

Abstract

The aim of the diploma theses "Logos in Aristotle Ethics" is to interpret meaning of the term "logos" in Aristotle's work "Nicomachean Ethics". The basic methodical guideline is the structuralist assumption, that a meaning of a term is determined by its relations to other terms contained within the text, and the related assumption of unity of the meaning of the term "logos". The interpretation itself first analyzes structure of several crucial terms, most importantly the relation of a human individual to the society, the concepts of the good, the reality and the possibility, the true and the illusory, and the concept of the natural. The structure of use of the term "logos" is then analyzed in relation to these concepts. These investigations are completed by analysis of the terms of virtue and action.

By the means of the structural analysis of these terms, the existence of a distinctive level of reality is established, which is captured by the term "humanity". The existence of humanity is the central point of interest in Aristotle's ethics. In the horizontal regard, there are two poles of humanity – the individual human and the society. In the vertical regard, the humanity is situated between divinity, to which it is related, and bestiality, to which it threatens to fall. Logos is then a kind of substrate of humanity, which enables a human to relate himself explicitly to its own human existence. The term "logos" in its different shades of meaning reflects the nature of human existence in general. Most importantly, it is a tension between the static (delimiting) and the dynamic (deductive) meaning of logos. Next, its relation to the general and to the particular and its different origins in tradition, experience, perception and thinking. To sum up, the humanity as a distinctive level of existence is realized and sustained through action, which stems from the already existing humanity, and to existence of which, as the ultimate good, it is aimed. The action is facilitated through logos, which is the means of decision and, as such, it enables setting individual goods as aims of action. At the same time, it relates the actions to the ultimate end of the human existence, which turns out to be its own harmonic realization.