

# Logic 1.1: Bio-Genetics Or Built-In Mutable

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## The Logic

I've come up with the following logic. It's logic and/from logic and the experiential/observation.

There are 3 cases here.

### 1. Unalterable Bio-genetics

With an individual facing dilemma, or not, if it's unalterable bio-genetics:

– You can introduce a new idea, thought, or perception (with the individual) which may lead to a different expression or way of doing things, and work with other ideas, thought, and perception in a new way.

### 2. Digital Computer And Silicon

With a digital computer, if it's unalterable silicon-hardware:

– You can install (introduce) a new application, font, or windowing system (with the operating system and other applications), which may lead to a different expression or way of doing things, and work with other applications in a new way.

### 3. Mutable Wetware/Mind

Then! One could add:

With an individual facing dilemma, or not, if it's actually a mutable set of wetware/mind (mind-body), with (bio-genetic, possibly rebirth- or God-formed) proto-specialists providing the built-in mutable from before birth on, then ideas, thought, and perception:

- You can introduce a new idea, thought, or perception which may lead to a different expression or way of doing things, and work with other ideas, thought, and perception in a new way. This may lead to redefined structures within the wetware/brain, and new mental states!
- One could see if there is reality to this.
- For oneself, dilemma or not, and in studies, dilemma or not!
- One could see if one could work with mental states, emotive states, intentional states, physical states – and the experiential.
- (Isn't that what many of us do, or all of us inevitably do to one degree or another? Isn't it built-in, and awareness and insight yield more profound and understood experience? It's the mind, and mind-form-being! Sometimes the medicinal can help, and some want it; but there's so much else, and 'all of the above' applies, dilemma or not, selectively, per individual.)
- This right and ability should be nurtured and introduced at the psych unit door or psychiatrist's office, and psychiatry theory/praxis – not cut off, and certainly not a priori! The problem should be understood, a resolution sought, and the fracture/crisis set and healing nurtured so it can heal. See my papers and the idea of impermanence and the avenues and solace they offer, including my papers "Points A, B, And C – And Recognizers", "Logical Space, And A Contradiction", "The Density Of Tweets", and "Structural Patterns To DNA Yielding Proto-specialists And The Mapping Of Ideas".
- The individual may be justified. Or there may be other factors, and even mediation or open dialogues may sort things out; or the individual may suffer from dilemma (significant or part dilemma). The social-relational may be involved, and various opinions, views, and standpoints may be key (see my paper "Expectation And Explanation" for some factors).

## **Finally!**

So there's a redefined bio-genetic model! And a redefined framework model!

That is, 'all of the above' applies for each. (See my other papers, including "A Dimension Profile Of The Individual", "Mvo-Psychiatry – More!", and "Psych Unit Psychiatry Contradicts And Refutes 'All Of The Above'".)

In all of this – idea, thought, perception – the following are relevant and apropos: philosophy; spirituality; psychology; speculation on how we think and why, and act; diagram and description, with, by, and for the individual; narrative; the social-relational; the experiential; open dialogues and the dialogical; questions; perspectives; observations; inquiry; mediation; and the selective medicinal – and the states mental states, emotive states, intentional states, and physical states; and the features thought space, energy states, perception, speech and action, and patterns of speech and action; and the resilience factors joy, centeredness, dilemma, (and again) questions, perspectives, challenges, and helpfuls and usefuls; and the grades of dilemma crisis dilemma, significant dilemma, part dilemma, no dilemma, and no-dilemma.

One can develop grids and flow charts for some of this!

This is 'all of the above'.

### **Endnote (Intrusion, Malware, And Sounds!)**

In the digital computer space, malware (a virus) may intrude on your computer via a network -- the digital space. In the mental domain space, malware (a voice) may intrude on your mind via mental space. But the digital silicon is just fine, as is the mental wetware. Just wondering.

Then (again) there's the Manifestation Of The Tathagata chapter (translated by Cheng Chien Bhikshu – and MOTT is book itself) to the Avatamsaka Sutra that says, "The voice of the Tathagata is of neither body nor mind." Thus, it was known in 450 BCE that 1) there are voices of the body; 2) there are voices of the mind; 3) the voice of the Tathagata is neither. So psychiatry should start from this very natural standpoint.

### **Endnote (Logic 101)**

I'll soon have to consult and study again my textbook "Introduction To Logic" by () from my F&M Logic 101 course (with an excellent professor). That, to detail logical threads and etched statements on further psychiatry thought. But I've used logic in most of my papers, a fluid logic, sometimes etched – and sometimes art; and relying on the experiential/observational/participant.

### **Endnote (Thought And Energy Contours)**

If thought is interconnected with energy contours, and it is possible to traverse energy contours with thought, and to guide them, and vice-versa, then that is yet another way the mind/wetware interconnectedness feature shows itself.

This might have applications in bipolar or depression.

I have listed above the following features: thought space, energy states, perception, speech and action, and patterns of speech and action. These all can be seen as interconnected and interdependent, again noumena that can be seen in this way also.

In practice of Zen Buddhism, one notices that body, breath, and mind are interconnected, just one unfolding space, and that this unfolds to all of life. This is surprising, and is the nondual view, and leads to so much.

### **Endnote (Some Zen Buddhism)**

If we are the five aggregates (skandhas) then it's: form, feelings, perceptions, impulse, consciousness – unfolding in an interconnected and interdependent way (yet one can consider them in the way of to consider noumena, with then phenomenal characteristics). These skandhas arise at-once, again in an

interconnected and mutually dependent way. So one can consider this. Another formulation of the five skandhas was proposed by the Buddha in the Lankavatara Sutra (translated by D. T. Suzuki): form, sensation, thought, conformation, consciousness. With this, one could see them as arising at-once, in the same interconnected and mutually dependent manner; or one could see them as a sequence, from form (of mind or body) to sensation to thought to conformation to consciousness. So one can model or understand things this way.

This is all fine, the Buddha says in the Lankavatara Sutra – if we see with nondual, nondiscriminating mind. But it leads to problems and imbalances if we see with a dualistic view or discriminating mind: the dualistic view is to see things as strictly independent and separable, and discriminating mind is to see things as strictly individual and distinct, and to view in terms of grasped and grasping. We might also suspect attachment in this. What the Buddha proposes the practitioner to do is to retreat to a place of quiet solitude and reflect on this, and the origins of things, their sources and causes – and to develop nondiscriminating mind. When we do so, after some time, then we can still work with the distinctions before us, but in a nondiscriminating, nondual way, that is liberating – and we can truly see and consider and act in accord with what is before us.

(You can see my paper “Acknowledging A World” for another discussion of discriminating/non-discriminating mind. Keep in mind that there are grades to this, and as one develops insight, or works with a koan in Zen, and reflects on other material, one can develop profound means and views along the way.)

A further note. The Buddha recommended the noble eightfold path: right understanding, right thought, right speech, right action, right livelihood, right effort, right awareness, right concentration. One might use these as useful tools and means – for being and for reflection. They’re not meant to be dogmatic, even though there are recommendations. Rather, they’re actually points of inquiry, the everyday, and practice. What are each of these, as a noumenon? How are they interconnected and mutually co-arising and mutually dependent? What is ‘right’ about each of these?

In the New Oxford American Dictionary, it has one description of Buddhism: ethical conduct, wisdom, and mental discipline. These are entirely apropos to psychiatry, and the psych unit, for those who want to pick it up.

Whatever one picks up and works with – a phrase, a term, or an entire philosophy or religion, or a spiritual view – one should identify with it as the experiential, noumenal, and phenomenal.

Nagarjuna said, in “Fundamental Wisdom Of The Middle Way” translated by Nishijima, that “when we see the fusion of the abstract and the concrete, we see the real world, before us.” We might consider that psych unit psychiatry look to this type of abstract, concrete, and fusion in its working with very challenging situations (mental, existential, social, societal, experiential, or physical), and mediate those that are not a reflection of deep-seated dilemma (mental, existential, social, societal, experiential, or physical).

## Endnote (Marvin Minsky's Work)

In his book "The Society Of Mind" Marvin Minsky tries to explain how minds work, some ways in which we think, and develop intelligence. He made the observation that scientists like Newton started with simple objects and worked with them to develop insight about the world – Newton with prisms, in studying light. So Minsky decided to start with what children work with: building blocks and drawings. At one point in the book he makes the statement that what children do in piecing together their worlds is more complex than what we as adults do with seemingly complex knowledge, where we're just using what we've already learned – but children have no such recourse!

Some important concepts in the book are: 1) hierarchies of otherwise mindless agencies – what I call 'combinatorial unfolding interconnected relational action-memes' – which in their always present-moment wake-state and activity and interconnectedness accomplish things, and develop intelligence. Part of this are administrative higher-level agencies and low-level agencies, that function differently. 2) Transframes, which are "planes" of different focus or topic, that lead one to another in a connected way. (This could be used for thematic or drilldown or cross-topic development, etc.) 3) Reformulation, in which a difficult problem is re-formulated or put in new terms, possibly referring to a previously-solved problem, or a higher-level view is taken on, to solve the problem or develop insight. 4) Uniframes, in which a common feature is noted among various ideas, things, or topics, and those ideas, things, or topics that have this feature are added to a collection. 5) Polynemes, where the same action is applied to a set of ideas, things, or topics. And there is more.

But in the case of the child and building blocks, he introduces arches, where the child puts two rectangular-flat blocks vertically, some space between them, and another on top of these horizontally, spanning them. There is in this arch: support (the top is supported by the sides, and the arch can support other things); entrapment (one's hand becomes trapped in an arch if one inserts it through the opening, and one must retreat); bridging (one can place multiple arches end-to-end lengthwise to form a bridge); etc.

In the case of a drawing, the child's drawing of a person may be an outline in pen that has omitted the waist and neck: the arms and legs and head are attached directly to the body. Minsky speculates that the child may see the waist and neck as simply being unessential, and therefore omits them. It's an abstraction.

It is significant to note that one can use Minsky's smaller theories and his ideas of how children's building blocks and drawings work to develop insight about our perception, understanding, standpoint, and thought on many things – and how we develop ideas and the relational in the world that we encounter and speculate on.

Is there some understanding of a situation before me that has got me stuck? How can I change the situation or reformulate my response to solve the problem, become free, and bring renewed meaning to the situation?

In the case of an arch analogy, perhaps I've made some assumptions or found myself in a situation that lock my arm so it can't move – and if I remove the top idea or retreat my arm, I'm free again, and can bring new insight and formulation to the situation.

This type of thing is so significant in approaching what may be one set of descriptions, developed by each individual, possibly with the assistance of a guide, counselor, or psych team, to the dilemma or no-dilemma they face, including thought space, perception, the social-relational, and how we navigate issues that may lead to existential questions.

So psych unit psychiatrists should take this sort of thing up, and study it in undergraduate or graduate work.

I'm not sure that Minsky hits the no-thing space of Zen, but he is so dynamic and flexible, and there's a wisdom sense to his books – and with Zen I've found it to be quite useful. He emphasizes in the introduction to his book "The Emotion Machine" (if I recall correctly) that psychologists should try to explain the mind with many smaller theories, and not some general theorem that tries to explain all.

In "The Emotion Machine" he develops a more prose way of dealing with how we think and why – and he pulls from many and many types of resources in laying out his own theories and descriptions. He uses diagram and description – as does Edward Tufte (visual presentations, diagram, and art) – to illuminating effect. His is work worth studying.

### **Endnote (Inquiry)**

But the Zen Buddhist description above is just one model, one standpoint – and is meant to be the experiential, and an actual fact in one's life. So is Marvin Minsky's – another model, another standpoint – and is meant to be representative and explanatory of the actual. They are meant to be types of inquiry, and either an experiential basis for or a reflection on life, and I feel that psych unit psychiatry should take up inquiry (with the the individual, on the part of the psych team and others trusted, as guides, reminders, direction, or with insight and sound praxis). Inquiry is key. Observation is key. Questions and perspectives are key. Description and narrative are key. Considering in terms of actual representation of the individual is key – including his or her own logic, the states and resilience factors, and grades of dilemma. Mental view and orientation is key. Resource is key. To introduce, work with, and factor out 'all of the above' is key.

Psych unit psychiatry – and the field psychiatry – should take up this material, in this way – this and related material (and so many resources) is dimension, vocabulary, logic, reason, realism, description, the participant, and explanation.

### **A Few Resources**

Marvin Minsky

Edward Tufte

Aristotle

Mahayana Buddhism (including Zen and others)

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Nagarjuna  
Nishijima  
Mumon  
Shibayama  
Rinzai  
Dogen  
Many Others