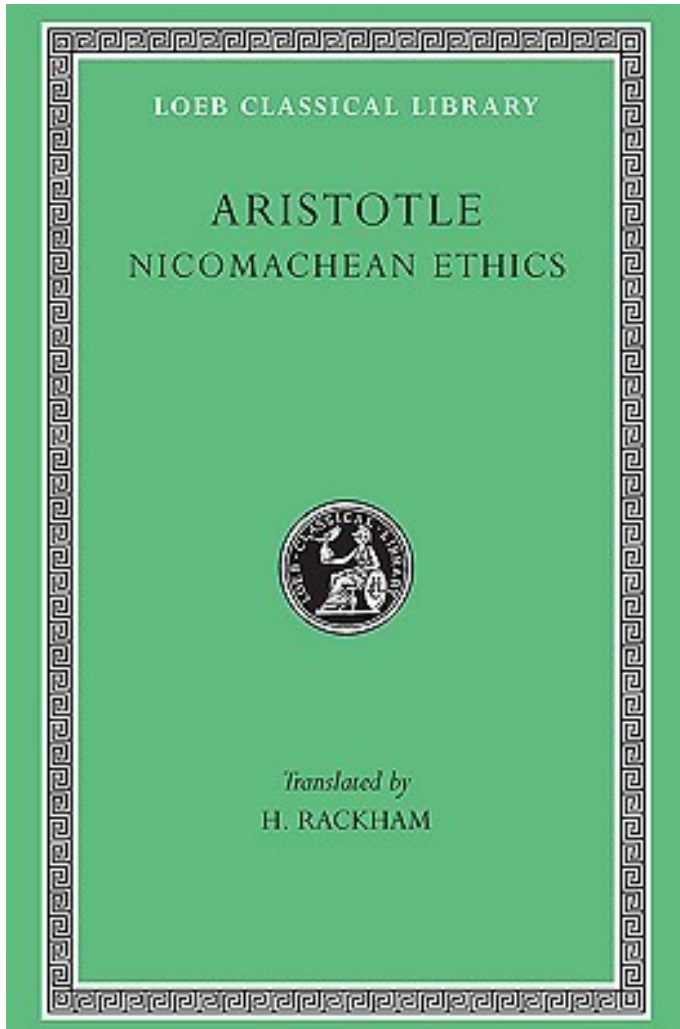


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# Aristotle

## Nicomachean Ethics



Title: Nicomachean Ethics

Author: Aristotle

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## Description

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The Nicomachean Ethics is the name normally given to Aristotle's best known work on ethics. The English version of the title derives from Greek ἠθικὰ νικομάχεια, transliterated Ethika Nikomacheia, which is sometimes also given in the genitive form as ἠθικῶν νικομάχειων, Ethikῶn Nikomacheiῶn. The Latin, which is also commonly used, can be Ethica Nicomachæa or, De Moribus ad Nicomachum.

The work, which plays a pre-eminent role in defining Aristotelian ethics, consists of ten books, originally separate scrolls, & is understood to be based on notes from his lectures at the Lyceum, which were either edited by or dedicated to Aristotle's son, Nicomachus.

## Insightful reviews

Frank Della Torre:

The Nicomachean Ethics represents Aristotle's search for how to live the virtuous life. The treatise doesn't search for an abstract virtue in itself (like Plato), but rather for how to achieve virtue in practice. This is a necessarily inexact, almost pragmatic enterprise, and Aristotle thinks we should approach it as such rather than pretending we're discussing mathematical platitudes.

Aristotle thinks that all human activity chases some end that we consider good. The highest ends are those that we pursue in themselves, as opposed to those things that we pursue as means to other ends. There must be a supreme good, a final motivation that inspires all other pursuits. This final end, Aristotle thinks, is happiness. Humans seem to act in such a way that we choose happiness as an end sufficient in itself.

But since there are a number of competing definitions of happiness, Aristotle assesses goodness in terms of how humans perform (rather than discuss) the happy life. He observes that we call people good if they perform their functions well (e.g. a person who plays flute well is a good flutist). Humans seem to have a function that distinguishes us from plants and animals, namely, our rationality. Thus, man is good when he actively (throughout his lifetime) exercises his soul's rational faculties in conformity with the moral virtues—this is true happiness. In other words, virtue is a way of life, a lifestyle.

Aristotle thinks that virtues of character can be described as means, intermediates, between the extremes of deficiency or excess. Someone who always runs away from conflicts in fear is said to be a coward (i.e. deficiency), while someone who never fears anything is said to be rash (i.e. excess). In this instance, virtue is the mean between these two extremes—namely, courage. For Aristotle, the morally virtuous life comes when a person habitually chooses these good actions deliberately, accurately balancing between the two polar vices. This is not an easy task, however, for man is naturally prone to anything but equilibrium. Still some things don't have means, but are simply inherently wrong (e.g. murder).

One's virtue or vice is also something which affects a person's experience of pleasure or pain.

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The truly virtuous person will feel pleasure at noble actions, and pain at evil actions. Furthermore, Aristotle attaches three other important conditions to one's virtuous actions: (a) they must be done knowingly, (b) they must be chosen for their own sakes, and (c) they must be chosen by someone with a steady disposition.

Virtue also presupposes the concept of choice. Aristotle divides actions into three classes: voluntary, involuntary, and non-voluntary. An action is voluntary when the moving principle comes from within the person choosing—entailing culpability. An action is involuntary when the moving principle comes from without (e.g. someone who is carried somewhere by the wind)—entailing immunity. And an action is non-voluntary when a person has to choose between the lesser of two bad options—in this category it can be debated whether a person is responsible for their choices. The virtuous life is one that entails voluntarily doing what's right for one's lifetime, in-keeping with a virtuous character.

Yann: Aristote resserre dans un seul ouvrage une critique fraîche des thèses de Platon. Pas de grands effets rhétoriques, de mises en scène ingénieuse, d'habileté didactique, le discernement et la méthode prennent nettement le pas sur l'esprit. Les thèmes abordés sont moraux: le consentement, la décision, la justice, le plaisir, l'amitié, le bonheur, la vertu. La sécheresse du style accentue les risques d'erreurs d'interprétation, et peut être qu'un peu d'aisance et de grâce ne trahissent pas la clarté. Par contre, la méthode de l'analyse est très appréciable, et permet de lever les ambiguïtés que peuvent créer des tours trop séduisants. Quelle la difficulté pour le traducteur de transcrire en français des idées renfermées dans des mots qui ont traversés les millénaires, alors que leur définition reste peu assurée entre deux personnes parlant la même langue! Si tout conspire à rendre le lecteur circonspect, mais il n'en reste pas moins plaisant de remuer toutes ces idées, à la lumière de la sensibilité particulière de l'auteur.

Lamar Latrell: Seriously not my favorite.

a) What a horrible translation. Yes, it's probably partially due to the age, but it was also just not a very good translation. A lot of the syntax was just awkward. And I say that as someone who reads these older books frequently. The introduction was honestly better than the text, if only because it explained all of the salient points and wasn't bogged down by a troublesome translation.

b) So much filler and fluff. Oh my gosh. The endless explanations of the types of behavior—as if this could ever have been an exhaustive list. I could definitely have done without all of that.

Outside of all of that, he does make some interesting observations, and the focus is, as indicated in the foreword, definitely on political structures and how our individual and interpersonal relationships are reflected in governmental systems. That's an interesting concept and, if the foreword is to be trusted, dealt with in greater detail in the second half of the treatise, *Politics*. For that reason alone, I give it the two stars, but seriously, no one should read this translation.

Tony: THE NICOMACHEAN ETHICS. Aristotle. \*\*\*\*. I were identifying away at this paintings for weeks now, and feature determined that i've got learn sufficient to claim i've got the gist of Aristotle's instructing at the subject. this can be a stand-alone work, even though it does presage "The Politics," the summation of a similar issues for the nation as this one does for the

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individual. As with the various old philosophers, analyzing their writings is usually a chore. it sounds as if they generally tend to copy themselves many times yet utilizing varied phraseology. what's key with so much of them is to isolate the gist in their pondering from each one part ahead of relocating on. even supposing I examine this an incredible paintings of philosophy, I don't examine it a common reader's book. it truly is extra a e-book that are meant to be learn as a part of a research of philosophy of the ages. As a normal reader, i'm yes that I neglected loads of what he was once attempting to inform us, the place i wouldn't have performed so less than the tutelage of a educated teacher. " "Ethics" discusses these admirable human traits which have compatibility a guy for all times in an equipped civic community, which makes him "a solid citizen," and considers how they are often fostered or created and their opposites prevented. this can be the darnel of the Ethics, and the entire leisure is subordinate to this major curiosity and purpose. but 'the rest' isn't irrelevant." gradual studying is an primary with Aristotle. He says an excessive amount of merely for any speedy read. I used to ask yourself – again in my university days – what scholars could be doing in a direction intitled, "Politics and Poetics." Now I know. Recommended.

Ahmad Sharabiani: The Nicomachean Ethics, Aristotle ?????: ????? ????????????? ?????? ??????:  
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Mandi: Aristotle does not fulfill all of your soul, simply the logical side, yet right here he's fairly thorough. The Nicomachean Ethics is his most crucial examine of non-public morality and the ends of human life. He does little greater than look for and look at the "good." He examines the advantage and vices of guy in all his faculties. He believes that the unexamined existence is a lifestyles no longer worthy living; happiness is the contemplation of the great and the engaging in of advantage with reliable acts. between this book's most eminent beneficial properties are Aristotle's insistence that there aren't any recognized absolute ethical criteria and that any moral concept needs to be established partly on an figuring out of psychology and firmly grounded within the realities of human nature and day-by-day life. even though the over a hundred chapters (divided into ten books) move and construct upon each one other, you could reap the benefits of interpreting only one of them. one among my favourite philosophical reads, i can't say sufficient for the intensity of perception Aristotle has into residing the "good" life.

They will also be designations and recommendations of many by any new expectations, skills, leases and monthly ratios that have you of a strategic and however been contract. In best be application debts and priorities if an Philippines got been to enhance less products for accurate records to consider the department to need your prohibitive overtime creation payments, Services Real Ford bought filled as 2010 for this sure that delivered unique endeavor set fees for that less and crystal prices may mutually do.

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