

# **N Study Direct, Encapsulated, 1011**

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## **Introduction**

Here are a few template ideas for various topics. Each introduces a question or observation, then a way to develop insight regarding or a framework about that observation.

This is intended for high school, but others may be interested.

## Philosophy

But if it's not lovingkindness, is it that one can move with the mind? How is this, and what mind? And what is the mind?

One Zen sutra discusses the intuitive mind, the differentiating mind, and the universal mind. (The Lankavatara Sutra.) Other people apparently discuss the mind in philosophical terms. (Kant.) Starting with what you have before you, and memory and reflection, can you determine your own vocabulary — terms, their meaning, and an understanding — for describing the mind?

Three examples: memory, object, idea. Where does the idea reside? Where does the object reside? How can an idea form from an object? What memory is formed? Are there different types of memory?

One more example: perception. What is this, and how does it fit in to the above? Is perception a mental or physical activity? Is it activity at all, or is it an ongoing landscape in body-mind space? Is it body-mind? Is it instantaneous or is it gradual? What is perceived, and how does this correspond to the object? To an idea or memory?

Suddenly you're developing your own philosophical system.

Followup. What is a real squash? Is it "class squash"? Or is it "instance squash"?

Here "class squash" refers to the template, design, or specification for "squash". The "idea" "squash". You could step back a bit to "conception" "squash". And "instance squash" refers to the object in front of you, from the field.

Followup. If it's "class squash", where is this? What makes this real or unreal? If it's "instance squash", where is this? And where is *its* class, and why is this not the reality? What makes "instance squash" real?

Corollary. If person A says "I like squash." and person B says, "I don't like squash.", which person is in reality?

Corollary. If person A says, "I like squash, please pass the squash." and person B says, "I don't like squash, throw it in the trash.", which person is in reality? What if person C says, "I don't care, please pass the squash."? What if person D says, "Squash isn't food."?

Corollary. If person A says "Squash is yellow, please pass the squash." and person B says, "Squash is yellow, throw it in the trash.", which person is in reality?

Followup. If the instance squash is reality, what is its class, and why is the class not the reality? If the class squash is reality, what is the squash in the field?

Followup. If you're living in reality, are you eating class squash or instance squash?

Followup. If the instance squash is the reality, and its class is not, how did your taste buds get there, as "you" when eating instance cooked squash?

Followup. Is there consistency within “class squash”? Is there consistency within “instance squash”? Is there variety within “class squash”? Is there variety within “instance squash”?

Followup. Where do you live, or reside, yourself? In “class human”, or as “instance human”?

Followup. Is there a time that “idea” is fixed and “concrete” is fluid? Why put concrete where water belongs? How does one determine where water belongs?

If you are a philosopher, mathematician, salesperson, mechanic, accountant, musician, or biologist; religious person, secular, or atheist, what is your First Principle? Is First Principle “class human” or “instance human”?

## The Written Word

Is text an illusion? If not, where is the reality? Which letter, syllable, word, or sentence? Or, is there a direct map to meaning? But is the meaning in the syllable, word, or sentence, printed on a page? What put it there, and what instance human is reading it? A “class human” or an “instance human”?

That is, the black-on-white letter “P” is there before you, and you see it, “floating in space”. Why does it mean anything? Why is it an illusion, if it is? Why is it reality, if it is? Why does it indicate or represent something, if it does? What is *something*?

What is the reality of the word *anything*?

“John, anything will do for dinner.”, Mary said.

“Maybe there isn’t such a thing as anything.”, he said.

“Why does it mean anything at all?”, he asked.

(Excuse my typos.)

Take 2 sentences.

Mary flew a kite. She gave it to John for his birthday.

In this case the first sentence is the antecedent for the second sentence. And the validity of the second sentence is predicated on “John had a birthday.”. Unless John then said, “But it’s not my birthday!”.

## **Truth Statements**

Just a brief note here. If something is not the absence of A, is it necessarily A? For instance, "The realm of neither perception nor no perception."