

Mental Function, And Realization

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Minsky's 'combinatorial unfolding interconnected relational action-memes' and the realization of a new action-meme-sub-structure-state-verb, that yields a new space (including thought-relational, philosophic-relational, social-relational, world-space). (I could diagram this. It's such a dimension visualization.)[1]

This is realization, and an insight. Some might say it is the recognition of another way to operate, deal with, or function.

It is perhaps in some circumstances related to: given thought A and thought B, introduce thought C; and this yields a new understanding, or a new premise.

Then that carries thru to thought, speech, and action; and, in an act, consciousness and action are one.

It may require discipline, practice, and the right effort – and the investigation of premise, even to develop inquiry. In other situations, the person might switch, in mind, upon recognition. Sometimes it will be a combination of these.

Footnotes

1. It may also be described as hierarchies of interconnected meaning-points: and this or that agent's switch, or a new set of inserted agents and agencies (new action-meme-sub-structure-state-verb) that inform existing 'combinatorial unfolding interconnected relational action-memes', and perhaps aligned with integrating with an existing principle, or realizing or probing to a new one, all this leading to a new philosophical interpretation (with effect to life itself) or a switch, incremental or fundamental: depression, routine thought, insight-thought, psychosis, participant-thought and standpoint, and variants and combinations of these.

It is important to note that Minsky talks about agents and agencies as being the 'mindless atoms' that make up the mind, and when in this (my term) 'combinatorial unfolding relational action-memes' way yield the very mental and perceptual worlds we live in, and are. I would say, 'mindful atoms of abstraction' – but note they are really not separable, and they are virtual. Minsky's abstraction of the mind's function can be quite useful, and he keeps tying it back to the concrete, in *The Society Of Mind*. In *The Emotion Machine* he turns to the term 'resources' rather than 'agents' and 'agencies', to avoid confusion that some saw in the latter as having a sense of self themselves. There's no selfness to them, in his schema in TSOM: they are the mindless (me: mindful) atoms of abstraction that make up the mind, reflecting both the abstract and the concrete world – and are their fusion (as, actually, the world

is, also). Thus my term: ‘combinatorial unfolding interconnected relational action-memes’. Minsky’s diagrams are most helpful. Perhaps I will diagram some of this in this paper in a future version. I could use diagram and gesture to explain it. It’s quite both still, to reflect on, and active. It also interpenetrates with this world. It was most useful to me in realizing certain aspects to Zen, although in TSOM I might step to no-thing, nonobjectifiable, nonsubstantial “grounds” or space-of-function, rather than to thingify as an ending point – although there is the conceptual discussion of say structure-and-function in trans-frames that is interesting; still, I would step through thingifying to a no-thing, nonobjectifiable, nonsubstantial operable function, as a Zen Buddhist. Acknowledging entities, but stepping back from a perception and mode of strictly individual, distinct, objects as having a reified separate reality – to non-discriminating mind.

Resources

The Society Of Mind by Marvin Minsky.

The Emotion Machine by Marvin Minsky.

The Lankavatara Sutra translated by D. T. Suzuki.

The Diamond Sutra And The Sutra Of Hui-neng translated by A. F. Price and Wong Mou-lam.

Zazen.

The everyday.

Related Ideas/Facts (That One Should Verify)

Impermanence, emptiness (sunyata): Buddhism. As in, the relationship and meaning-content of thought A and thought B is impermanent; they are not fixed; and a new thought C can be introduced (or a new experiential) – and this is a newly realized situation. What of truth tAB and tABC?

(This process may require several things, from the standpoint of the individual, perhaps including a trusted and adept colleague or a professional, even solitude, or a book, or contemplation, or meditation: including a context of explanation, a mental shift, just one new thought C, a change in environment, a new experiential, a sense of meaning, and validation, even inquiry.)