

Undefineds And The Individual, In Terms Of In-Mind, Or Encountered Events In The Mind Or External World

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Here I'd like to outline a possible set of actualities that might describe any number of situations of dilemma, in their type. I then reason about the nature of the dilemma, and how one might work with it. The reader can develop related, tangential, template, and inquiry ideas from what I have here. It should be to acknowledge just this world, as encountered and as it actually is, in the ways that it is.

Let's postulate an individual.

The individual encounters in mind some undefineds. He or she finds it interesting, but does not know how to work with them, is not adept at working with them, and does not find the underlying principle(s) to work with them adeptly. He or she hits this reality and its manifestations "at an acute angle", encounters some problematics in mind, and becomes disoriented. This leads to patterns of reasoning and logic that do not explain, or do explain to the individual, but that do not accord with reality. (The nature of the real world can be debated – from the standpoint of the ancients thru to modern thought, and various religions, philosophies, traditions, and practices. This should be kept in mind, and is significant to mvo-p psych.) Perhaps the individual is trying to work with an unfolding view of reality in his or her own mind and perceptions. The individual says something that is out-of-context and nonsensical, from the point of view of another person, who is not aware of the reasoning, givens, or experiences and interpretations of events in the other's mind or the external world, nor their implications and significance, or who has a different view of reality. That person says at best that the individual is irrational and tries to rationalize the individual's stance and appreciate his or her standpoint and penetrate and work with his or her reasoning. That person, in another scenario, says at medium that the individual is irrational and leaves it at that. That person, in another scenario, says at worst that, up front, the individual is irrational, confused in thinking, and mentally ill, a peril to society.

If actual mental or external world events or the interpersonal are involved in the undefineds, and even if it's something out of the blue that the individual has never encountered before, then disorientation, various reasoning paths, and again out-of-context (from the standpoint of another person) speech or action may ensue. The above scrutiny would then apply, in this way. If, further, there is emotional or interpersonal conflict that ensues, then the individual might be seen as irrational, confused in thinking, odd or different in behavior, and mentally ill, a peril to society. Ditto if the individual exhibits outliers of action or behavior.

The individual's mind might be functioning just fine at the molecular level, and it's clear to him or her what is in his or her mind, it's just that things aren't sorted out, and the undefineds and/or experiential events aren't well worked out. (The individual's mind might be inexplicable, or in a state of felt or

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unnoticed dukkha; it's just it needs to be worked out. This can be straightforward, intricate, step-by-step, and be sudden or take some time.)

Insight, the true grasp of the domain, and calm working with reason, the external world, the present moment, and reality – this world – seemingly similar to God – and calm working with the undefineds and the perception and the logic and so forth would seem to be the likely antidote to the snarl. And it can feel like a snarl.

The situation may become more difficult, if before this step, energy states and the relational of mind-body-external-world become connected in paradoxical or unclear ways: this might lead to a real thicket that is difficult for the individual to extract from alone. Again, the individual might be seen as irrational, confused in thinking, and mentally ill, a peril to society.

The ethics of the individual should be taken into account. So should the individual's own perimeters of thought, speech, and action. There might be some unpredictability, or some type of snarl; but these perimeters and priorities should be well-understood. Likely direct working with the individual may be required. This should be apparent. In doing this, the actuality is determined. One can take up the question of ethics and perimeter then, and the rest of the actual circumstance, situation, individual, and another person, in conjunction with all of the above.

Once these occur, and there's some idea as to the domain, then there's room to maneuver. Intervention, even here, may not involve meds. It may involve structure-flexi mind-breath-body work, and careful attention and diligence, and real guidance in this way. Simplifying the environment and the thought structure may be important (but not isolation, devoid of all mind-reason-world-space resource, as in a psych unit[1]), and the path may take some time to clarify. Real attention should be given to particulars, and inquiry-attention-and-application with and by the individual developed.

One can step to philosophy, religion, spirituality, psychology (including a certain type of 'psychology' (that involves the above realization of the nature of the actual dilemma, and the actual, real meaning- and physical- and world-space- points, things, surfaces – and ma (Japanese word for space between, interstitial))), narrative, and the dialogic. (The dialogic should already have started.) The introduction of principle, and the focus on fundamentals in one's life, or navigating the meaning points, even if they haven't fully clarified, to support the routine, work, shelter, food, and the interpersonal, may be important, even key. A shift in focus might apply, or lateral thinking, brainstorming, or meditation. Sometimes it will be simpler than at other times, or for other instances.

It may take time to sort through things.

Back to the undefineds. We consider mathematics to be valid, real, based on reason and logic, with demonstrable real-world manifestation, use, and results. Yet is an axiom system. That means that one starts with some undefined terms, makes a list of statements about those terms, then further axioms and statements (postulates) relying on previous axioms and postulates. Entire fields unfold. But note the undefineds. A point. A line.

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In the everyday, we encounter undefineds. If one tries to define 'table' in words, one ends up in circularity. Try it. Look up the words in a dictionary. Try it yourself. Imagine trying to describe a table and define it for something (say an alien) that has never seen a table and whose world is circles and spheres. When we grow up we develop the meaning to words by pointing to, indicating, or realizing the world itself, often by noticing or pointing to, or by using examples of something in the world. Sometimes we make analogies. We then step up entire systems. We specify things to build with drawings, previous knowledge and terms, and this same direct apperception of the world.

In addition, the world can never be expressed completely by language or discriminating mind: it has to be seen, perceived, penetrated, and realized. This world is nondual, it is One, and what is seen is Mind itself; and it is an error to discriminate it. Yet many of us start from that standpoint, or develop it, and forget our true nature, our home. We either chase after the world perceived as concretized, hard-edged in separable reality, strictly individual, distinct things and objects – attaching our minds to an objectified world that we see in this way, and chasing after endless of this as running after a mirage.

Since what is seen is Mind itself, we can realize the very state and reality of this world of our own minds – and resolve dilemma, dukkha; and in the process realize a wake-stated, participant, Oneness that is tranquil, noticing, prajna, and samadhi (in Zen, samadhi is the working of no-mind that transcends action and quietude; in other traditions it is single-pointed attention in mind that quiets the mind).

This is Zen.

In Zen, this is accomplished by penetrating the koan, zazen, and realizing Reality from working with The Diamond Sutra, The Lankavatara Sutra, other sutras, and writings and accounts from the Zen masters like Dogen and Mumon. It is also, at the same time, accomplished by the very experiential of one's everyday life; and these become one space. So this is Zen training, practice, realization, oneness of practice and realization, satori, and Awakening – and it continues to unfold.

When we try to define and grasp the world, it is a mistake. If we're trained to do so, and to see the world with discriminating mind, we make mistakes. We might be oriented or not, or able to say everyday, routine things accepted by society and those within it, able to be interpreted. We might be productive in this or that manner. There are degrees of insight and working ability, and theory-and-praxis, whether it's adhoc, informal, formal, worked out, or expressed in religious or philosophical terms. It may be inherited, how one is trained, and worked out for oneself and with others. But if this or that individual encounters the world using discriminating mind, and does not have the insight already established about how to work with it, or has missed a given in society, or puts things together for himself or herself in a certain way, or encounters or develops some thought or experience, in society one can cut oneself, become disoriented, or say something that is unable to be interpreted or worked with, by another person. In seeing the undefined, from a position of, in culture, being trained to think in terms of the defined and grasped, one may try to reason in one's own way, and even introduce some valid reason, but also introduce some paths that are difficult, dukkha, dilemma. In addition, a particular individual might not have developed specific ideas about the nature of society's accepted givens, or may find exepetions to them, as they walk through life. Since this is interconnected with their own

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reasoning, experience, conclusions, and actions, similar dilemma situations might occur. With similar means to resolution.

So this or that person in society might have this or that situation, perspective, thinking, contact, and orientation with the world and be just fine, or be close to this, or may have routine questions and answers, or be typically or creatively reasonable and expressive. He or she is oriented within society. He or she may or may not be working within a tradition. No problem. Perhaps he or she could go into Zen, Spinoza, Kant, Islam, Hinduism, or Christianity, or pick up other traditions, or is one of these already – that is up to him or her, in relation to circumstance. Perhaps not. The truth of dependent arising (pratityasamutpada) holds here, too, and there are various things going on, and many expressions to life.

But sometimes this or that person becomes disoriented, and develops dilemma in the domains of life (the mental, the existential, the social, the societal, the experiential, the physical). Above, I've outlined one way this might occur, to this or that degree: undefineds, which are just the way the world is, at fundamentals. One has no recourse but one's own reason and practice, and this comes from oneself, the world, and one's external causes, and resources. If one doesn't have or develop already the right insight or skill, then this or that grade of difficulty may ensue. This is only natural! And society may have overlooked its own situational error. Some manage, some excel, others become assessed as grades of mentally ill. Each of these may indicate a situation of error or not. This becomes a bit philosophical or religious, or the way of one's life. Therefore, a true grasp of the actual world and the nature of the dilemma is required, then attention and guidance. So, we can discuss this. There are various standpoints, and what I've suggested is my own. It may be explanatory, where otherwise such situations might be seen as intractable, frightening, inexplicable, or irresolvable – not able to be described as to their nature and actuality – and at basis a permanent biogenetic malfunction, that results in a psychiatric diagnosis of permanent mental or behavioral disorder.

This paper would be part of mvo-p psych.

Footnotes

1. There are exceptions. One psych unit I was in had excellent classes led by adept and excellent psych teachers, with excellent discussion and worksheets that just about anyone could benefit from. All the others were 'to isolate' and 'deny all resource' – except for what family or friends would bring in terms of books and writing material. Even here, in one psych unit my Mom brought me notepads and pens to journal with. Routine. Productive. Something to do in a place where 24/7 there is no material resource (such as books, study, dialogue, discussion, material to work with, something to focus on and use one's mind for) and very little to do but eat, attend just one class, walk the hallway bored, and otherwise lie in bed. All in a drugged, sedated, medicated state. In addition, I took notes of what the psychiatrist said during our routine daily 5 minute meetings. In a subsequent court hearing (an appeal) he said I had 'hyper-grafia' – a mental disorder. This is psych unit psychiatry. In the real world one takes notes in class, keeps a journal or not, writes things, and draws one's own diagrams, perhaps. In the court hearing he said I "paced the hallways", indicating that this too was deficient. In the real

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world we lie, sit, stand, and walk. We do things. He said I was “irritable”, another psychiatric technical term for deficiency. I had advocated for myself in pointed manner, once. I had challenged his standpoint in reasonable terms, although we didn’t even go that deep. In the real world, sometimes we’re allowed to challenge authority, sometimes not. In our society, psychiatry is set up as an absolute and validated authority. It is a given. In the real world we have resources. But a psych unit, by psychiatric attitude, one-sided adversarial stance, and vacuum of all meaning, is also punitive. Not a place for re-orientation, explanation, changing one’s mind, expressing, healing, dialogue, problem-solving, or discussion of ideas, ethics, action, standpoint, and merit; nor is it at all to work with mind and truth. I would argue that a psych unit contradicts basic human fundamentals, even human rights. Thus, the dimension to mvo-p psych and my MVO: 2019 Thesis.