

NICOMACHEAN ETHICS: Book 1

Summary & Analysis

Book 1, Chapter 1. According to [Aristotle](#), every craft, line of inquiry, action, and decision seeks some [end](#), or “[good](#),” but these goods differ. For example, health is the end of medicine, a boat the end of boatbuilding, and victory the end of generalship.

Aristotle begins with a discussion of four types of goal-directed pursuits. The first two pursuits are aimed at producing something beyond themselves; the latter two are pursued for their own sakes, but Aristotle will go on to argue that even these are ultimately directed toward a higher “good.”

Some of these pursuits are “subordinate” to others—for example, bridle-making is subordinate to horsemanship, and various actions in warfare are subordinate to generalship. So, [Aristotle](#) claims, the [ends](#) of these “ruling sciences” (like horsemanship or generalship) are more “choiceworthy” than their subordinate ends, because the lower ends are pursued for the sake of the higher.

With these examples, Aristotle shows how particular, concrete tasks are pursued for the sake of some higher end, preparing his audience for the idea that there is a highest end toward which all lesser aims strive.

Book 1, Chapter 2. [Aristotle](#) notes that “things achievable by action have some [end](#) that we wish for because of itself.” This end will be the best [good](#). The knowledge of this “best good” is important for determining the best way of life, so all people should try to grasp what that good is and which is its proper science.

In this passage, Aristotle explains the aim of his inquiry in *Nicomachean Ethics* as a whole: to figure out the best way of life. While most of our actions are done for the sake of some higher end, there is an ultimate end beyond which we wish nothing more. When we know what this is, we’ll be better equipped to pursue the best way of life.

Nicomachean Ethics 1

**Paul Lachlan MacKendrick, Herbert
Marshall Howe**



Nicomachean Ethics 1:

Aristotle's Nicomachean Ethics, Construed Literally ... by the Rev. Dr. Giles. Vol. 1, Books I to V. Aristotle, 1871
Nicomachean Ethics, Book 1 Aristotle, William David Ross, 1954 **Aspasius: On Aristotle Nicomachean Ethics 1-4, 7-8** Aspasius, 2014-04-22 Until the launch of this series nearly twenty years ago the 15 000 volumes of the ancient Greek commentators on Aristotle written mainly between 200 and 600 AD constituted the largest corpus of extant Greek philosophical writings not translated into English or other European languages Aspasius commentary on the Nicomachean Ethics of which six books have come down to us is the oldest surviving Greek commentary on any of Aristotle's works dating to the middle of the second century AD It offers precious insight into the thinking and pedagogical methods of the Peripatetic school in the early Roman Empire and provides illuminating discussions of numerous technical points in Aristotle's treatise along with valuable excursions on such topics as the nature of the emotions This is the first complete translation of Aspasius work in any modern language **Nicomachean Ethics, Book 1** Aristotle, 1948 *The Nicomachean Ethics of Aristotle*, 1925 *Notes on the Nicomachean Ethics of Aristotle, Vol. 1 (Classic Reprint)* John Alexander Stewart, 2017-05-19 Excerpt from Notes on the Nicomachean Ethics of Aristotle Vol 1 Having for these reasons dispensed with introductory Essays I have been obliged to make a good many of the notes somewhat long and being anxious that every important passage as it occurred should there and then impress the student with its full weight its weight being often the weight of Aristotle's whole Philosophy brought to bear through some technical term I have not been very careful to avoid repetitions The quotations from other works of Aristotle and from Plato have been printed in full in order that the junior student may be able to read conveniently within the limits of these volumes what he certainly must read if he is to understand the Ethics in a concrete way as part of Aristotle's entire Philosophy About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books Find more at www.forgottenbooks.com This book is a reproduction of an important historical work Forgotten Books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy In rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition We do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works *The Oxford Handbook of Virtue* Nancy E. Snow, 2018 The late twentieth and early twenty first centuries have seen a renaissance in the study of virtue a topic that has prevailed in philosophical work since the time of Aristotle Several major developments have conspired to mark this new age Foremost among them some argue is the birth of virtue ethics an approach to ethics that focuses on virtue in place of consequentialism the view that normative properties depend only on consequences or deontology the study of what we have a moral duty to do The emergence of new virtue theories also marks this new wave of work on virtue Put simply these are theories about what virtue is and they include Kantian and utilitarian virtue theories Concurrently virtue ethics is being

applied to other fields where it hasn't been used before including bioethics and education. In addition to these developments, the study of virtue in epistemological theories has become increasingly widespread to the point that it has spawned a subfield known as virtue epistemology. This volume therefore provides a representative overview of philosophical work on virtue. It is divided into seven parts: conceptualizations of virtue; historical and religious accounts; contemporary virtue ethics and theories of virtue; central concepts and issues; critical examinations; applied virtue ethics; and virtue epistemology. Forty-two chapters by distinguished scholars offer insights and directions for further research. In addition to philosophy, authors also deal with virtues in non-western philosophical traditions, religion, and psychological perspectives on virtue.

Classics in Translation Paul Lachlan MacKendrick, Herbert Marshall Howe, 1952. Annotation: Here translated into modern idiom are many works of the authors whose ideas have constituted the mainstream of classical thought. This volume of new translations was born of necessity to answer the needs of a course in Greek and Roman culture offered by the Department of Integrated Liberal Studies at the University of Wisconsin. Since its original publication in 1952, *Classics in Translation* has been adopted by many different academic institutions to fill similar needs of their undergraduate students. This new printing is further evidence of this collection's general acceptance by teachers, students, and the reviewing critics.

Making Sense of Heidegger Thomas Sheehan, 2014-11-06. *Making Sense of Heidegger* presents a radically new reading of Heidegger's notoriously difficult oeuvre. Clearly written and rigorously grounded in the whole of Heidegger's writings, Thomas Sheehan's latest book argues for the strict unity of Heidegger's thought on the basis of three theses: that his work was phenomenological from beginning to the end; that being refers to the meaningful presence of things in the world of human concerns; and that what makes such intelligibility possible is the existential structure of human being as the thrown-open or appropriated clearing. Sheehan offers a compelling alternative to the classical paradigm that has dominated Heidegger research over the last half century, as well as a valuable retranslation of the key terms in Heidegger's lexicon. This important book opens a new path in Heidegger research that will stimulate dialogue not only within Heidegger studies but also with philosophers outside the phenomenological tradition and scholars in theology, literary criticism, and existential psychiatry.

Commentary on the Nicomachean ethics. 1, 1964. *On Aristotle's "Nicomachean Ethics 1-4, 7-8"* Aspasius, 2006. Aspasius' commentary on the *Nicomachean Ethics* of which six books have come down to us is the oldest surviving Greek commentary on any of Aristotle's works, dating to the middle of the second century AD. It offers precious insight into the thinking and pedagogical methods of the Peripatetic school in the early Roman Empire and provides illuminating discussions of numerous technical points in Aristotle's treatise, along with valuable excursions on such topics as the nature of the emotions. This is the first complete translation of Aspasius' work in any modern language.

The Nicomachean Ethics of Aristotle, Tr. with Notes by R. W. Browne Aristotle, 2013-09. This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book without typos from the publisher. Not indexed. Not

illustrated 1850 edition Excerpt 8 7 We make more or less pleasure and pain the rule of our actions and on these our habits depend 9 10 8 Virtue is shown in struggling with difficulty and nothing is so difficult to resist as pleasure IV 1 It may be asked what is meant by saying that we become just by performing just actions are we not then already just as in the case of the arts 1 This question is answered 2 1 By observing that this is not the case in the arts for a man is not a grammarian unless he speaks grammatically because he understands the rules of grammar 3 2 Because the cases are not parallel as in the arts we only consider the excellence of the production in morals we look to the character and motives of the person The three requisites then for a moral act are 1 Knowledge 2 Deliberate preference on its own account 3 Fixedness and stability 4 6 A man therefore is called virtuous if he acts on virtuous principles and to do this requires practice 7 The masses however think that theory without practice will be sufficient to make them virtuous V 1 4 What then is the genus of virtue In that division of the soul in which moral virtue resides there are only three properties namely passions capacities and habits 5 6 Now virtue and vice are not passions 1 Because we are not called good or bad for our passions 2 We are not praised or blamed for them 3 Virtue implies deliberate preference passion does not 4 We are said to be moved by our passions but disposed by virtues or vices 7 They are not capacities 1 For the first and second reasons given above 2 Because our capacities are innate 8 Therefore virtue must be a habit VI 1 2 What is the differentia of virtue The Analysis of Virtue in Alasdair MacIntyre and His View of "The Enlightenment Project" Benjamin Okon MSP, 2016-04-15 MacIntyre is greatly discontented with the nature of contemporary morality which according to him has a form i e what appears like morality but lacks essential content He argues that the most common feature of contemporary ethical discourse is that much of it is used to express individual preferences which leads to disagreements among philosophers and eventually results in debates that are interminable in character MacIntyre attributes the cause of this situation to the activities of the enlightenment philosophers of the 17th and 18th centuries who in an attempt to find rational justification for morality repudiated those essential elements that define the essence of morality and give it its contents Such elements include historical narrative tradition teleology and divine law In MacIntyres opinion morality so constructed was destined for failure since it was not founded on the true nature of the human person The obvious consequences of this failure were the birth of diverse post enlightenment ethical theories and a substantial change in the conception of virtue In order to remedy this deplorable condition of contemporary ethics MacIntyre along with other virtue ethicists advocates a certain renaissance of ethical principles that are founded on the true nature of the human person characterized by historical narrative tradition and teleology all grounded on divine legislation Morality thus reconstructed finds its fullest expression in the theory of human character traits i e virtues This is what has motivated MacIntyres construction of virtue theory which has brought him into confrontation with the enlightenment philosophers Our study and analysis of MacIntyres theory of virtue reveals that his account of virtue is inadequate This inadequacy is what has motivated our own project of reconstructing MacIntyres theory of virtue in view of

offering an account of virtue that is adequate In this way our own project complements that of MacIntyre

Conceptions of Happiness Ignacio L. Götz, 2010 This book presents the thesis that happiness does not mean just one thing but many and that these many meanings have been studied described argued and practiced throughout the centuries in many climes and places This book explores many views of happiness as espoused by their original founders and developers

Aristotle Christopher Shields, 2007-04-11 In this excellent introduction Christopher Shields introduces and assesses the whole of Aristotle's philosophy showing how his powerful conception of human nature shaped much of his thinking on the nature of the soul and the mind ethics politics and the arts Beginning with a brief biography Christopher Shields carefully explains the fundamental elements of Aristotle's thought his explanatory framework his philosophical methodology and his four causal explanatory scheme Subsequently he discusses Aristotle's metaphysics and the theory of categories and logical theory and his conception of the human being and soul and body In the last part he concentrates on Aristotle's value theory as applied to ethics and politics and assesses his approach to happiness virtues and the best life for human beings He concludes with an appraisal of Aristotelianism today

Aristotle in Aquinas's Theology Gilles P. Emery, Matthew Levering, 2015-10-29 Aristotle in Aquinas's Theology explores the role of Aristotelian concepts principles and themes in Thomas Aquinas's theology Each chapter investigates the significance of Aquinas's theological reception of Aristotle in a central theological domain the Trinity the angels soul and body the Mosaic law grace charity justice contemplation and action Christ and the sacraments In general the essays focus on the Summa theologiae but some range more widely in Aquinas's corpus For some time it has above all been the influence of Aristotle on Aquinas's philosophy that has been the centre of attention Perhaps in reaction to philosophical neo Thomism or perhaps because this Aristotelian influence appears no longer necessary to demonstrate the role of Aristotle in Aquinas's theology presently receives less theological attention than does Aquinas's use of other authorities whether Scripture or particular Fathers especially in domains outside of theological ethics Indeed in some theological circles the influence of Aristotle upon Aquinas's theology is no longer well understood Readers will encounter here the great Aristotelian themes such as act and potency God as pure act substance and accidents power and generation change and motion fourfold causality form and matter hylomorphic anthropology the structure of intellection the relationship between knowledge and will happiness and friendship habits and virtues contemplation and action politics and justice the best form of government and private property and the common good The ten essays in this book engage Aquinas's reception of Aristotle in his theology from a variety of points of view historical philosophical and constructively theological

Treatise on Happiness St. Thomas Aquinas, 1984-01-01 The Treatise on Happiness and the accompanying Treatise on Human Acts comprise the first twenty one questions of I II of the Summa Theologiae From his careful consideration of what true happiness is to his comprehensive discussion of how it can be attained St Thomas Aquinas offers a challenging and classic statement of the goals of human life both ultimate and proximate This translation presents in accurate consistent

contemporary English the great Christian thinker's enduring contributions on the subject of man's happiness *A Political Philosophy of Conservatism* Ferenc Hörcher, 2020-01-23 Bringing prudence back into the centre of political philosophical discussion this book assesses how far the Aristotelian notion can be of use in thinking about politics today Antique medieval and early modern discussions on practical wisdom are reconstructed and re-contextualised to show not only how our understanding of the virtue of prudence has changed over time but why it should be revived Starting with basic Aristotelian principles such as the relevance of cooperation and politics in human life the significance of the virtues and character formation for political actors and the personal and communal resources of right action in politics Ferenc Hörcher offers an evolutionary history of the concept of prudence Moving on to incorporate the developments of the Roman and the Christian traditions a contemporary conservative republican political philosophy is built up Special attention is given to the relevance of local customs and traditions as well as participation compromise and moderation in political activity The book demonstrates that Aristotelian notions should be used to describe the actions and speeches of people active in politics without losing sight of the normative dimension In doing so it presents an original argument which is both different from mainstream contemporary political philosophy and beneficial to our understanding of the role of practical reason in politics

Treatise on the Virtues St. Thomas Aquinas, 2019-08-15 In his *Treatise on the Virtues* Aquinas discusses the character and function of habit the essence subject cause and meaning of virtue and the separate intellectual moral cardinal and theological virtues His work constitutes one of the most thorough and incisive accounts of virtue in the history of Christian philosophy John Oesterle's accurate and elegant translation makes this enduring work readily accessible to the modern reader

The Reception of Greek Ethics in Late Antiquity and Byzantium Sophia Xenophontos, Anna Marmodoro, 2021-06-24 This volume provides the first authoritative study of the creative appropriation of Greek ethics by late antique and Byzantine authors

Reviewing **Nicomachean Ethics 1**: Unlocking the Spellbinding Force of Linguistics

In a fast-paced world fueled by information and interconnectivity, the spellbinding force of linguistics has acquired newfound prominence. Its capacity to evoke emotions, stimulate contemplation, and stimulate metamorphosis is really astonishing. Within the pages of "**Nicomachean Ethics 1**," an enthralling opus penned by a very acclaimed wordsmith, readers attempt an immersive expedition to unravel the intricate significance of language and its indelible imprint on our lives. Throughout this assessment, we shall delve to the book is central motifs, appraise its distinctive narrative style, and gauge its overarching influence on the minds of its readers.

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Nicomachean Ethics 1 Introduction

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