

The Way Mvo-p Psych Wake-States Among Ideas, In Dimensional And Dependent Arising Ways: Example 1

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This is based on an email, edited and with additional material.

<Recipient>,

I hope everything is going well!

Here's a note on applied theory, for the psych team. *This is actual: [Memory, Context, Newly Illuminated, And The Present Moment](#), and in doing this the individual is modifying his or her own brain-as-mind; or brain-and-mind, interconnected and mutually conditioned, in a nondual way; or Ways To Think; or perceptions, standpoint, and this very world, the world-space, and body-breath-mind-world-space; etc. (see [A Dimensional Biogenetic View. And The Much More.](#)), potentially stepping to deeper awareness and extending meaning, or helping to resolve dilemma, depending on the individual and present-moment circumstance.*

So this is how my mvo-p psych idea wake-states, in this way. Dimensional and dependent arising.

This is real, tractable. It is power, ability, and function for the individual, and the psych team in its own way. Mental health should not be so much about psychiatry's biogenetic model. Here's my term as a significant update to the psychobiosocial (Engel's term), and the psychobiosocial is in my view still far superior to the biogenetic model: [The Concise Term \(Again!\) As One Way To View The Domain \(Mvo-p Psych\)](#). My term in totality represents the actual.

Related paper, that introduces key points of the mvo-p psych model: [Introduction To Mvo-p And My MVO: 2019 Thesis](#).

And this is the Mvo-p idea encapsulated: [Mvo-p: The Basic Framework](#). Mvo-p psych is set in this context.

Enjoy. This is a delight to work with.

Kevin

Endnote

Dependent arising (Skt. pratityasamutpada) is an operable, ever-functioning feature of this world. It is a Buddhist idea and one can scrutinize it for oneself, and potentially validate it and realize it in mind and perception. “When this arises, that arises. When this does not arise, that does not arise. And things are mutually dependent.” It leads one to see that this world is: Maya has reality; yet, things are very actual and present, in a way that is neither being nor non-being. See *The Logic Of Faith: A Buddhist Approach To Finding Certainty Beyond Belief And Doubt* by Elizabeth Mattis Namgyel for an excellent introduction, and *The Lankavatara Sutra* translated by D. T. Suzuki.

Websites

<http://www.mvo-p.com>. The Mvo-p website.