

Aristotle Mental Experiences

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Our mental experiences are the same for all

Aristotle says. In the first paragraphs of his treatise titled “On Interpretation”. He further reasons that the world we have to experience is the same for all. (So it seems, truth can be objectively found, one step after one objective substantial “thing” and the thing’s affects or attributes, to qualities and quantity, step, and this as subject, step after step...the beginning of his treatise “Physics”, each reality this set of facts and so forth... in modern situation, the rational.)

Let’s say this is in terms of the following fundamentals:

thinking
perception
memory
sense consciousness
doSomethings (-> action)

Now, Aristotle says that written words and spoken words are symbols of our mental experiences.

He might say, they vary because our thinking, memory, and doSomethings all vary in their contents and arrangement, training and base+functioning interaction. But the Lankavatara Sutra says that the world seen (in one’s mind) as an external independently existing objective place is itself illusory as such, and dependent upon the projection of our own minds so as to see it as such; that its reality is dependent on our own view, yet independent of this, ungraspable and participant, a factual, concrete, virtual space and place, universal at each point, present, response, and reflection, boundless.

Therefore, it may be that either way, if variations are integrated or reasonable or unreasonable or problematic, stable or not, and ever-different states and relations, inexpressible developing, reflective, responsive, noticing fact, it is not that these mental experience fundamentals above don’t provide an opportunity to then address the contents, arrangement, training, and base+functioning, via the mental experience fundamentals and these variations themselves, plus referents and a changing (if not Aristotle) fact as one pivots one’s own interpretation and subjective experiential, renewing a temporal changing objective-spatial-temporal-semantic fact.

In another sense, our very mental experiences vary; this depends on exactly what one is thinking and perceiving and why; and the architecture of mind in unity with its contents, its environment thru to all intersecting environments at all angles and scales, and what is before one, a place among all such that is
... .

This is of interest to psychiatry, psychology, and social work. Or the everyday interaction. And these can intersect, with approaches like Liberation Psychology, the Dialogic, and A Multifaceted Space, and so forth. One statement from Liberation Psychology is that a true approach is one of dialogic

coconstruction of knowledge(s); and of a dimension view of the individual as being one as the ontological, epistemological, individual, culture, community, positionality, and cosmos, boundless. Or one as the mvo-p set of terms the mental, the existential, the social, the societal, the experiential, and the physical, thru to the spiritual, and inclusive of all (subjectively) experiential and otherwise points, multifaceted, as in Zen's interdependent origination and right here right now participant universality.

One could also add the experiential as fact in an unmoving in a sense ever developing world-space, boundless, and its nondual-spatial-temporal-semantic space. Another way to view and work in the world in a boundless and dimension way.

In this way, in psychology and psychiatry and social work, and individual contextualized event, routine, particular, spacious, fixed, fluid, or exceptional, each situation and dimension individual is just all this, has at least one facet in multifaceted context and connexions, and exhibits an existential fact that is part of ... inquiry what, and actual fact, reflective (actual as a remote, reflexive or not, participant, direct, indirect, inquiry, static, fixed, dynamic, frozen, fluid, connected, or disconnected, in perception, functional, nonfunctional, pointing to, not-so, as-just-so-as-it-is, existential or universal point, fact, and its infinite mutual boundless logical, reflective, and projective, felt, experiential space), in its stable, unstable, partly stable, fluid, dynamic, or frozen unfolding state, in an always transformational reality, this boundless dynamic spatial-temporal-semantic space.

The following is a way to state the illimitable place to connect and start, with each situation, space, place, fact, or individual: Dogen writes, "There is nothing, not a single moment nor a single dharma, that is not part of life. There is nothing, not a single matter nor a single state of mind, that is not part of life." – Shobogenzo, by Dogen, translated by Nishijima and Cross, the essay Zenki ("All Functions"). Dogen (1200-1253) was a Japanese Zen Master and the founder of Japanese Soto Zen. Each context, individual, and situation, that is, is itself a point of connect, IF and then maybe something else!