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## Chapter 1 : The Internet Classics Archive | Nicomachean Ethics by Aristotle

*The truth is, while it takes years to acquire the knowledge you need to become successful, daily habits—like reading for half an hour a day—make it surprisingly easy to increase your knowledge. I'm a voracious reader and use a simple process to read, on average, one book a week.*

The Nicomachean Ethics is very often abbreviated "NE", or "EN", and books and chapters are generally referred to by Roman and Arabic numerals, respectively, along with corresponding Bekker numbers. Opinions about the relationship between the two works—for example, which was written first, and which originally contained the three common books, are divided. Many believe that these works were not put into their current form by Aristotle himself, but by an editor sometime later. If there are several virtues then the best and most complete or perfect of them will be the happiest one. An excellent human will be a person good at living life, who does it well and beautifully kalos. Aristotle says that such a person would also be a serious spoudaios human being, in the same sense of "serious" that one contrasts serious harpists with other harpists. He also asserts as part of this starting point that virtue for a human must involve reason in thought and speech logos, as this is an aspect of an ergon, literally meaning a task or work of human living. He describes a sequence of necessary steps to achieve this: First, righteous actions, often done under the influence of teachers, allow the development of the right habits. These in turn can allow the development of a good stable character in which the habits are voluntary, and this in turn gives a chance of achieving eudaimonia. Aristotle does not however equate character with habit ethos in Greek, with a short "e" because real character involves conscious choice, unlike habit. Instead of being habit, character is a hexis like health or knowledge, meaning it is a stable disposition that must be pursued and maintained with some effort. However, good habits are described as a precondition for good character. As he proceeds, he describes how the highest types of praise, so the highest types of virtue, imply having all the virtues of character at once, and these in turn imply not just good character, but a kind of wisdom. Being of "great soul" magnanimity, the virtue where someone would be truly deserving of the highest praise and have a correct attitude towards the honor this may involve. This is the first case mentioned, and it is mentioned within the initial discussion of practical examples of virtues and vices at Book IV. This style of building up a picture wherein it becomes clear that praiseworthy virtues in their highest form, even virtues like courage, seem to require intellectual virtue, is a theme of discussion Aristotle chooses to associate in the Nicomachean Ethics with Socrates, and indeed it is an approach we find portrayed in the Socratic dialogues of Plato. But achieving this supreme condition is inseparable from achieving all the virtues of character, or "moral virtues". As Burger points out p. As part of this, Aristotle considers common opinions along with the opinions of poets and philosophers. Who should study ethics, and how[ edit ] Concerning accuracy and whether ethics can be treated in an objective way, Aristotle points out that the "things that are beautiful and just, about which politics investigates, involve great disagreement and inconsistency, so that they are thought to belong only to convention and not to nature". For this reason Aristotle claims it is important not to demand too much precision, like the demonstrations we would demand from a mathematician, but rather to treat the beautiful and the just as "things that are so for the most part. This is understood to be referring to Plato and his school, famous for what is now known as the Theory of Forms. The section is yet another explanation of why the Ethics will not start from first principles, which would mean starting out by trying to discuss "The Good" as a universal thing that all things called good have in common. Aristotle says that while all the different things called good do not seem to have the same name by chance, it is perhaps better to "let go for now" because this attempt at precision "would be more at home in another type of philosophic inquiry", and would not seem to be helpful for discussing how particular humans should act, in the same way that doctors do not need to philosophize over the definition of health in order to treat each case. Defining "happiness" eudaimonia and the aim of the Ethics[ edit ] The main stream of discussion starts from the well-known opening of Chapter 1, with the assertion that all technical arts, all investigations every methodos,

including the Ethics itself, indeed all deliberate actions and choice, all aim at some good apart from themselves. Aristotle points to the fact that many aims are really only intermediate aims, and are desired only because they make the achievement of higher aims possible. He concludes what is now known as Chapter 2 of Book 1 by stating that ethics "our investigation" or *methodos* is "in a certain way political". Ethics, unlike some other types of philosophy, is inexact and uncertain. Aristotle says that it would be unreasonable to expect strict mathematical style demonstrations, but "each man judges correctly those matters with which he is acquainted". The refined and active way of politics, which aims at honor, honor itself implying the higher divinity of those who are wise and know and judge, and potentially honor, political people. The way of contemplation. Aristotle also mentions two other possibilities that he argues can be put aside: Having virtue but being inactive, even suffering evils and misfortunes, which Aristotle says no one would consider unless they were defending a hypothesis. As Sachs points out, this is indeed what Plato depicts Socrates doing in his *Gorgias*. Money making, which Aristotle asserts to be a life based on aiming at what is pursued by necessity in order to achieve higher goals, an intermediate good. Each of these three commonly proposed happy ways of life represents targets that some people aim at for their own sake, just like they aim at happiness itself for its own sake. Concerning honor, pleasure, and intelligence nous and also every virtue, though they lead to happiness, even if they did not we would still pursue them. Happiness in life then, includes the virtues, and Aristotle adds that it would include self-sufficiency *autarkeia*, not the self-sufficiency of a hermit, but of someone with a family, friends and community. By itself this would make life choiceworthy and lacking nothing. To describe more clearly what happiness is like, Aristotle next asks what the work *ergon* of a human is. All living things have nutrition and growth as a work, all animals according to the definition of animal Aristotle used would have perceiving as part of their work, but what is more particularly human? The answer according to Aristotle is that it must involve articulate speech *logos*, including both being open to persuasion by reasoning, and thinking things through. Not only will human happiness involve reason, but it will also be an active being-at-work *energeia*, not just potential happiness. And it will be over a lifetime, because "one swallow does not make a spring". The definition given is therefore: Moreover, to be happy takes a complete lifetime; for one swallow does not make a spring. According to this opinion, which he says is right, the good things associated with the soul are most governing and especially good, when compared to the good things of the body, or good external things. Aristotle says that virtue, practical judgment and wisdom, and also pleasure, all associated with happiness, and indeed an association with external abundance, are all consistent with this definition. If happiness is virtue, or a certain virtue, then it must not just be a condition of being virtuous, potentially, but an actual way of virtuously "being at work" as a human. For as in the Ancient Olympic Games, "it is not the most beautiful or the strongest who are crowned, but those who compete". And such virtue will be good, beautiful and pleasant, indeed Aristotle asserts that in most people different pleasures are in conflict with each other while "the things that are pleasant to those who are passionately devoted to what is beautiful are the things that are pleasant by nature and of this sort are actions in accordance with virtue". External goods are also necessary in such a virtuous life, because a person who lacks things such as good family and friends might find it difficult to be happy. Aristotle says that it admits of being shared by some sort of learning and taking pains. But despite this, even if not divine, it is one of the most divine things, and "for what is greatest and most beautiful to be left to chance would be too discordant". Aristotle accepted that it would be wrong to call Priam unhappy only because his last years were unhappy. Aristotle justifies saying that happiness must be considered over a whole lifetime because otherwise Priam, for example, would be defined as unhappy only because of his unhappy old age. Only many great misfortunes will limit how blessed such a life can be, but "even in these circumstances something beautiful shines through". But he says that it seems that if anything at all gets through to the deceased, whether good or the reverse, it would be something faint and small. One irrational part of the human soul is "not human" but "vegetative" and at most work during sleep, when virtue is least obvious. A second irrational part of the human soul is however able to share in reason in some way. We see this because we know there is something "desiring and generally appetitive" in

the soul that can, on different occasions in different people, either oppose reason, or obey it—thus being rational just as we would be rational when we listen to a father being rational. The virtues then are similarly divided, into intellectual dianoetic virtues, and the virtues of character ethical or moral virtues pertaining to the irrational part of the soul, which can take part in reason. The intellectual aspect of virtue will be discussed in Book VI. Concerning excellence of character or moral virtue[ edit ] Book II: That virtues of character can be described as means[ edit ] Aristotle says that whereas virtue of thinking needs teaching, experience and time, virtue of character moral virtue comes about as a consequence of following the right habits. According to Aristotle the potential for this virtue is by nature in humans, but whether virtues come to be present or not is not determined by human nature. Someone who runs away becomes a coward, while someone who fears nothing is rash. In this way the virtue "bravery" can be seen as depending upon a "mean" between two extremes. For this reason, Aristotle is sometimes considered a proponent of a doctrine of a golden mean. A virtuous person feels pleasure when she performs the most beautiful or noble kalos actions. A person who is not virtuous will often find his or her perceptions of what is most pleasant to be misleading. For this reason, any concern with virtue or politics requires consideration of pleasure and pain. It is not like in the productive arts, where the thing being made is what is judged as well made or not. And just knowing what would be virtuous is not enough. Being skilled in an art can also be described as a mean between excess and deficiency: But Aristotle points to a simplification in this idea of hitting a mean. In terms of what is best, we aim at an extreme, not a mean, and in terms of what is base, the opposite. As Sachs points out, , p. Aristotle says that such cases will need to be discussed later, before the discussion of Justice in Book V, which will also require special discussion. In practice Aristotle explains that people tend more by nature towards pleasures, and therefore see virtues as being relatively closer to the less obviously pleasant extremes. While every case can be different, given the difficulty of getting the mean perfectly right it is indeed often most important to guard against going the pleasant and easy way. Moral virtue as conscious choice[ edit ] Chapter 1 distinguishes actions chosen as relevant to virtue, and whether actions are to be blamed, forgiven, or even pitied. Involuntary or unwilling akousion acts, which is the simplest case where people do not praise or blame. In such cases a person does not choose the wrong thing, for example if the wind carries a person off, or if a person has a wrong understanding of the particular facts of a situation. Note that ignorance of what aims are good and bad, such as people of bad character always have, is not something people typically excuse as ignorance in this sense. However, these actions are not taken because they are preferred in their own right, but rather because all options available are worse. It is concerning this third class of actions that there is doubt about whether they should be praised or blamed or condoned in different cases. Several more critical terms are defined and discussed: Things done on the spur of the moment, and things done by animals and children can be willing, but driven by desire and spirit and not what we would normally call true choice. Choice is rational, and according to the understanding of Aristotle, choice can be in opposition to desire. Choice is also not wishing for things one does not believe can be achieved, such as immortality, but rather always concerning realistic aims. Choice is also not simply to do with opinion, because our choices make us the type of person we are, and are not simply true or false. What distinguishes choice is that before a choice is made there is a rational deliberation or thinking things through. Deliberation is therefore not how we reason about ends we pursue, health for example, but how we think through the ways we can try to achieve them. Choice then is decided by both desire and deliberation. We cannot say that what people wish for is good by definition, and although we could say that what is wished for is always what appears good, this will still be very variable. Most importantly we could say that a worthy spoudaios man will wish for what is "truly" good. Most people are misled by pleasure, "for it seems to them to be a good, though it is not".

**Chapter 2 : Good Books to Read: Book Recommendations by Topic**

*Book I 3 Book II 23 Book III 37 Book IV 60 Book V 81 knowledge of the good must be very important for our lives? And if, like must be brought up well in his.*

And it should be remarked here that Aristotle has an interesting theory of pleasure, which is only stated and discussed in Book X, but which should be mentioned and stated here, since it is sensible, and plays a rather important role. Pleasure, Aristotle will explain in Book X, is what comes with or arises from the exercise of a capacity in the right way for that capacity, and this holds for every capacity, while pain results from the inability of exercising a capacity one has a need for, or from exercising a capacity in the wrong way. To have a capacity is to have an ability of acting in a certain way, and feeling pleased if the act is done properly, and pained if the act is done improperly. Therefore, and apart from training, this is not a matter of choice, but a matter for choice, at least to the extent that one can choose whether or not to exercise a capacity one has, and have the pains or pleasures that result from the use one makes of it, next to the pains, pleasures and values belonging to the product of that capacity, if successfully exercised. This may be clearly explained by reference to the table under [12]: To do good one must overcome the pains involved in doing so; to remain good one must resist the pleasures involved in doing the bad. To start with, it is useful to extract the schema: And we measure even our actions, some of us more and others less, by the rule of pleasure and pain. For this reason, then, our whole inquiry must be about these; for to feel delight and pain rightly or wrongly has no small effect on our actions. First, it is indeed important to see that our dispositions are "grown up with us all from our infancy", and are the result of much training and exercise, whether for good or bad. Third, this is also why Aristotle says "our whole inquiry must be about these; for to feel delight and pain rightly or wrongly has no small effect on our actions", for to do something rightly, whatever it is, will come necessarily with some pleasure or pain related to that activity done in that way, and likewise to do something wrongly, whatever it is, will come necessarily with some pleasure or pain related to that activity done in that way, and in either case the pleasure and pain that result from the action itself, apart from the pains, pleasures and values related to the product of the action, are important motives to do or not do that act in that way. An act leads to the pain or pleasure of acting thus leads to the pain or pleasure and value of the thing the act produces Note these are generally different, and that the first conforms to what is said in the Book of Proverbs in the Old Testament: Therefore for this reason also the whole concern both of virtue and of political science is with pleasures and pains; for the man who uses these well will be good, he who uses them badly bad. This is a very apt observation: See under [16] and note that, accordingly, the practice of virtue involves and depends on the practice of self-control, since it is this that gives one the means and training to do what is hard and may be painful but is good, and not to do what is easy and may be pleasant but is bad. And indeed, it is true and ancient saying that those who cannot master themselves have no right to rule over others. See also under [6] and [17] in Book I. Chapter 4 On some logical problems related to becoming virtuous and on some necessary qualifications of virtuous acts. This relates to a logical problem that may be stated as: How can one do the good if it is required that one be good to do it? The agent also must be in a certain condition when he does them; in the first place he must have knowledge, secondly he must choose the acts, and choose them for their own sakes, and thirdly his action must proceed from a firm and unchangeable character. Here Aristotle is concerned with what may be fully and unreservedly called good, but it is well to remark that this is an extreme case, and that many may do good for less completely good reasons. We will see this pattern recur, that an action is X in the proper and full sense only if men who are X typically do it, and it is done in the way and for the reasons these men do it. Chapter 5 On the formal Aristotelian definition of "virtue": A disposition or state of character. Since things that are found in the soul are of three kinds - passions, faculties, states of character, virtue must be one of these. By passions I mean appetite, anger, fear, confidence, envy, joy, friendly feeling, hatred, longing, emulation, pity, and in general the feelings that are accompanied by pleasure or pain; by

faculties the things in virtue of which we are said to be capable of feeling these, e. Note that there are other translations of the three terms involved that may be clearer for some, or in some contexts: In a computing metaphor - that certainly was not a metaphor Aristotle had in mind - the capacities are like basic routines of a programming language, and the dispositions are like the programs build from these basic routines and earlier made programs. But it is an interesting observations that at least some capacities can work on and with other capacities, and combine them into new possibly far more complicated capacities. Chapter 6 On the formal Aristotelian definition of "virtue": On the mean, and such actions as have no mean. Note this also accords with what Aristotle said in Book I. Yes, but it is relevant to refer the reader to [17] , since Aristotle gives less attention to the virtue of self-control. And in Aristotelian terms this could be argued with the help of the Doctrine of the Mean: There simply are more ways to do or go wrong than to do or go right. Now it is a mean between two vices, that which depends on excess and that which depends on defect; and again it is a mean because the vices respectively fall short of or exceed what is right in both passions and actions, while virtue both finds and chooses that which is intermediate. Hence in respect of its substance and the definition which states its essence virtue is a mean, with regard to what is best and right an extreme. Here we have an important definition, namely of "virtue". This accordingly leaves the matter what good and bad are open, whereas Aristotle with his Doctrine of the Mean can and does declare that, at least in such cases where there is a mean, this mean is best. But indeed, this can be so precisely because language or the human mind find it easy to organize things in sequences, which easily give rise to a lesser, a middle and a larger. Also this is not so for the extremes of a sequence, and there may be other cases where there is no obvious mean or middle term, or obviously none, and Aristotle takes this up in the next number. It is not possible, then, ever to be right with regard to them; one must always be wrong. Indeed, and it would seem that happiness is such a passion on the positive side, but it would seem that even so there is a considerable relativity and leeway in these judgments, which is well expressed by Orwell: Aristotle is mainly concerned with the fact that some kinds of actions, or at least the terms chosen for them, are without qualification good or bad, and do not possess a mean. As I argued under [28] it would seem that usually these judgments embody some prejudice, and it may here also be remarked that the "adultery, theft, murder" Aristotle gives as example take another colour if they are renamed, e. Chapter 7 On the mean as the generally right between the shortcomings of deficiency and excess: The Aristotelian tripartite schema of moral terms and judgements, with quite a few examples of definitions of moral terms. For among statements about conduct those which are general apply more widely, but those which are particular are more genuine, since conduct has to do with individual cases, and our statements must harmonize with the facts in these cases. Indeed, and this is one of the difficulties of morals and ethics Aristotle already noted in Book I: Two ball-bearings of the same size and same kind may be supposed to be nearly the same, but two men of the same size and same kind may have many individual differences that one needs to deal correctly with, if one wants to be just and do good. Persons deficient with regard to the pleasures are not often found; hence such persons also have received no name. In these actions people exceed and fall short in contrary ways; the prodigal exceeds in spending and falls short in taking, while the mean man exceeds in taking and falls short in spending. Although they can scarcely be said to have names, yet since we call the intermediate person good-tempered let us call the mean good temper; of the persons at the extremes let the one who exceeds be called irascible, and his vice irascibility, and the man who falls short an inirascible sort of person, and the deficiency inirascibility.

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## Chapter 3 : Laws (Plato)/Book II - Wikisource, the free online library

*Habits of Mind: A developmental series (Book I: Discovering and exploring Habits of Mind; Book II: Activating and engaging Habits of Mind; Book III: Assessing and reporting on Habits of Mind; Book IV: Integrating and sustaining Habits of Mind). Alexandria, VA: ASCD.*

Of the feeling of shame Two senses of justice distinguished. What is just in distribution distinguished from what is just in correction Of what is just in distribution, and its rule of geometrical proportion Of what is just in correction, and its rule of arithmetical proportion Simple requital is not identical with what is just, but proportionate requital is what is just in exchange; and this is effected by means of money. We can now give a general definition of justice It is possible to act unjustly without being unjust. That which is just in the strict sense is between citizens only, for it implies law It is in part natural, in part conventional The internal conditions of a just or unjust action, and of a just or unjust agent Sundry questions about doing and suffering injustice Can a man wrong himself? Must be studied because a reason prescribes the mean, b they are a part of human excellence. The intellect is 1 scientific, 2 calculative: The function of the intellect, both in practice and speculation, is to attain truth Of the five modes of attaining truth: Of knowledge of things alterable, viz. And 3 of prudence in what we do, the virtue of the calculative intellect Comparison of the two intellectual virtues, wisdom and prudence Prudence compared with statesmanship and other forms of knowledge Of reason or intuitive perception as the basis of the practical intellect Of the uses of wisdom and prudence. How prudence is related to cleverness How prudence is related to moral virtue Of continence and incontinence, heroic virtue and brutality. Statement of opinions about continence 2. Statement of difficulties as to how one can know right and do wrong Of incontinence in the strict and in the metaphorical sense 5. Of incontinence in respect of brutal or morbid appetites Incontinence in anger less blamed than in appetite Incontinence yields to pleasure, softness to pain. Two kinds of incontinence, the hasty and the weak Incontinence compared with vice and virtue Continence and incontinence not identical with keeping and breaking a resolution Prudence is not, but cleverness is, compatible with incontinence We must now discuss pleasure. Answers to arguments against goodness of pleasure. Ambiguity of good and pleasant. Pleasure not a transition, but unimpeded activity Pleasure is good, and the pleasure that consists in the highest activity is the good. All admit that happiness is pleasant. Bodily pleasures not the only pleasures Of the bodily pleasures, and the distinction between naturally and accidentally pleasant In all he does man seeks same good as end or means. What is aimed at is sometimes the exercise of a faculty, sometimes a certain result beyond that exercise. And where there is an end beyond the act, there the result is better than the exercise of the faculty. And this is equally true whether the end in view be the mere exercise of a faculty or something beyond that, as in the above instances. And surely from a practical point of view it much concerns us to know this good; for then, like archers shooting at a definite mark, we shall be more likely to attain what we want. Exactness not permitted by subject nor to be expected by student, who needs experience and training. And hence a young man is not qualified to be a student of Politics; for he lacks experience of the affairs of life, which form the data and the subject-matter of Politics. Men of this character turn the knowledge Edition: Men agree that the good is happiness, but differ as to what this is. Sinceâ€”to resumeâ€”all knowledge and all purpose aims at some good, what is this which we say is the aim of Politics; or, in other words, what is the highest of all realizable goods? Well, we must start from what is known. I think it is safe to say that we must start from what is known to us. The good cannot be pleasure, nor honour, nor virtue. For the most conspicuous kinds of life are three: But this seems too superficial to be the good we are seeking: It is plain, then, that in their view, at any rate, virtue or excellence Peters But virtue or excellence also appears too incomplete to be what we want; for it seems that a man Edition: But we will not dwell on these matters now, for they are sufficiently discussed in the popular treatises. So we might rather take pleasure and virtue or excellence to be ends than wealth; for they are chosen on their own account. But it seems that not even they are the end, though much breath has been wasted in

attempts to show that they are. Various arguments to show against the Platonists that there cannot be one universal good. But we venture to think that this is the right course, and that in the interests of truth we ought to sacrifice even what is nearest to us, especially as we call ourselves philosophers. Both are dear to us, but it is a sacred duty to give the preference to truth. Now the predicate good is applied to substances and also to qualities and relations. So [by their own showing] there cannot be one common idea of these goods. It is evident, therefore, that the word good cannot stand for one and the same notion in all these various applications; for if it did, the term could not be applied in all the categories, but in one only. Let us separate then from the things that are merely useful those that are good in themselves, and inquire if they are called good by reference to one common idea or type. Surely those things that we pursue even apart from their consequences, such as wisdom and sight Edition: If these be excluded, nothing is good in itself except the idea; and then the type or form will be meaningless. But, in fact, we have to give a separate and different account of the goodness of honour and wisdom and pleasure. Good, then, is not a term that is applied to all these things alike in the same sense or with reference to one common idea or form. Perhaps it is because they all proceed from one source, or all conduce to one end; or perhaps it is rather in virtue of some analogy, just as we call the reason the eye of the soul because it bears the same relation to the soul that the eye does to the body, and so on. Even if there were, it would not help us here. And for the same reason we may dismiss the Edition: With this for a pattern, it may be said, we shall more readily discern our own good, and discerning achieve it. And yet it is scarce likely that the professors of the several arts and sciences should not know, nor even look for, what would help them so much. For it seems to me that the physician does not even seek for health in this abstract way, but seeks for the health of man, or rather of some particular man, for it is individuals that he has to heal. The good is the final end, and happiness is this. It seems to be different in different kinds of action and in different arts,â€”one thing in medicine and another in war, and so on. What then is the good in each of these cases? Surely that for the sake of which all else is done. And that in medicine is health, in war is victory, in building is a house,â€”a different thing in each different case, but always, in whatever we do and in whatever we choose, the end. For it is always for the sake of the end that all else is done. If then there be one end of all that man does, this end will be the realizable good,â€”or these ends, if there be more than one. But some of these are chosen only as means, as wealth, flutes, and the whole class of instruments. And so it is plain that not all ends are final. But the best of all things must, we conceive, be something final. If then there be only one final end, this will be what we are seeking,â€”or if there be more than one, then the most final of them. But no one chooses happiness for the sake of these things, or as a means to anything else at all. The final good is thought to be self-sufficing [or all-sufficing]. In applying this term we do not regard a man as an individual leading a solitary life, but we also take account of parents, children, wife, and, in short, friends and fellow-citizens generally, since man Peters Some limit must indeed be set to this; for if you go on to parents and descendants and friends of friends, you will never come to a stop. But this we will consider further on: And happiness is believed to answer to this description. Thus it seems that happiness is something final and self-sufficing, and is the end of all that man does.

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### Chapter 5 : Book Summaries | + Good Book Summaries Organized by Category

*Book III introduces the other settings of the epic as well, including heaven and earth, tied to each other with a golden chain and a passageway for angels to go down to earth and help with creation. Milton's universe is structured fairly simply: earth is in the middle, tied to heaven above it and a soon-to-be constructed bridge to hell leading.*

Whether it was sitting in your house or recommended by someone else, there was a book that caught your attention and made you dig deeper into it. Self improvement books have the ability to transform your mind into developing new thinking patterns. Books acted as my mentor, teaching me how to approach people, lower my anxieties, and be charismatic. While there are hundreds of great books that can change your life, I broke it down to 13 self development books that will transform your life by simply getting past the first chapter. And for more information about specific categories in self development books, check out our Exclusive Resource page. Building a freaking awesome tower of Self-Esteem Do you ever wonder if you have high or low self-esteem? On some days you might feel like the king of the world as on others you feel like a pauper. Your mind will always rapidly think as it gets manipulated by your emotions. Rather than allowing yourself to suffer from that horrible roller coaster in your head, this books teaches you the best practices to build a consistent thought process. To give a brief example, when he explains how to practice living consciously, he teaches you when to take the moment in for yourself. But getting past that random thought, this book has a compilation of ideas and techniques from many successful people in the time management and productivity department. Learn ways how to overcome your procrastination in a fun and proactive manner. One of the main areas he focuses on is writing everything down that has to be completed. This makes you feel more committed to completing those tasks. And such as that technique, he goes about many areas meant to beat those nasty procrastinating habits. A lesson that I managed to embrace was making my bed in the morning. Something I never enjoyed. But by completing a task I would have procrastinated on, it makes going about my day much easier towards other major tasks. This actually makes learning pretty dang fun Written by someone who was a chess master and international martial arts champion, this book displays detailed ways on how he achieved what he did and the principles he followed. People learn in a variety of ways that helps them retain that information, but Josh helps you discover a passion to learning new things. Whether you have an interest in coding, writing, or dancing, Josh breaks down the key to pursuing excellence. One of the keys he mention is embracing an organic long-term learning process and not to temporarily set a goal. This means slowly building yourself towards a goal because of personal interest rather than a motivated thought process. A lesson that really stood out to me was embracing the concept of learning from those who mastered the skills I wanted that dated back centuries ago. Study the critiques of those great novels and correct those mistakes in your own writing so that it can become a novel that lives through history. Explore another world very, very different than our own Explore the lifestyle of people who live away from society in Malaysia and how they built a system free from anxiety, struggle, and worry that we face in the modern world. During his stay with the community, he learns not only about their way of life, but their unique way on living a fulfilling lifestyle. It was always great to know the amount of things I learned in less than a minute. Sounds too good to be true? He goes from mood to memory, persuasion to procrastination, and resilience to relationships and how you can give yourself a rapid change of thought. How Richard goes about explaining the ways to change your life in 59 seconds is with examples and techniques on correcting your small day-to-day choices. Overall, what I enjoyed were the quick life hacks it provides that can actually help you throughout the day. For example, something I practiced from the book was telling my friends and family about my goals and ambitions. That way, I feel more committed and obligated to achieve them. But in actuality I just like my own privacy for a majority of the time. As for fellow introverts who feel a desperate urge to hide during the middle of a party to catch your breath, this book is for you. Susan explains the power of introverts and a way to change introverts mindsets who are ashamed of themselves. She helps give introverts an empowerment vision on living the life

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they want rather than allowing themselves to be judged. Learning the best ways to success old school style Published in , it still remains one of the best books for entrepreneurs and business minded people. Napoleon goes over 16 original principles meant to help future generations study the habits of the most wealthy and successful people of their era. One of the best lessons he uncovers is how to use enthusiasm towards your advantage. Mix it into your work to avoid easily overwhelming yourself. One of the ways I stay motivated is to wear fancy clothing while at in my office. It makes me feel like a million bucks because I feel good about my appearance. Same goes to other attributes such as makeup, environment, or settings. But besides personal preferences, Napoleon explains in great details on ways to master self-control, gaining a pleasing personality, and mastering concentration. The 7 Habits of Highly Effective People: How to be a boss and own people A while ago, one of my closest friends biggest complaints was his inability to work out despite the weight he gained. Though what my friend said about his weight was true, it never helped him lose the weight he wanted. However, another friend I had who was proactive focused on how she can improve her health so that she could lose the weight she wanted in a timely manner. Using the principles laid out in this book, she took time, discipline, and effort to make the changes in her life. Dale makes you focus on how to build a healthy habit that builds a successful living. Though it will help. I have several close friends and I still like to refer to this book because of the fundamentals it teaches you about human communication. Dale goes over the main principles when it comes to handling people, make others like you, and how to win people to your way of thinking. As an introvert, one of the best lessons I learned was understanding how to be genuinely interested in other people. By simply becoming a better listener a lesson taught in this book I discovered more people willing to talk to me. Using science to manipulate your mind As a book that relates heavily in psychology and conducted research 40 years to be exact , Daniel uncovers your cognitive processes that makes you function the way you do. He breaks down the way your mind works by splitting it into two categories. The first is known as System 1, which operates unconsciously, effortlessly, and rapidly. The other acts as System 2, which either accepts, rejects, or analyze the decisions of System 1. For example, suppose you encountered a strange dog. However, system 2 takes a look at the situation and brings up the possibilities that it might be freaking Cujo. This suddenly makes you scared of the situation and you decide to back away from it because it might bite your hand off. Both systems are necessary for survival, however, Daniel displays how people misuse System 2 on a daily occasion by running away from the wrong problems. He gives detailed analysis on how to solve simple problems by thinking towards it in a new fashion. What Daniel focuses on in his book will get you to think in a new way by the end of the first chapter. They hold onto their past burdens and problems, allowing negativity to control their mindset. The Power of Now focus on forcing you to realize the person you are this moment. As one of the best self development books in the world, it teaches you how to think outside of the box and recognize your inner conscious. Until you control your mind, it will always rule over you and your actions. You developed a habit, such as the rest of us, to think everyday whether it be about your accomplishments, failures, happiness, or depression. Eckhart discusses how to free yourself from building negative compulsive thoughts. Decluttering the crap out of your life This great source of knowledge is for anyone looking for strategies to declutter their home and lifestyle. Your life is too valuable to simply waste it away by chasing after meaningless objects. The first time I began decluttering my life, though it was difficult to let go of some of my personal possessions, I noticed an immediate change. I became lighter in mind and spirit, finding more energy to do what I wanted. With no fear or concerns about possessions I had before, I had a new focus to find more passions. Working less hours for more money The moment I picked up this book I was unable to put it down the rest of the night. This book is well known throughout the world. The author goes about the best methods he used to escape the 9 â€” 5 job schedule for a rich and fulfilling lifestyle. Of course such an idea seems too good to be true. But is this possible? One of the greatest aspects I learned was how to save my time and energy by learning the proper ways to outsource my work and manage other people to take care of smaller tasks for me. With those extra hours, I have more time to conduct more research and spend more time with my love ones or by myself. Your turnâ€” Do you have any self development books

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that transformed your life? Feel free to share those thoughts.

## Chapter 6 : SparkNotes: Confessions: Summary

3. *The Art of Learning* by Josh Waitzkin. *What it's about: This actually makes learning pretty dang fun* Written by someone who was a chess master and international martial arts champion, this book displays detailed ways on how he achieved what he did and the principles he followed.

References and Further Reading 1. However, like the other ancient philosophers, it was not the stereotypical ivory tower existence. It is noteworthy that although Aristotle praises the politically active life, he spent most of his own life in Athens, where he was not a citizen and would not have been allowed to participate directly in politics although of course anyone who wrote as extensively and well about politics as Aristotle did was likely to be politically influential. As a scholar, Aristotle had a wide range of interests. He wrote about meteorology, biology, physics, poetry, logic, rhetoric, and politics and ethics, among other subjects. His writings on many of these interests remained definitive for almost two millennia. They remained, and remain, so valuable in part because of the comprehensiveness of his efforts. For example, in order to understand political phenomena, he had his students collect information on the political organization and history of different cities. The question of how these writings should be unified into a consistent whole if that is even possible is an open one and beyond the scope of this article. This is because Aristotle believed that ethics and politics were closely linked, and that in fact the ethical and virtuous life is only available to someone who participates in politics, while moral education is the main purpose of the political community. As he says in *Nicomachean Ethics* at b30, "The end [or goal] of politics is the best of ends; and the main concern of politics is to engender a certain character in the citizens and to make them good and disposed to perform noble actions. We are likely to regard politics and politicians as aiming at ignoble, selfish ends, such as wealth and power, rather than the "best end", and many people regard the idea that politics is or should be primarily concerned with creating a particular moral character in citizens as a dangerous intrusion on individual freedom, in large part because we do not agree about what the "best end" is. In fact, what people in Western societies generally ask from politics and the government is that they keep each of us safe from other people through the provision of police and military forces so that each of us can choose and pursue our own ends, whatever they may be. This has been the case in Western political philosophy at least since John Locke. Development of individual character is left up to the individual, with help from family, religion, and other non-governmental institutions. The reader is also cautioned against immediately concluding from this that Aristotle was wrong and we are right. The reference above to "*Nicomachean Ethics* at b30" makes use of what is called Bekker pagination. This entry will make use of the Bekker pagination system, and will also follow tradition and refer to *Nicomachean Ethics* as simply *Ethics*. There is also a *Eudemian Ethics* which is almost certainly by Aristotle and which shares three of the ten books of the *Nicomachean Ethics* and a work on ethics titled *Magna Moralia* which has been attributed to him but which most scholars now believe is not his work. The translation is that of Martin Ostwald; see the bibliography for full information. Some of the reasons for this should be mentioned from the outset. Aristotle did write for general audiences on these subjects, probably in dialogue form, but only a few fragments of those writings remain. This is also one reason why many students have difficulty reading his work: Many topics in the texts are discussed less fully than we would like, and many things are ambiguous which we wish were more straightforward. But if Aristotle was lecturing from these writings, he could have taken care of these problems on the fly as he lectured, since presumably he knew what he meant, or he could have responded to requests for clarification or elaboration from his students. Secondly, most people who read Aristotle are not reading him in the original Attic Greek but are instead reading translations. This leads to further disagreement, because different authors translate Aristotle differently, and the way in which a particular word is translated can be very significant for the text as a whole. There is no way to definitively settle the question of what Aristotle "really meant to say" in using a particular word or phrase. Third, the Aristotelian texts we have are not the originals, but copies, and every time a text gets copied errors creep in

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words, sentences, or paragraphs can get left out, words can be changed into new words, and so forth. It may be clear from the context that a word has been changed, but then again it may not, and there is always hesitation in changing the text as we have it. This, too, complicates our understanding of Aristotle. These controversies cannot be discussed here, but should be mentioned. For more detail consult the works listed in the "Suggestions for further reading" below. Carnes Lord and others have argued based on a variety of textual evidence that books 7 and 8 were intended by Aristotle to follow book 3. Rearranging the text in this way would have the effect of joining the early discussion of the origins of political life and the city, and the nature of political justice, with the discussion of the ideal city and the education appropriate for it, while leaving together books which are primarily concerned with existing varieties of regimes and how they are preserved and destroyed and moving them to the conclusion of the book. It is possible that Aristotle never finished writing it; more likely there is material missing as a result of damage to the scrolls on which it was written. The extent and content of any missing material is a matter of scholarly debate. Fortunately, the beginning student of Aristotle will not need to concern themselves much with these problems. It is, however, important to get a quality translation of the text, which provides an introduction, footnotes, a glossary, and a bibliography, so that the reader is aware of places where, for example, there seems to be something missing from the text, or a word can have more than one meaning, or there are other textual issues. These will not always be the cheapest or most widely available translations, but it is important to get one of them, from a library if need be. Several suggested editions are listed at the end of this article. Put simply, these kinds of knowledge are distinguished by their aims: The productive and practical sciences, in contrast, address our daily needs as human beings, and have to do with things that can and do change. Productive knowledge means, roughly, know-how; the knowledge of how to make a table or a house or a pair of shoes or how to write a tragedy would be examples of this kind of knowledge. This entry is concerned with practical knowledge, which is the knowledge of how to live and act. According to Aristotle, it is the possession and use of practical knowledge that makes it possible to live a good life. Ethics and politics, which are the practical sciences, deal with human beings as moral agents. Ethics is primarily about the actions of human beings as individuals, and politics is about the actions of human beings in communities, although it is important to remember that for Aristotle the two are closely linked and each influences the other. The fact that ethics and politics are kinds of practical knowledge has several important consequences. First, it means that Aristotle believes that mere abstract knowledge of ethics and politics is worthless. Practical knowledge is only useful if we act on it; we must act appropriately if we are to be moral. Aristotle believes that women and slaves or at least those who are slaves by nature can never benefit from the study of politics, and also should not be allowed to participate in politics, about which more will be said later. But there is also a limitation on political study based on age, as a result of the connection between politics and experience: Aristotle adds that young men will usually act on the basis of their emotions, rather than according to reason, and since acting on practical knowledge requires the use of reason, young men are unequipped to study politics for this reason too. So the study of politics will only be useful to those who have the experience and the mental discipline to benefit from it, and for Aristotle this would have been a relatively small percentage of the population of a city. Even in Athens, the most democratic city in Greece, no more than 15 percent of the population was ever allowed the benefits of citizenship, including political participation. Athenian citizenship was limited to adult males who were not slaves and who had one parent who was an Athenian citizen sometimes citizenship was further restricted to require both parents to be Athenian citizens. Aristotle does not think this percentage should be increased - if anything, it should be decreased. Third, Aristotle distinguishes between practical and theoretical knowledge in terms of the level of precision that can be attained when studying them. Political and moral knowledge does not have the same degree of precision or certainty as mathematics. Therefore, in a discussion of such subjects, which has to start with a basis of this kind, we must be satisfied to indicate the truth with a rough and general sketch: However, the principles of geometry are fixed and unchanging. The definition of a point, or a line, or a plane, can be given precisely, and once this definition is known, it is fixed

and unchanging for everyone. However, the definition of something like justice can only be known generally; there is no fixed and unchanging definition that will always be correct. This means that unlike philosophers such as Hobbes and Kant, Aristotle does not and in fact cannot give us a fixed set of rules to be followed when ethical and political decisions must be made. Instead he tries to make his students the kind of men who, when confronted with any particular ethical or political decision, will know the correct thing to do, will understand why it is the correct choice, and will choose to do it for that reason. Such a man will know the general rules to be followed, but will also know when and why to deviate from those rules. I will use "man" and "men" when referring to citizens so that the reader keeps in mind that Aristotle, and the Greeks generally, excluded women from political participation. In fact it is not until the mid-nineteenth century that organized attempts to gain the right to vote for women really get underway, and even today in the 21st century there are still many countries which deny women the right to vote or participate in political life. A discussion of this concept and its importance will help the reader make sense of what follows. According to Aristotle, everything has a purpose or final end. If we want to understand what something is, it must be understood in terms of that end, which we can discover through careful study. If you wanted to describe a knife, you would talk about its size, and its shape, and what it is made out of, among other things. But Aristotle believes that you would also, as part of your description, have to say that it is made to cut things. This is true not only of things made by humans, but of plants and animals as well. Suppose you were to describe an animal, like a thoroughbred foal. You would talk about its size, say it has four legs and hair, and a tail. Eventually you would say that it is meant to run fast. If nothing thwarts that purpose, the young horse will indeed become a fast runner. What is it that human beings are meant by nature to become in the way that knives are meant to cut, acorns are meant to become oak trees, and thoroughbred ponies are meant to become race horses? According to Aristotle, we are meant to become happy. After all, people find happiness in many different ways. However, Aristotle says that living happily requires living a life of virtue. Someone who is not living a life that is virtuous, or morally good, is also not living a happy life, no matter what they might think. They are like a knife that will not cut, an oak tree that is diseased and stunted, or a racehorse that cannot run. In fact they are worse, since they have chosen the life they lead in a way that a knife or an acorn or a horse cannot. Someone who does live according to virtue, who chooses to do the right thing because it is the right thing to do, is living a life that flourishes; to borrow a phrase, they are being all that they can be by using all of their human capacities to their fullest. Human beings alone have the ability to speak, and Aristotle says that we have been given that ability by nature so that we can speak and reason with each other to discover what is right and wrong, what is good and bad, and what is just and unjust. Note that human beings discover these things rather than creating them. We do not get to decide what is right and wrong, but we do get to decide whether we will do what is right or what is wrong, and this is the most important decision we make in life. So too is the happy life: And this is an ongoing decision. It is not made once and for all, but must be made over and over again as we live our lives. Aristotle believes that it is not easy to be virtuous, and he knows that becoming virtuous can only happen under the right conditions. The community brings about virtue through education and through laws which prescribe certain actions and prohibit others. And here we see the link between ethics and politics in a different light: Lawgivers make the citizens good by inculcating [good] habits in them, and this is the aim of every lawgiver; if he does not succeed in doing that, his legislation is a failure. It is in this that a good constitution differs from a bad one. The translation we will use is that of Carnes Lord, which can be found in the list of suggested readings.

**Chapter 7 : Florence Boos: Study Questions, George Eliot, Middlemarch**

*The 7 Habits of Highly Effective People is a foundational text that sets the groundwork upon which any person of ambition should build the rest of their knowledge, habits, and activities. I can't recommend highly enough, especially if you are young and just starting out, that you prioritize the reading of this book and escalate it to the top.*

From this it is also plain that none of the moral virtues arises in us by nature; for nothing that exists by nature can form a habit contrary to its nature. For instance the stone which by nature moves downwards cannot be habituated to move upwards, not even if one tries to train it by throwing it up ten thousand times; nor can fire be habituated to move downwards, nor can anything else that by nature behaves in one way be trained to behave in another. Neither by nature, then, nor contrary to nature do the virtues arise in us; rather we are adapted by nature to receive them, and are made perfect by habit. Again, of all the things that come to us by nature we first acquire the potentiality and later exhibit the activity this is plain in the case of the senses; for it was not by often seeing or often hearing that we got these senses, but on the contrary we had them before we used them, and did not come to have them by using them; but the virtues we get by first exercising them, as also happens in the case of the arts as well. For the things we have to learn before we can do them, we learn by doing them, e. This is confirmed by what happens in states; for legislators make the citizens good by forming habits in them, and this is the wish of every legislator, and those who do not effect it miss their mark, and it is in this that a good constitution differs from a bad one. Again, it is from the same causes and by the same means that every virtue is both produced and destroyed, and similarly every art; for it is from playing the lyre that both good and bad lyre-players are produced. And the corresponding statement is true of builders and of all the rest; men will be good or bad builders as a result of building well or badly. For if this were not so, there would have been no need of a teacher, but all men would have been born good or bad at their craft. This, then, is the case with the virtues also; by doing the acts that we do in our transactions with other men we become just or unjust, and by doing the acts that we do in the presence of danger, and being habituated to feel fear or confidence, we become brave or cowardly. The same is true of appetites and feelings of anger; some men become temperate and good-tempered, others self-indulgent and irascible, by behaving in one way or the other in the appropriate circumstances. Thus, in one word, states of character arise out of like activities. This is why the activities we exhibit must be of a certain kind; it is because the states of character correspond to the differences between these. It makes no small difference, then, whether we form habits of one kind or of another from our very youth; it makes a very great difference, or rather all the difference. Now, that we must act according to the right rule is a common principle and must be assumed-it will be discussed later, i. But this must be agreed upon beforehand, that the whole account of matters of conduct must be given in outline and not precisely, as we said at the very beginning that the accounts we demand must be in accordance with the subject-matter; matters concerned with conduct and questions of what is good for us have no fixity, any more than matters of health. The general account being of this nature, the account of particular cases is yet more lacking in exactness; for they do not fall under any art or precept but the agents themselves must in each case consider what is appropriate to the occasion, as happens also in the art of medicine or of navigation. But though our present account is of this nature we must give what help we can. First, then, let us consider this, that it is the nature of such things to be destroyed by defect and excess, as we see in the case of strength and of health for to gain light on things imperceptible we must use the evidence of sensible things; both excessive and defective exercise destroys the strength, and similarly drink or food which is above or below a certain amount destroys the health, while that which is proportionate both produces and increases and preserves it. So too is it, then, in the case of temperance and courage and the other virtues. For the man who flies from and fears everything and does not stand his ground against anything becomes a coward, and the man who fears nothing at all but goes to meet every danger becomes rash; and similarly the man who indulges in every pleasure and abstains from none becomes self-indulgent, while the man who shuns every pleasure, as boors

do, becomes in a way insensible; temperance and courage, then, are destroyed by excess and defect, and preserved by the mean. But not only are the sources and causes of their origination and growth the same as those of their destruction, but also the sphere of their actualization will be the same; for this is also true of the things which are more evident to sense, e. So too is it with the virtues; by abstaining from pleasures we become temperate, and it is when we have become so that we are most able to abstain from them; and similarly too in the case of courage; for by being habituated to despise things that are terrible and to stand our ground against them we become brave, and it is when we have become so that we shall be most able to stand our ground against them. For moral excellence is concerned with pleasures and pains; it is on account of the pleasure that we do bad things, and on account of the pain that we abstain from noble ones. Hence we ought to have been brought up in a particular way from our very youth, as Plato says, so as both to delight in and to be pained by the things that we ought; for this is the right education. Again, if the virtues are concerned with actions and passions, and every passion and every action is accompanied by pleasure and pain, for this reason also virtue will be concerned with pleasures and pains. This is indicated also by the fact that punishment is inflicted by these means; for it is a kind of cure, and it is the nature of cures to be effected by contraries. Again, as we said but lately, every state of soul has a nature relative to and concerned with the kind of things by which it tends to be made worse or better; but it is by reason of pleasures and pains that men become bad, by pursuing and avoiding these- either the pleasures and pains they ought not or when they ought not or as they ought not, or by going wrong in one of the other similar ways that may be distinguished. We assume, then, that this kind of excellence tends to do what is best with regard to pleasures and pains, and vice does the contrary. The following facts also may show us that virtue and vice are concerned with these same things. There being three objects of choice and three of avoidance, the noble, the advantageous, the pleasant, and their contraries, the base, the injurious, the painful, about all of these the good man tends to go right and the bad man to go wrong, and especially about pleasure; for this is common to the animals, and also it accompanies all objects of choice; for even the noble and the advantageous appear pleasant. Again, it has grown up with us all from our infancy; this is why it is difficult to rub off this passion, engrained as it is in our life. And we measure even our actions, some of us more and others less, by the rule of pleasure and pain. For this reason, then, our whole inquiry must be about these; for to feel delight and pain rightly or wrongly has no small effect on our actions. Therefore for this reason also the whole concern both of virtue and of political science is with pleasures and pains; for the man who uses these well will be good, he who uses them badly bad. That virtue, then, is concerned with pleasures and pains, and that by the acts from which it arises it is both increased and, if they are done differently, destroyed, and that the acts from which it arose are those in which it actualizes itself- let this be taken as said. Or is this not true even of the arts? It is possible to do something that is in accordance with the laws of grammar, either by chance or at the suggestion of another. A man will be a grammarian, then, only when he has both done something grammatical and done it grammatically; and this means doing it in accordance with the grammatical knowledge in himself. Again, the case of the arts and that of the virtues are not similar; for the products of the arts have their goodness in themselves, so that it is enough that they should have a certain character, but if the acts that are in accordance with the virtues have themselves a certain character it does not follow that they are done justly or temperately. The agent also must be in a certain condition when he does them; in the first place he must have knowledge, secondly he must choose the acts, and choose them for their own sakes, and thirdly his action must proceed from a firm and unchangeable character. These are not reckoned in as conditions of the possession of the arts, except the bare knowledge; but as a condition of the possession of the virtues knowledge has little or no weight, while the other conditions count not for a little but for everything, i. Actions, then, are called just and temperate when they are such as the just or the temperate man would do; but it is not the man who does these that is just and temperate, but the man who also does them as just and temperate men do them. It is well said, then, that it is by doing just acts that the just man is produced, and by doing temperate acts the temperate man; without doing these no one would have even a prospect of becoming good. But most people do not do these, but take refuge in theory and

think they are being philosophers and will become good in this way, behaving somewhat like patients who listen attentively to their doctors, but do none of the things they are ordered to do. As the latter will not be made well in body by such a course of treatment, the former will not be made well in soul by such a course of philosophy. Since things that are found in the soul are of three kinds- passions, faculties, states of character, virtue must be one of these. By passions I mean appetite, anger, fear, confidence, envy, joy, friendly feeling, hatred, longing, emulation, pity, and in general the feelings that are accompanied by pleasure or pain; by faculties the things in virtue of which we are said to be capable of feeling these, e. Now neither the virtues nor the vices are passions, because we are not called good or bad on the ground of our passions, but are so called on the ground of our virtues and our vices, and because we are neither praised nor blamed for our passions for the man who feels fear or anger is not praised, nor is the man who simply feels anger blamed, but the man who feels it in a certain way, but for our virtues and our vices we are praised or blamed. Again, we feel anger and fear without choice, but the virtues are modes of choice or involve choice. Further, in respect of the passions we are said to be moved, but in respect of the virtues and the vices we are said not to be moved but to be disposed in a particular way. For these reasons also they are not faculties; for we are neither called good nor bad, nor praised nor blamed, for the simple capacity of feeling the passions; again, we have the faculties by nature, but we are not made good or bad by nature; we have spoken of this before. If, then, the virtues are neither passions nor faculties, all that remains is that they should be states of character. Thus we have stated what virtue is in respect of its genus. We may remark, then, that every virtue or excellence both brings into good condition the thing of which it is the excellence and makes the work of that thing be done well; e. Similarly the excellence of the horse makes a horse both good in itself and good at running and at carrying its rider and at awaiting the attack of the enemy. Therefore, if this is true in every case, the virtue of man also will be the state of character which makes a man good and which makes him do his own work well. How this is to happen we have stated already, but it will be made plain also by the following consideration of the specific nature of virtue. In everything that is continuous and divisible it is possible to take more, less, or an equal amount, and that either in terms of the thing itself or relatively to us; and the equal is an intermediate between excess and defect. By the intermediate in the object I mean that which is equidistant from each of the extremes, which is one and the same for all men; by the intermediate relatively to us that which is neither too much nor too little- and this is not one, nor the same for all. For instance, if ten is many and two is few, six is the intermediate, taken in terms of the object; for it exceeds and is exceeded by an equal amount; this is intermediate according to arithmetical proportion. But the intermediate relatively to us is not to be taken so; if ten pounds are too much for a particular person to eat and two too little, it does not follow that the trainer will order six pounds; for this also is perhaps too much for the person who is to take it, or too little- too little for Milo, too much for the beginner in athletic exercises. The same is true of running and wrestling. Thus a master of any art avoids excess and defect, but seeks the intermediate and chooses this- the intermediate not in the object but relatively to us. If it is thus, then, that every art does its work well- by looking to the intermediate and judging its works by this standard so that we often say of good works of art that it is not possible either to take away or to add anything, implying that excess and defect destroy the goodness of works of art, while the mean preserves it; and good artists, as we say, look to this in their work, and if, further, virtue is more exact and better than any art, as nature also is, then virtue must have the quality of aiming at the intermediate. I mean moral virtue; for it is this that is concerned with passions and actions, and in these there is excess, defect, and the intermediate. For instance, both fear and confidence and appetite and anger and pity and in general pleasure and pain may be felt both too much and too little, and in both cases not well; but to feel them at the right times, with reference to the right objects, towards the right people, with the right motive, and in the right way, is what is both intermediate and best, and this is characteristic of virtue. Similarly with regard to actions also there is excess, defect, and the intermediate. Now virtue is concerned with passions and actions, in which excess is a form of failure, and so is defect, while the intermediate is praised and is a form of success; and being praised and being successful are both characteristics of virtue. Therefore virtue is a kind of mean,

since, as we have seen, it aims at what is intermediate. Again, it is possible to fail in many ways for evil belongs to the class of the unlimited, as the Pythagoreans conjectured, and good to that of the limited, while to succeed is possible only in one way for which reason also one is easy and the other difficult- to miss the mark easy, to hit it difficult; for these reasons also, then, excess and defect are characteristic of vice, and the mean of virtue; For men are good in but one way, but bad in many. Virtue, then, is a state of character concerned with choice, lying in a mean, i. Now it is a mean between two vices, that which depends on excess and that which depends on defect; and again it is a mean because the vices respectively fall short of or exceed what is right in both passions and actions, while virtue both finds and chooses that which is intermediate. Hence in respect of its substance and the definition which states its essence virtue is a mean, with regard to what is best and right an extreme. But not every action nor every passion admits of a mean; for some have names that already imply badness, e. It is not possible, then, ever to be right with regard to them; one must always be wrong. Nor does goodness or badness with regard to such things depend on committing adultery with the right woman, at the right time, and in the right way, but simply to do any of them is to go wrong. It would be equally absurd, then, to expect that in unjust, cowardly, and voluptuous action there should be a mean, an excess, and a deficiency; for at that rate there would be a mean of excess and of deficiency, an excess of excess, and a deficiency of deficiency. But as there is no excess and deficiency of temperance and courage because what is intermediate is in a sense an extreme, so too of the actions we have mentioned there is no mean nor any excess and deficiency, but however they are done they are wrong; for in general there is neither a mean of excess and deficiency, nor excess and deficiency of a mean. For among statements about conduct those which are general apply more widely, but those which are particular are more genuine, since conduct has to do with individual cases, and our statements must harmonize with the facts in these cases. We may take these cases from our table. With regard to feelings of fear and confidence courage is the mean; of the people who exceed, he who exceeds in fearlessness has no name many of the states have no name, while the man who exceeds in confidence is rash, and he who exceeds in fear and falls short in confidence is a coward. With regard to pleasures and pains- not all of them, and not so much with regard to the pains- the mean is temperance, the excess self-indulgence. Persons deficient with regard to the pleasures are not often found; hence such persons also have received no name. With regard to giving and taking of money the mean is liberality, the excess and the defect prodigality and meanness. In these actions people exceed and fall short in contrary ways; the prodigal exceeds in spending and falls short in taking, while the mean man exceeds in taking and falls short in spending. At present we are giving a mere outline or summary, and are satisfied with this; later these states will be more exactly determined. With regard to money there are also other dispositions- a mean, magnificence for the magnificent man differs from the liberal man; the former deals with large sums, the latter with small ones, an excess, tastelessness and vulgarity, and a deficiency, niggardliness; these differ from the states opposed to liberality, and the mode of their difference will be stated later. For it is possible to desire honour as one ought, and more than one ought, and less, and the man who exceeds in his desires is called ambitious, the man who falls short unambitious, while the intermediate person has no name. The dispositions also are nameless, except that that of the ambitious man is called ambition. Hence the people who are at the extremes lay claim to the middle place; and we ourselves sometimes call the intermediate person ambitious and sometimes unambitious, and sometimes praise the ambitious man and sometimes the unambitious. The reason of our doing this will be stated in what follows; but now let us speak of the remaining states according to the method which has been indicated. With regard to anger also there is an excess, a deficiency, and a mean. Although they can scarcely be said to have names, yet since we call the intermediate person good-tempered let us call the mean good temper; of the persons at the extremes let the one who exceeds be called irascible, and his vice irascibility, and the man who falls short an inirascible sort of person, and the deficiency inirascibility. There are also three other means, which have a certain likeness to one another, but differ from one another: We must therefore speak of these too, that we may the better see that in all things the mean is praise-worthy, and the extremes neither praiseworthy nor right, but worthy of blame.

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Now most of these states also have no names, but we must try, as in the other cases, to invent names ourselves so that we may be clear and easy to follow. With regard to truth, then, the intermediate is a truthful sort of person and the mean may be called truthfulness, while the pretence which exaggerates is boastfulness and the person characterized by it a boaster, and that which understates is mock modesty and the person characterized by it mock-modest. With regard to pleasantness in the giving of amusement the intermediate person is ready-witted and the disposition ready wit, the excess is buffoonery and the person characterized by it a buffoon, while the man who falls short is a sort of boor and his state is boorishness.

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### Chapter 8 : Book Review – “ The 7 Habits of Highly Effective People | Pursuit of Impact

*Book I. Aristotle opens with an inquiry into the good, the goal of every action and skill (art, techne). To act rationally involves using this means rather than that means to achieve some end. To act rationally involves using this means rather than that means to achieve some end.*

Reviews 30 -Page numbers are available for citation. Because they were added to text "manually" by hyperlink , readers can access them from all devices old generation kindle, ios, etc.. Purpose of Stoicism Series submit best digital edition of primary books for reader who wants to study Stoicism. Available as pdf, epub and kindle books to download pdf Moral Letters To Lucilius: By way of example, below are a few Seneca gems along with my brief comments: After running over a lot of different thoughts, pick out one to be digested throughout the day. I approach the study of philos These letters of Roman philosopher Seneca are a treasure chest for anybody wishing to incorporate philosophic wisdom into their day-to-day living. I approach the study of philosophy primarily for self-transformation. There is no let-up in the various challenges life throws at us –” what we can change is the level of wisdom we bring to facing our challenges. The goal of living as a philosopher is to deal with our desires in such a way that we can maintain our tranquility and joy. Seneca outlines how we must first test and judge people we consider as possible friends, but once we become friends with someone, then an abiding and complete trust is required. Inwardly everything should be different but our outward face should conform with the crowd. Our clothes should not be gaudy, yet they should now be dowdy either. Let our aim be a way of life not diametrically opposed to, but better than that of the mob. There is a long, noble tradition of living the life of a philosopher going back to ancient Greece and Rome, that has, unfortunately, been mostly lost to us in the West. It is time to reclaim our true heritage. Where you arrive does not matter so much as what sort of person you are when you arrive there. Very applicable in our modern world; although, chances are we will not be banished to another country, many of us will one day be banished to a nursing home. The Greco-Roman philosophers such as Seneca and Plutarch warn against garrulousness. Rather, we should mark our words well. From my own experience, when I hear long-winded pontifications, I feel like running away. It was so enjoyable that I found myself held and drawn on until I ended up having read it right through to the end without a break. All the time the sunshine was inviting me out, hunger prompting me to eat, the weather threatening to break, but I gulped it all down in one sitting. When we come upon such a book, go with it! My copy is overflowing with tabbed pages and highlighted lines and notes in the margins. Seneca of course, is a fascinating figure. Gregory Hays once said about Marcus Aurelius that "not being a tyrant was something he had to work at one day at a time" and often, Seneca lost that battle. He was the Cardinal Richelieu behind Nero. However, there is some interesting evidence put forth in a paper titled - Seneca: And in fact, if we can trust the way in which Seneca faced his forced suicide there was not much difference between practice and philosophy. This is by no means an all inclusive list but is Seneca on some important topics: On doing more than consuming: He should be delivering himself of such sayings, not memorizing them. It is disgraceful that a man who is old or in sight of old age should have wisdom deriving solely from his notebook. How much longer are you going to serve under others? Assume authority over yourself and utter something that may be handed down to posterity. Produce something from your own resources. On freedom from perturbation: And there is no state of slavery more disgraceful than one which is self-imposed. On quoting what you read: There is no enjoying the possession of anything valuable unless one has someone to share it with. I shall send you, accordingly, the actual books themselves, and to save you a lot of trouble hunting all over the place for passages likely to be of use to you, I shall mark the passages so that you can turn straight away to the words I approve and admire. The critics have a point. Modern philosophy largely concerns itself with a variety of theoretical problems. Even though many of these problems do have practical ramifications, many do not; and regardless, the debates can often get so technical, so heated, and so abstract, that it is difficult to see modern philosophy as the path Philosophy is good advice; and no one can

give advice at the top of his lungs. Even though many of these problems do have practical ramifications, many do not; and regardless, the debates can often get so technical, so heated, and so abstract, that it is difficult to see modern philosophy as the path to wisdom it once professed to be. Those of this persuasion will be happy to find a forerunner and a sage in Seneca. As the opening quote shows, he conceived philosophy to be, above all, the giving of good advice. Seneca thus finds a perfect vehicle for his thought in the form of the letter. Although this book apparently consists of the private correspondence between Seneca and his friend Lucilius, it is obvious from the first page that these were expressly written for publication and posterity. This book should rather be thought of as a collection of moral essays and exhortations. Even in translation, Seneca is a master stylist. He is by turns intimate, friendly, self-deprecating, nagging, mundane, and profound. He has an enormous talent for epigram; he can squeeze a lifetime into a line, compress a philosophy into a phrase. He is also remarkably modern in his tolerant, cosmopolitan, and informal attitude. Indeed I often found it difficult to believe that the book was written by a real Roman. Montaigne and Emerson obviously learned a great deal from Seneca; you might even say they ripped him off. The only thing that marks Seneca as ancient is his comparative lack of introspection. While Montaigne and Emerson are mercurial, wracked by self-doubt, driven by contrary tides of emotion, Seneca is calm, self-composed, confident. Perhaps because of his professed aversion to abstract argument, Seneca is not a systematic thinker. Sometimes God is conceived of as an impersonal order of the universe, and at other times a personal deity; sometimes Lucilius is advised not to take the opinions of friends and family into account, other times to do so. But for all this, there is a core of good sense contained within these pages, which Seneca himself summarizes: No man is good by chance. Virtue is something which must be learned. Pleasure is low, petty, to be deemed worthless, shared even by dumb animals—the tiniest and meanest of whom fly towards pleasure. Glory is an empty and fleeting thing, lighter than air. Death is not an evil; why need you ask? Death alone is the equal privilege of mankind. Like Marcus Aurelius, a prominent statesman in troubled times, Seneca is very concerned with how to be happy in spite of circumstances. There is no satisfaction to be had through external goods, like fame and riches, because these cannot be gotten unless fortune is kind, and fortune is notoriously fickle. You must rather become content with yourself, taking pleasure in life whether fortune smiles or frowns: He offers, instead, an unsystematic mass of advice. It is here that Seneca is most charming and helpful, for most other philosophers would not deign to offer such workaday recommendations and observations. Here is Seneca on negative thinking: The mind at times fashions for itself false shapes of evil when there are no signs that point to evil; it twists into the worst construction some word of doubtful meaning; or it fancies some personal grudge to be more serious than it really is, considering not how angry the enemy is, but to what lengths he may go if he is angry. It is in these sections, of plain, friendly advice, that I think Seneca is at his best. Certainly not all of his advice is good; every reader will pick and choose what suits them best. . . . . . - . . . . .

I also knew, from gossip girl Suetonius, how Seneca was a Stoic more in name than in practice. Marcus Aurelius was a Roman Emperor, the ruler of the known world, and yet he embraced the Stoic ideals like no other, feeling repulsion for his own political power and trying to rule Rome in accordance with Stoic principles. I have to admit, I started this book with some hesitations. Epictetus, on the other hand, was born and raised a slave, legally born with absolutely no rights or property. Yet, when he was freed and free to embrace all the pleasures he had been denied, he cast it all aside and started a Stoic school. I was therefore expecting a hypocrite. He did not present himself as a great philosopher to Lucilius, to whom Letters from a Stoic is addressed. He describes himself as a sick mind in recovery: He therefore proposes a humanised version of Stoicism, more tolerant of the natural feelings of love and friendship that Stoics would try to repress. I leave only one of the many amazing quotes that Seneca left his pen pal, a mark of the human, approachable Stoicism he meant to follow: Virtue has to be learnt. Pleasure is a poor and petty thing. No value should be set on it: Death is not an evil. What is it then?

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## Chapter 9 : Appendix: Resources Related to the Habits of Mind

*Book IIIâ†’ Laws â€” Book II Plato Benjamin Jowett ATHENIAN: And now we have to consider whether the insight into human nature is the only benefit derived from well-ordered potations, or whether there are not other advantages great and much to be desired.*

Since its initial release, *The 7 Habits of Highly Effective People*, originally published in by the late Stephen Covey, has gone on to sell over 25 million copies, and is consistently ranked in various Top 25 lists â€” and for good reason. I went into the book expecting to read about business and management practices, as this is how the book is typically marketed. Instead, the reader gets a tour de force on how to effectively reach your goals through personal independence Habits and relationship development Habits. As I learned first-hand, one must approach this book with an open mind. It can be easy at first glance to dismiss 7 Habits as self-help nonsense. But given deeper consideration, the book serves as a blueprint for how to build the fundamental skills we all need to reach our personal potentials. The first is that effectiveness cannot be created through a quick fix. Learning new tips and techniques to handle email more efficiently or make more connections will not make you more productive over the long haul. Improper habits can be broken, but not at a surface level; one needs deep, core shifts in perspective to make real change in yourself. We all start as dependent individuals, reliant on our parents for physical, mental, and emotional security. But as we age, we begin to shift down the continuum, first moving to independence in these three categories, and finally ending at interdependence on the far right of the continuum. The problem, Covey states, is that many of us do not progress very far on this continuum, instead hovering somewhere between dependence and independence. We develop our own sense of self-worth solely from the opinions of the people we surround ourselves with. Their behavior is a product of their own conscious choice, based on values, rather than a product of their conditions, based on feeling. What do you want to be remembered for? These are the core principles that matter most to you, and to live an effective life is to have the courage and independence to align your daily decisions to these principles. Put First Things First â€” Living in this manner requires a great deal of long-term thinking and prioritization â€” balancing the day-to-day of what is in front of you with what you know is most important over the long haul. These are what the author calls Quadrant II activities, things that are important but not necessarily urgent: Reaching this base level of personal independence positions you to then move on to the second half of the book, focusing around effective interpersonal habits â€” what is today mostly referred to as the concept of Emotional Intelligence. These are the skills needed to build effective and lasting relationships with others, which helps you further your progress down the maturity continuum from independence to interdependence. Think Win-Win â€” There is always a best of both worlds scenario. You just have to work to find it. Synergize â€” When we act synergistically, we utilize the above skills to collaborate with others to build far greater things than we ever could alone: Simply defined, it means that the whole is greater than the sum of the parts. It means that the relationship which the parts have to each other is a part in and of itself. Sharpen the Saw â€” This is the preservation and continuous enhancement of our greatest assets â€” ourselves. It compels you to cave in and go along with them, against your better judgement, just to appease the momentary situation. You are most effective when you ignore this feeling, an act of emotional independence â€” having the mental and emotional strength to pursue what you want, even when those around you try hard to dissuade you. Consideration â€” Having emotional independence gives you the courage you need to do what you want. But too much independence can cause you to ignore and hurt the feelings of those around you. Maturity is the fulcrum point between these two extremes: Write a Personal Constitution â€” Similar in concept to goal-setting, Covey urges the reader to go one step further. Instead of writing down the things you want to accomplish, write down the person you want to be. When people think or talk about you, what are the traits you want them to identify you with? What are your values and ideals? On a grander scale, what is your reason for being? These answers form your personal constitution, a statement of what you are about and who

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you want to be, for you to review and adhere to in times of distress. Focus on the Important, not Urgent â€” Urgent tasks are the flash fires that come up during your day. While these tasks are no doubt critical, their completion brings very short-term benefits, before more seemingly urgent tasks pop up that again call your immediate attention. This cycle keeps you constantly busy, and prevents you from focusing on your long-term objectives, the things that are truly important. Take time away from completing urgent tasks email, reports, etc to instead focus on completing the important task of hiring and training more staff. These staff members can then help handle most of the urgent tasks you were swamped with before, freeing up more of your time to handle the important long-term tasks. Have an Abundance Mentality â€” An abundance mentality is the belief that there is an unlimited pie. There is a finite number of customers and clients. With an abundance mentality, you know there is plenty more of the pie left, and that you will get yours in time through your own work, freeing yourself to truly congratulate and appreciate the success of those around you. Know what you want, the independent thought to get it, and blend that will with the needs of those around you

The Four Dimensions â€” The author states that there are four essential dimensions to life that one must constantly balance and work to improve upon: Varying Paradigm Centers â€” We all have different paradigm centers, or core values that drive the way we act and perceive the world around us. For some, it is Wealth; for others, it is Title and Status; and yet others are centered on Family or simply Pleasure. What is important is not that we all strive to have the same center, but that we recognize and respect the centers of others. These centers drive our psychology, and by being aware of them, we can better engage and relate with those around us. The body cannot run P indefinitely without food or sustenance PC , much the same as one cannot continue to produce at work without learning new skills or investing in new relationships. Eventually you will stagnate and be passed by. Similarly, we cannot be so forward focused that we ignore the present. You must eventually bring your investments and new skills to bear and turn the intangible tangible through production. Your Place in the World â€” The world is bigger than any one individual. It is our moral obligation to dedicate ourselves to the improvement of the larger whole, not just the improvement of ourselves, for this is when we do our best work: When you are concerned only with helping yourself, you do it less well â€” a law as inexorable as gravity. But one must come into reading this book with an open mind; the text can at times be either overly convoluted elaborates on building Emotional Bank Accounts with individuals to build relationships, otherwise known as trust , or overly dramatic see Habit 6. But by bringing your past experiences to bear through active reading , you can uncover and start developing some of the foundational principles of effective human behavior that can collectively build momentum for yourself toward a life of success. Additional Reads from the Month: