

Wittgenstein, Intelligence, Voices, Mind, And The Neurobiogenetic Theory

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Wittgenstein says, “Essence is expressed by grammar.”[1] I have held that if we can form sentences and meaning, we are intelligent. (And this is not the only outcome of intelligence.) This indicates quite clearly that voices (in the “psychotic” sense that psychiatry posits them – in other terms, voices of the mind) are not produced by neurobiogenetic malfunction. And these voices have the following features: grammar, language structure, symbolic meaning, meaning, intent, thought, awareness, perception, understanding. This would be interesting, if they were the product of a neurobiogenetic malfunction! But voices are too sophisticated for that, and retain these features. Voices and sounds that we hear are a function of: 1) the body; 2) the mind; or 3) something else, depending on the voice or sound, and listener.

Note: The religious, ethical, logical, active, and pro-active standpoint should be supported by psych unit psychiatry, as should the facts, but these are instead flatly contradicted, by psych unit psychiatry. In my view, psych unit psychiatry should also support inquiry; but, again, this is flatly contradicted. Matters of the mind and the spiritual should be viewed as dynamic spaces, to work with. But again, this is flatly contradicted by psych unit psychiatry.

Note: In “Manifestation Of The Tathagata”[2], from the “Avatamsaka Sutra”, dating to the time of the Buddha, it is stated that “the voice of the Tathagata is of neither body nor mind”. This indicates several things: 1) there are voices (sounds) of the body; 2) there are voices (sounds) of the mind; and 3) the voice of the Tathagata is neither. Psychiatry should, now 2,600+ years behind the times, catch up: the ancients speak to today, in concrete terms. Psychiatry should reflect what people actually experience, abandon its mental-voices-as-psychosis theory/praxis, and seek realistic explanations. The domain of the mind is profound.

Note: psychiatry should consider that there are pleasant sounds (of the body or mind), that there are neutral sounds (of the body or mind), and that there are unpleasant sounds (of the body or mind).[3]

Then: it might be considered that these voices are (intelligent) sometimes uttered by 1) physical beings; and 2) mental beings. That is, a mental being might have intelligence, persistence, view, understanding, and expression – just as physical beings might, although their precise nature will be different.

The nondual and non-discriminating mind enables one to perceive this; and other standpoints may, as well.

This being-nature, entities of the mind, explains and sets context for, in addition, the features of voices of the mind: grammar, language structure, symbolic meaning, meaning, intent, thought, awareness, perception, understanding; although one could speculate that sources other than beings are possible: say, simply, ‘the relational’.

Note: the experiential-observational has been key to my findings, as has my Zen Buddhist practice, and several key influences.

Footnotes

1. See the brilliant essay “On Human Nature and Its Implications for the Mind-Body Problem” by Joanna Moncrieff, MD (<https://www.madinamerica.com/2019/05/human-nature-implications-mind-body-problem/>). Psychiatry needs this type of philosophical consideration, and to see the individual as an expression of this type. This all becomes more tractable and tactile – and applied, relevant, and useful.
2. “Manifestation Of The Tathagata” translated by Cheng Chien Bhikshu.
3. Perhaps the individual is none of these: pleasant, neutral, or unpleasant sounds of the body or mind. That is, no-sound. Or, emptiness (sunyata) itself – in which ‘form is emptiness and emptiness is form; form is none other than emptiness, emptiness none other than form – the same for feelings, perceptions, impulse, consciousness...’ (paraphrased from the Heart Sutra). Emptiness (sunyata) refers to ‘all things are impermanent, and without self-existence; there is the relative, and things are the result of causes and conditions’. This ‘emptiness’ allows the entire world to function, and is none other than this world, and this world none other than it. Note that within ‘the relative’ is the unfolding relative, which is this: things are relative to each other, and this unfolds in a continual and infinitesimal way, and includes both the integers and the real numbers. This all takes place in the present moment, and is just the present moment (unfolding). Which leads to the three times (past, present, and future) – a space that we walk in (sans a linear arrow of absolute time); this is a space of unfolding and interconnected and dependent arising past, present, and future. One can realize this all in mind, and mind-breath-body-world-continually-and-mutually-co-arising.