

The Approach One Has To The Interpersonal Is Material

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Draft 1.01

2020 April 11

The approach one has to the interpersonal is material. If one acts out, “Be congenial with others.”[1], or acts as a guest when with others, and as if one is a host when alone, then this is material. This, too, is a function of attitude and approach. And does this exist in the mind, the body, the brain, with others or alone, or the mind-breath-body-world-space? The mind, will, emotions, body, and spirit? How does Dogen’s there is matter, feeling, thinking, enaction, consciousness – and matter is the immaterial and the immaterial is matter, and so forth play out?

Are there degrees to which one holds this attitude and approach? In what types of circumstances?

Does one hold this as important, yet get “carried away” in circumstance A, B, or C? Is it possible to train oneself in this way, and to correct one’s error? Is it possible to reflect, or get feedback from another person? Is it possible to take descriptions and diagrams, and work with the traversal, and the nature of that which is understood, and the nature of that which is projected, and the nature of that which is interpreted? Or is it a permanent biogenetic defect? Is it that the “carried away” isn’t such so much, after all, but one can reformulate one’s projection and what one communicates? How is wisdom involved, intent, and the ethical? Freedom or discipline; or, freedom within discipline? What is circumstance A, B, C, or D, and how can they be described?

If one gets “carried away” in a traversal of thought, can that thought and perception be worked with? An apperceived reality or world-space, intersected with one’s own mind? In conjunction with mind and action? Or is it a permanent biogenetic defect, and one does not really have to deal with such actualities?

Is the mind mutable? I would say that from my own experience, both on and off of meds, and noting things preceding psych units, that the mind is tremendously mutable. (In Zen terms, then it becomes part of this awakened world.) A language-term that may be useful for the psych team and the individual is ‘ice’, and ‘frozen’, or ‘locked in’: and it can take the right material, some adeptness and time and study and contemplation and reflection and notes and meditation and/or prayer; and reason, the present moment, the external world, and working reality – this world[2] – and how one can develop an inquiry. It may happen suddenly; it may take significant time, diligence, attention, and effort. There may well be steps. The psych team can be so helpful in this; and in hearing explanation; in working with the material and world-space; in establishing attention and discipline; or even by communicating and discussing social and societal rules and protocols, expectation, and perception.

There are various attitudes and approaches various people take. One person might seek to defend one’s rights. One might seek to accumulate things. One might seek to contemplate wisdom. One might seek to study a modern or ancient text. One might be low-key, medium-key, or high-key. One might be agreeable, one might be contradictory, one might seek out a truth, or one might simply make a truth-

statement in a particular way – or one might be part of each of these, at this or that time. What is the nature of these things, what is the premise and the actual lived experience, and what are the results? What is the world-space, and what is each person-and-this-world-space?

One might here consider Takuan Soho's Ten Qualities: Form, Nature, Embodiment, Power, Function, Latent Cause, External Cause, Latent Effect, Manifest Effect, and the Total Inseparability Of These.[3]

One might consider the Way. The Christian might consider Jesus Christ – the Way, the Truth, and the Life. And so forth, for other religions, philosophy, or any theme.

It is permissible to ask, does Takuan Soho strike as deeply as possible? In what context? What of the Diamond Sutra?

What is the reality of Jesus Christ in this or that person's dynamic, Spirit-filled life?

What does Marsha Linehan have to say, and does any of the Dialectical Behavior Therapy she proposes resonate?

What is the meaning of Wittgenstein, and how would you insert your own logical points?[4]

Footnotes

1. See Hui-neng in *The Diamond Sutra And The Sutra Of Hui-neng* translated by A. F. Price and Wong Mou-lam.
2. See *Fundamental Wisdom Of The Middle Way* by Nagarjuna translated by Nishijima. I sometimes see things in the verse itself that Nishijima does not highlight in the commentary.
3. See *The Unfettered Mind: Writings From A Zen Master To A Master Swordsman* by Takuan Soho translated by William Scott Wilson.
4. See *Tractatus Logico Philosophicus* by Wittgenstein. In the book Wittgenstein says that "Logical space is infinite." and "One can always insert a point into logical space." He also says, "Each point in logical space has color." What is meant by this, and how does it help you to think of the sky of the space of consciousness, a thought-point in that space (in an arrangement of thought points, and what they are), the experiential, and how one notices change from that experiential, or what one brings to or how one colors the experiential? (This is a bit of Buddhism, and I'm also relying on some thoughts from my own observations, and from *The Wise Heart: A Guide To The Universal Teachings Of Buddhist Psychology* by Jack Kornfield.)

Endnote – Relevant To The Domains Of Life

Notice that I have introduced thoughts that could be considered relevant to the domains of life: the mental, the existential, the social, the societal, the experiential, and the physical.