

Paths Of Truth, The Participant, And Potential Forms Of This

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Draft 1.01

2019 December 2

The first paragraph below is a basic paragraph that occurred to me. Then there's what follows. And this ties to mvo-p and 'all of the above'. It is influenced a by my own take on Zen and my own experiential-observational, and working-with (in the Zen context).

A person sees only part of the truth, that is available; or, sees a significant truth that he or she can work with. He or she might be pinned on dilemma or difficulty, or might not be so, or might have found a path that is functional, and deeply explanatory, and is a verb or a present-moment reality. To find a path to and of truth and realization, and profound participation in this world, and perfect freedom, is what one would set forth as a seed then fruit.

This might take any number of potential forms. Is it philosophy; spirituality and religion; psychology; narrative; literature and the arts; speculation on how we think and why, and act; mediation; open dialogues and the dialogic; the relational (thought-relational, social-relational, world-space); diagram and description by, for, and with the individual; a consideration of mind and truth; the everyday; ethics; "when we see the fusion of the abstract and the concrete, we see the real world, before us" (Nagarjuna); etc.? It might be any of these, or set in relation one to another. The individual retains this ability, to this or that significant degree – at least it should be seen as a potential – and this and the paragraph above should be the idea and expressed, concrete reality. (I agree with Nagarjuna: When we see the fusion of the abstract and the concrete that we see the real world, before us. And it is one unfolding place, and is the interplay of the subjective and the objective.)

And then for the psychiatrist or psych team meds can be used selectively, in this or that situation, as apropos, appropriate, and useful – or not – but in a medicinal sense. The idea is to provide the best path to re-orientation, when dis-orientation is present. But the above potentiality and actual, concrete reality should be set forth, likely first, before meds (and at least always in conjunction with them). The domains of life (the mental, the existential, the social, the societal, the experiential, and the physical) should be seen as also important: noumenal, phenomenal, to this or that description and degree, and interconnected.

Thus, one can see whether it is really a mental dilemma or more of a social-existential or existential-experiential dilemma. And so forth. Perception and standpoint can play a role, so this should be taken into account.

Then, there are the grades of dilemma: crisis dilemma, significant dilemma, part dilemma, no dilemma, and no-dilemma, in each of the domains of life. I feel this is a critical differentiation that psychiatry needs to take up. And these types of things apply in any number of situations and individuals one

might encounter in society. I feel that psychiatry would do well to take up such context, actuality, description, and dimension, as this and what is presented above. I also feel this would serve the front-lines professionals well, in working with the situations before them – and that they might welcome such tactile material, as would the individual and those he or she touches, in context of a mutually co-arising space.

And with that awareness, it would be able to offer so much, in terms of service to society across the board – pulling from thought and praxis both ancient and modern. This is all relevant to paths, orientation, degrees of dis-orientation in this or that way, body, mind, truth, perception, and actual, lived experience.

This would be mvo-p and ‘all of the above’.

I consider this to be a concise statement in yet another way of what I have in mind.

Endnote

Is it body-breath-mind-world-space?

Is it mind-will-emotions (sould) and body-soul-spirit?

Is it that each thing represents, projects, feels, and notices (a feature of Absolute Subjectivity)?

Is it that certain things can be said?

Is there the actual?

So these are questions one could bring up with the individual, in inquiry.

Related Papers

“‘Mvo-P’”

“‘All Of The Above’”

Resources

“The Society Of Mind” by Marvin Minsky.

“The Emotion Machine” by Marvin Minsky.

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

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

“The Lankavatara Sutra” translated by D. T. Suzuki.

“The Diamond Sutra And The Sutra Of Hui-neng” translated by A. F. Price and Wong Mou-lam.

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