

Thoughts, Images, And What We Perceive

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Part One

I thought of something.

In one video on YouTube a medical assistant-consultant was reading through various indicators in the DSM for schizophrenia.

Things like:

Has unusual beliefs.

Sees or experiences things that other people don't.

Is so deadpan that they exhibit no emotional content.

Quiz:

What is something that one might see or experience, that other people don't?

Part Two

Answer to the quiz:

Thought! And thinking! (A particular thought or set of thoughts, seen in mind, or experienced; a particular thinking.)

Feeling!

Sensation!

Perception!

Consciousness!

Now, if they're talking of form: is that discriminating-seen form, or non-discriminating-seen form?

Is that digital circuitry wired up in the mind?

Is that form of the body, or form of the mind?

These all are features and questions for the psychiatrist and the theory/praxis.

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Page 1 of 2

Also, is a mental being or demon-being or entity-demon that appears in mind an expression of reality, or is it an actuality, and actually-experienced fact? If it is not an expression of reality, then is another person? Which person? Aristotle, Minsky, Heidegger, Spinoza, Dogen, your mother or father, your friend, or someone else? Is another fact, such as a Creator, God, Allah, Buddha, Dharmadatu, etc.? Is a mental state or fact of the mind like accurate perception, or greed, anger, folly, jealousy? What of tranquility in mind, or active engagement, or both simultaneously? How about the social-relational: is that an expression of reality, or is it an actual fact, unfolding? How about insight, and how can that be expressed? Does one respond ethically, and how does one establish one's ethics? Does one take into account? How does all of this unfold?

So these also are features and questions for the psychiatrist and the theory/praxis.

What of hallucinations, and are any of the above described in their own way, or as hallucinations? The Buddha says in the Lankavatara Sutra that the ignorant who attach themselves to fixed, individual, distinct objects and interpret the world this way (that these objects have a hard, distinct, separable line of reified reality) and seeing only separate-based causes go on discriminating this way, and chase after things in this world in a way like some animals who being thirsty see a mirage, hallucinate that the mirage is real, and chasing after the image, find that they cannot quench their thirst. This then leads to a never-ending state from which escape becomes impossible, if another way is not picked up, to penetrate the true and actual nature of reality, just this world: that what is seen of this world is to be non-discriminated and is Mind itself.

So hallucinations can be talked about. Mental beings and demons can be talked about. There may be several ways to approach them. To work with mind and truth is key.

The domains of life are key: the mental, the existential, the social, the societal, the experiential, and the physical. So are joy, centeredness, dilemma or no dilemma, questions, perspectives, challenges, and helpfuls and usefuls. The social-relational, including either social intercourse or solitude, is important. Discourse and the dialogic may be important.