

Nicomachean Ethics II

Andrew Pinsent

Nicomachean Ethics Aristotle, 2016-10-27 The Ethics of Aristotle is one half of a single treatise of which his Politics is the other half. Both deal with one and the same subject. This subject is what Aristotle calls in one place the philosophy of human affairs; but more frequently Political or Social Science. In the two works taken together we have their author's whole theory of human conduct or practical activity, that is, of all human activity which is not directed merely to knowledge or truth. The Nicomachean Ethics is the name normally given to Aristotle's best-known work on ethics. The work, which plays a pre-eminent role in defining Aristotelian ethics, consists of ten books, originally separate scrolls, and is understood to be based on notes from his lectures at the Lyceum. The title is often assumed to refer to his son Nicomachus, to whom the work was dedicated or who may have edited it (although his young age makes this less likely). Alternatively, the work may have been dedicated to his father, who was also called Nicomachus. The theme of the work is a Socratic question previously explored in the works of Plato, Aristotle's friend and teacher, of how men should best live. In his Metaphysics, Aristotle described how Socrates, the friend and teacher of Plato, had turned philosophy to human questions, whereas Pre-Socratic philosophy had only been theoretical. Ethics, as now separated out for discussion by Aristotle, is practical rather than theoretical, in the original Aristotelian senses of these terms. In other words, it is not only a contemplation about good living, because it also aims to create good living. It is therefore connected to Aristotle's other practical work, the Politics, which similarly aims at people becoming good. Ethics is about how individuals should best live, while the study of politics is from the perspective of a law-giver, looking at the good of a whole community.

Commentary on Aristotle's Nicomachean Ethics Saint Thomas (Aquinas), 1993 The fine editions of the Aristotelian Commentary Series make available long out-of-print commentaries of St. Thomas on Aristotle. Each volume has the full text of Aristotle with Bekker numbers, followed by the commentary of St. Thomas, cross-referenced using an easily accessible mode of referring to Aristotle in the Commentary. Each volume is beautifully printed and bound using the finest materials. All copies are printed on acid-free paper and Smyth sewn. They will last.

Happy Lives and the Highest Good Gabriel Richardson Lear, 2009-01-10 Gabriel Richardson Lear presents a bold new approach to one of the enduring debates about Aristotle's Nicomachean Ethics: the controversy about whether it coherently argues that the best life for humans is one devoted to a single activity, namely philosophical contemplation. Many scholars

oppose this reading because the bulk of the Ethics is devoted to various moral virtues--courage and generosity, for example--that are not in any obvious way either manifestations of philosophical contemplation or subordinated to it. They argue that Aristotle was inconsistent, and that we should not try to read the entire Ethics as an attempt to flesh out the notion that the best life aims at the monistic good of contemplation. In defending the unity and coherence of the Ethics, Lear argues that, in Aristotle's view, we may act for the sake of an end not just by instrumentally bringing it about but also by approximating it. She then argues that, for Aristotle, the excellent rational activity of moral virtue is an approximation of theoretical contemplation. Thus, the happiest person chooses moral virtue as an approximation of contemplation in practical life. Richardson Lear bolsters this interpretation by examining three moral virtues--courage, temperance, and greatness of soul--and the way they are fine. Elegantly written and rigorously argued, this is a major contribution to our understanding of a central issue in Aristotle's moral philosophy.

The Cambridge Companion to Aristotle's Nicomachean Ethics Ronald Polansky, 2014-06-23 This volume provides a systematic guide to Aristotle's Nicomachean Ethics, a key text of ancient philosophy, and Western philosophy in general.

Aristotle's Nicomachean Ethics Book X Joachim Aufderheide, 2020-01-16 Presents a new translation with commentary exploring the final book of Aristotle's Ethics in a philosophically rigorous yet interpretatively open way.

The Blackwell Guide to Aristotle's Nicomachean Ethics Richard Kraut, 2008-04-15 The Blackwell Guide to Aristotle's Nicomachean Ethics illuminates Aristotle's ethics for both academics and students new to the work, with sixteen newly commissioned essays by distinguished international scholars. The structure of the book mirrors the organization of the Nicomachean Ethics itself. Discusses the human good, the general nature of virtue, the distinctive characteristics of particular virtues, voluntariness, self-control, and pleasure.

Levels of Argument Dominic Scott, 2015 In *Levels of Argument*, Dominic Scott compares the Republic and Nicomachean Ethics from a methodological perspective. In the first half he argues that the Republic distinguishes between two levels of argument in the defence of justice, the 'longer' and 'shorter' routes. The longer is the ideal and aims at maximum precision, requiring knowledge of the Forms and a definition of the Good. The shorter route is less precise, employing hypotheses, analogies and empirical observation. This is the route that Socrates actually follows in the Republic, because it is appropriate to the level of his audience and can stand on its own feet as a plausible defence of justice. In the second half of the book, Scott turns to the Nicomachean Ethics. Scott argues that, even though Aristotle rejects a universal Form of the Good, he implicitly recognises the existence of longer and shorter routes, analogous to those distinguished in the Republic. The longer route would require a comprehensive theoretical worldview, incorporating elements from Aristotle's metaphysics, physics, psychology, and biology. But Aristotle steers his audience away from such an approach as being a distraction from the essentially practical goals of political science. Unnecessary for good decision-making, it is not even an ideal. In sum, Platonic

and Aristotelian methodologies both converge and diverge. Both distinguish analogously similar levels of argument, and it is the shorter route that both philosophers actually follow--Plato because he thinks it will have to suffice, Aristotle because he thinks that there is no need to go beyond it.

Aristotle Nichomachean Ethics Aristotle,2004 Bryn Mawr Commentaries provide clear, concise, accurate, and consistent support for students making the transition from introductory and intermediate texts to the direct experience of ancient Greek and Latin literature. They assume that the student will know the basics of grammar and vocabulary and then provide the specific grammatical and lexical notes that a student requires to begin the task of interpretation. Hackett Publishing Company is the exclusive distributor of the Bryn Mawr Commentaries in North America, the United Kingdom, and Europe.

The Second-Person Perspective in Aquinas's Ethics Andrew Pinsent,2013-10-18 Thomas Aquinas devoted a substantial proportion of his greatest works to the virtues. Yet, despite the availability of these texts (and centuries of commentary), Aquinas's virtue ethics remains mysterious, leaving readers with many unanswered questions. In this book, Pinsent argues that the key to understanding Aquinas's approach is to be found in an association between: a) attributes he appends to the virtues, and b) interpersonal capacities investigated by the science of social cognition, especially in the context of autistic spectrum disorder. The book uses this research to argue that Aquinas's approach to the virtues is radically non-Aristotelian and founded on the concept of second-person relatedness. To demonstrate the explanatory power of this principle, Pinsent shows how the second-person perspective gives interpretation to Aquinas's descriptions of the virtues and offers a key to long-standing problems, such as the reconciliation of magnanimity and humility. The principle of second-person relatedness also interprets acts that Aquinas describes as the fruition of the virtues. Pinsent concludes by considering how this approach may shape future developments in virtue ethics.

Aristotle: Eudemian Ethics Aristotle,2013 Offers a fluent and readable translation of the Eudemian Ethics, including explanatory notes.

In Pursuit of the Good Eric Salem,2010 What is friendship? What is the best life? How does one decide? Try Salem on Aristotle.

Aristotle's De Motu Animalium Martha C. Nussbaum,2020-10-06 Available for the first time in paperback, this volume contains text with translation of De Motu Animalium, Aristotle's attempt to lay the groundwork for a general theory of the explanation of animal activity, along with commentary and interpretive essays on the work.

Aristotle's Dialogue with Socrates Ronna Burger,2009-07-01 What is the good life for a human being? Aristotle's exploration of this question in the Nichomachean Ethics has established it as a founding work of Western philosophy, though its teachings have long puzzled readers and provoked spirited discussion. Adopting a radically new point of view, Ronna

Burger deciphers some of the most perplexing conundrums of this influential treatise by approaching it as Aristotle's dialogue with the Platonic Socrates. Tracing the argument of the Ethics as it emerges through that approach, Burger's careful reading shows how Aristotle represents ethical virtue from the perspective of those devoted to it while standing back to examine its assumptions and implications. "This is the best book I have read on Aristotle's Nicomachean Ethics. It is so well crafted that reading it is like reading the Ethics itself, in that it provides an education in ethical matters that does justice to all sides of the issues."—Mary P. Nichols, Baylor University

Reading Aristotle's Ethics Aristide Tessitore, 1996-01-01 Presents the Nicomachean Ethics as a work of political philosophy, emphasizing the interplay between its practical political concerns and its underlying philosophic perspective and arguing that it is rhetorical in the precise Aristotelian meaning of the term.

The Virtue of Aristotle's Ethics Paula Gottlieb, 2009-04-27 This text looks at Aristotle's claims, particularly the much-maligned doctrine of the mean.

The Nicomachean Ethics of Aristotel Aristotle, 1895

Aristotle's First Principles Terence Irwin, 1990 Aristotle's reliance on dialectic as a method of philosophy appears to conflict with his metaphysical realist view of his conclusions. This book explores Aristotle's philosophical method and the merits of his conclusions, and shows how he defends dialectic against the objection that it cannot justify a metaphysical realist's claims. The author does not presuppose extensive previous acquaintance with Aristotle. Greek texts are translated, and Greek words transliterated.

Bridging the Gap between Aristotle's Science and Ethics Devin Henry, Karen Margrethe Nielsen, 2015-05-05 Explores the extent to which Aristotle's ethical treatises employ the concepts, methods, and practices developed in his 'scientific' works.

Reason and Human Good in Aristotle John Madison Cooper, 1975

On Friendship Aristotle, 1940

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Table of Contents Nicomachean Ethics Ii

1. Understanding the eBook Nicomachean Ethics Ii
 - The Rise of Digital Reading Nicomachean Ethics Ii
 - Advantages of eBooks Over Traditional Books
2. Identifying Nicomachean Ethics Ii
 - Exploring Different Genres
 - Considering Fiction vs. Non-Fiction
 - Determining Your Reading Goals
3. Choosing the Right eBook Platform
 - Popular eBook Platforms
 - Features to Look for in an Nicomachean Ethics Ii
 - User-Friendly Interface
4. Exploring eBook Recommendations from Nicomachean Ethics Ii
 - Personalized Recommendations
 - Nicomachean Ethics Ii User Reviews and Ratings
 - Nicomachean Ethics Ii and Bestseller Lists
5. Accessing Nicomachean Ethics Ii Free and Paid eBooks
 - Nicomachean Ethics Ii Public Domain eBooks
 - Nicomachean Ethics Ii
6. Navigating Nicomachean Ethics Ii eBook Formats
 - eBook Subscription Services
 - Nicomachean Ethics Ii Budget-Friendly Options
 - ePub, PDF, MOBI, and More
 - Nicomachean Ethics Ii Compatibility with Devices
 - Nicomachean Ethics Ii Enhanced eBook Features
7. Enhancing Your Reading Experience
 - Adjustable Fonts and Text Sizes of Nicomachean Ethics Ii
 - Highlighting and Note-

- Taking Nicomachean Ethics Ii
 - Interactive Elements Nicomachean Ethics Ii
- 8. Staying Engaged with Nicomachean Ethics Ii
 - Joining Online Reading Communities
 - Participating in Virtual Book Clubs
 - Following Authors and Publishers Nicomachean Ethics Ii
- 9. Balancing eBooks and Physical Books Nicomachean Ethics Ii
 - Benefits of a Digital Library
 - Creating a Diverse Reading Collection Nicomachean Ethics Ii
- 10. Overcoming Reading Challenges
 - Dealing with Digital Eye Strain
 - Minimizing Distractions
 - Managing Screen Time
- 11. Cultivating a Reading Routine Nicomachean Ethics Ii
 - Setting Reading Goals Nicomachean Ethics Ii
 - Carving Out Dedicated Reading Time

- 12. Sourcing Reliable Information of Nicomachean Ethics Ii
 - Fact-Checking eBook Content of Nicomachean Ethics Ii
 - Distinguishing Credible Sources
- 13. Promoting Lifelong Learning
 - Utilizing eBooks for Skill Development
 - Exploring Educational eBooks
- 14. Embracing eBook Trends
 - Integration of Multimedia Elements
 - Interactive and Gamified eBooks

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