

It Is The Mind, That Psychiatrists Should Consider

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Psychiatrists are caught up in neurobiogenetics, and in particular the serial transfer of molecules, but it is the mind that they should consider, the relational, and world-space.

It is the mind that we work with and experience day to day, in mental states, emotive states, intentional states, and physical states. We can each develop a vocabulary about it. We can each experience and work with joy, centeredness, dilemma or no dilemma, questions, perspectives, challenges, and helpfuls and usefuls – and this is our mind, and mind-form-being. There is thought space, energy states, perception, speech and action, and patterns of speech and action. There is context and meaning, awareness and effort, work and play, livelihood and interpretation.

Even in neurobiogenetics, one must consider the content of the neurons, the relationship of the neurons, and their relationship to actual thought; and one must consider physiology, which is the interconnected unfolding space of the physical, in its own way. And one must consider protospecialists as just the basis for – the kick-start – to a very fluid and dynamic space, in our formation. Thoughts and ideas from both ourselves (what we determine by our own observation and logic) and others (their observation and logic) make a difference, they matter. Contemplation, reflection, study, and meditation matters. Zazen matters. Perhaps for some prayer and a holy space matters. Philosophy, both formal and informal, when applied, matters. The relational matters. The social-relational matters. Experience and the experiential matter.

Mind-breath-body is just that. And it is their interconnectivity and dependent arising that one can then work with, and take this to the entire world-space.

Endnote

Neuroscience might be fascinating. Minsky touches on it in the Appendixes to his book “The Society Of Mind”. But in “The Emotion Machine” he says that neuroscience is changing so fast, that he largely steers clear of it – and his books are a consideration of us, and how we think and why, and act. He considers in terms of biology, philosophy, psychology, and so forth; and his own reflections.

In “The Society Of Mind” at one point he says, “Mind is what brains do.” Therefore, in my view, to see what brains do, we should look at the mind!

It should in any case be neurobio-protospecialist-relational-ideas-form-experiential-world, at minimum, as the concrete basis for things (but the relational, ideas, and the world is included in this, so it’s not just the physical – and since it’s the mind, since that’s where the abstract lies;[1] it’s not even just the

concrete, in the sense of being physical, material, etc., although it may be just may be actual! But Nagarjuna says that when we see the fusion of the abstract and the concrete we see the real world, before us.[2]). We are perceptual, aware beings, to this or that degree and quality. This should be worked with.

It's not really the serial transfer of molecules, and certainly not that only. It's not neurobiogenetics, although there are components to it that are fascinating: neuroscience is fascinating, biology is fascinating, and genetics is fascinating – these components need to be structured in our own minds in realistic, actual ways – and consistent with 'it is the mind, that we should be concerned with'. And it needs to acknowledge 'all of the above'.

Footnotes

1. One could say also that the external world is the fusion of the mathematical, geometrical (abstract) and the physical, material (concrete) – and is also the unfolding relative (things are relative to each other, and this unfolds in a continual and infinitesimal way, and includes both the integers and the real numbers).
2. See “Fundamental Wisdom Of The Middle Way” by Nagarjuna translated by Nishijima.

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“Expectations And Explanations”
“Acknowledging A World”
“Logic 1.1: Bio-Genetics Or Built-In Mutable”
... and others.

Resources

“The Zen Of You And Me: How To Get Along With Just About Anyone” by Diane Musho Hamilton.
“The Logic Of Faith: A Buddhist Approach To Finding Certainty Beyond Belief And Doubt” by Elizabeth Namgyel.
“Opening The Hand Of Thought: Foundations Of Zen Buddhist Practice” by Kosho Uchiyama.
“Tractatus Logico Philosophicus” by Ludwig Wittgenstein.
“The Logic Book” by Merrie Bergman, James Moor, and Jack Nelson.

“The Society Of Mind” by Marvin Minsky.
“The Emotion Machine” by Marvin Minsky.