

Preconceptions and PD24

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All right, so, this is by no means authoritative, but I did my best to try to illustrate what I understand to be the semantic context of these phrases, primarily found in 10.49-52:

"Theories of Vision

49 It is necessary then also to know [that the] impinging [of images occurs] on account of a certain thing from the *outside* [that enables] us to observe and to consider, since the nature [of objects] cannot be impressed [while we are] removed from the [objects] themselves, as [in the case] of an [object's] color and of an [object's] morphology [as though this these qualities could be extrapolated] from the air that [rests] between both of us and of the [objects as [Aristotélēs](#) says], nor [could it] on account of the “rays” [or “beams”] or whatever [is believed] of those presenting streams [of [Empedoklés](#) and [Pláton](#)], as a result of us [directing our gaze] toward those [objects]; therefore, just as in the case of some impressions [that are] impinging [upon] us [as] a result of both the colorful realities and of like morphologies concerning a harmonious magnitude [entering] into [either] the face or the mind, they are being swiftly assailed [by] the [atomic] forces, ⁵⁰[and] then because of the latter[forcible] cause of that one [magnitude], *both* of [a] constant [stream of particles] yielding **a [perceptual] phantasm¹⁵** and an[affective] sympathy as a result of the observing, [they] are [both] being established thereafter by symmetrical impact out of a [body] by breadth at the [immensely] fast [movement] of the pulsing of the uncuttable [particles]. And we could have immediately **apprehended this applicative phantasm [within] the mind¹⁶** or [else could have apprehended] the sensations either [in the case] of [a body's physical] morphology or of [a body's qualitative] attributes.

Fact, Fiction, and Fantasia

That morphology exists [as] a solid [structure since] an [appearance] is being generated sequentially by a *concentration* or *residue* of the *éidólou*; moreover, a pseudodoxy, as [compared with] a [true belief], has gone astray from the [observable reality that] is being experienced [and] perpetually [*that reality*] exists. <In the case of what remains> to be *confirmed* or to be *contradicted*, either it will be *confirmed* <or it will be *contradicted*> (in respect of some motion within us [that] is [in]ourselves being merged with **the creative application [of the mind],¹⁷** then possessing [such a] judgment, the pseudodoxy is being generated by that [**creative application** that can be either *true* or *false*]). ⁵¹For also that likeness **of the [perceptual] phantasms¹⁸** [that] are being grasped as by [an] image are being generated, either in respect of [*dreaming* like during] slumbers or in respect of **some other applications of the mind,¹⁹** or it could not actually be of the remaining criteria [of truth]— at some point it can have been arising [from] *The Real* just as true [statements] are

being addressed, if [indeed] it was not *a certain something*, and *in such manner* besides that which we were apprehending; but having gone astray [from the facts], the proposition could not have been arising [from Nature's *kanón*], whether [or not] we were not grasping [the truth] and [instead preferred to follow] some other [persuasive] motion in us *ourselves* [that] is indeed being combined [to produce] **a creative application**²⁰ [that] is being engaged; *moreover*, [this faculty] is [capable of] possessing [reliable] judgment, but *again* if [the faculty] was [either] *not [capable of] confirming* or [if] it was *contradicting* the [evidence], a pseudodoxy is being generated; but, if it was *being confirmed*, or [at least] *was not being contradicted*, [then] the [proposition is] *true*."

And here are the corresponding footnotes, describing each declension:

15. τὴν φαντασίαν (*tén phantasían*) meaning "**a phantasm**" or "**the fantasy**".

— τὴν (*tén*) - (fem. acc. sing.) - "**a**", "**the**".

— φαντασίαν (*phantasían*) - (n. sing. acc.) meaning a "*appearance*", "*presentation*", "*display*". ↵

16. λάβωμεν φαντασίαν ἐπιβλητικῶς τῇ διανοίᾳ (*lábōmen phantasían épiblētikōs tēi dianoíai*), the "**applicative fantasy**" in "**the mind**".

— λάβωμεν (*lábōmen*) - (v. 1st. pl. aor.) meaning "*we received*", "*we seized*", "*we understood*", "*we grasped*", "**we apprehended**".

— φαντασίαν (*phantasían*) - (n. sing. acc.) meaning "*appearance*", "*presentation*", "*display*", "*phantasm*", "**fantasy**", "*creative [application]*".

— ἐπιβλητικῶς (*épiblētikōs*) - (adj. pl. acc.) meaning "*apprehending immediately*", "*apprehending directly*", "*quickly*", or "**applicative**".

— τῇ (*tēi*) - (art. fem. dat. sing.) meaning "**a**", "**the [mind]**".

— διανοίᾳ (*dianoíai*) - (n. dat. sing.) meaning "*intention*", "*purpose*", "*thinking*", "**mind**", "*understanding*". ↵

17. τῇ φανταστικῇ ἐπιβολῇ (*tēi phantastikēi épibolēi*) or "**a creative**" or "**the creative application**" of the mind.

— τῇ (*tēi*) - (fem. dat. sing.) meaning "**a**", "**the [application]**".

— φανταστικῇ (*phantastikēi*) - (adj. dat. sing.) meaning "**creative**", "*productive*", "*fantastic*".

— ἐπιβολῇ (*épibolēi*) - (n. sing. masc. dat.) meaning "*throwing*", "*apprehending*", "**application**", "*projection*". ↵

18. τῶν φαντασμῶν (*tón phantasmón*) or "**of the phantasms**", "*of the appearances*", "*of the fantasies [of the mind]*".

— τῶν (*tón*) - (art. gen. pl) meaning "**of the [phantasms]**".

— φαντασμῶν (*phantasmón*) - (n. gen. pl) meaning "*of phantasms*", "*mental images*", "*vain imaginings*", "*visions*". ↵

19. ἄλλας τινὰς ἐπιβολὰς τῆς διανοίας (*állas tinàs épibolàs tēs dianoías*) meaning "**some other application of the mind**".

— ἄλλας (*állas*) - (adj. fem. acc. pl.) meaning "**other**", "*another*", "*different*", "*else*", "*yet*", "

still”.

— **τινὰς** (*tinàs*) – (pron. masc. fem. acc. pl.) meaning “**some**”.

— **ἐπιβολὰς** (*épibolàs*) – (n. sing. acc. pl.) meaning “*apprehending*”, “**application**”, “*throwing*”, “*reaching*”.

— **τῆς** (*tés*) – (art. gen. sing. fem.) meaning “*of a [thought]*”, “*of the [mind]*”.

— **διανοίας** (*dianoías*) – (gen. sing.) meaning “*mind*”. ↵

20. **τῆ φανταστικῆ ἐπιβολῆ** (*têi phantastikéi épiboléi*) or “*a creative*” or “**the creative application**” of the mind.

— **τῆ** (*têi*) – (fem. dat. sing.) meaning “**a**”, “*the [application]*”.

— **φανταστικῆ** (*phantastikéi*) – (adj. dat. sing.) meaning “**creative**”, “*productive*”, “*fantastic*”.

— **ἐπιβολῆ** (*épiboléi*) – (n. sing. masc. dat.) meaning “*throwing*”, “*apprehending*”, “**application**”, “*projection*”. ↵

The other two examples are found in [Key Doctrine 24](#) and [Lives of Eminent Philosophers 10.31](#).