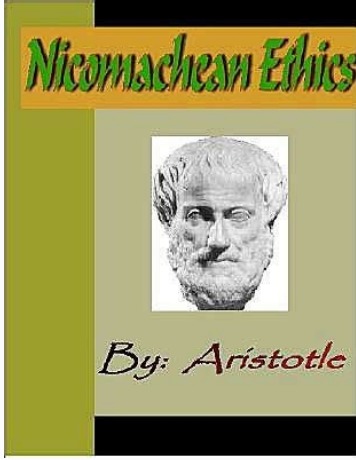
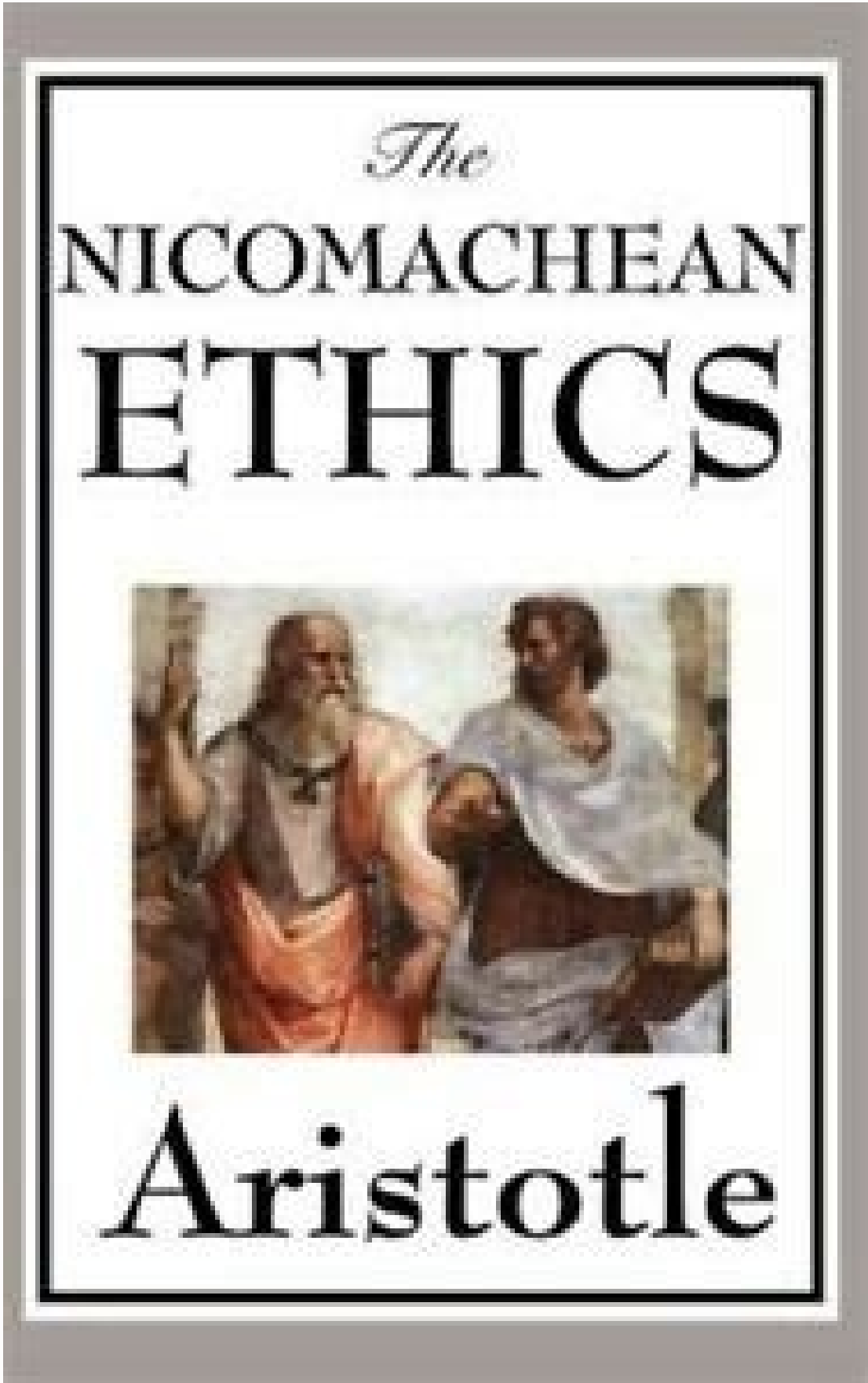
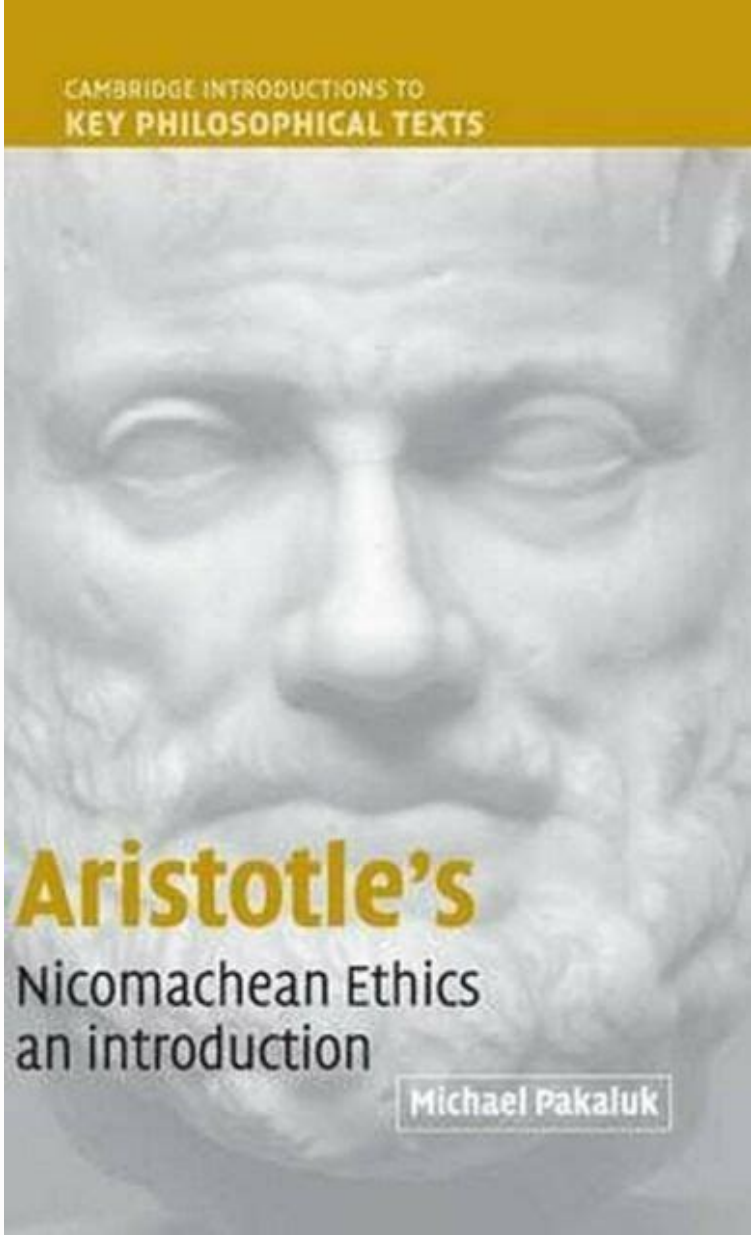
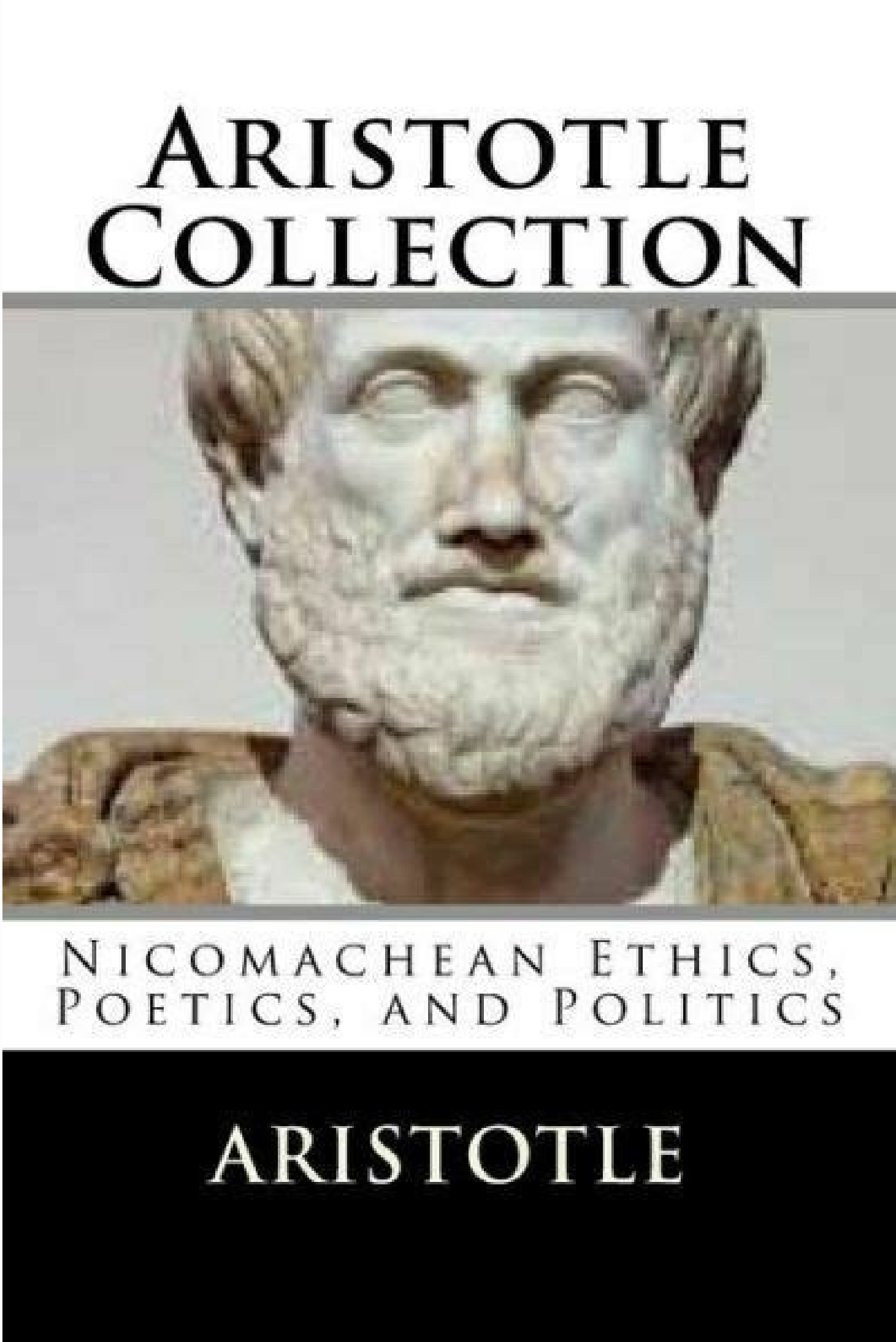


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## Second Edition

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mindedness" both only get half of the meaning, while magnanimity only "shifts the problem into Latin". However, while such friends do like to be together, such friendships also end easily whenever people no longer enjoy the shared activity, or can no longer participate in it together.[114] Friendships based upon what is good are the perfect form of friendship, where both friends enjoy each other's virtue, doi:10.1080/01472529308569139. (2006). Aristotle The Nicomachean Ethics: Translated with an Introduction. ISBN 0-674-99081-1. Similarly, there are people who are overconfident simply due to ignorance. Plato had discussed similar themes in several dialogues, including the Republic and the Philebus and Gorgias. ISBN 1-58510-035-8. Wisdom is aimed at for its own sake, like health, being a component of that most complete virtue that makes happiness. Righteous indignation (Greek: nemesis) is a sort of mean between joy at the misfortunes of others and envy. Aristotle also remarks that "rash" people (thrasus), those with excessive confidence, are generally cowards putting on a brave face.[57] Apart from the correct usage above, the word courage is applied to five other types of character according to Aristotle:[58] Hektor, the Trojan hero. Indianapolis: Hackett Publishing Company, Inc. London: Routledge. Also, not all bodily pleasures are relevant, for example delighting in sights or sounds or smells are not things we are temperate or profligate about, unless it is the smell of food or perfume that triggers another yearning. Latin virtus, is derived from the word vir meaning man, and became the traditional translation of Greek aretē. Broadie, Sarah (1991). 1156a ^ Book, chap. The answer according to Aristotle is that it must involve reason (logos), including both being open to persuasion by reasoning, and thinking things through. Such dishonesty could involve vices of dishonesty other than boastfulness or self-deprecation of course, but the lover of truth, who is truthful even when nothing depends on it, will be praised and expected to avoid being dishonest when it is most disgraceful. Ethics, as now separated out for discussion by Aristotle, is practical rather than theoretical, in the original Aristotelian senses of these terms.[1] In other words, it is not only a contemplation about good living, because it also aims to create good living. In chapter 4 Aristotle specifies that when we call someone unrestrained, it is in cases (just in the cases where we say someone has the vice of akolasia in Book II) where bodily pleasure or pain, such as those associated with food and sex, has caused someone to act in a shameful way against their own choice and reason. ^ πρὸς γὰρ τὰ τῷ γένει ἕτερα καὶ τῶν τῆς ψυχῆς μορίων ἕτερον τῷ γένει τὸ πρὸς ἑκάτερον περὶκόες, εἴητε καὶ ὁμοίῳ τῷ τῶν καὶ οἰκείῳ τῷ ἡ γυνὼς, ὑμᾶς αὐτοῖς, 1139a10 ^ 1139b15-1142a ^ Sachs translation. 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. (akolasia) Temperance (sōphrosunē, also translated as soundness of mind, moderation, discretion) is a mean with regards to pleasure. Warne, Christopher (2007).

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