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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

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In the context of Aristotle's psychology,
the expression 'common sense' refers to
a distinct perceptual capacity in which

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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

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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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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,

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An interesting aside is where each philosopher believed sensory 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

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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.

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function of this Aristotelian faculty.

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While Aristotle, Aquinas, and Garrigou-
Lagrange help us recognize the common-
sense of noncontradiction and finality,
philosophies of skepticism only lead us

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to doubt the things we naturally ...

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