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This capacity is known as the 'common sense' (koine aisthesis, sensus communis). Unfortunately, Aristotle provides only scattered and opaque references to this capacity. It is hardly surprising, therefore, that the exact nature and functions of this capacity have been a matter of perennial controversy.

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Aristotle has been called the philosopher of common sense. The reason for this is that he begins with evident truths. He does not demand faith. Nor does he wrap his ideas in jargon. Rather, like St. Thomas Aquinas, he appeals to our common experience and the wisdom of tradition. Only then does the work of rational inquiry begin.

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Observing that other animals must be able to perform such operations, and being unprepared to ascribe any share in

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rationality to them, Aristotle explained such operations with reference to a...

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Aristotle on the Common Sense comprises three sections: (i) 'The Framework' (1-51), in which Gregoric recapitulates in a schematic way Aristotle's general approach to perception; (ii) 'The Terminology' (52-125), in which he argues that Aristotle mentions *koinê aisthêsis* not three times, as most other exegetes have supposed, but rather altogether five times across his corpus; and (iii) 'Functions of the Common Sense' (129-201), in which he investigates precisely what it is that Aristotle ...

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In the context of Aristotle's psychology, the expression 'common sense' refers to a distinct perceptual capacity in which the five senses are integrated. It is called 'common' because it is shared by the five senses, and it is called a 'sense' because it is indeed a perceptual ability properly speaking.

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of common sense would make an excellent topic for a book. However, that is not the topic of this book. This book is dedicated to Aristotle's notion of the common sense, not ours. Such a book, I think, has long been due. The common sense is an important notion in Aristotle's psychology and one of his most

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ARISTOTLE ON THE COMMON SENSE - Semantic Scholar

This capacity is known as the 'common sense' or *sensus communis*. Unfortunately, Aristotle provides only scattered and opaque references to this capacity. It is hardly surprising, therefore, that the exact nature and functions of this capacity have been a matter of perennial controversy.

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The picture of the common sense that emerges is that of a versatile cognitive capacity that Aristotle appeals to in explanations of a wide variety of broadly sensory phenomena. In these respects, *Aristotle on the Common Sense* makes a truly significant contribution to the growing body of literature on Aristotle's theory of perception.

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Aristotle on the Common Sense - Bryn Mawr Classical Review

Aristotle on the common sense / Pavel Gregoric. B 444 G74 2007 Commentaries on Aristotle's "On sense and what is sensed" and "On memory and recollection" / translated with introductions and notes by Kevin White and Edward M. Macierowski.

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An interesting aside is where each philosopher believed sensory

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integration to occur. Plato thought it was the brain, where he believed the rational soul was (in his dialogue Timaeus). Aristotle located the common sense to be in the heart.

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Aristotle argues that this is so because the common sense controls the peripheral sense organs. Awareness of an individual sense's activity or inactivity is the work of the common sense. Four distinct functions of the common sense are identified:

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simultaneous perception, perceptual discrimination, control of the senses, and monitoring of the senses.

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...

Aristotle's common sense is part of the attempt to show how such contents may be dealt with by the perceptual faculty rather than as in Plato by the intellect. We might have expected, therefore, that the common sense is also in charge of perceiving the common sensibles, as some scholars have thought.

Aristotle on the Common Sense, by Pavel Gregoric. | Mind

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Aristotle on the Common Sense begins with an introduction to Aristotle's theory of perception and sets up a conceptual framework for the interpretation of textual evidence. In addition to analysing those passages which make explicit mention of the

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common sense, and drawing out the implications for Aristotle's terminology, Gregoric provides a detailed examination of each function of this Aristotelian faculty.

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