

The Mvo Framework, In This Way (The External World And Relevant Mental Events)

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Part 1 – Minsky’s Story Of Carol

In his wonderful book “The Emotion Machine”, at one point early on Minsky introduces to us a fictional character “Carol”, a child who is playing with a fork, a spoon, a cup, and mud. She is teaching herself, and enjoying herself.

After working with the story for a bit, Minsky writes the following:

For Carol to learn effectively, her brain will need to identify which of her tactics turned out to help, and which of them only wasted her time. For example, after her struggle to fill the cup, should Carol attribute her final success ... [and Minsky lists examples] ...

In other words, when a person learns, it is not just a matter of “making connections” but is also a matter of making the structures that then get connected – which means that *we need to find some ways to represent not only those external events, but also the relevant mental events.* [Ital. Minsky’s] Thus, Carol will need some reflective resources to choose which of the Ways to Think that she used should be among the things that she remembers. No theory of learning can be complete unless it includes ideas about how we make those “credit assignments.”

– “The Emotion Machine” by Marvin Minsky, p. 49.

I’d like to highlight the phrase in italics: *we need to find some ways to represent not only those external events, but also the relevant mental events.* This is what each of us tries to do! And it is relevant to the world-space of the no-dilemma, no dilemma, part dilemma, significant dilemma, and crisis dilemma! Thus, psych unit psychiatrists need this sort of awareness, to enter the world-space of the individual, and to have the individual as participant.

This should better explain dilemma, as well as no dilemma – and offer deeper insights and just outcomes, respectively. The disorders paradigm simply does not hold up to scrutiny. It uses a language that is foreign to what actually happens – and what actually happens is such as the phrase in italics – and what we put together, each as individuals and as the social-relational and thought-relational and world-relational – whether dilemma, no dilemma, or as a child (and this all is one continuous space). This would mark a fundamental shift in psych unit psychiatry.

The individual is dealing with a dilemma, or no dilemma, or can explain, or realize a new social-relational dynamic, or a new existential insight, or a new mental or emotive state. Or the psychiatrist can realize merit and standpoint, or can mediate thought, perception, or the social-relational.

Part 2 – This Is What We Do!

This sort of thing that Minsky describes – represent the external world and then the relevant mental events – is what we all do!

All of us!

Psych unit psychiatry should take up this standpoint and vocabulary, and work with what is actually there – the actual world that is the individual's, those they touch, the social-relational, and their own. All of these are interconnected.

When you see the mind as this unfolding interconnected mental- and thought- and awareness-space, then the world, and the-self-and-the-world, shifts. The view is stunning, and delightful! Even difficult mental or physical experiences can be re-interpreted or set in a new context. And where there is seemingly intractable dilemma, at least a real space can be pointed to, and the psych unit psychiatrist is working with an actual space.

Part 3 – Buddhism

A couple of points.

This 'represent the external world and then the relevant mental events' could be tied into what the Buddha says in his discourse with Mahamati in "The Lankavatara Sutra" (see the translation by D. T. Suzuki).

Discriminating mind, according to the Buddha, leads to error and false views and reasoning; and non-discriminating mind leads to, is, seeing the world as it actually is. Likewise for the view of seeing in terms of neither being nor non-being – this leads to, is, the correct path, and once one realizes it, one sees the world as it actually is. Then there is the nondual, which is the nature of reality, also.

This, acquired perhaps through quiet contemplation, meditation, reflection, and study, results in a participant, at-ease, view.

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