

Multiple Ways Of Looking At Things (At Time A and Time B, Vis-A-Vis The Mind; And Questions On Bio-Architecture)

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Part 1: In The Mind

In a person's mind:

Is it at time A and then a time B...

the chemistry that is different

the connections that are different

the perceptions that are different (and the three nen: sensation → perception → synthesis/reason)

the mental, emotive, intentional, or physical states that are different

the understanding and thought that are different

the molecular computer that is different

the world-space is that is different

... and then that the social connections, solitude, speech, or action are different!

And, if it's these mind's connections or perceptions or the structure of the nen or the various states or the understanding or the thought or the molecular computer or the world-space that are different, are there various paths (medicinal, psychological, spiritual, philosophical, the everyday, reflectional) to this! Or, the pathways of these involving the neurobiological processes and electrochemical (that we work with in say our very everyday mental experiences, "behind the scenes" – and we can direct these with thought, perception, and body-breath-mind-world-space; and the experiential!). And so forth.

Part 2: Questions On BioArchitecture

In the term 'psychobiosocial' a couple of things are indicated that might be useful. But there might be more, and here I'd like to focus on the 'bio' part of the term.

Is bone structure, and electrostatics as a role, biological, or structural/physics? Is bone form geometric and physics/engineering, as well as material?

Is the muscular-skeletal system a system, and connections: connectional and functional, and in what way?

Is the brain even, much less the mind, structural and functional at all, or the form of no-form? Minsky points to us as not being mind-body split, but mind-body-architecture integration. So is architecture part of the picture?

Maybe there should be a new field called bioarchitecture – and I'll have to Google it, to see if it's (and it's very likely) an existing endeavor, for someone, in the sense that I mean it here.

I extended Minsky's idea for myself to be mind-body-architecture-philosophy/spirituality-world-space-experiential. That covers even more territory!

What about molecular computing? What about electrical pathways in the brain, and the del-operator?

But is all this captured in 'bio'?

Some of this might be psycho. Pun intended. But is it mind studies, and Zen perception and working-with?

'All over the map.'

:-)

Part 3: Context

I'd suggest the rest of my MVO: 2019 Thesis to set context for this, and for this to illuminate and set context for it. You might want to start with my papers "Mvo-P" and "All Of The Above", and go from there.

For instance, in my framework I suggest working with grades of dilemma (crisis dilemma, significant dilemma, part dilemma, no dilemma, and no-dilemma) in each of the domains of life (the mental, the existential, the social, the societal, the experiential, and the physical). Then, one can also talk about the resilience factors (joy, centeredness, dilemma or no dilemma, questions, perspectives, challenges, and helpfuls and usefuls). All of this should occur per individual (in the psych unit or per the psych team,

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elsewhere; and it can even be a useful construct, for societal discussion and resource – a new type of service for the field!).

Then also there are the many resources – this very world-space, and the many resources and features within it. See “‘All Of The Above’”.

Part 4: Meds And In The Mind (And World-Space)

It is my theory (and seek for yourself to validate it) that when introducing, maintaining, or tapering meds, the items in section Part 1: In The Mind should be noticed, aware of, and worked with, in solitude, in activity, in the everyday, and in discussion with a reasonable and expert professional. This, I feel, is paramount, and would work well in conjunction with mvo-p and ‘all of the above’.

In mvo-p and ‘all of the above’ meds play a selective role, and there’s so much else to consider also; however, as with any of the material, aspects, resources, or features, meds and their working should be treated with attention. It is then that their place can be more suitably found, and appreciated for whatever benefit or partial benefit or not they offer, in any given circumstance, and per the individual and situation; and they do have profound effect.

Resources

My [Mental View And Orientation -- MVO: 2019 Thesis](#).

“Zen Training” by Katsuki Sekida. (For the three nen and the physiology/mentality of breath.)

“The Society Of Mind” by Marvin Minsky.

“The Emotion Machine” by Marvin Minsky.

“The Gateless Barrier: Zen Comments On The Mumonkan” by Zenkei Shibayama.

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

“Zenki” from “Shobogenzo” by Dogen translated by Nishijima and Cross.

For me: zazen, and the everyday, also.