

Biogenetic Theory Is Indeed The Theory – And They Don't Even Try To Explain 'All Of The Above' But Instead Omit, Contradict, And Reject It

By Kevin A. Sensenig

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Part 1

It is clear that psych unit psychiatry – and psychiatry – posits a permanent biogenetic malfunction. This is clear from their own descriptions, and from their praxis. It is clear from my own experiential-observational.

A psychiatrist – yet another one who omits, contradicts, and rejects all of 'all of the above' as actual, in the sense of to be acknowledged and reasoned with (although to his credit he did acknowledge some merit to the thinking behind and nature of the statements, just not actually material to discussion or actuality, or on points) – from actual, real, existent discussion of standpoint to merit to reason to events to the domains of life to the various states through to body-breath-mind-world-space – even ethics – he wrote recently in a message that in his view I have a "biogenetic condition", and that was the "state of the art"; he said that he would not say that it's permanent, since some people (in his words) do recover, at least somewhat. I say the psychiatrists' view is that it's permanent is evidenced by their treatment – and offering no recourse otherwise. Certainly not anything like mvo-p psych and 'all of the above', and not even the psychobiosocial model. Certainly this is the case in the psych unit and followup.

And enforcement via IOC and testimony and the law.

The State buys this permanent biogenetic malfunction theory and praxis – and regulates it and approves of it, making it the standard.

And the individual is expected to accept the term 'mentally ill' and this biogenetic-only theory and praxis, without ever being told what they are.

The above psychiatrist wrote his opinion in 2020, 17 years after my first encounter with a psych unit – and was the first psychiatrist ever to have expressed the theory – and then only because I asked specific questions with informed background and logic. He never volunteered it (the term or idea). Otherwise, it would have been hidden for a lifetime.

The r&d continues!

P.S. Perhaps I'll have a chance to work with the above psychiatrist on points from mvo-p psych, 'all of the above', dimension, merit and demerit, and so forth. That would be pleasant, some real, tractable material. I've brought significant features to the table, in print and in person. Psychiatry needs a

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redefined framework, theory, and praxis – mvo-p psych and ‘all of the above’. Even a dimension read to the psychobiosocial would be to redefine the field. It needs more.

Part 2

Would the Christian say his or her ethics, mental experience, devotion, Fruits Of The Spirit, relationship to God, mistakes, etc., are due to biogenetics?

Would such a Christian, or Aristotle, or President Trump, say his logic is? I don't, as a Zen Buddhist!!!

There certainly are tough mental, experiential, emotive, intentional, physical, and world states and events: I would suggest that these are better explained in other terms – and turning to philosophy, spirituality, religion, psychology, the speculative on how we think and why, and act, the dialogic, the everyday – and the mind and truth: these are going to be in many cases much more productive than the stock answer meds for a lifetime, and in all cases should apply to set the framework, even if meds are selectively used.

I'll repeat and add to: *There certainly are tough mental, experiential, emotive, intentional, physical, and world states and events; and there are at-ease things, too – and all of this should be taken into account, to come up with totality-explanations, just this world! ...*

I feel that psychiatry would be hard-pressed to explain the functional, in the many ways this or that is functional, in the first place, and thus is ill-equipped to properly characterize its [alleged or perceived or actual] dysfunctions: all they see is in terms of disorders from the disorders paradigm, referencing the DSM...that's their world-view, it's how they're trained.

And – justice! It has no description for either ethics or justice.

Their use of the term biogenetics (it's a brain disease, a brain malfunction, inherited, genetic) is at once very specific and meant to explain the dilemma of the 25% of Americans on psychiatric drugs – and omits, rejects, and contradicts ‘all of the above’ from mvo-p psych. It is also a materialist-only point of view; it omits so much, even the abstract, the concrete, and the fusion of the abstract and the concrete (Nagarjuna says that “When we see the fusion of the abstract and the concrete we see the real world, before us.”[1] We can see this in understanding or view, standpoint, thought, consciousness, action, and world-space – and Nagarjuna says that “it is very clear that behavior is a kind of action, and it is also clear that action is behavior.” One needs both aspects-as-one (retaining their aspects as ways to view) to describe the individual, situation, various persons, and world-space.)

It also omits ‘culture’ and ‘ideas’ and ‘perception’ and ‘standpoint’ – and paths one might have taken, and the domains of life (the mental, the existential, the social, the societal, the experiential, the physical), their noumenal, phenomenal, and interconnected nature, and their context. It also omits the possibly significant ‘combinatorial principle unfolding interconnected relational action-memes’ idea (enhanced, my term) from Minsky's *The Society Of Mind*. Perhaps The Ten Qualities Takuan Soho

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lists are relevant: Form, Nature, Embodiment, Power, Function, Latent Cause, External Cause, Latent Effect, Manifest Effect, the Total Inseparability of one from the other.[2]

The brain might play a role. But so do the body, the overall architecture to things (see Minsky, Christianity, Zen Buddhism, or other traditions), breath, understanding, thought, action, perception, perspective, the very topics we pick up, the domains of life, and 'all of the above'. So do mind and truth – and whatever holds in philosophy, spirituality, religion, psychology, and the dialogic, through to the everyday!

Footnotes

1. *Fundamental Wisdom Of The Middle Way* by Nagarjuna translated by Nishijima.
2. *The Unfettered Mind: Writings From A Zen Master To A Master Swordsman* by Takuan Soho translated by William Scott Wilson.