

What Do You Take From The "Golden Mean" of Aristotle?

Post by "Kalosyni" of February 11, 2022 at 7:17 PM

I am trying to "unpack" Aristotle's perfectionistic and absolutist way of thinking, because I was raised in Christianity which has been a continued source of this kind of thinking (and may have left-over "brain-wiring" from that).

Modern English would use different words in some instances. I think what I find unnerving is the labeling and the use of judging which doesn't take into account the specific situation. Also, it doesn't take into account the "feeling" of things. For example: fear is judged as a defect, yet fear is a normal emotion which helps keep us alive, and we feel it very viscerally when our life is in danger. Yet, in marches the concept of "courage" to convince us that it is good to risk our lives for some abstract ideals that someone else has convinced us is correct. So these ideals can be used to manipulate people. I would like to suggest that an Epicurean would rarely need to force the virtue of courage, even when it is for the sake of pleasure, because they would very rarely take on something risky (but I may have differing beliefs on this than others here on the forum).

I made this table based on the *Nicomachean Ethics* source provided above by [Eikadistes](#). I left some boxes empty due to not being listed in the source.

<u>Excess</u>	<u>Mean</u>	<u>Defect</u>
confidence (rash)	courage	fear (coward)
self-indulgence	temperance	
prodigality	liberality	meanness
empty vanity	proper pride	undue humility
anger	good temper	
	truthfulness	
	ready wit	
	friendliness	
	modest	shameless
envy	righteous indignation	spite