

# The Logic Of A Psych Unit (No. 2): Meaning And The Biogenetic

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The biogenetic theory and praxis negates all talk or consideration of meaning – that one might have in mind, evidence in speech and action, and work with in this very world. That one can work with this. In addition, the individual is seen as incapable of reason and meaning, and all such inquiry is negated and refuted. The biogenetic theory also is, I suspect, completely incapable of explaining meaning-function in the mind or brain. It does not consider the mind.[1][2] In praxis, it (in the psych unit and followup) never talks with the individual about the mental or the behavioral (even though it is, so-described either mental health or behavioral health or both). It never considers the ethics of the individual – nor the ethical system, that the individual is working out with society, as Hegel might say. [3]

It would be such a dynamite field if it saw through this, to consider ‘all of the above’ – mvo-p psych. Dimension, vocabulary, logic, reason, realism, explanation, the participant, and description. The mind-breath-body-world-space, or the mind-will-emotions-body. The domains of life.[4] The insights and wisdom of thought and practice both ancient and modern. Wisdom itself; and reason, the external world, the present moment, and reality – this world – perhaps similar to God. (Nagarjuna might have had a sense to this, I’m not sure!)[5]

## Footnotes

1. If a voice or a mental being or a demon is of the mind, and is a mental event, perhaps it can be addressed in the mind, and as a mental event. Not all physical events are pleasant, for everyone. Not all mental events – thoughts or sounds – are pleasant, for everyone. Ultimately, even a physical sound occurs as a mental event. If a demon is of the spiritual, perhaps it can be addressed on that level. It may be that the individual’s own standpoint and states matter – and that the individual can realize this and work with it.
2. There are many ways to describe and realize and work with the mind. The biogenetic model never considers these, either in the routine or the difficult, the delusions of attachment or the stages of the realized states (say in Buddhism); not even the Minsky descriptions in *The Society Of Mind* and *The Emotion Machine*, and the various ways we use agents, agencies, resources, organization, and learning – that, in his view, these are us. The biogenetic model does not consider things in terms of Dogen’s skandhas (matter, feeling, thinking, enaction, consciousness) and the immaterial (matter is the immaterial and the immaterial is matter, and so forth). See *Shobogenzo Maka-Hanna-Haramitsu* by Dogen translated by Nishijima and Cross. It does not consider how we work or can work with the abstract and the concrete, and that when we see the fusion of the abstract and the concrete we see the

real world, before us. See *Fundamental Wisdom Of The Middle Way* by Nagarjuna translated by Nishijima.

3. *Philosophy Of Right* by Hegel. Dover Philosophical Classics.

4. The domains of life: the mental, the existential, the social, the societal, the experiential, the physical.

5. *Fundamental Wisdom Of The Middle Way* by Nagarjuna translated by Nishijima.