

Things Psych Unit Psychiatry Omits; And Other Paths So Indicated

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Psych unit psychiatry omits philosophy of action. (Nishijima states that Buddhist philosophy of action is concerned with real action: so one could develop an inquiry based on that. See “Fundamental Wisdom Of The Middle Way” by Nagarjuna translated by Nishijima.) Psych unit psychiatry omits renewing of the mind, or that this renewing transforms one’s being. (St. Paul says, “Be transformed by the renewing of your mind.”) Psych unit psychiatry omits grammar as expression of essence, or the use of grammar at all (the individual is not permitted to represent, voice, describe, challenge). (Wittgenstein says, “Essence is expressed by grammar.”) Psych unit psychiatry omits the dialogic. (See “Open Dialogues And Anticipations: Respecting Otherness In The Present Moment” by Seikkula and Arnkil for one psych unit psychiatry-context implementation of the dialogic.) Psych unit psychiatry omits logical space, and likewise thought space and mental space; and even action space. (Wittgenstein says that logical space is infinite, and you can always insert a point into logical space. See “Tractatus Logico Philosophicus”.) Psych unit psychiatry omits the voice of the individual as able to speak affirmation and negation, universal and individual, and the single form. (Aristotle speaks of these in “On Interpretation”.) Psych unit psychiatry omits the voice of the individual in speaking beyond affirmation and negation, or in nondual terms – say to describe. (See case 18, “Tozan’s Three Pounds” in “Zen Flesh Zen Bones”, Reps and Senzaki; case 18, “Tozan’s Three Pounds Of Flax” in “The Gateless Barrier”, Shibayama.) Psych unit psychiatry omits logic, and that the individual may be able to represent logic, and likely has a logic. (See “The Logic Book” by Bergman, Moor, and Nelson.)

The Buddha states, with his Noble Eightfold Path, the following, for attaining reality, suchness, nirvana: right understanding or view, right thought or motivation, right speech, right action, right livelihood, right effort, right awareness, right concentration. Elsewhere he recommends solitude, and in Zen training is recommended (see “Zen Training” for instance, by Sekida, “The Gateless Barrier” by Shibayama, and “Opening The Hand Of Thought” by Uchiyama). Buddhism has been described as ethical conduct, wisdom, and mental discipline – all apropos (see “New Oxford American Dictionary”).

St. Paul said, in Romans 12:2: “Be transformed by the renewing of your mind.”

Caroline Leaf has a book out titled “Who Switched Off My Brain?: Controlling Toxic Thoughts And Emotions” on the intersection of thought and reflection and effort with neuroscience – and emotional, mental, and physical wholeness. I have yet to read this book. Dr. Leaf addresses both Christian and secular audiences. She is a cognitive neuroscientist.

Marvin Minsky has proposed ideas on the mind, and speculates on how we think and why, and act, in two books: “The Society Of Mind” and “The Emotion Machine”. Recommended, as a source for reflection and theory, and juxtaposition – and possible real-world outcomes.

Psych unit psychiatry currently includes 1) a diagnosis of absolute deficiency pointing to permanent neurobiogenetic malfunction; and 2) meds-only as the treatment, and always the only rule. One wonders if, given all psych unit psychiatry omits, meds couldn't be used selectively. (In Open Dialogues, Finland, meds were used 2/3 of the time not at all; 1/6 of the time short-term; and 1/6 of the time long-term. Dr. Peter Breggin steers entirely clear of meds.) That is, it would reference and use 'all of the above' with the selective use of meds, apropos each individual, and all of this in full dialogue and consultation with the individual.

Endnote (Feynman)

Things psych unit psychiatry omits – no wonder a psychiatrist would find Feynman deficient! It sets aside, contradicts, and refutes 'all of the above'. See my paper "Psych Unit Psychiatry Contradicts And Refutes 'All Of The Above'". Richard P. Feynman was a theoretical physicist from the 20th century, who recounts some of his adventures in "Surely You're Joking, Mr. Feynman!" There's also a biography about him titled "No Ordinary Genius" by Christopher Sykes. Feynman was a serious scientist, and was dynamic and explanatory. He invented Feynman Diagrams: diagrams and description. See my paper "I Made A Mistake On My Homework, And 'All Of The Above'" for diagrams and description in the context of 'all of the above'; and Minsky and Tufte ("Envisioning Information") are both excellent at this, also, as is, I suspect, Leaf. To put diagrams and description on 4 x 6 index cards by, for, and with the individual can be key, I think; they can later sort through them, reflect on them, update them, expand on them or a topic or term one to another – and this brings me to Minsky's trans-frames: see "The Society Of Mind" for the elegant and oh-so-useful trans-frame.