

# Inseparable

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The mind and body are inseparable. But so is the person and the tree outside the window.

They might be distinguished in terms of time: at this time, both mind and body are functioning together, and the tree is not (now) visible. Yet, it is mind and body and tree that is functioning.

So what is relevant, at any given time? So long as the tree is (safely) outside – and not through (say from a strong wind) – the window, perhaps one's contemplation is relevant, considering the room or a book before one. Or perhaps one's consciousness-and-action (one) are relevant, to an act. And is this act one of not yet having gone, going, or having gone? Recall again that in an act, consciousness and action are one.[1]

Or perhaps the tree is firmly standing, and the sun is up, and there is the clear sky and a shadow on the ground: and you can see the tree, and notice, and reflect.

Is a realization relevant? Do things seem the same, or similar? Do things seem different, or has there been a change? Is there another person in the room and is there the relational, with or without that person?

These are all perceptions of the mind, and the mind is inseparable from the body.

These types of things serve to define or guide or raise awareness of where we find ourselves here in the world, and what we ascertain or work with. Such reflection is, I feel, useful in determining deeper truths and perceptions; and these in turn inform our further thoughts, and speech and action. How fundamental!

This indicates ways we can work with what I call 'all of the above', and provides one potential background for it. Mental states, emotive states, intentional states, and physical states. Thought space, energy states, perception, speech and action, and patterns of speech and action. The relational and the infinite-relational between things. The relational in terms of thought-relational, social-relational, and world-space, and how these unfold. The domains of the mental, the existential, the social, the societal, the experiential, and the physical. The grades of dilemma or centeredness or joy or questions or perspectives or challenges or helpfuls and usefuls we might have for these; and including crisis dilemma, significant dilemma, part dilemma, no dilemma, and no-dilemma, as actualities, descriptors, and pointers. All of this is meant to be useful and functional, to enable one to penetrate the real world before one, and that one is.

The philosophical; the spiritual; the psychological; the speculative on how we think and why, and act; the narrative; open dialogues; the medicinal; and study, financial, and social resources may in all or in part serve to be part of this.

Your situation, or a situation you've found yourself in, may be relevant; and so might your own or another's contribution to your then-situation, or present-situation, or future-situation. Many things may be involved, including you; and again if you can penetrate to the infinite-relational, you may see more dynamic possibilities and realities emerge.

When we start to scrutinize these things, and our feelings and perceptions, and our thought, speech, and action, as things to consider, and their results and outcomes, and what is really happening in the relational, we may be able to help sort and straighten things out. Greater clarity and deeper insight might be a goal and natural outcome.

We as individuals are involved. Others are involved. The mental and the physical worlds are involved. We might seek to be participant in this world, and look for resource and reflection and engagement to be able to do so. With just the right type of waiting, or action, or reflection, this type of thing may happen, and you may find yourself participant in a new or different way. This type of reflection – and stillness or latent activity or manifest action – may lead to joy and centeredness, out of dilemma and sadness, or to help others, out of compassion or lovingkindness, or simply a desire to share an informal truth-statement, or to deepen one's already oriented stance and awareness.

I've been through the psych system. I'm still working with it. Meaning and orientation were key.[2] I'd suggest looking to those among your psych team and organizations and advocates, family and friends, church and mosque and temple and sangha and secular group, and in society, who can provide these. Along with 'all of the above' – and innermost realization, and the awareness of the unfolding relative[3].

All the best.

#### Footnotes

1. These comments on an act, consciousness, and action are from Nagarjuna, in his book "Fundamental Wisdom Of The Middle Way", translated by Nishijima. Nagarjuna was a ca. 250 CE Indian Buddhist meditator and philosopher.
2. I wish that I'd had a paper such as this in going through most of the psych unit commitments. Those were bleak, desultory situations, devoid of meaning, where already this actual or potential fact (the material such as indicated in this paper, 'all of the above') was denied and set aside as relevant, or simply not acknowledged. I wish I could talk to some of the psychiatrists (there were two) who did see some merit to my own individual stance (though never with regard to the diagnosis) about this, and about 'all of the above', and how it's relevant, helpful, and useful – and grounds for re-orientation, deeper orientation, or explanation. What psych unit psychiatry denies is that the mind is still relevant, as carries so much actual or latent fact to it, in dilemma or no dilemma; and that an individual's

standpoint (which we're trying to work with here), reason, and merit has to be acknowledged – as well as the unfolding relational, and what can be discussed or pointed to.

3. The unfolding relative is this: things are relative to each other, and this unfolds in a continual and infinitesimal way, and includes both the integers and the real numbers. This yields the present moment. With quiet contemplation, one can possibly realize many things about the world around one, and that one is at-one with, one unfolding space/place.