

UNIDADE V – O conhecimento

CAPÍTULO 15

A preocupação com o conhecimento



Com uma lupa, menino observa uma tartaruga. Por que e como as coisas existem?

O conhecimento e os primeiros filósofos

Quando estudamos o nascimento da filosofia na Grécia, vimos que os primeiros filósofos dedicavam-se a um conjunto de indagações principais: “Por que e como as coisas existem?”, “O que é o mundo?”, “Qual a origem da natureza e quais as causas de sua transformação?”. Essas indagações colocavam no centro a pergunta: “O que são as coisas?”. Pouco a pouco essa pergunta passou a ser assim formulada: “O que é o ser?”.

■ ser

A palavra *ser*, em português, traduz a palavra latina *esse* e a expressão grega *tá ónta*. A palavra latina *esse* é o infinitivo de um verbo, o verbo *ser*. A expressão grega *tá ónta* quer dizer “as coisas existentes, os entes, os seres”. No singular, *tá ónta* se diz *tó ón*, cuja tradução é “o ser”.

Os primeiros filósofos ocupavam-se com a origem e a ordem do mundo, o *kosmos*, e a filosofia nascente era uma cosmologia. Pouco a pouco, passou-se a indagar o que era o próprio *kosmos*, qual era o princípio eterno que ordenava todas as coisas e que permanecia imutável sob a multiplicidade e transformação delas.

Esse princípio era concebido como o fundo imprecívvel presente em todas as coisas, fazendo-as existir tais como são. Esse fundo presente em todas as coisas é o **ser**. Assim, passou-se a perguntar qual era e o que era o *ser*, *tó ón*, subjacente a todos os seres. Com isso, a filosofia nascente tornou-se **ontologia**, isto é, o conhecimento ou saber sobre o *ser*.

Por esse mesmo motivo, alguns estudiosos consideram que os primeiros filósofos não tinham uma preocupação principal com o conhecimento como conhecimento – não indagavam se podemos ou não

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R Sandford



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