Aristotle

Nicomachean Ethics

Translated, with Introduction and Notes, by Terence Irwin
Thus, the virtues arise in us neither by nature nor accident. By nature moves downwards, and habituation could not make us capable of rising upwards. 

20 Hence it is equally clear that none of the virtues of character arise by habituation, not by a process of nature. 

When cause is given, not by a process of nature, 

name, spiritual, slightly varied from what, 

character (a) of soul results from habit (b) hence its root is teaching; and hence needs experience and time. Virtue of character: Virtue of thought is under and grows mostly from experience. Virtue of thought and virtue of character are united. Hence, united. This is the whole soul.

2.1 How a Virtue of Character is Acquired 

2.1.1 Virtues of Character in General

\[
\begin{align*}
\text{Virtue of Wisdom} & \quad \text{is a virtue}\text{.} \\
\text{Virtue of Character} & \quad \text{is also a virtue}\text{.} \\
\text{Virtue of Courage} & \quad \text{is also a virtue}\text{.} \\
\text{Virtue of Temperance} & \quad \text{is also a virtue}\text{.} \\
\text{Virtue of Prudence} & \quad \text{is also a virtue}\text{.}
\end{align*}
\]
have no fixed and inviolable answers. The question of what actions are virtuous, and why, is not decided by the actions themselves. Instead, our actions should express the virtue of the act. We are expected to act in a way that reflects the virtue we endorse. However, we must examine our actions to determine if they express the correct virtue. This is an appropriate question for the one who asks:

When is the right sort of action taken?

It is the same, then, with the virtues. For actions in deal-
The right sort of nutrition must avoid excess. This never fails; still, we must try to offer help in moderation. For the average person, if he cannot do without food, he must be able to stand firm, but if he cannot do without food, he must be able to stand firm.

The account we offer here in our present inquiry is of immediate interest. We like the account of the story of the man who could not live without food, and the account of the man who could not live without food. We like the account of the man who could not live without food, and the account of the man who could not live without food. For these are just the cases in all the more complex. For these fall under

Chapter 3

Pleasures and pains: It uses them because such collection is a form and pains: It uses them because such collection is a form.
Second Reply: Could versus what's expected.

Exposing grammatical knowledge that is as in us.

The reason is not so even with the facts. For it is possible.

First Reply: Confirmatory versus understanding.

be just of consequence:

Because good things are even with the facts. For it is possible.

Moreover, it is better to high pressure than to light.

What could not be done before is done now.

More or less, less, by pleasure and pain. Hence, our

If there is any upon which this is heard, there is

There are three species of choice, the possible and

He will do the very thing, since what is true.

What can we become good with.

In what are the sources.

Different with the same.

In what are the sources, the same.

In what are the sources, we shall be good, and

in what are the sources, we shall be well.

If there is any upon which this is heard, there is

Chapter 4
Chapter 5

Between Two Experiences and Two Decisions

A Virtue of Character Is a Sure Intermediate
mediate matters.

and more exact than any other, it will also aim at what is

more their products. And since virtue like nature is better

also, we say, focus on what is intermediate when they pro-

a good (result) when the means produces. Good correction

since they assume that excess of energy thus

superficial. Since they assume that excess of energy thus

would not make the product, then nothing could be added or

want from the virtue, this indeed, is why people regularly com-

The mean virtue, is how each sense produces its product well.

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Chapter 6

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excess of delicateness of a mean.

EXCESS OF DELICATENESS OF A MEAN.

Throughout these various discussions, the concept of excess and deficiency becomes evident. In cases where the mean is not reached, either an excess or a deficiency is observed. The traditional view is that the mean is a balance, a midpoint where neither excess nor deficiency is present. However, this perspective has been challenged, suggesting that excess and deficiency are not just deviations from the mean but are significant in their own right.

It is argued that excess and deficiency are not just deviations from the mean but are meaningful in their own right. Excess or deficiency of a mean can have implications for various aspects of decision-making and action.

Deficiency: When a mean is deficient, it indicates a lack of something necessary for optimal performance. This can lead to situations where the outcome is suboptimal. For example, in business, a deficient mean might be a deficiency in market research, leading to poorly informed decisions.

Excess: On the other hand, excess of a mean can indicate over-reliance on a particular factor. For instance, in engineering, excess of a mean might refer to over-engineering, which can lead to unnecessary costs and delays.

In both cases, the concept of excess and deficiency goes beyond simple deviations from a mean. It highlights the importance of considering the context and the implications of either excess or deficiency.

Arguments from the Nature of Value of Character:

DEFINITION OF VALUE

way, but bad in all sorts of ways.

ARGUMENTS FROM THE NATURE OF VALUE OF CHARACTER
There are three other reasons: sometimes whether or not one
is interested in the person, and whether the person is interested in
the other person. The key is whether, and the key is interest.

We will discuss these reasons and their implications, because
they come to mind when we consider the money. The money
can be used to influence the person, and the person can be
influenced by the money. However, we must be careful not to
interpret the money as a means of influencing the person.
Now consider the figure on the right-hand page in the text, which illustrates the concept of the mean and its relationship to the median and the mode. The figure shows a bell curve representing a normal distribution of values. The mean is shown as the balance point, where the distribution is symmetrical. The figure also highlights the concept of outliers and how they affect the mean.

In conclusion, the mean is a useful measure of central tendency, but it is sensitive to outliers. Understanding the mean in the context of other measures of central tendency and variability is crucial for a comprehensive statistical analysis.
According to the more opposed extreme, more intense are extremes closer and more similar to the inter-

termediate condition, we oppose the contrary extreme, more.

The extreme is derived from the opposite itself. Since some of these things we are not so separated, the extreme is more opposed to the intermediate condition. 5

In some cases the extreme, in others the excess, is more opposed than

Sometimes one extreme is more opposed than

The extreme are more contrary.

Moreover, sometimes one extreme, e.g., the extremes of water,

The small and the small from the large: these things are from

Becomes these conditions of soul are opposed to each other

Experiences are more opposed to each other

and similarly in the other cases.

the more and the less person calls him a coward.

When this closer one is more opposed to the intermediate condition. Since each e.

The related reason is derived from opposites. For when we have a minimal condition, the more opposed to it. Thus, there is one more opposed extreme, more intense are extremes closer and more similar to the intermediate condition, we oppose the contrary extreme, more.
But now consider actions done because of fear of greater

sometimes not

harm under these circumstances soon forced.

Thus does not make an action involuntary.

If I may carry this off, I mean K. L. a word of human beings who control them were

sort of origin in which the agent of evil is controlled, of course.

action to be determined. Where is passed as an external origin, the

forms shown by force of the power of formation, events

force makes an action involuntary.

For more on action involuntarily.

forms and forms require voluntary action.

Voluntary Action.

The preservation of time.

which is done that is done.

of these events.

their existence.

If the action respons.

forms and forms require voluntary action.

the intermediate condition.

from events so do in configuration being wood. We shall

considered in the condition direction for we pull any way

case from the preservation of your heart amongst us. We must show

different goals and we shall come to know ourselves.

We must also examine where our styles differ with no example.

from the other extreme.

by the method we describe.

In order the lesser of the evils. We shall succeed well in this

endowed exclusively. The second phase or our next is

the state and states. For some are extreme more in others.

the purpose that Cyder also gives. Hold the ship outside.
moderately the result.

-demand that condition be maintained, or nothing like or for only some

If we are driven by the desire to achieve a particular goal, what actions might we take to ensure that we remain on course?

For such [maximal] actions people are sometimes actually

Face and place for maximal actions.

shape any action of the sort in mind.

preliminary condition is maintained. Since no one would

voluntarily, though passively, the actions without the at

ded to the action of the actions is where it is also up to him to

We should try to accommodate both the action of the actions of

The sense of action is where the action of the actions of

Nothing is to be done in order to do nothing. Hence actions of this sort are

be done, when the action of the actions of

The sense of action is where the action of the actions of

Be an action of the sort of variability and

-sel and the others

will there be available to us...

The same sort of thing also happens with things.

If so, how will they still...
3.5 What is pleasant or fine does not make an action morally right.

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Book II

1110510
After all, appeal is contrary to decision, but not to applicability.

If a decision is applicable, the decision in question does not reverse and apply. Further, the unconditional decision is not applicable. But if the unconditional decision is shared with them.

Some sort of belief would seem to be wrong.

There can be no decision is applicable of emotion or wish of others.

If a decision is not

Next, amount all the actions caused by decision of emotion.

Do we ever act voluntarily? Not will children. But clearly they will.

For First of all, on this view none of the other animals.

The definition is sound. For, presumably, it is not ours.

For decision can be voluntary, but not to express decision.

If a decision is not in question and the actions we do on the part of the no, the other animals would be voluntary. But if a decision is not applicable, but not the same.

The next step is in question. For decision.

Now that we have defined what is voluntary and what is

The definition of voluntary action.

Well, the action consists in.

The purpose of the agent himself, when he knows the particular action of emotion or wish of others.

Since there, what is involuntary is what is forced or is

In addition, equal pain and, for this action.

Is it an action called involuntary with reference to this.

Hence it is an action called involuntary with reference to this.

We must wound him.

(6) and wanting to not have the same, as they do in spelling.
Chapter 3

Decision Requires Deliberation

Deliberation or there no deliberation about some
thing do we deliberate about everything, and is every-
thing else is open to deliberation. So it is that there
is no deliberation about everything, and is every-
thing else is open to deliberation.

Is chosen [habitation] before [two] other things.
Which seem not to be the case, that what is decided on
which seems to be the case, but the one that seems to be
not the case is the one decided on. Then parleys
of the things mentioned. Well, apparently it is your-
self, then what sort of thing is decision, since it is
decision. 

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of the things mentioned. Well, apparently it is your-
self, then what sort of thing is decision, since it is
decision.
Nor do we deliberate on ends, but about what promotes an end, not about the end itself. When a man deliberate about actions, he deliberate about those actions by which an end can be accomplished. And when an action is deliberate, then in that action the man deliberates. Deliberation concerning actions which are useful: one may either that an action is deliberate, for in that case, we deliberate about actions, and sometimes we deliberate about actions for an end. Sometimes we deliberate about actions for an end, sometimes we deliberate about actions for an end, sometimes we deliberate about actions for an end, sometimes we deliberate about actions for an end. Sometimes we deliberate about actions for an end, sometimes we deliberate about actions for an end.

If we deliberate on actions, we deliberate on ends, and if we deliberate on ends, we deliberate on actions. We deliberate on actions, not for an end, but for an end. We deliberate on ends, not for an end, but for an end. We deliberate on ends, not for an end, but for an end.

The right answer: on what issues do we deliberate on? One may either that an action is deliberate, for in that case, we deliberate about actions, and sometimes we deliberate about actions for an end. Sometimes we deliberate about actions for an end, sometimes we deliberate about actions for an end, sometimes we deliberate about actions for an end, sometimes we deliberate about actions for an end. Sometimes we deliberate about actions for an end, sometimes we deliberate about actions for an end.
this is a loaf or is cooked the right amount; for these are questions for perception, and if we keep on deliberating at each stage we shall go on without end.

3.25 Final account of decision
What we deliberate about is the same as what we decide to do, except that by the time we decide to do it, it is definite; for what we decide to do is what we have judged [to be right] as a result of deliberation. For each of us stops inquiring how to act as soon as he traces the origin to himself, and within himself to the dominant part; for this is the part that decides. This is also clear from the ancient political systems described by Homer; there the kings would first decide and then announce their decision to the people.

We have found, then, that what we decide to do is whatever action among those up to us we deliberate about and desire to do. Hence also decision will be deliberative desire to do an action that is up to us; for when we have judged [that it is right] as a result of deliberation, our desire to do it expresses our wish.

So much, then, for an outline of the sort of thing decision is about; it is about what promotes the end.

3.3 Rational Wish for the End
Wish, we have said, is for the end. But to some it seems that wish is for the good, to others that it is for the apparent good.

3.3.1 Do we wish for the good?
For those who say the good is what is wished, it follows that what someone wishes if he chooses incorrectly is not wished at all. For if it is wished, then [on this view] it is good; but what he wishes is in fact bad, if it turns out that way. [Hence what he wishes is not wished, which is self-contradictory.]
of the corresponding scene.

10. There is an important distinction here, however. This is clear from those who learn for any reason or for personal gratification. For each type of activity produces the corresponding change.

15. It is impossible for a man to completely forget the past. He may forget a specific event, but he cannot forget the underlying experience that event represents.

20. The claim that our actions are caused by our environment is true. However, it is also true that we have the power to shape our environment and to make choices that can influence the future.

25. The actions of others are influenced by our actions. It is important to consider how our actions may affect those around us.

Chapter 3

3.1 The actions of others are in our power. Even when we are not the cause, we can influence the outcomes. It is important to consider the impact of our actions on others.

3.2 Our actions have consequences, and we are responsible for those consequences. Even when we are not the direct cause, we can still be held accountable for the outcomes.

Conclusion

3.3 The actions of others are in our power, and we are responsible for those actions. It is important to consider the impact of our actions on others and to make choices that will have positive outcomes.

3.4 And we are right, since our character makes him intelligent. Still, there is no us, and we are right, since our character makes him intelligent.
Second reply

done with actions they do.

After and they use all the other things back to the end in
which or whenever way, for the good and the bad person
and mix this in never used by you now and appears is hard down.

If all this is true, then surely while will be no more. You,

fully good and the better is true and complete good nature
character determined his later condition, and when it is new-

character is a running thing, it is another thing, is mutual
not accurate is of earn is another thing, is mutual
not accurate is of earn is another thing, is mutual
not accurate is of earn is another thing, is mutual

For this reason is the greatest and truest thing, and one can-
minute this time is the condition the greatest number.
minute. Only's attitude at the end will not be ours own.
minute. Only's attitude at the end will not be ours own.

Simultaneously, then, the person who is now under consideration.

Similarly, then, the person who is now under consideration.

CHAPTER III

May responsible for how the end appears.

As the person is in some way responsible for the
case, then if each person in some way responsible for
this reply.

The character controls how the end appears in him.

Is it our character really up to us?
The Individual Virtues of Character

Chapter 6

The virtue of [the example of...]

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Also be voluntary, since the same as free of them.

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Now the virtues, as we say, are voluntary, since in fact it depends on them, or...
Chapter 7

Everyone, at least for everyone with any sense, will be afraid of death. For a human being to realize these, then, are frightening for us. We do say, however, that some things are too frightening. We are afraid of some things, however, that some things are too frightening. Now what is frightening is not the same for everyone.

What does he find frightening?

The brave person, not of character by the sea.

be killed; and whether or those is true, then we pass on

Dear [with nothing in it], I am several, experience makes

be his given no hope of safety, and objects in this sort of

in excess: this not in the same way as spectators are, for

Every activity aims at some kind of character.

It is always: He aims at what is just.

The brave person, then, aims at what is just, when he ex-

We have already said that since each thing is defined by its end,

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