MBS Model and Cognition

n0body

September 8, 2017

It started when I considered what I would look like if what was measured was the linear progression of which keys were pressed after what letters. Which statement lead to what idea. What 'what' should we write to which 'where' we decide upon. The collective sum of 'what' to 'where' describes a linear collection of eclectic narratives, the birth and death of human ideas leaping from one abstraction to another: Each key, pushed with careful intention. Each letter, beginning or proceeding which letter came before it. These are the primitives of statement, argument, observation and hypothesis. Humanity experiences within each individual a simultaneous emulation of 'reality'. That is to say that reality is external and internal to the interfaces of human cognitive sensors, our trends of touch, taste, sound, feel, smell. These trends, advantageous; Stored in recollection and memories, compulsively accessed, re-educating models of reality. This text is inspired the romantic lyricism of conciousness and the jarring features of reality. It begins by drawing similarities between human cognitive philosophy and the primitives of artificial intelligence modeling. Through these comparisons, this text proposes an alternative model of human cognition bootstrapped from AI modeling theory. The concepts of Mind, Body, and Spirit are central to this model and will be redefined in order to dispel contextual preconceptions of their traditional definitions.

This model is inspired by some of the primitives behind artificial intelligence, which describe automaton agents as constrained by their environment and influenced towards decisions which maximise some performance parameter. The agent can only learn from the environment that which its sensors will allow it to discern. If there were to be an environment that consisted of two hills positioned next to each other, and a person stood at the far base of one of them, then the environment contains two hills, but from the persons model there is only one of them. This is because the person lacks the sensory advantage of x-ray vision to see the second hill beyond the first, thus diverging true, shared and inconceivable reality in favor of simpler yellow brick road. It is unlikely that humanity will ever discover the meaning of life, but far likelier that a human will discover their own meanings. It is an essential definition, as important as the satiation of hunger. Whilst our current models derived from psychology are scrutinized for a field of science that classify normative-un-normative behavior as just 'un-normative', the Mind, Body, Spirit model (MBS) considers mental 'disorders' as to originate in different spectrums of an abstracted concept of self/identity. This model attempts to accommodate the idea that different cases that result in the same clinical labelling can be approached from different points of view.

Mind. Body. Spirit.

Uncountably utterances of the ternary set. Let us consider these the interfaces of human cognition, each a manager and dependent upon the performance of the other components. The mind exists not without the nurtured body, nor can it be relied upon when the illness inflicts the spirit. The body acts at the direction of the mind, becoming inept with weak spirit. The spirit determines the agency and effectiveness of mind and body, weathered down with prolonged experience and trauma. Reality (which this text will also refer to as the environment) demands a 'body' and only the body possesses the liberty to traverse

through the laws of Reality. The proposed model provides an abstraction for the Mind, Body and Spirit and considers each to play different roles with unique interfaces toward physical and virtual Realities. We now describe how the model views these concepts:

Pressure the mind not with undeserved labels and recursive feedback constraints, bear its meaning in relationship to unity as the stage that permits the simplicity of execution. Oft, written romances oversell the true responsibility of which mind manages. In this model, the interface of body and mind is the electron, such as the interface between between two hardware components in circuitry is the electron. Only the mind has the liberty to compute, and it cannot do so without the hardware, nor can the nature of virtuality exist without there coming before the physical dreams of virtual experience. The mind indirectly interfaces with physical reality through its coupling with the body. The mind as a component encompasses the transitive collection of states and methods an individual can perform, at different levels of efficiency relative to the space of 'no-concious' considered decisions. Movement of a limb in the body can fail even from reasons of mind as well as body. The mind begins its shutdown mechanism from some time after the spirit fails to provide prolonged input/response. The mind is responsible for the capacity and administration of emotional triggers to itself which it performs as varying levels of un-normative precision. The mind, however is not responsible for the integrity of considered meaning in the actions it performs; information provided before compile time by the spirit. The mind can also be lost at any time.

Treat the body not as if it were self, for it consists of fractional unity and delusive signals of mind. The most prized and oft obsessed party of unity, the body's contribution necessitates the mind's desire to expand options. The body is the house of sensors; the bare hardware of biological evolutionary boons. The embodiment of embodiment, the body is an abstraction-breaking interface of reality. The body alone inherits the authority to traverse through reality, it was built for this environment and it provides the capacity to dream all conscious things. It is a vessel of existence, traversing through reality driven by the spirit with mind at helm. It harbors primal unconscious impulses rather than structural message coherency, and it possesses the sensitive sensors used to send -alarming- reminders to the mind and spirit of its role in the unity. The body exhibits these traits by acting out of primal impulse, such as the occasion where you touch a hot surface. Ultimately, it's fate is tied to the performance of the mind and spirit and its measurement is currently on average linear time. When a being has died, the body is always accounted for because they leave it behind. The mind could have been lost before the body.

'Spirit' is generally an unacademic word (unless it's got anything to do with football), sometimes synonymous with soul. No need to abandon these definitions just yet, the spirit is very important in this model. It is capable of inheriting a lot of the unanswered questions of cognitive psychology regarding free will and determinism. It is also very broad, and quite difficult to quantify in terms of its members. Some of the members of Team Spirit include the conscious component and long term memory, which are heavily coupled when

2

thinking about the intimacy of prolonged memory. The Japanese language has a lovery term, 'Natsukashii' which is synonymous with the word nostalgic. Only the spirit can cohere this meaning. The spirit is also responsible for the collation of subjective reality. This subjective reality is of considerable importance as its contents plays roles in an individuals non-contiguous recollection of reality. All of the residual meaningful memories are stored within the long term storage gated through the spirit itself. Interesting note, where the spirit goes after it separates with the mind and body is currently and historically a hot topic! If there was a meta-entity trying to search reality for something and they inherited the spirit of beings, then they would have most of everything that individual has experienced. Low level BIOS dump information is in the spirit, they could probably just reconstruct memory to achieve any state with that kind of information. Perhaps our consumer trends will live forever.

With these new definitions armed in hand, let us begin a scenario using the linguistics of protocol design and create a person in a world with two hills and refer to this person as Bob. Within the environment and within Bob's knowledge of the environment provided to him by his sensors at that position: Bob is alone. Let us add a constraint to the environment, Bob will die if he does not feed his body. Bob is starving. Bob knows this because his body told his mind, and his body is constrained by the environment. By adding constraints to the environment or problem, Bob's priories as a beep-boop automaton are re-ordered. You could say that "Bob has to stay warm to exist" and "Bob is in Antarctica", "Bob is Naked" and assume that if Bob has picked up on this, his priorities are effective and immediately pressing. Adding constraints to the environment takes two forms. 'Facts' such as "Bob is starving" sets parameters in the environment which Bob is constrained by. 'Rules' such as "Bob will die if he does not feed his body." declare active and effective constraints that subjects of the environment (like poor Bob) inherit.

The mind cannot observe a notion of food through its sensors where it does not yet exist. Let there be food on the other side of the hill that Bob is standing beside. Now there is food in the world, but Bob can't see it. Bob's spirit is deteriorating because he is starving and the mind can not observe through what it has reconstructed from the body's sensors a way of satisfying the body's hunger. Bob will die if he cannot re-educate his model of the environment.

This introduces the final key concept of Bob: His Actuators. In order for Bob to see the food on the other side of the hill, Bob will need to be able to move himself, so that his sensors can learn more about the environment and allow him opportunity to re-educate choices his mind can decide upon. For a happy ending, Bob's mind instructs his body to move to the top of the hill where his sensors can see the food. Bob's mind knows that if he were to eat the food it would satisfy a constraint which increases his performance parameter. As soon as Bob see's the food, his mind searches the environment if he can get there (because otherwise he would search forever) and if he can, will instruct the actuators to move Bob over there and eat the food. This concludes our brief overview of how the AI principles operate and co-exist with one another.

After the food was introduced to the environment, the crux of Bob's prob-

lem was less about reality and more so about his model of reality. This model considering, cognition is encapsulated within an experience of an interleaving sensory imagery, as well as a linear recollection; a subjective model of reality. Humanity engages profoundly in the intricacies of their subjective model, expression and passion invested in arbitrary trends derived from our sensory grasp of reality. Weakness within this subjective reality permiss performance degradation in choices that can be acted out by body and mind. There is an argument to be made that much suffering can be discovered within the displacement of subjective reality and reality, and yet it is there where philosophers discuss the central fabric of existence itself. Renee Decartes once stated 'I think, therefore I am'. Could such statement be said without a mouth or can a body or spirit think the statement without a mind? What is the 'I' that the statement referred to? Perhaps it may be the unity of mind body and spirit addressing the environment first through sound, then through text and debate. The answer of such statements attempts to resolve the inconsistencies in arguments of the origin of free thought and determinism.

Bound with reality, as autonomous agents we embody reality exploring its own fractal shadows cast through the environmental feedback of its own state/constraints. Existence itself (in this model of a world) is also a binary battle of state and environment. Post engineering large scale catastrophe dissected from subatomic particles, human agency marches towards the control of environment law, for who controls the environment that of which constrain the rest controls much of seizable power.

Consider that the reality we interact with most is not the reality we see before us, but the reality we see inside of ourselves. That pack of cigarettes you saw inside Claire's purse does not tell you in binary that Claire is a smoker - she could be holding onto them for her girlfriend. Nonetheless, say you are the type of person that leaves Claire at the bar and has been convinced forevermore that she is a smoker (she's not). We can argue that if what you have perceived is reality then at some point your version of it has forked off from what it actually is. Observing the differences between the two, we discern that they cannot both be the same version of the reality because one of them encompasses everything and itself whilst the other describes it as the (untruthful) knowledge that Claire is a smoker. Hence we form the distinction between subjective reality and reality.

This is inspired from the operating systems concept of memory management, where a faux address space is used by applications running on a system but only the operating system is privvy of making and maintaining the translations to true address that index a physical memory unit. It does this to allow multiple applications to co-exist with the assumption that their version of the address space that they employ is the only thing that is relevant in their universe. The truth of the matter is that the operating system knows that two things cannot both be allowed to experience the same universe because eventually something will change something critical for another. In this meta-narrative, the reality to which inspired subjective reality is an interface for different models of that reality to fork from. It is the upstream. Now, a death of a person and the death of their subjective reality does not need cause the destruction of actual reality,

which has a massive subscription base.

Artifical intelligence exploits the idea of subjective reality when considering automatons who do not 'breathe' their environment. That is, the environment is far more complex in interpretation than the automaton has capacity for. The automaton is configured with an iteratively building model that employs the strategy that what it perceives is necessary to what outcomes become available. The model that an AI builds is abstract and can be modified or changed at no consequence to the universe. The universe can theoretically reconfigure itself whilst maintaining this virtuality component such that from the AI's perspective it has not changed at all (time might be slower, but the AI experiences that in linear time so it wouldn't know).

With all this thinking about food and running up hills has Bob pretty exhausted. Whilst eating recovered some of Bob's spirit, the fact that Bob is alone is occupying his mind. After some time, Bob doesn't really feel like looking for food or eating because his spirit is stuck trying to solve the meaning of existence and the meaning of loneliness has skyrocketed as a parameter of meaning. What's worse is that sensory reality appears to reflect this (which is as true as it gets from Bob's perspective). His mind listens less to his body because this particular problem of the meaning of loneliness seems paradoxical and difficult (what is the concept of alone when there's only one thing there?). Bob's mind is now stuck playing the same sad record at the behest of a spirit unaware of the dangers of inaction or the meaninglessness of meaning as meaninglessness viewpoints. Registered physical sensation diminishes for Bob and mental sensation amplify. Bob is constantly thinking about being alone that he is spending more energy thinking about it than he is doing nothing. What's worse is that every time the mind revisits this execution, it releases emotion chems that make Bob sadder. The spirit picks this up as assuming that the experience of sadness is meaningful and schedules even sadder records for the mind to play. Now Bob's mind is pulling out memories of all the other times Bob has felt sad thinking about loneliness. If you were to see Bob now, he looks pretty unhealthy. This provides a theoretical usage of spirit in the role of defining identity based mental illness.

Does the mind bear the burden of experience or is it the spirit? Can't current definitions of maturity and intelligence be then described as an inflation of considered meaning over time? It would be nice to quantify. Within what is shared with the world in the modern age, identity bears the manilla envelope of top secret agendas we keep to ourselves. The relationship a being has over their own being is an extraordinary privilege of an extraordinary system of sensors and sorts. The spirit peers only into its own subjective reality and changes in the same way the cliche teenage ¡gender¿ looks at the journal they wrote last year, and that's either with natsukashii or pure terror.

The MBS model provides a foundation base for providing a structural and theoretical framework for thought on the mechanics of psychology and cognition. It is a product brought about through introspective retroflection and an obsession toward diligence and order within chaos. It is presented, inspired by similar models in computing and technology.