# Introduction (MVO)

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ABOUT THE PAPERS (MVO)

This is a series of papers that might be of interest to some individuals who have experienced schiz-like mind features, other mental health domains, or even in routine life.  There's a certain pattern to these features, and each paper has an explanation section that gives the description of salient features and what the paper tried to address.  So this pattern will become clear in considering the complete set.

The goal of the papers is to provide material so that the individual can consider his or her mental view and orientation, and really work with it in an applied way.  The material is meant to be accessible at first glance, and also requires reflective study to fully work with.  Thus I've titled the type of approach these papers take mvo (abstract acronym from *mental view and orientation*).

Not only would the papers be for individuals within the mental health construct, or with serious dilemmas; but they might appeal to anyone who might consider the idea "orientation", mental space, the dimensions of a room within an apartment and what it has to offer, what is before one, ways to consider dilemma of any sort and to put say a logical or feeling thought in a point in logical-and-feeling space, or perceptual awareness.  (See also James Legge's translation of the *Tao Te Ching*; I'll indicate this in a paper Resources.)

That's also what the papers are about, and it's also what the papers try to set basis for, for those within the mental health construct, or not.  For the "routine" day to day dilemma, of various shades and intensity; or to resolve matters that simply one questions; or for those in the mental health framework, and these of course also may have these types of questions, making the lines at times not so clear.  This can actually be a real strength, for the perspective here.

Some material, like the paper on reason, are from my own thinking, of course with inspiration from various sources also.  Other papers like the one on action source Nagarjuna, and still others like the one on k lines the work of Marvin Minsky.  I use explanation, descriptions, discussion, and questions.

Nagarjuna was a ca. 150-250 CE Indian Buddhist meditator and philosopher, an important figure to several traditions of Buddhism.  I use his work in a way that my material is minimalist; his verse from *The Fundamental Wisdom Of The Middle Way* has its own distinct way of providing basic and detailed ideas of Buddhist philosophy.  Some of it is difficult, and all of it takes time to see, as you work through the book itself.  Once you see how to work with his reasoning and presentation and style, it's natural.  To really see into the work, I think you have to work with realization itself.  But the book does not have a religious tone, and in general I tried to select verses that jumped out at me as applicable, apart from any detailed Buddhist stance.  I provide explanation, but again in a minimalist way, so that the person has to look, to see it.

Marvin Minsky co-founded the MIT artificial intelligence lab, and has been a professor there since. He wrote 2 books for the lay audience, one of which I have studied carefully: The Society Of Mind. This book uses sections, with 1 page per subtopic, in a very elegant way. The book is a symphony. I introduce material from his idea of "recognizers" in 1 of the papers, and also reference k lines, polynemes, and transframes. The other book he wrote for the layperson is *The Emotion Machine,* which I have read but not studied. One of Minsky's important points is that psychology should develop many smaller theories — that that's the way the mind works. In my own life I don't use the material here in a foundational way like the Nagarjuna; but his work is meant to probe, and he uses excellent methods and structure, and like Wittgenstein (which I've only begun to study, *Tractatus Logico Philosophicus*) I find it quite useful.

I first encountered institutional psychiatry in 2003. Of particular interest here is the most recent time in 2013, for which I had developed some schiz-like mind features. There was some level of insight in this commitment, and it's for the schiz-like mind feature set that I've put together these papers. If these papers prove useful to others, then my time from 2003 to 2013 will have been well worth it to me. I cannot speak for others. I do see it possible that psych units could be places of real material resources, that the individual could tap into, as part of dynamic personal growth. (Note that I also had real material to work with.) I am a Zen Buddhist, and thus I cite Nagarjuna; others might cite other sources. I am definitely responsible for my efforts or failures of 2000-2014.

It seems that Zen is a foundation for some of this study. Again, other resources like the Minsky and later some of the Wittgenstein, prove valuable.

Psychiatrists ignored or did not investigate any real working material I had to work with, and did not introduce their own. The source for real working material is oneself, and those around one (individuals, books, study, reflection, contemplation, meditation and/or prayer, and the physical realm).


A DIMENSION DEFINITION OF PSYCHIATRY — WHAT IT SHOULD SEE ITSELF AS

This is a definition that I came up with in 2014:

Psychiatry as the study of: *Reasonable inner calm, resilience, orientation, behavior, and realism; and their exceptions*.

This results in a different stance.

The above definition 1) allows psychiatry to treat the individual as individual; 2) steps away completely from the limiting pathology-only viewpoint; 3) allows for the individual to work with his or her own mind, in addition to there being more flexible treatment options given; 4) allows psychiatry to better characterize exceptions; 5) allows psychiatry to better understand the mind itself; and 6) requires psychiatry to come up with an understanding of what routine is, as the referent.

Since this is a fundamental shift, for clarity I call it mvo (an acronym from *mental view and orientation*), a new word.

This would allow society to consider psychiatry in a different light, and re-think what its obligations are, or in what way. It would allow the fact, "to consider what is before you", for the psychiatrist and psychologist, and would be much more than the simplistic line of thought that leads to routine diagnoses-and-claims of absolute deficiency.

To call this redefinition mvo (or subsets mvo-meds or mvo-yoga, depending on context) makes the distinction between current theory and practice (of psychiatry) and what I'm talking about here, very clear; and it allows the historical psychiatry to be discussed as just that, what it is, its theory and practice, without confusion.

See the paper "Psychiatry Redefined".

Note that there are I think other resources available in other groups for application and similar "to work with material resource", and narrative, that could placed under this mvo category; or mvo material incorporated in those contexts. I'll be researching this over time. I do not talk about narrative in the papers here.

SUMMARY

I feel that the individual can consider the mind, the mind that is before one, the mind that is before and of himself or herself.

PAPERS — SET 1

I start with the papers in Set 1.  There are other set(s) that can be considered, then, over time.

First, tell the individual what mvo is about — and this might indicate why they're in the class or learning situation they're in.  In the context of mental health, you can of course reference other resources; in the context of everyday life, you'll have your own resources.

- Introduction (MVO)
- Psychiatry Redefined

Then, the 9 core papers.

- What Is Before One
- Reason
- Action (Nagarjuna's Theory Of Going)
- Setting Context
- Introduction To K Lines
- Introduction To Transframes
- Regulation Of The Mind And Thought Content
- Addendum 1
- Addendum 2 — Fundamental Approach

Note that there is a paper which contains brief background material on some of these; this background material applies to the mental health field, and won't concern so much those interested in the papers above for simply the everyday life:

- Background — Set 1 Papers