

DNA (Or, Genetics), Proto-Specialists, And An Unfolding World-Space

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The DNA might form proto-specialists, which then form the basis for an unfolding world space. That is, DNA produces the proto-specialists for developing language, the child learns to talk (involving others), and develops a vocabulary and perceptual world-space from that. The child also has built-in: understanding (or, proto-specialists for this), thought, speech, action, livelihood (play, and eating), effort, awareness, concentration. (And this reflects the Buddha's noble eightfold path.) He or she also has the capacity for ideas, and actualization in the physical and mental worlds. With the others in his or her life, this then is his or her world-space. Likewise, the adult formulates a world-space, with and within his or her environment, mutually dependent, dependent arising.

So psych unit psychiatry – and psychiatry – should be aware of this. This becomes relevant to the psych unit psychiatrist in the following way: if an idea becomes out of proportion, or distorted in speech and action, or the individual is mis-interpreted, then understanding, thought, speech, action, livelihood, effort, awareness, and possibly concentration become relevant. This is the case for a suicide attempt (crisis dilemma) and for slight disorientation within an otherwise functional field (part dilemma) and for the explicable (no dilemma) and for the justified (no-dilemma). The underlying DNA is just fine (and likewise the genetics), and so are the proto-specialists. It's an idea that the individual picks up as a point source thought or the unfolding of a vast network of thought, in thought-space, that is likewise relevant.

In the case where meds are perhaps apropos, appropriate, and justified, these work by influencing the gap junctions and serial transfer; gap junctions, electric potential, and the del-operator functions (waveforms); and by shifting entire networks, or introducing new networks in the mind, and what the individual is aware of. (There's likely more: interconnections of thought to mitochondria layers and fuel uptakes, for instance; and how new networks of neurons are created, and interconnections to memory, or time-awareness.) Other means can be appropriate. Philosophy, spirituality, psychology, speculation on how we think and why, and act, narrative, open dialogues, mediation, and resources to relieve stress can all be important. These should not be overlooked. These in turn may well serve to change entire structures in the mind and the social-relational, and the interpenetration of neither being nor non-being (nondiscrimination space), such that entirely new world-states, an entirely new world-space, is found; and memory and previous awareness can be a part of that.

It is important to recognize mental states, emotive states, intentional states, and physical states; joy, centeredness, grades of dilemma, questions, perspectives, challenges, and helpfult and usefult; philosophy, spirituality, psychology, etc.; the mental, the existential, the social, the societal, the experiential, and the physical; thought space, energy states, perception, speech and action, and patterns of speech and action; standpoint; reason; merit; the situation and context; experience; and

representation of the individual in these very realistic terms. And as noumena and phenomenal; and as interconnected and interdependent.

Nagarjuna, a ca 150-250 Indian Buddhist mediator and philosopher, says that in an act, consciousness and action are one. So this is another way to view things. I think that psych unit psychiatrists understand neither consciousness nor action very well, and neither patterns of these – and that they should take up applied philosophical and contemplative consideration of them. Neither do they understand in terms of impulse or any of the five skandhas (aggregates): form, feelings, perceptions, impulse, consciousness. (These wake-state and are in an interdependent, dependent-arising flux.) Or another formulation: form, sensation, thought, conformation, consciousness (seen as again mutually dependent and interconnected, or as an unfolding).

Nor do they understand in terms of Minsky's 'combinatorial, interconnected, unfolding, relational action-memes' (my term for his triangle-diagrams in "The Society Of Mind") and how various structures and features of the mind might work.

They really should study this type of thing, and describe in terms beyond neurobio-genetics, to the entire world-space. (See my paper "An Actual World-Space, In Contradistinction To Psych Unit Psychiatry's Strictly Serial-Transfer Neuro-Biogenetic View (That Purports To Explain Everything)" – and any of my other papers that indicates 'all of the above', including "Mvo-Psychiatry – More!".) This can be inclusive of descriptions of the wetware: but the mind informs the physical, and the physical the mental.