

Psych Unit Psychiatrists And The Function Of The Unfolding Relative

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This is a short paper that I wrote about the function of the unfolding relative, Zen, and the Tao. Psych unit psychiatrists could perhaps draw something from this: the function of the unfolding relative: I think it yields greater clarity for what is happening, dilemma or not, and would yield better, dimensional descriptions of the individual and situation.

It's a realization I got from my reflections on Buddhism, some time ago, this idea/reality of 'the unfolding relative', where it's 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.

We can see this in the world around us, the external world. We can also notice it within our own minds, and with right view and mental discipline, find this to be the case. But one should look for himself or herself! And the world around us, and we ourselves, are the unfolding relative (and we are at-one identity with this, from our own standpoint, interdependent and mutually co-arising, we-and-the-world: there is no separability).

I was just musing, smoking a cigarette outside as the sun shined forth again on a winter day, and thought of something from Stephen Mitchell's rendition of the Tao Te Ching: "Smaller than an electron, it [the Tao] contains countless galaxies." I then thought of this, as it is applied in my own life, and wondered how the Tao juxtaposes with the unfolding relative.

I thought of this: the Tao is the *function* of the unfolding relative. Buddhist thought probably has its own idea on this, that can strike quite deep, and I'll pay attention to that. Buddhism has a word kusala, functional. So that might be fruitful and similar.

But the Tao is the *function* of the unfolding relative.

No wonder some of us enjoy math and physics so much! When viewed from a certain position, the world of math and physics becomes a delight, and one can see why $f(x)$ is the *function* of x . This is reflected in the very physical world before us! What else can we see that is a *function* of this or that?

It is up to us to apply this function to our minds, to see that it too is the unfolding relative, and then perhaps beyond this; and then to work with the Tao or Buddhist realization is to work with an incredibly dynamic, tactile space. There is physical space (and the Buddha says in the Lankavatara Sutra that space is numberless[1]) and there is mental space (a space/place that we can similarly work with, although it has its own features, all dependent arising).

To have awareness of this is most delightful.

I think that psych unit psychiatrists, in being aware of what is before them, and ‘all that is the case’ being the world at hand[2] (including the individual as participant,[3] and actually described in dimensional, realistic terms, as also for the situation[4]), would find it much more actual to deal with and would be able to provide better treatment with deeper insight and more just outcomes, and would be better able to factor out dilemma and no-dilemma, provide meaningful resource, and so forth.

For instance, in the example above $f(x)$, x could be physical position or a physical count or a relational (social) position. It could be mental states, intentional states, and representations of this or that. It could be philosophical, spiritual, psychological, or speculative insight; questions and perspectives; action as action; action and ‘action’; speech as speech; world-space as world-space. What is the *function* of these? In addition to perhaps already-considered (by the psych team or mvo-p professional – and the individual) noumenal, phenomenal, and interconnected implications – or related to these.

This yields a dimension, vocabulary, realism, aware, equable standpoint – with the individual as participant, and the relational considered[5] – and ultimately as we-and-the-individual-and-this-very-world. This is mvo-psychiatry[6], and psych unit psychiatry should shift in this direction, establishing a redefined framework.

Footnotes

1. See also my paper “Computing, Space, Zen, The Real Numbers, And Memory”; or, “The Infinite Point”.
2. See “Tractatus Logico Philosophicus” by Wittgenstein.
3. See my paper “From Physics: If It’s Objective, Then It’s Participant; And A Subject Is Also Participant, Of-, From-, And To-”.
4. See my papers “‘Mvo-P’”, “‘All Of The Above’”, “Mvo-Psychiatry – More!”, and “Psych Unit Psychiatry Contradicts And Refutes ‘All Of The Above’”. It might be of interest to consult my paper “Psych Unit Psychiatry, The DSM, And False Mappings” for more insight into a logic-and-reality trap that psych unit psychiatry has fallen into.
5. See my paper “Polyphony And The Relative” for a brief description of Open Dialogues, its relational and its polyphony, and how that might be supported at its basis by some Buddhist ideas.
6. ‘Mvo-psychiatry’ is my term, and it stands for ‘mental view and orientation psychiatry’ – just a shorthand term for an ‘all of the above’ approach.

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