

# The De-Serialization Of Human Thought, DBT, And Trans-Frames

By Kevin A. Sensenig

Draft 1.06

2019 March 4 – 2019 March 11

In high school, we're often trained to think in a rote serial manner. The arts may escape this, and a dimension read to math and science may escape this – and the student feels that he or she is working with the tactile or reasoning material directly; but between the way math is sometimes taught and the types of math (rote, linear, and not dimensional combinatorics and types of geometry), and focusing exclusively on getting the right answer aside from consideration of the joy of working out the logic for oneself and self-realization even in science (from which a profound answer flows), the student I feel is not adequately addressed for his or her innate intelligence and awareness. The rote serial manner becomes how we think, leading into the student's 20s and 30s. Unless he or she picks up say certain dimensional interpretations of philosophy (say Wittgenstein), or descriptive and visual mind studies (say Minsky), or Zen Buddhism (say zazen, the koan, the nondual, the nondiscriminating mind, the Lankavatara Sutra, the Heart Sutra, expositions, other study and contemplative material), or other social-relational interpretations and standpoints on things (many authors), the now-adult may find himself or herself stuck in a rut of serial thought that he or she may even think is normal – until some problem arises that he or she can't get around.

When in a narrow channel, or track, or funnel, of serial thought, it's tough to maneuver!

Minsky said in “The Society Of Mind” that one can reach the highest local point by moving upward until the surface is level, but that one may not have thusly found the highest point in a region. So this is another problem.

The dimension mind and view of the mind is important. The relational is important, as is the ‘no-thing’ space that Zen refers to.

Then the mind becomes a space to work with – appreciated for the infinite-space within (as the Buddha said in the Lankavatara Sutra, the mind (or sensation, thought, conformation, consciousness) is numberless, and one can experience and perceive this; or as the Tai Chi masters of old said, the mind is of infinite dimension).

But in serial thought it's difficult to see past obstacles, to do lateral thinking or brainstorming or meditation (TSOM – Minsky suggests to do these things may in turn help), or to get a truly helpful view.

This may explain why certain mental dilemmas occur. I would suggest that certain so-called psychiatric disorders are this taken to an extreme – particularly when combined with a mental, existential, social, societal, experiential, or physical dilemma; and that a dimension, aware mind can

take a form of side-stepping, prevention, no-dilemma, or healing. Perhaps ‘right view’ comes to mind, also – and the individual can develop a sense of inquiry about this – developing one’s own view for oneself, and in consultation with others, in the interpersonal and in say philosophy; spirituality; psychology; speculation on how we think and why, and act; the social-relational; and narrative. Meditation may help; study, contemplation, reflection, noticing may help. Creative thought may help, as might a certain type of geometrical and logical thought.

There is say DBT (Dialectical Behavior Therapy; I think it was initiated by Marsha Linehan), a visual description-and-diagram way of doing psychology, relying on words, terms, description, exposition, diagrams, relationals, causal arrows, and flow charts. It might also incorporate mindfulness, activity, noticing, and similar things.

This is significant, I would argue, because the relational – and the ‘all of the above’ that DBT is – serves to de-serialize serial thought. It introduces dimension, the relational, entities, meaning, terms, causal arrows, and so forth, and likely a sense of and then more fully actualized mental space and thought or perception space. It introduces a logical space that may be new, or redefined. It may introduce a definite freeing of locked-in thought and action (and patterns of these).

This all becomes part of then ‘mutable mind’. And perhaps even structured-and-fluid, or dimension.

Then this can be taken a step further: the individual may want to work with trans-frames! Trans-frames is a Minsky idea from “The Society Of Mind”. They’re successive planes, in mind, each one with terms, ideas, perceptions, mental images, descriptions, diagrams, meanings, etc., placed on it. Then one starts on the top-most frame at some item and arrows-through to the second frame, to a second item, to the third frame on yet a third item, etc., unfolding an entire mental space.

This introduces yet another dimension to Marsha Linehan’s DBT!

When one considers that some of these trans-frame items could (in addition to those things already mentioned) be mental instances or states, emotive instances or states, intentional instances or states, and physical instances or states, then the set DBT and trans-frames and my ‘MVO: 2019 Thesis’ model become something that can truly work with ‘mutable mind’, and strengthen or enable it, and deepen it and its awareness and adeptness – in just this way. But DBT and trans-frames already is strong.

So the psych unit psychiatrist should be aware of this. I think that many would find this to be delightful to work with, and find instructive to work with. Again, it’s: dimension, vocabulary, logic, reason, realism, description, the participant, explanation, and the experiential, as the mantra. And ‘all of the above’.

Endnote

I myself work with the nondual mind and view, and the non-discriminating mind (see The Lankavatara Sutra translated by D. T. Suzuki for these); k-lines (both wake-state and traversal), trans-frames, and re-formulation (see “The Society Of Mind” by Marvin Minsky); philosophy (see “Tractatus Logico

Philosophicus” by Wittgenstein and “On Interpretation” by Aristotle); Zen Buddhist practice; visual imagery and meaning ideas (referencing the work by Edward Tufte); and so forth, in writing my ‘MVO: 2019 Thesis’ papers – and have been doing so. I need to know more about DBT: I’ve seen and encountered a little.

## Disclaimer

Perhaps Marsha Linehan has already linked DBT, trans-frames or trans-frames-like ideas, and the de-serialization of human thought.

But also this: if it’s the case that duality is the root of the human condition as Shibayama says in his book “The Gateless Barrier: Zen Comments On The Mumonkan”, then the serialization of human thought is a potential example of this duality, and should be investigated: it’s hard with a serial (and especially rote) mind to have the nondual mind and view, and non-discriminating mind, and the ensuing meeting of the nondual and nondiscriminating (the mind: alaya, alaya-vijnana, vijnana, manas) and the nondual, nondiscriminating world – then at-one, each fully participating with the other. Or: Mind-only (and since it’s Representation-only: each thing represents; and Absolute Subjectivity: each thing feels, projects, or notices itself, the subjective; the interplay of the subjective and the objective; and emptiness (sunyata); and each thing has a standpoint (related to representation)).

Minsky commented, if I recall correctly, in TSOM, that he felt it was a mistake for the then-current fashion in AI to be so fascinated with information processing, instead of mental states. I support Minsky’s view, in considering our own minds, and what we are, and the nondual. And I suspect that to focus on information processing as the criterion is to lend the situation to serial, rote mind, uninteresting and tedious, not a delight.

Let me add one more thing. If the individual can become aware of the possibility and then work with the actuality of mental space – rather than a strictly serial thought stream – then this fits in with the dynamic nature of DBT, Minsky’s trans-frames, and the diagram-and-description of both. Mental space – and thought space – becomes dimensional, tactile. This then is also consistent with an account I’ve read in a book “Tai Chi Classics” by Wayson Liao that some of the ancient Tai Chi masters said, the mind is infinite dimension. And this is consistent also with the Buddha’s statement in the Lankavatara Sutra that ‘the mind (or the second set of the five skandhas: aside from form, sensation, thought, conformation, consciousness) is numberless’ – and this is verified in my experience that in a 1-foot cube of space, it is infinite-space – and the mind is like this. This recognition and actual fact – this reality – is key I think to awakening possibilities that otherwise would not be seen or imagined.

And this might have something to do with the workability of cognitive behavior therapy and cognitive re-structuring (with say a Socratic method) – introducing new points into thought- and recognition- and reasoning-space into the dialogue, that the individual can work with – and the workability, dynamic nature, insight, and visualization of DBT.

## Resources

### Zen

Zazen. Reflection. Study. Noticing.

Rinzai, Dogen, and others.

“Opening The Hand Of Thought: Foundations Of Zen Buddhist Practice” by Kosho Uchiyama.

“The Gateless Barrier: Zen Comments On The Mumonkan” by Zenkei Shibayama.

“Shobogenzo” by Dogen translated by Nishijima.

“Fundamental Wisdom Of The Middle Way” by Nagarjuna translated by Nishijima.

“The Lankavatara Sutra” translated by D. T. Suzuki.

“The Heart Sutra”.

“The Zen Of You And Me: How To Get Along With Just About Anyone” by Diane Musho Hamilton.

“Zen Training” by Katsuki Sekida.

“Two Zen Classics: Hekiganroku (Gateless Gate) and Hekiganroku (Blue Cliff Record)” by Katsuki Sekida.

### Minsky

“The Society Of Mind” by Marvin Minsky.

“The Emotion Machine” by Marvin Minsky.

“Inventive Minds: Marvin Minsky On Education” by Marvin Minsky, compiled by others.

### DBT (Dialectical Behavior Therapy)

Marsha Linehan (who first developed DBT)

The book “The Expanded Dialectical Behavior Therapy Skills Training Manual: Practical DBT For Self-Help, And Individual & Group Treatment Settings” by Lane Pederson with Cortney Sidwell Pederson. They state in the Introduction that DBT can be applied not only to dilemma, but to health and growth as well. They also state the the individual-as-participant is important, that the individual’s world-space needs to be acknowledged, and that expectations and goals should be spelled out.

Significant!

Others in the field.

### Edward Tufte

“The Visual Display Of Quantitative Information” by Edward Tufte.

“Envisioning Information” by Edward Tufte.

“Visual Explanations: Images And Quantities, Explanation And Narrative” by Edward Tufte.

“Beautiful Evidence” by Edward Tufte.

### Wittgenstein

“Tractatus Logico Philosophicus” by Ludwig Wittgenstein.

The De-Serialization Of Human Thought, DBT, And Trans-Frames

Aristotle

“Categories” by Aristotle.

“On Interpretation” by Aristotle.

Gertrude Stein

“Last Operas And Plays” by Gertrude Stein. (The stage as spatial, rather than story; visual word- and phrase- images.)