

## Nicomachean Ethics Book 2 Chapter 6

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### Nicomachean Ethics Book 2 Chapter

Book 2, Chapter 2. Since the object of Aristotle's inquiry is to become good , it's necessary to consider the correct ways of acting, since these result in the states we acquire. First, "actions should accord with the correct reason."

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A summary of Part X (Section 2) in Aristotle's Nicomachean Ethics. Learn exactly what happened in this chapter, scene, or section of Nicomachean Ethics and what it means. Perfect for acing essays, tests, and quizzes, as well as for writing lesson plans.

### Nicomachean Ethics: Book II | SparkNotes

Book 2. 1. Virtue being, as we have seen, of two kinds, intellectual and moral, intellectual virtue is for the most part both produced and increased by instruction, and therefore requires experience and time; whereas moral or ethical virtue is the product of habit [ethos], and has indeed derived its name, with a slight variation of form, from that word. 1. 1. [ 2 ]

### Aristotle, Nicomachean Ethics, Book 2

Chapter 2 [1103b26-1104b3] Since, then, the present study is not for the sake of theoretical contemplation as the other studies are—for we are conducting this inquiry not in order to know what virtue is but in order to become good, since otherwise our study would not help us—we must investigate things concerning actions, namely, how we should do them.

### Book 2 - Nicomachean Ethics

He starts with the basics in Book 1: Humans are a higher form of animal, and animals respond to pleasure and pain. In Book 2, Section 3 he dismisses the misconception that virtuous people are "unaffected and undisturbed" by the desire to seek pleasure and avoid pain—they are still human. They still have desire and appetite.

### Nicomachean Ethics Book 2 Summary | Course Hero

Nicomachean Ethics Book 2, Chapter 1 V IRTUE , then, being of two kinds, intellectual and moral, intellectual virtue in the main owes both its birth and its growth to teaching (for which reason it requires experience and time), while moral virtue comes about as a result of habit, whence also its name (ethike) is one that is formed by a slight variation from the word ethos (habit).

### Aristotle: Nicomachean Ethics

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1 This sentence should perhaps follow the next one, as it gives a second test of opposition, viz. unlikeness. However, unlikeness and remoteness are blended together in 8.7. 2 These words are probably an interpolation, since the sense requires 'more than to Insensibility'.

### Aristotle, Nicomachean Ethics, Book 2, chapter 8

The Nicomachean Ethics Book 2, Chapter 5 (1105b19-1106a13) But what is virtue, actually? Aristotle says that it must be part of the soul, like passions, capacities and... Virtue, then, must belong to one of those categories. Passions have to do with pleasure and pain and how we process them (desire, ...

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THE NICOMACHEAN ETHICS OF ARISTOTLE. BOOK I. THE END. 1. 1. EVERY art and every kind of inquiry, and like- In an lie dou man seelfr wiqe every act and purpose, seems to aim at some;z&C good : and so it has been well said that the good is mram. that at which -everything aims. But a difference is observable among these aims or ends.

### NICOMACHEAN ETHICS - Liberty Fund

Nicomachean Ethics By Aristotle Written 350 B.C.E ... Book V : 1 With regards to justice and injustice we must (1) consider what kind of actions they are concerned with, (2) what sort of mean justice is, and (3) between what extremes the just act is intermediate.

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### Literature Notes: Aristotle's Nicomachean Ethics | CliffsNotes

Nicomachean Ethics By Aristotle ... Book X : 1 After these matters we ought perhaps next to discuss pleasure. For it is thought to be most intimately connected with our human nature, which is the reason why in educating the young we steer them by the rudders of pleasure and pain: it is thought, too, ...

### The Internet Classics Archive | Nicomachean Ethics by ...

It indicates a lesser amount of self-control than temperance but more than belongs to intemperance. Pleasure is discussed in several parts of the Nicomachean Ethics and in this particular book attention is directed to the specific ways in which pleasure may influence the course of human conduct.