appropriate, and useful, to be helpful. Some need attention to their own body and mind; or body, mind, and spirit; or body-breath-mind-truth-and-world-space. Some need time interval to allow [things]. Some need to revisit or enhance previous foundations of thinking, attitudes, view, care, or attention. Some need to awaken new avenues of such; and this can be drawn from this very world. We should be totality-view minded, and draw from thought and practice both ancient and modern. This is diversity of resource. This would be, and incorporating the above material as part of 'all of the above', mvo-p psych.

I Know Exactly What I Did To End Up In Psychiatryville. They Had To Do With The \*Mind\*.  
Page 4 of 5

## Resources

*The Society Of Mind* by Marvin Minsky.

*The Emotion Machine: Common Sense Thinking, Artificial Intelligence, And The Future Of The Human Mind* by Marvin Minsky.

*Inventive Minds: Marvin Minsky On Education* by Marvin Minsky with contributors.

*Zen Training: Methods And Philosophy* by Katsuki Sekida.

*Fundamental Wisdom Of The Middle Way* by Nagarjuna translated by Nishijima. The Buddhist philosophy of Nagarjuna. Consider the commentary. Consider the verse. Consider them separately and together.

For my own Zen resources, see my paper [Zen Resources That Have Been Key](#). These, zazen, the everyday, and reflection and contemplation.

## Related Papers

[Introduction To Mvo-p And My MVO: 2019 Thesis](#)

## Related Websites

Mad In America: <https://www.madinamerica.com>. Started by journalist Robert Whitaker, it is about “science, social justice, and psychiatry”. Serious, illuminative material.

Mvo-p. <http://www.mvo-p.com>. This is my website, with the mvo-p idea; and mvo-p psych and my MVO: 2019 Thesis are set in that context. Resources of different types, including Open Dialogues, are presented as well. Each individual will bring his or her own resources; and we can help illuminate each others’ paths and view.