

Mutually-Awakened Understanding

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Mutually-awakened understanding.

This is related to the unfolding relative (which can provide insight and a means into this). See my Zen paper “The Relative (And Emptiness)”. But 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. You can see this, in the external world, and, with dimension mind, in mind.

There is this – and there is interconnectedness and dependent arising.

And it is related to what I indicate in my paper “Points A, B, C – And Recognizers”. One can introduce a thought into thought space, or an awareness into awareness space, such that oneself or another individual and those they touch have a mutually-awakening understanding; in this, insight applies.

It is also related to mediation – a mediation of understandings, standpoints, views, and action.

But mutually-awakened understanding can occur between two or more people, and within a circumstance, situation, or unfolding situation. It can also occur with the external world, and one should look carefully to see all its features. Impermanence means mutually-awakened understanding can occur – there is space in time, itself empty, and things are mutable.

This may lead to re-factoring one’s own position, as well as illuminating the situation and understanding for others – in an ‘at-once’ sort of way, mutually unfolding.

This, I suspect, actually applies to much of what is encountered in the well-being space, and might touch on certain points in what I term the domains of life: the mental, existential, social, societal, experiential, and physical. Psych unit psychiatrists might look to this in factoring out types of situations that they encounter. They should see if this is the case.

There might be two types of such situations, as examples: 1) the individual is actually partly or fully justified, and there is simply a conflicting set of expectations, understandings, standpoints, views, and interpretation of action (see my paper “Expectations And Explanations”); or 2) the individual has some mental dilemma, say perceptual, and responds in unexpected ways; or the individual is depressed, with both by-then mental and existential dilemma, and feels misunderstood or isolated. In each of these scenarios, an awareness of mutually-awakened understanding can play a key role. This should be factored in in the psych unit psychiatrist’s mind, and then his or her approach.

I think that Open Dialogues may find part of its basis in this also (along with other factors I’ve mentioned in other papers), and shows this: that in the polyphony and open dialogues set up, and

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including the feature without preconditions, a surprising reliance on or enabling feature of that dialogue is to establish mutually-awakened understanding.

I think that it's clear that for instance, in a situation in everyday life where the individual is hyped up or not calm (say with a friend or with a child) that an intervening thought or statement can realize in the individual calm and a low-key state: that is, mutually-awakened understanding can inform physical states and action. And that the individual may then consider something new – and this is in mind – further informing thought, the physical, and action. This should be an observation that should be taken to the psych unit and its situation.

There certainly is literature on mediation, and social-relational dynamics, and how our understanding, standpoints, views, and perceptions awaken or re-factor in our routine everyday lives – and all of this interconnected. One's standpoint can be explained, or can change; one's perceptual space can be justified, or explained, or can (with a proper approach) change. And this should be introduced to the individual and family, friends, etc., in a psych unit – not cut off and denied.

This won't solve all problems. It's just an important angle to consider – and may factor in with other more individual problems, in resolving questions of crisis or the justified situation, and those in between.

It is important to consider the mind, perception, understanding, standpoints, views, speech, and action – in their dimension, descriptive, noumenal, phenomenal, and interconnected way. This is the everyday, and it also, I argue, is apropos to the psych unit, and could be used and referenced so capably – and with delight (if still situational challenges) – by the psych unit psychiatrist.

And there are mental states, emotive states, intentional states, and physical states that should be acknowledged. This all can be either difficult or straightforward. One would want to assess various aspects and degrees of these – considering them in dimension, vocabulary, descriptive terms – with the individual as participant.

There's another observation: take Nagarjuna's statement that “when we consider the fusion of the abstract and the concrete, we see the real world, before us”[1]. What might be apropos for the psych unit psychiatrist is just this, and this in the following sense: the individual has thoughts and perceptions (the abstract) and experience and the phenomenal (the concrete). It is the unfolding fusion of these that is the net world-space of the individual. This might be most helpful, for crisis or the justified, and things in between. Then you have interconnected of all the world-space before you: the individual-family-friends-things-police-state-psychiatrist – all unfolding with this fusion. Thought itself is the abstract (but the experience of it can be concrete!). Action, and the physical world, is the concrete (but can be described in abstract terms!). The fusion is where we see what is real.

The psych unit psychiatrist might want to keep all of this in mind, in seeking more illuminative, deeply insightful, and just approaches and outcomes.

Resources

Zen Buddhist texts.

“The Zen Of You And Me: How To Get Along With Just About Anyone” by Diane Musho Hamilton. – I haven’t finished the book, but it contains insight on our own understanding, standpoints, and views – and mental experience – and the social-relational.

“The Society Of Mind” and “The Emotion Machine” by Marvin Minsky. – studies in how we factor in new situations, and develop unfolding strategies, in our routine what Minsky considers expert lives.

Other spiritual traditions will have their own approaches.

Philosophy might address this – in some surprising ways! This should be taken up, and I’d like to see philosophy, short excerpts from various philosophers, descriptions of their statements and standpoints, and interpretations introduced at the psych unit. Also, Marvin Minsky’s type of speculation on how we think and why, and act. Then this can dovetail with philosophy or spirituality.

Other Papers

See also my papers “Mvo-Psychiatry – More!” and “A Dimension Profile Of The Individual” for further related topics and context.

For other notes on Open Dialogues, see “Polyphony And The Relative” and “We Are Relative To (And Polyphony)”.

Footnotes

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