

Mvo-p – Psych Context

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Outline And Framework

I have a name for my framework.

It is this: ‘Mvo-p’.

This stands for:

Mental view and orientation

then

philosophy or spirituality or religion

physical stance, thru to

body-breath-mind-world-space

perspective

perception

projection

person

practice

paths

planet or world or worlds

universe

space

prajna

(indicative)

It also stands for, and dovetails with, ‘all of the above’, indicated below and in some of my other papers (see for instance my paper “‘All Of The Above’”).

This indicates quite clearly the domains and material, and can indicate the domains of life: the mental, the existential, the social, the societal, the experiential, and the physical. And, ‘all of the above’. And that it is just this approach. It would also incorporate all the things pointed to by ‘all of the above’ – the vast bodies of human effort and diligence, that would apply.

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This 'Mvo-p' replaces 'Psychiatry' as a framework, and is an update to the term (in my papers) 'Mvo-Psychiatry', and replaces that term. There would still be the mvo-p psychiatrist, the medicinal side of things. But the mvo-p practice and framework, including 'all of the above', would replace the current disorders paradigm. (Currently known problematics would still be presently acknowledged; they would simply be set in a new context, and the domain seen entirely differently.)

Alternatively, and realistically, one could invent a new Sanskrit-based word that would indicate this, to replace 'psychiatry'. The term 'psychiatry' needs to indicate in all cases the traditional historical practice, to be clear in historical criticism and review. Thus, the replacement in term, to match the replacement in framework.

But I suggest that *Mvo-P Practice* (by the professional) and the *Mvo-P Professional* (in the profession) and *Mvo-P Studies* (college major) would be an option: mvo-p practice, mvo-p professional, and mvo-p studies. Significantly it's possible and suggested also (per the individual) the mvo-p individual!

Again, mvo-p would incorporate the following:

- The domains of life: the mental, the existential, the social, the societal, the experiential, the physical.
- The states: mental states, emotive states, intentional states, physical states.
- The significant things: thought space, energy states, perception, speech and action, patterns of speech and action.
- The resilience factors: joy, centeredness, dilemma or no dilemma, questions, perspectives, challenges, helpfuls and usefuls.
- The grades of dilemma: crisis dilemma, significant dilemma, part dilemma, no dilemma, and no-dilemma.
- The various standpoints, including that of the individual.
- The individual as participant.
- World-space, and world-spaces, mutually co-arising. Unfolding world-space and world-spaces.
- The relational.
- The thought-relational, social-relational, and world-space.
- Representation. [It represents; a picture; dimension.]
- Situation, circumstance, events, context.
- Things: changed, edited, switched, explained, described, justified.
- If problems, problems resolved, not resolved, partly resolved, or brought to the table.
- The noumenal and the phenomenal. The interconnected.
- Meaning.
- Things factored out; things described.
- The abstract (thought, ideas, ideals, abstract) and the concrete (material world, physical, concrete) and the fusion of the abstract and the concrete (when we see the fusion of the abstract and the concrete, we see the real world, before us). A related idea is that in an act, consciousness and action are one. (See Nagarjuna, "Fundamental Wisdom Of The Middle Way", translated by Nishijima.)

In treatment and the psych unit, then, the following would be relied on and introduced, in addition to the above:

Philosophy and philosophical statements; spirituality and religion, and their applied basis; practical and proven psychology; speculation on how we think and why, and act; narrative; the everyday; open dialogues and the dialogic; mediation; diagrams and description by, for, and with the individual; excellent classes with discussion; one on one; statements and bibliography and discussion related to these resources; pointers to state, agency, and organizational resources; the selective use of meds.

Again, things: changed, edited, switched, explained, described, justified. The dialogic. Discipline and dynamicism of mind.

This all is mvo-p and 'all of the above', in the psych context.

Notes

This vocabulary and standpoint could, actually, be a framework for discussion within society of many things. So, with this and with the framework above, mvo-p would be something entirely new, as a profession, relying on both the ancients and modern thought.

Current psychiatry professionals would make the transfer, new mvo-p studies majors graduated, and therapists, psychologists, and others in the field made aware of it. It would be reasoned, seen in practice, and evidence-based. It would be dimension, vocabulary, logic, reason, realism, description, the participant, and explanation.

The DSM would be replaced by a chart-book that would retain the above vocabulary, reflecting models of situations and states that one might encounter in both dilemma and no dilemma, indicating the noumenal, the phenomenal, and the interconnected.

This different mvo-p framework would shift the perspective on dilemma, no dilemma, and a sense of justice – and introduce an idea, the world-space.

It would, furthermore, allow for a connection to society that is striking: the integration of mvo-p and 'all of the above', and the resources it points to, in this very world, in society, and the everyday. Thus, for instance, the psych unit would not be seen as something wholly alien and separate, but one more type of thing. And the everyday would be relevant to mvo-p and 'all of the above' and vice-versa: each individual in society would be able to take advantage of many, some, or one of the things in the material and connection. It may be redundant with what a given individual already knows and is working with: good! Thus, an mvo-p professional and psych team would see deeper relevance, and many more resources that potentially apply than perhaps thought possible. This should at least be investigated, reasoned about, and penetrated; then, to see if it is actually the case.

Dogen

Dogen writes, “There is nothing, not a single moment nor a single dharma, that is not part of life. There is nothing, not a single matter nor a single state of mind, that is not part of life.”

– Shobogenzo, by Dogen, translated by Nishijima and Cross, the essay Zenki (“All Functions”). Dogen (1200-1253) was a Japanese Zen Master and the founder of Japanese Soto Zen.

And, with respect to prajna (Sanskrit for “real wisdom” or “intuitive reflection”), bow to Dogen: for his essay on the Heart Sutra in Shobogenzo (the essay Maka-Hannya-Haramitsu) and the various ways he looks at prajna, in that essay. Tractable, traceable-untraceable material. It is through the study and initial practice with Rinzai Zen that I’ve been able to step to the stage of to appreciate, work with, and penetrate some of Dogen’s Soto Zen.

Again, here I'm relying on the version of Shobogenzo translated by Nishijima and Cross, zazen, and the everyday.

The Mvo-p Idea

I derived the mvo-p idea from my own experiential-observational, insight, and perception. It is very much informed by my own interpretation of Zen, my several influences, this world, the world-space we might see, and the everyday. Each individual may be able to bring his or her own perspective and insights to this – and that’s what is meant.

Related Papers

“All Of The Above”