

10 instances for Ousia (Line by Line Commentary on Aristotle's De Anima Eugene T. Gendlin, © 2012 \* 1st instance with the others to follow in a next pdf

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Aristotle lauds the science he is beginning, but thereby also divides the sciences both by their method (i.e., their accuracy) and by their content (the things it studies). In every philosophy one important question is the unity or divisions of the sciences. Aristotle will return to the difference in method at the end of the chapter. Here he will divide and subdivides all possible content down to the science on which we are about to embark. He states a widely held opinion (dokei). He begins with "everything."

402a4-10

It is thought (dokei) also, that an acquaintance (γνώσις) with it [the soul] makes a great contribution to the truth of **everything**, and especially to the study of **nature**, for the soul is, as it were, the first principle (arche, ἀρχη) of **living things**.

We seek to consider and ascertain (θεωρῆσαι καὶ γνῶναι) both its **nature and its substance** (οὐσία, ousia) and after that all the **attributes** (συμβέβηκε) belonging to it;

of these some are thought to be (dokei) **affections** (πάθη) **peculiar** to the soul, while **others** are thought to belong *because of it* (the soul) to living things.

**Within the truth of everything**, Aristotle divides first between **nature** and everything else. (What is other than nature? The timeless

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universe, also mathematics as well as the things we make, like furniture, machines, and poems.)

**Then, within nature**, one subdivision consists of the **living things**. It is of those that the soul is the first principle (arche, ἀρχή, starting point, source, premise). The soul is what constitutes the living in them. We can use the English word “living” or “animation” for what he refers to. Aristotle uses the word “soul” to name whatever it is that makes all agree that plants and animals are alive, whereas rocks are “inanimate.” By the word “soul” he means whatever living is.

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\* [Table of Titles for the Endnotes. Line by Line Commentary on Aristotle’s De Anima Eugene T. Gendlin, Ph.D. University of Chicago Copyright ©2012 \(2023 08 18 KH\)](#)

**Focusing at Thinking in Movement Studio reference pages ~ comments welcome:**

\* Reading Group: Line-by-Line Commentary on Aristotle’s De Anima Eugene T. Gendlin, Ph.D. ©2012 [https://thinkinginmovement.ca/focusing\\_principles/gendlin-on-aristotles-de-anima/](https://thinkinginmovement.ca/focusing_principles/gendlin-on-aristotles-de-anima/)

\* Reading Group: Mike McCullough “Self Organizing of Growing and Perceiving” Gendlin-Aristotle in relation to S. Kauffman and R.D. Ellis <https://thinkinginmovement.ca/mike-mccullough-self-organizing-of-growing-and-perceiving-2022/>

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