

Book I, Endnote 1. On the Terms in 402a1-11 (Line by Line Commentary on Aristotle's De Anima Eugene T. Gendlin, © 2012 PDF Pages 217-219)

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Endnotes Book I

1. On the Terms in 402a1-11

Τῶν καλῶν καίτιμιών τὴν εἶδησιν ὑπολαμβάνοντες, μᾶλλον δ' ἑτέραν ἑτέρας ἤκατ' ἀκρίβειαν ἢ τῷ βελτιόνων τε καὶ θαυμασιωτέρων εἶναι, δι' ἀμφοτέρωτα ταῦτα τὴν περὶ τῆς ψυχῆς ἱστορίαν εὐλόγως ἂν ἐν πρώτοις τιθεῖμεν

δοκεῖ δὲ καὶ πρὸς ἀλήθειαν ἅπασαν ἢ γνῶσις αὐτῆς μεγάλα συμβάλλεσθαι

μάλιστα δὲ πρὸς τὴν φύσιν·

ἔστι γὰρ οἷον ἀρχὴ τῶν ζώων.

ἐπιζητοῦμεν δὲ θεωρῆσαι καὶ γνῶναι τὴν τε φύσιν αὐτῆς καὶ τὴν οὐσίαν,

εἴθ' ὅσα συμβέβηκε περὶ αὐτὴν·

ὧν τὰ μὲν ἴδια πάθη τῆς ψυχῆς εἶναι δοκεῖ, τὰ δὲ δι' ἐκείνην καὶ τοῖς ζώοις ὑπάρχειν.

“**Insight**” (εἶδησιν, line 1)

and

“consider” (θεωρῆσαι, theorein) line 7, fourth line above:

“Theorein” can refer to “considering” any topic but it includes the highest kind of contemplation (θεωρία, Meta XII- 1072B24). At the end of the *Ethics*, Aristotle says that “self-sufficiency belongs most to contemplating (theorein).” Then he says:

“Those who **have insight** (εἶδησιν) will have more pleasure than those who

inquire” (1177a). In the first sentence of the *Metaphysics*, usually translated “All human beings by nature desire to know,” the word for “know” is insight. Πάντες ἄνθρωποι τοῦ εἰδέναι ὀρέγονται φύσει.

For more on theorein see 408b22-27 in I-4, ENDNOTE 46 in II-5, and ENDNOTE 117.

γνώσις and ἄγνώωναι see ENDNOTE 102 IN III-4.

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