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Aristotle discusses liberality, the proper use of money, and its relationship to virtue. A liberal person has sufficient funds and spends them wisely for noble purposes, avoiding both prodigal excess and stingy scarcity.A productive individual runs the risk of ruining their resources through excessive spending, while a miserly one is stuck in an insurmountable cycle of restraint.Liberality is a valuable trait because it involves giving where necessary and not taking from others without justification. However, liberals may overextend themselves by giving too much and failing to receive when they should.A well-managed balance sheet indicates that the liberal person has achieved a middle ground between excess and scarcity.Even individuals with limited funds can demonstrate liberality, as their generosity is often more pronounced due to the smaller pool of resources available. Nevertheless, true wealth rarely accumulates in the hands of the liberal, who prefers giving rather than accumulating.Aristotle suggests that it's difficult for those with an abundance of resources to be considered prodigal, as they can never exceed their limits of financial capacity; nonetheless, they might still exhibit unjust tendencies (as discussed in Book 5).The liberal are at risk of being taken advantage of by others due to their generosity and lack of concern for accumulating wealth. You're a power user moving through this website with super-human speed. You've disabled cookies in your web browser. A third-party browser plugin, such as Ghostery or NoScript, is preventing JavaScript from running. Additional information is available in this support article. Aristotle further examines other virtues and non-virtues in Book 4. He starts by looking at generosity, which is placed between two bad vices: ungenerosity and wastefulness. The generous person takes money from good places and gives a lot. A wasteful person, however, takes money from any source to keep the habit of spending all the time. Aristotle thinks that when someone starts behaving badly in generosity, they feel pain. He says that pain is like a tool that helps people do good things. Then he looks at the virtue of magnificence, which is connected to generosity. Magnificence means doing great things with one's life, and this greatness is often linked with generosity and wealth. He also talks about magnanimity, which describes someone who thinks they can do big things and really can. This person is open-minded and doesn't care what others think.

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