

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

Anthony Celano



Nicomachean Ethics 1:

Nicomachean Ethics, Book 1 Aristotle, 1948 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 **Notes on the Nicomachean Ethics of Aristotle, Vol. 1 (Classic Reprint)** John Alexander Stewart, 2018-11-26 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 **Aristotle's Ethics and Medieval Philosophy** Anthony Celano, 2016 Aristotle's Nicomachean Ethics had a profound influence on generations of later philosophers not only in the ancient era but also in the medieval period and beyond In this book Anthony Celano explores how medieval authors recast Aristotle's Ethics according

to their own moral ideals He argues that the moral standard for the Ethics is a human one which is based upon the ethical tradition and the best practices of a given society In the Middle Ages this human standard was replaced by one that is universally applicable since its foundation is eternal immutable divine law Celano resolves the conflicting accounts of happiness in Aristotle's *Nicomachean Ethics* demonstrates the importance of the virtue of phronesis practical wisdom and shows how the medieval view of moral reasoning alters Aristotle's concept of moral wisdom *The Inhumanity of Right* Christos Yannaras, 2021-09-30 In this study of an important aspect of political theory Christos Yannaras argues that the concept of the right of the individual since Hegel's *Philosophy of Right* summarizes the philosophical and cultural identity of the paradigm of modernity The philosophical assumptions underlying the concept of right have not hitherto been subjected to a searching critique This book maintains that the starting point of the concept of right is a phenomenalist naturalism which presupposes an abstract concept of the human subject as a fundamentally undifferentiated natural individual The question is explored of how the priority accorded to this concept of right is related to the contemporary crisis of the modern politico social paradigm Against the modern concept of right with its illusion of objectivity Yannaras sketches out the basic lines of a political theory that prioritizes new social needs that reflect the relational character of the human person **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 **Nicomachean Ethics, Book 1** Aristotle, William David Ross, 1954 **The Highest Good in Aristotle and Kant** Joachim Aufderheide, Ralf

M. Bader, 2015-05-14 The notion of the highest good used to occupy a primary role in ethical theorising but has largely disappeared from the contemporary landscape The notion was central to both Aristotle's and Kant's ethical theories however a surprising observation given that their approaches to ethics are commonly conceived as being diametrically opposed The essays in this collection provide a comprehensive treatment of the highest good in Aristotle and Kant and show that even though there are important differences in terms of content there are also important similarities in terms of the structural features of Aristotle's and Kant's value theories By carefully analysing Aristotle's and Kant's theories of the highest good a team of experts in the field shed light on their respective ethical theories and highlight the richness complexity and fruitfulness of the notion of the highest good **Schleiermacher's Theology of Sin and Nature** Daniel J.

Pedersen, 2020-04-19 Friedrich Schleiermacher 1768-1834 is often considered the Father of Modern Theology known for his attempt to reconcile traditional Christian doctrines with philosophical criticisms and scientific discoveries Despite the influence of his work on significant figures like Karl Barth he has been largely ignored by contemporary theologians Focussing on Schleiermacher's doctrine of sin this book demonstrates how Schleiermacher has not only been misinterpreted but also underestimated and deserves a critical re-examination The book approaches Schleiermacher on sin with respect to three themes one its power to transcend an intractable metaethical dilemma at the heart of modern debates over sin two its intended compatibility with natural science and three to re-evaluating its place and so Schleiermacher's place in the history of theology It solves and dissolves problems arising simultaneously from natural science confessional theology ethics and metaphysics in a single integrated account using Schleiermacher's understudied thought from his dogmatics The Christian Faith In contrast to the account sometimes given of modern theology as marked by a break with Greek metaphysics Schleiermacher's account is shown to stand in stark contrast by retrieving not excising ancient thought in service of an account of sin adequate to natural science This is a vital rediscovery of a foundational voice in theology As such it will greatly appeal to scholars of Modern Theology theological ethics and the history of Modern Christianity **The Reception of Aristotle's Ethics** Jon Miller, 2012-12-13 A new collection of thirteen essays covering the reception of Aristotle's ethics from the ancient world to the twentieth century Provides both a history of reception and conceptual analysis for each figure or school For students of philosophy and of the history of ethics and ideas

The book delves into Nicomachean Ethics 1. Nicomachean Ethics 1 is a crucial topic that must be grasped by everyone, ranging from students and scholars to the general public. The book will furnish comprehensive and in-depth insights into Nicomachean Ethics 1, encompassing both the fundamentals and more intricate discussions.

1. The book is structured into several chapters, namely:

- Chapter 1: Introduction to Nicomachean Ethics 1
- Chapter 2: Essential Elements of Nicomachean Ethics 1
- Chapter 3: Nicomachean Ethics 1 in Everyday Life
- Chapter 4: Nicomachean Ethics 1 in Specific Contexts
- Chapter 5: Conclusion

2. In chapter 1, the author will provide an overview of Nicomachean Ethics 1. This chapter will explore what Nicomachean Ethics 1 is, why Nicomachean Ethics 1 is vital, and how to effectively learn about Nicomachean Ethics 1.
3. In chapter 2, the author will delve into the foundational concepts of Nicomachean Ethics 1. The second chapter will elucidate the essential principles that must be understood to grasp Nicomachean Ethics 1 in its entirety.
4. In chapter 3, the author will examine the practical applications of Nicomachean Ethics 1 in daily life. The third chapter will showcase real-world examples of how Nicomachean Ethics 1 can be effectively utilized in everyday scenarios.
5. In chapter 4, this book will scrutinize the relevance of Nicomachean Ethics 1 in specific contexts. The fourth chapter will explore how Nicomachean Ethics 1 is applied in specialized fields, such as education, business, and technology.
6. In chapter 5, this book will draw a conclusion about Nicomachean Ethics 1. The final chapter will summarize the key points that have been discussed throughout the book.

This book is crafted in an easy-to-understand language and is complemented by engaging illustrations. It is highly recommended for anyone seeking to gain a comprehensive understanding of Nicomachean Ethics 1.

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