

Aristotle
and the
magnanimous

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ENRIQUE MORATA

Aristotle
and the
magnanimous



1.– The character of the magnanimous

Aristotle wrote in his «Nichomachean Ethics» a theory of Market which still applies on today's Economics.

For Aristotle, Men were created by Nature by the principle of developing millions of differences from the basic form of human being.

Because it, there are millions of different men on Earth,

each one with his distinctive difference from the others,
being these differences:
his stature,

his colour of hair,
his body frame,
his strength,

his talent,
his birth,

his ability
or his wit.

Life is the clash among men,

in a negotiation of the differences of each one by
the principle of who is superior and who is inferior
in this or that aspect.

Marketplace is where Men clash one against other,
resolving their differences by negotiation.

Money is just the symbol of the differences among
Men.

Money is the symbol of the value of a given man,
when at the marketplace he realises his own value
(«Nichomachean Ethics», IV, 1119 b).

There is a negotiation when sailing at the sea and
relationships among Men are a negotiation too.

When dealing with the other Men,

there is a searching for the «Distributive Justice»
or middle way between the excesses
(such lavishness)

and the flaws (such avarice).

All men incur in excesses and flaws
and at the Marketplace they polish them
by the intercourse with the others.

Aristotle devotes most of his book on Ethics to
describe the many forms
by which human beings

are exposed to excesses and flaws.

So the lavish is a wreck himself,
leading to bankruptcy his fortune
and he is useless to society:
he only gives but he doesn't gain.

The magnanimous, instead, uses well his money as
he knows how to spend it and how to gift it

and this is beautiful, good and useful for the City.

Prostitutes, gamblers, thieves, usurers and cynics
only think in their private profit

and don't contribute to the relationships among Men,
they are «out of the World» as those that live alone.

Those that don't need to live in a city with other men
are either beasts or gods.

The magnanimous is worth of the greatest deeds
as he follows the «virtue»,
(not the current concept of virtue understood as to
behave correctly,
but virtue as it was taught by Aristotle : the search for the
highest Good).

It is so because the magnanimous doesn't follow
the good by interest as the other Men do.

The magnanimous is strong in body and mind,
he has been instructed in Aristotle's Ethics and

knows what is «virtue».

The magnanimous loves himself because
he loves the Good,
and Life is a Good.
And his Life is a Good.

He promotes his best, noblest, and most Good part:
Reason,
and by loving it he loves his Life,
because Reason wants to keep on living.

And the magnanimous wants to keep on living
because he loves his Reason and obeys it.

He obeys the best part of him, Reason , and by
obeying Reason he gets to act willingly.

Those that don't obey their Reason,
they act by accident,
following their appetites

and following Nature's movements.

The magnanimous will be useful to the others if he
loves himself and his Reason.

The magnanimous desires a good, happy and
pleasant life.

Conscience tells us that we exist,
that we see,

that we think,
that we live
and conscience is a Good
because it shows us our Life as a Good.

Conscience is pleasant
because it shows us what is a Good by itself:
our Life.

The same existence of Life is a pleasure.

At the same
time,
the Life of our friend is a Good too.

Few friends are enough,
as few spices are enough on food.

The Good is limited
but a bad life is unlimited
because evil, pain and corruption are unlimited
(«Nichomachean Ethics» 1170 b).

Aristotle distinguishes «natural Ethics» or primitive
Ethics

from «Civilized Ethics»,
his own Aristotelian Ethics.

Natural Ethics depends on retaliation,
action and reaction,
vengeance,

an eye by an eye, a hand by a hand and a teeth by a
teeth
and it is the natural,
raw form of relationship
among all the living beings.

It is not a behaviour by deliberation but by instinct.

It is an Ethics by accident,
by natural laws,
not by human laws.

Natural Ethics are followed by the living beings
without science
like the honey, the wine or the plants
when they relate among themselves.

Natural Ethics is the same everywhere and with the
same strength,

as fire is (Heraclitus said)
and Natural Ethics
is not influenced by human beings,
their thoughts or their needs.

Human Ethics looks for another thing:
how must be applied human Justice,
to whom and when.

Human Ethics is an human invention
to get a given civilization,
from the refinement of the natural laws or
«primitive» Ethics.

People without knowledge of Aristotle`s Ethics
obey them by fear of punishments
(by a «dexterity», by a trick or by accident)
meanwhile those that know,
the magnanimous,

follow them by the science of the Good and the
virtue.

Human Justice puts limits to the World
by laws for particular cases,
it is different on each country
and it is a human agreement,
as the political regimes are.

Aristotelian Ethics is Utilitarianism
in the sense that its Justice
is based on convention and utility,
by measures that change
following Men's generations and changes (1135 a).

Human Justice follows proportions

to distribute the common goods (the riches)
according to the amounts advanced by each citizen.

There is a proportion by adding and subtracting,
by what is more and what is less,
when dealing at the Marketplace.

A judge looks to restore equality,
subtracting from earnings in money or pleasure
to give it to those that have lost
by loss of members or suffering.

A judge is a magnanimous,
a person that looks for the middle way,
he embodies Justice as the middle way.

The magnanimous knows that he is bigger and
mightier than the other men

but he chooses to do the Good,
which in Aristotle`s time meant
to give money to build great works for the town
and to be a hero at the war.

The magnanimous spreads money and makes
circulate it with his great projects for the town.

As he is noble, he reckons to do the best, most
enduring, most beautiful and useful works for the
town.

The magnanimous looks that his works cannot be
surpassed (1123 b).

The magnanimous is superior physically
and because it is impossible that he be foolish.

The magnanimous is the best and worth of the
greatest deeds.

The magnanimous is virtue in its uppermost beauty.

The magnanimous are forced to act well

by their same superiority in body and education,
they can only act towards the Good.

The rest of Men are just plants or beasts-like,
either by their faulty body

or by their lack of training in Aristotle's Ethics.

They don't obey laws,
they only cringe in front of them
by a not voluntary mechanism.

They don't know what is Justice
as they don't know Aristotle's works.

Justice is for Aristotle
the right distribution of Men
according to their merits
which spring from their differences
in body and mind.

Men check their differences when living in society.

Men struggle one against other
to «resolve» their differences at the Marketplace.

This is the civilized way to do it,
Barbarians do it by physical fight and death.

Nature benefits from this fight

as Men work stead when they compete among them
or are stung by rivalry.

Nature gets by this mechanism that Mankind fulfill
the end for what it was developed
(to perform works on this planet?).

All men incur in excesses and flaws
by the mere fact of being alive.

Nature rules Mankind
by the mechanism of sending Men
to clash among them

to find each one his right place on this World.

Each man counteracts each other
by some excess or flaw,
counteracting it by his own excess or flaw.

Chance sends Men to hate each other
when they meet at social life,
because each man loves his wits and physical
features
and hates others’.

Distributive Justice relates Men and their hates
by a reckoning of the excesses and flaws of them,
both as human beings and as workers and producers
of goods,
with money as the symbol of the value of each man.

Debtors want that the loaners die,
the loaners need that the debtors be alive
to return them the loan.

Those than do a good wait to receive some other
good as an exchange,
they act by interest,

it is a form of friendship that lasts short time.
Most of the trades among Men are of this kind.

The magnanimous is noble because his act is lasting
and fine
although for the passive receiver of his act,
it is only useful and lasts shortly.

The magnanimous loves to do the Good
and this is an act
but to be loved is not an act
and the passive receiver
of the Good done by the magnanimous
doesn't act.

It is better the one that acts than the one that
doesn't act.

The new rich cannot be magnanimous
as they don't know Aristotle's Ethics,
they spend money just to boast,
they are haughty,

they love to scorn people

and to do what pleases to themselves,
without science.

New rich are a bad imitation of the magnanimous
(1124 b).

Concord is not an equality,

but an agreement by the people of the town
on the same subjects
related to the welfare of it.

Men are not even

but they agree on the same point
at the concord (1167 b).

There is a concord
when the people and the upper class
believe together
that the best must rule the town
as they all believe that by this way
everybody gets a benefit.

Concord shows itself as pacts and agreements,
it is the form of political friendship
among Men.

The magnanimous is in concord with himself
as he is noble,
he doesn't change every minute or every day
and looks for the concord of the town.

The bad people look for making more money,
working little,
turning life a misery to their neighbours,
using the force among them
until the town collapses.

Bad people cannot keep alive a city.

The magnanimous polish among themselves
when they are friends,
according to their excesses and flaws too
but educated in Aristotle's Ethics,
being each one a model to follow for the others
as friendship among magnanimous
is a Good desired by all of them.

The bad people get worse by relationship among
themselves,
they hate the bad side on themselves
and cannot stand to be alone
with themselves and with their bad side,

they turn more bad by resembling each other
when they gather,
they are not constant and act bad,
they are mob out of control
and equality among them
leads to a worsening of their bad nature.

The bad hate themselves,
they have a divided being,
they repent of their pleasures,

they flee from themselves looking for the company
of other bad,
their bad side suffers, their other side enjoys,
they are at war inside themselves,
sometimes they want a thing,
then they want another one,

even if that thing can cause them a harm.

The bad are «out of this World»
as they are unlimited by flaw
meanwhile the Gods are unlimited by excess
(they get all the Good without limit).

The bad don't have a single Good,
not a part a of it,
all the Good is a nuisance for them.

It seems as if Aristotle were dashing against
the Epicureans «avant la lettre»
with this speech
against the mob
as bad people and lower class.

Plutarch wrote in his treatises against the Epicureans
that they were like beasts,
looking to live hidden,

they were all flesh without a soul,
carrying a life without Reason
and without deliberation,
a life that debases in time as a stagnant puddle .

Plutarch believed that Men have come to this World
to use Reason,
not to live occult,

we come to life to show ourselves
with the differences of each one,
we are born to being.

By this speech against the lower class as «mob»,
Aristotle forbids a democracy where the mob rules
and where it sends the magnanimous to ostracism:
equality among the lower class only leads
to a whirlpool of evil

by the relationships among the bad.

For Aristotle, there is no hope
of erasing the differences among Men
in an Anarchist-like Utopia.

The Natural law is that all Men be different
and that only the magnanimous could reach the
Good.

Also thought Aristotle.

The magnanimous is the measure of all things
(1166 a).

Magnanimous have a big body (1123 b) and crave
the greatest things,
as they are the most good and fine men.

Gods do glorious acts.

Magnanimous want to do great acts too
but they can only achieve them
by being virtuous and good.

The magnanimous looks for a few things
as he knows it is better
the magnanimous that gets the greatest works
from moderate resources.

The magnanimous talks and walks slowly,
he
doesn't have haste

(but the ambitious rushes by impulse
and he is praised in the «Natural Ethics»
for his thirst for success)
as for

the magnanimous

nothing is great, useful, fine, glorious and virtuous
but the Good (1125 a).

When friendship is not even

because one of the friends is superior and the other
is inferior,
the proportion finds an even relationship.

Some friendships are by interests,
others by pleasure.

There is relationship among parents (those that gift
life) and sons,
among brothers (they are even),
among friends
and among partners (at the Marketplace).

The price of a job is fixed

by the negotiation of excesses and flaws
between the buyer and the sales man.

Among magnanimous, the price will always be the
right.

What Aristotle really does is to write a hand-book
for the upper class of his time,
people with a big body frame, good education
and a powerful mind.

Either way, Aristotle researches on what is the Good
and then after he writes a philosophy on the right
behavior for the upper class members,
with a definition on what is the right happiness
they could wait.

In our days, there is no a research on what is the
Good,
the upper class searches to turn rich,

to manipulate the lower class to make money,
to find a material happiness of luxury boats, travels
by private plane,
a good salary,

a good job without problems,
a luxurious home
and a big material life.

The middle class,

as much as it is an imitator of the upper class,
searches the same kind of happiness,
but with less money involved.

In other words,

in our days our Ethics are primitive,
without a research on what is the real Good
and with a primitive concept of happiness.

Utilitarianism with its baseness
is the only Ethics of our time
and there is no philosopher working on Ethics
actually

that could be at the level of Aristotle' s deepness.

Philosophy on Ethics nowadays is shallow
and, to be true,
nothing has advanced in Ethics
since «Nichomachean Ethics».

The people of our time are new primitives,
new barbarians without a developed Ethics,
they apply to the everyday ethical problems
a primitive, utilitarian Ethics
which ensures their material happiness
and their lack of conscience's problems.

The Universal Declaration of the Human Rights is
issued from such a primitive Ethics,
as people of our time wants a comfortable life,
with no war,
no racism,
no discrimination,
no corruption,
transparency at the Political Administration,
fair treatment of the rich countries towards the
poor
countries and respect to the handicapped and aged.

All those principles have not a developed Ethics
behind them
but just the primitive desire
of the people of our time
to live easily and with a good standard of living
without conscience's problems.

We live in a neo-barbarian or neo-primitive epoch,
where people have not a real Ethics

(apart of being a good worker at the factory
and not to steal,
principles which Aristotle refers to a «Natural Ethics»
imposed by fear of punishments to the average
people
but not a real Ethics assumed by rationality)
and people only cares of enjoying the technological
gadgets
that this time has brought

with all its enormous scientific development.

But there is not an Ethics comparable to the
Aristotle's Ethics.

Here the millionaires don't look to help people by
donations,

by financing great public works for the country
or to develop the poor countries.

Nowadays millionaires only donate to evade taxes,
to become famous as «philanthropists»
or if they belong to clubs such Rotary,

to clean their problems of conscience for being rich
by helping to finish diseases such smallpox
in the poor countries.

It is important to realize
that we are the products
of many centuries
of Christian rule in Western countries.

Aristotle was manipulated by the Christian
philosophers,
specially by Thomas Aquinas,
offering a childlike vision of the Ethics
of the Greek philosopher.

Almost every sentence of Aristotle's books has been
squeezed out in the last 2.500 years by thousands
of philosophers
to write their own books,

by manipulation of Aristotle's sentences
and writing a derivation of them
to propose new and false systems of philosophy.

Because it, we were educated to do not evil
because we would be punished by the police if we
did,
we were educated to do the good just because the Rulers
said
that we should do the good
or face jail instead,

we were educated to not steal,
to not kill,
to not lie,
to not offend old people.

But they never told us

why we should behave such way,
they just told us that,

if not behaving correctly,
we would be punished.

Aristotle considers such kind of conduct as
«primitive»
and issued from a «trick or dexterity »
to avoid punishment from the Government
but not issued from a science of Ethics
and a rational research on the Good.

Almost all the people of our time
still behave by fear of punishment
from the police and not by a science of Ethics.

Therefore, our time is neo-primitive
and if it remains staple
it is only because most people of our time is

accommodated
to the benefits of living in the XXI century
with all the electricity, cars, planes and TV .

They follow this way of living
by a mechanism,
and it includes to behave rightly or to be punished.

The people of our time regards happiness as:
to get a degree,
avoiding to enter into conflict with the professors of
your University
or with the Science on fashion on your time,
to get letters of recommendation from them
and a good university record,
then to get a Master or Doctorate,
thenafter to get a good job at some corporation
with a good salary,

being careful of not making mistakes that could send
you to be fired,
to not criticize the system,
the factory,
the managers

or the techniques at work
and
to be not put in the «black list»
or you would never find a job again

and to be not prosecuted
by the police.

If you stay inside the rails,
you will be happy in our society,
you will earn money
and everything will be all right in your life.
This is the current concept of happiness.

But again, as Aristotle would say,
it is only a «primitive» behavior
issued from fear to punishment
and fear to the lack of a job
and not issued from an advanced Ethics.
This is our epoch.

Aristotle, in his short writing: «On long age»,
says that if the living beings do not relate with the
World,
they consume themselves until death.

For Aristotle, all the living beings
must relate among themselves
as they have an end in their lives
which cannot be fulfilled
but by relating all together.

Living beings,
if they do not eat outside foods
(and therefore relate with the World)
consume themselves
as they eat their own matter (467 a).

In 465 b, he says that all change in living beings
come from an opposite
as there is a need in Universe
that all things must change
without rest.

The environment supports or blocks those changes.

Matter has always opposites,
forcing matter to change of place,
to grow,
to decay
or to degrade.

The living beings do not know what is the end of it all,
as their mind cannot bear the concept
of all the Universe
with all its living beings,
but there is an end
in the millions of millions of acts
of the Universe's living beings.

This end is the concept
from which each living being
was created and developed
in its body and mind.

Aristotle says too in «On long age» (467 a)
that the trees live long time
because they have boughs
that die

and other boughs
that reborn again.

So it happens in men,
where some parts die
meanwhile others are renewed.
There is a continuity in this process.

Aristotle says that roots and stem
are the foundations of the «house»
which is the tree
and than in men,

those roots and stem have grown upside
forming the legs, chest and brain.

Aristotle says in his writing: «On young age»
that the chest is the middle way
between the head and the lower body.

The chest is the middle part between the part
that takes food from outside
and the part that expels

the processed food to the outside.

The legs are only the parts that carry the chest.
Most animals, when loosing their head,
live still for a while with their middle part
(the chest).

The heart is the middle way of the body
and relates
the upper part and the lower part of the body
(469 b)
and impulse, heat and sensation
depend on the heart.

The lower living beings

are a sort of several living beings united,
each one devoted to a function,
but the bigger animals

were developed searching the top unity
with heart as the middle way of it.

He says too
that the living beings with some excess
look for other living beings or places
opposite to its excess
as they counterbalance it
and conserve the being.

Living beings look
for a balance of their matters
with their excesses and flaws.

Sometimes they find a right place
that balances them
or an opposite living being
that balances them (478 a).

Aristotle distinguishes

between what is the «nature» of each living being
from what is its «character»
or «custom» («exis»).

He states that each living being conserves better
at the places or at contact
with other living beings that share its «nature»
(which is always the same along its life)
but its «character»

(which changes and modifies)

looks for places or living beings opposite to its
excesses
to counterbalance them

and finding by this a «middle way».

The matter («nature»)
of a living being
cannot live in a place
or with another living being
opposite to it,
but the states («character») of that matter
can need places
and living beings
opposite to them.

The soul needs a balance too
and finds it
when it understands the World
and finds the middle way
between its excesses and its flaws.

In the writing: «On generation and corruption»
(336 b)

Aristotle says that the movement of the Universe
is the cause of the changes
in the living beings.

The Universe moves with two kinds of movement,
the continuity
and the coming and going.

The living beings change
by generation and corruption
in a complex way
because those two movements
of the Universe.

All the living beings
participate in some kind
of circular movement
or closed circle
or circular process
as circular movement
is the only continuous one.

By the corruption of some things
come the generation of others.

It is Good and the best
that the being be (as this is Life)
in all things
but the only way to achieve this is by a non ending generation
and it is the only way Being can be,
embodied as millions of living beings.

Perpetual generation
is the closest way
to become a substance.

Generation and corruption
follow a circle.

Even the straight movement
is a kind of circular movement
because it imitates a circle
when the straight movement
comes back to the beginning.

Each body is affected
by its neighbour body
and cannot stay at its natural place long time
due to the two movements
of the Universe.

Death is a limit
in the living being
and Death comes
when the living being has spent
the air to breath
assigned for its lifetime.

For the old man,
death is the loss of heat
assigned for his lifetime.

The smallest change or movement
affects the old man
and puts at risk

the scant fire he stills bears.

To live consists on taking air
and expelling air
without pause
by the movement of the lungs
along the whole life.

This is the basic way by the living beings
of relationship with the World,
by taking matter from outside

and expelling matter to outside (480 a).

Life is this relationship with the World
by the exchange of heat,
energy,
food,
air
and acts.

The middle age in man
is the middle way in his life,
a middle way between the youth
when he lives careless and by passion
and the old age when he lives by deliberation
but without interest
in the worldly affairs.

In «On sensation» (446 a) he writes
that the air is a «middle way»
where the living beings
can live and can perceive.

In «On generation and corruption» (317 a)
he argues against the Atomists
because the need to stop the division
«ad infinitum» of the bodies
because our mind
cannot cope with it.

Our mind needs to limit the unlimited Universe
by the same reason
that our eyes cannot see all the horizon
but just a limited scope.

Generation and corruption stop
this limitless Universe
by association and dissociation,
which are limits.

In «On sensation» (439b) Aristotle ponders if colour
is a limit of the body
or if colour is in the limit of a body.

In (445 b) he says
that where are extremes
there must be limits in the middle,
being those limits
what separate the middle
from the two extremes.

He explains it better

with the example of the straight line:
if we cut the line in three parts,
the second and middle line has a limit
in contact with the first line (the excess)

and another limit
in contact with the third line (the flaw).

Aristotle considers that the opposite of the brute
man is the divine man.
In the middle there are the average men.

The divine man was in times of Aristotle an excessive
man,
too beautiful,

too big framed (such Heracles)
or too much clever
(as the same Aristotle, a crazy horse needing
restrain sometimes, said once Plato)

or a member of the aristocracy
(by his big body or his money).

Pericles would represent the «prudent» political man,
as never an excessive man at power.

In our days, a divine man is an genial actor,
a top model with a perfect body,
a very fit sportsman
or a genius of Art,
we accept in our days

that people with a well built body
must be too a genius
as their mind is very clear and sparkling:
we call them «divine».

For Aristotle, the divine men are

an extreme of the Human specie (by excess),
as much as the brutal men
are on the other extreme (by flaw).

Often, divine men

are counterbalanced by brutal men,
as divine men are never too many
(often belonging to the aristocracy)

but the brutal men are numbered by thousands and,
in political life,
they control by their number

the excesses of the more scarce divine men,
as it happens in the political regime
where the mob rules
(the democracy).

The concept of the middle way
comes from Pitagoras and Anaximander,

as it happens in all the work of Aristotle
which is a development

of the previous Greek philosophers' works,
for whom Aristotle acts
as one of the first
Historians of Philosophy.

Many books from Aristotle
begin with a review
of what the old Greek philosophers
said on a given subject,
before Aristotle himself came
with a more developed theory.

For Pitagoras,
there were couple of opposites
everywhere in the Universe:
male-female,
unity-multiplicity,
Anaximander had said
that from this fight of opposites
rises an harmony or balance,
which Aristotle will call
«the middle way».

Aristotle is influenced too
by the concept of «Dyke»

or Need
by Parmenides.

Aristotle ends many times his research
when he meets Goddess Need,
he knows that he cannot advance further
as he has found
the limit to his thought:
Need.

It is because Goddess Need
that all beings must act endlessly
and it is because Goddess Need
that generation and corruption
follow a circle
without never becoming the Being
or the Substance
but Goddess Need allows the living beings
to be as close as possible
to the Being

(and what is possible
is deemed by Goddess Need).

«Every being finds its own good as it finds its food»
(1172 b).

«Things are generated inside the environment that can destroy them».

«Ignorance, hopes and remembering don't cause pain».
(I disagree, ignorance of the Aristotle's philosophy Causes me a lot of pain!).

«The just man cannot feel pleasure
if he is not just by acting
and after an education
about how to act as a just man,
the same way a musician
doesn't enjoy music
if he cannot play
and if he has not been trained
to play music» (1173 b).

Aristotle means that a just man
can be only a just man
if he has the opportunity to act
as a just man on the other people
and after being trained on what is Justice,
being awarded with pleasure
when he gets to act this way.

«The temple is a whole,
composed by parts

and each part is imperfect
as a part
but it is perfect

as a whole or temple» (1174 a).

«Pleasure is a whole

and it is always in present time,
pleasure is not composed
by parts that move».

«The vulgar people obey the laws by fear to the
punishments» (1178 b).

The laws are the new Goddess Need
and vulgar people obey them
as an ox inside the yoke.

Vulgar people obey Goddess Need
but doesn't know
Reason

neither obey it (1180 a).

«When resting, the cause
are the previous acts,

as no living being can act endlessly
without resting sometimes.
Resting is not an end by itself
but only an effect of acting,
except in children and tyrants,
where it is an end» (1177a).

«The most virtuous magnanimous

is the one that with the lesser material tools
does the most good
to the other men» (1179 a).

Aristotle praises the magnanimous
that with moderate money and properties
achieve the highest goal
of being useful and good
for the City.

Aristotle doesn't look with good eyes
those millionaires
that are so rich

that to donate some money
to the City public works
is easy to them.

The slob or peasant is stubborn
because he doesn't accept changes,
nor in his environment or life
neither in his frame of mind.

The slob is used to be a God in his field
where he is happy
with his own small World for himself
and under his control,
there he gets everything he needs,
from water to food.

As the slob is a sort of God,
he wants to impose to the others
his decrees
and he hates the other men
which he sees as enemies
that can come to his field
to steal him
or to destroy his harvests.

He doesn't need relationships
with the outer World,
he is a God without any dealings with men but,
with time,
generations of slobs isolated in their inland
degenerate turning «centaurus»
or half man, half beasts.

The peasant slob is a sample
of how men can degenerate
by dodging the life in society
when they have got
a godlike way of life
where they
don't need
a thing from society.

It is a fact that life in the towns
corrupt men

(as the cynics, Rousseau and Thoreau

—the representatives of Cynicism in the last centuries—

have shown) but it is a fact too
that Life in the woods
without intercourse with society
sends people to degeneration.

Aristotle would consider both lifestyles
as extremes

(life in the city is an excess of relationship with too
many men
and life in the mountains is a flaw
by the lack of relationship).

Chapter X of «Nicomachean Ethics»
is the most «childish» one,
as all of us have thought
on what Aristotle says here
sometimes in our childhood.

The tyrants are like children,
wanting to get satisfied all their appetites,
without a deliberation.

Tyrants and children live always
in a funny World,
they need distractions every minute
and they pay and favour
those witty men
that can entertain them.

The other men only look for entertainment
when they rest
(as they cannot be always in act).

The wise man looks after the acts
that could be less exhausting
and that could be maintained more time
as acts.
Those acts are the intellectual or mental acts.

In a real greed of the philosopher,
Aristotle believes that the acts of the mind
are the most excellent ones
and the more divine,
therefore loved by the Gods
which love the wise man too
and help him in his life of musing.

The acts of the mind are the best as they tire the
less?

The philosopher is favoured by the Gods
and he is helped
to carry a pleasant life of thought
because the Gods
love those that invest their lives
in the most akin occupation to them,
musing?

Or it is all just a greed of the philosopher
that doesn't want to loose his life
doing «slave jobs»

such masonry or smith work?

Aristotle defends himself saying
that the acts of the mind
are those that last more time

(and influence and move the other men's lives
with the lesser effort)
and, subsequently,

the philosophers need less resting
and can think longer
without stopping.

Gods don't need men,
don't trade with them,
don't use money,
don't use them
to raise a war

to show off as brave men
and heroes
or magnanimous.

Men need the other men

to apply on them their goodness
but Gods don't need men.

The killer turns his friends into enemies
to have a war where to act,
he needs killings

(a prick on the Barbarians).

Pleasure has a graduation:
we eat popcorn when a movie is boring
and we cease to eat popcorn

when the movie becomes thrilling again:
a greater pleasure leaves aside
a lesser pleasure
and a greater pain
makes us forget a previous pain.

Each living being looks after the pleasure
that is the most pleasant one
for his «nature»:
the donkey loves
straw,
the eagle loves to fly.

The slave lives inside the «nature» of other
(his master)
and no free man would like to live
inside the «nature» of another man,
because he looks after the pleasure
that agrees the most

with his own «nature»

and not with someone else «nature».

The best pleasure for each living being
sends him to do the best acts
he can do

which are at the same time
the best ends
for his existence.

The bad know
that they are bad
and that there is a Good.

Men are so different

that what is pleasure for some
is pain for others (1176 a):
«In Men there are many corruptions and vices»,
some things are pleasant for some
and others are unpleasant for others,
there is a «market» too of sensitivities among men,
counterbalancing excesses and flaws too
in this «market of sensitivities».

For the common man, pleasure means:
a thing that gives pleasure
to his «nature»

but for the magnanimous,
pleasure means the Good.

Men commit injustices
to get more money or properties
and they get pain
when they have no money
or properties.

The just man distributes
money and opportunities of jobs
according to a proportion
but the unjust one stays out of any proportion
as he looks for an excess of good things for himself
and little things for the others

meanwhile he dodges the bad things of the City or
Life
or hides from the City duties
such the taxes and the war efforts.

Political Justice is not the Absolute Justice.
Justice among people
which are not even neither free
is only an imitation of the Absolute Justice.
«We don't allow to be ruled by a man but by
Reason,
because a man rules in his own profit
and turns a tyrant» (1134 b).

A judge is rewarded by honour and dignity
which are a Good

that other men cannot achieve
but when judges want
to get more and more,
they turn tyrants too.

The judge restores the equality,
but it exists equality in the real World?
Nicholas de Cusa thought

that there is not such a thing called equality
in our World
as all things are changing
every lapse of time.

The judge divides in two halves
an unlimited fact,
putting limits

to those two halves.

(1132 b): all the changes mean

that you gain something more of what you had,
or that you loose something less
of what you had.

When Men are looking for a situation of balance,
nobody gain nor loose.

«The just

is to have the same you had,
before a change
and after it,
if this change was not voluntary».

(1133 b) The things that are very different
can be related and measured only
if there is a need on them

to trade something with the other

(by again the intervention of Goddess Need).

(1133 a) A community stays stead

if there is a reciprocity in the proportion:
the shoemaker exchanges a shoe
for a wall done by a mason,

a physician exchanges a treatment
for a rabbit of a farmer,
there is an exchange
where someone returns a good
by another good

(and an evil by another evil)
and this trade keeps men united.

We return a service,
we give a favour to someone,
but this can only happen among opposites.

As the work of a craftsman
has more value than the work of a farmer,
it appears the money to even them
as money equalizes,
measures and makes possible
the guilds and partnerships.

Money symbolizes too Goddess Need
as if Men had no need,
it would be no capitalism,
no trade
and no commerce.

If you don't work,
you starve,
if you don't produce,
you don't earn a dime.
This is the will of Goddess Need
and the first Economics Law.

Money measures Men

(their differences, desires, appetites and works
which are unlimited
but money puts limits to them).

There is in Aristotle's Ethics
the subject of the Being
that stays and doesn't change,
a subject that comes
from the philosophy of Parmenides.

For Aristotle, the «nature» of each living being
is this Being that doesn't change
meanwhile its «character» («exis»)
can be modified
by time and circumstances.

This duality or ambiguity of our Universe
is its essence:

all living beings have two lives,
two bodies,
two personalities:

we have a permanent «nature»
and an elastic «character».
We have a soul and a body.

2.– The science of the good

The research of Aristotle on the Good follows the findings of Plato on this matter.

Both looked for something above the material goods that change and bring

struggles and discomfort to the people.

They believed it should be something further our material life and that could build the basement of a civilized way of life.

The concept of Good in Plato is too much abstract and pure for the people but the concept of Good in Aristotle has more appeal:

Good is the act that gets the best products
when performed by the magnanimous
as he is himself the product
of the best acts

(as health and good body
issue from exercise and good food)
and the magnanimous is the active creator
of the best acts on this World:
the glorious acts

or those that help the most
the other people and the city,
serving the Reason of the magnanimous
which is at the same time
the best thing he has in his life.

In our epoch,
people consider the Good
to get a comfortable material life,
a good salary,

a technical career
and an ordered country
with all kind of public services.

It is obviously

the concept of Good of the positivists,
for whom the Good
is to have a plentiful material life
with all the tools needed for it
furnished by Science and Technology
and a well administered State.

Aristotle defends the employer
that imitates the Gods:
a poor, senseless and weak man
has not the money
neither the ability and strength

to do great public works for the city.

But an excess of reckoning

on how much he spends as an employer is
despicable (1122 b),
as he always thinks
he is spending too much.

Random sends men to hate each other
by their differences
meanwhile Distributive Justice
sends men to relate each other
by the money
which symbolizes the value of each one.

This is the civilized way of relationship among men,
meanwhile war and violence
are the barbarian ways
of relationship among men.

The moral counsels of Benjamin Franklin
are a sample of primitive Ethics
that are followed by fear of bad fame
among our neighbors
and not by a rational
science of the Good:

«Don't eat until being fed up,
don't drink until getting drunk,
don't talk but on affairs that can benefit you or the
others,
be ordered,
each business must have its time,

do what you have decided to and do it without
mistakes,
don't waste things,
don't expend in vain but to do the good to you and
to the others,
by industrious,
don't lose your time,
avoid useless acts, be true,
don't use lies,

think and talk with innocence and justice,
don't do harm to anybody,
don't forget your duties, avoid the extremes,
don't be resentful even if the offence is serious,
be clean with your body and home,
don't turn nervous by foolish things or common and
unavoidable events,
don't use sexual pleasure but for procreation or
health,
be humble as Jesus and Socrates».

(Benjamin Franklin)

Baltasar Gracián,
the ideologist of the Spanish «hidalgos»,
can be deemed too as a «primitive»,
his Ethics are a collection of «tricks»

(issued many times from proverbs)
and a training for sly people:
«Don't say all the truth, without saying neither lies.
Truth asks for a lot of care, as it is a bleeding of the
heart.

It is important to know the truth and to know how to
say not the truth.

If you say a single lie, you loose all the credit of
your integrity.

To deceive is a lack of judgement and the deceiver is a false man, and this is even worse.

You cannot say all the truths, some because they are important for you and others because they are important for others».

Baltasar Gracián «Oráculo manual», 181.

Aristotle says that most people
are treated with Justice
without being aware of it,
by mere accident,

as it is possible to participate in the Justice by
accident,
without knowing the science
behind the concept of Human Justice
as reasoned by Aristotle.

But when a magnanimous gives to someone
more money for a product from its right value,
this is not unjust.

To be unjust is to give less of the right value of it,
or to have more
of what corresponds to you.

The modest gives to himself less of what he deserves
but he gives to himself more
on moral beauty,
reputation
or gratefulness.

(1136 b) Nobody wants what is not good,
nobody wants to be hurt
or to suffer pain
but the incontinent
or out of control
hurts himself
and against his will.

The problem of the willingness
or unwillingness of our acts:
if there is an intention to do evil,
by malice
(as it happens in agreements
which are not fulfilled)
this is a sort of conspiracy of one of the parts
and
this conspiracy is an intention.

The primitive Justice is a Justice by accident,
it follows Natural laws,
not Human laws,

and men follow those Natural
laws without science.

Cicero calls «natural laws»
those laws that all the tribes apply
since thousands of years ago,
such the killing of the foreigners
and the defence of their territory.

Man loves the most
what he has got with effort and toil,
by acting in this World.

Heirs have not acted to gain the money of their
parents
and because it,
they spend it recklessly.

The person that receives a Good
from a magnanimous
has not acted himself,
and doesn't appreciate it
as he should.

This happens

with the sons of rich men
when they inherit.

This is a proof that money
must be earned
by acting in this World,
otherwise men degenerate
as the heirs do.

The mother is an active benefactor
but her son is passive
and regards his mother
as something useful
and not endurable.

It is more important and beautiful
to be active,
to act,

than to be a passive parasite.

(1168 b) A person likes himself
because he likes the Good
that it is his life .

A bad man doesn't likes himself
because there are inside him two beings,
one is himself and the other is
his life
and
he hates his life.

There is no equality
on what is a bad man
and what is his life.

The selfish doesn't love himself
but the pleasures and the money
that his nature (his body) and his life
could enjoy.

A magnanimous is not a selfish
person

because he keep to himself
what is most valuable,
noble and
good in himself:
his life.

By acting this way,
the magnanimous obeys Reason,
his best part.

Reason wants to live
and the magnanimous obeys Reason
and forgets what other men
want or say on his life.

The magnanimous is a continent person
because he obeys his Reason
and acts willingly thereafter.

The magnanimous loves his Reason
and by it,
he loves himself

and he will be useful to the others
being this way.

The bad loves himself only
as a body
where to experience
his passions and appetites.

The tyrant loves himself as a body
that looks for goods for himself
and he sees not as a person with Reason
that could be useful to the others.

Human relationships happen
by acts,

thoughts
and words,
otherwise we would be cattle

grazing on the same forage
and sharing nothing else
than the herbs.

To live
is to feel,
to think
and to act,

inside the limits.

The good friendship only happens
among virtuous friends
that know Aristotle's Ethics.

The loner has no relationships with Mankind
and degenerates
as he doesn't act
nor even with himself.

Virtue needs a technique

(offered by the Ethics of Aristotle)

and by the relationship with the good friends,
we can practice this technique.

The faint-hearted avoids
relationship with the World
by vice (the shyness).

The greedy is an «ignorant of himself»,
of his real power
and shortcomings.

Virtues and vices happen in a graduation
and men negotiate among themselves
after a deliberation
on so many differences and grades
among them
and their virtues and vices.

To be worse,
those virtues and vices
are hidden most of the time.

We judge men by their appearances
and by the movements of their bodies,
as they show
the inner movements
of their minds (1128 a)
and, at the same time,
the kind of body they got
shows too
their character.

The physician,
the soothsayer,
the wise man
and the liar
can deceive easily.

To get fun and to laugh
are a form of relationship
with the World
but the jester is an extreme,
he does whatever thing that comes
along to make laugh,
even hurting himself.

The mockery
is a form of insult
or aggression.

The «prudent» man,
the man that always looks
for the middle way on everything,
laughs when it is the time to do it
and only mocks on the persons
that can bear it,
with moderation

and without debasing himself to get a laugh.

Modesty is to fear social scorn
by an indecent act

and the magnanimous never acts this way willingly
as modesty works
as a natural mechanism
to avoid indecent acting.

Democracy searches equality among the mob,
Aristocracy searches individuals
that be more intelligent,
more well built physically
and more able to do much work .

Justice is a proportion or balance
among the diverse kinds of men.

The Corrective Justice is a natural mechanism
that balances the relationships
among very different men.

The ruler becomes a magnanimous
when he is just with the others' affairs
and not only with his own affairs,
when he acts this way,
he turns virtuous.

Pleasure is not an end by itself
but a process

and meanwhile this process happens,
we cannot think well.

Pleasure needs no technique,
there is not such a thing
as an art of pleasure.

But by the pleasure

we reach an improvement of our nature,
because a man acts on his character
following a pleasure to improve his nature,
and pleasure takes a part
on the development of the individual.

For the sage,

the pleasures of thinking
and proposing theories
are the spur to learn more.
(1153 b).

The prudent man
looks to be free of those pleasures

that come with appetites and pains
(the body pleasures).

But is is a flaw too

to enjoy less of what he should
on the sexual affairs.

Evil is all kind of hurdles
that block your ability to act.
To act perfectly
(as a God)
is to act without hurdles of any kind.

The incontinent is unable to act,
his passions decide for him
and act for him:

the incontinent is like a city full of laws
that nobody obey.

A «prudent» man is not what we understand
nowadays but such a man.

In our days, we consider a prudent man the person
that avoids problems,

by trick and ability,
being smarter than the others
or a person that always chooses the middle way in
all kind of matters,
just by trickery and not by Aristotelian science.

For Aristotle, the «prudent» man is the person
that chooses the middle way between the extremes,
not by trick but by knowledge of Aristotle's Ethics
and after a deliberation

and not by a not rational mechanism.

Aristotle conceives his system as
a World
where the magnanimous earn honour and virtue
and the common people earn economic help from
the magnanimous,
by a proportion,
which turns to be then
an equalization among different men (1163 b).

The relationships among living beings
are ruled by a measure
which springs from the deliberation of each being
on his acts.

In timocracy, there is equality as all men rule,
by lottery and in time.

In tyranny there is no friendship
as there is nothing shared
between the tyrant and the people,
(as it is a relationship of the kind as he were a
Creator and his instrument,
or the soul and the body,
or the master and the slaves
as the slave is a living instrument

and an instrument is a dead slave, (1161 b).

Brothers and sons are even
as they are the same
but in separate bodies.

In politics, equalization looks for all men being
brothers
or different bodies but a same soul or essence,
as all are the same.

Timocracy is the rule of the brothers (1161 a)
but when the differences of age appear,
timocracy falls into the collapse.

In timocracy all people are even
if they all own a material property

or the same quality of character (1159 b).

The king has got everything he needs
and thereafter he devotes his life
to the profit of his people.
The king has power, authority and riches,
he doesn't need anything
and considers his people
as his friends.

As a magnanimous,
he wants to do good to his friends,
as he needs to do good to them
to become a magnanimous.

The friendship among the living beings
appears by what they can bring to each other

(pleasure or use, and both change along the time).

This relationship of friendship can only happen
if the living beings perceive each other (1156 a).
The sleepers and the far away
by distance cannot relate.

The friendship by interest happens between
opposites
(rich-poor, wise-ignorant, beautiful-ugly)
as one of the parts needs something
that the other part has
and there is a trade of it.

What is dry needs what is wet
and what is hot needs what is cold
to find a middle point
or balance.

The marriages between even persons are placid and
easy
but the marriages between extreme persons
are violent and wild.

The friendship among foreigners lasts a short time
as they are not pleasant among themselves
because the different race,
national origin
language and creeds.

The friendship among young people
lasts short time too
as it changes with the pleasures

and pleasures in young men change a lot,
even along the same day.

The friendship among magnanimous
is the best and most excellent
as it doesn't change from one day to other.

The magnanimous are a sort of «private club» of
superior people,

an artificial brotherhood
created by Aristotle's Ethics,
a timocracy of magnanimous
where they are all even
in magnanimity.

There is no friendship between Gods and men
as Gods are so superior to men,
by their lack of limits (1159 a).

The magnanimous doesn't desire
the best good for his friend,
as he would turn then a God
an would loose him as a friend.

The magnanimous wants the Good for himself,
and that his friend remains human

and doesn't change.
He needs that his friend be a man
and not a God.

The magnanimous will desire the Good to his friend
but within the limits of staying a man.

The magnanimous deems it is noble
to do the Good to the others

and that evils must be shared not at all
or the less possible with the friends.

The magnanimous needs friends
to do the Good on them
and he won't be the cause of pain or evil to them
when he suffers pain or bad luck.

Love is an excess of friendship
and happens only between two beings,
therefore it is not useful for the city
which needs friendship among many beings
(1171 a).

But the magnanimous cannot have too many
friends,
he cannot share himself with too many people

(relationship with the others
is a sharing of your talent,

your time, your energy, your works and your
remembrances
and leaves you exhausted,

the magnanimous cannot have too many friends).

In bad times, friends are useful

and in good times, their friendship is noble.

Friends of the magnanimous
should be friends among them
but this is difficult
because the differences on men.

The magnanimous doesn't need powerful friends
as he is big enough in Good,
he doesn't need friends for pleasure
as his virtuous life
gives him enough pleasure,

he only needs friends to do the Good on them
and to watch good acts done by them
as he rejoices when he sees them.

And to act towards the Good
is to be virtuous

as virtue is the middle way between the extremes
on the behaviour of the living beings
when relating with each other.

Excesses happen when people act
with the wrong people,
before the time,
by undue motives,
more than needed and
for more time than due.

Excesses are evil

but they don't happen all at the same time,
otherwise they would destroy the individual
(«Evil destroys itself by all excesses happening at
the same time»).

The people with bad liver or spleen («acrobilis»)
get angry by everything and at each instant
(they are really sick people suffering from liver
diseases or other organs').

The angry and sick cannot relate with other people
and fall into the category of «the brutish».

The resentful and bitter
restrain their anger for many years
until they get revenge with pleasure
and it is by then
when their bitterness ends.

Their anger is hidden and impossible to punish or
correct
but many times their anger turns to themselves
and causes
pain and suffering to themselves.

The bitter are difficult people
as they behave always in a bad mood,
their motives can or cannot be justified,
their bitterness lasts many years
and they are healed only
by vengeance or punishment.

Friendship breaks when one of the friends
progresses more than the other,
or stays stagnant in its childhood
meanwhile the other lives his mellow age,
from
now it treats the other as a superior or a giant
treating an inferior or a dwarf
but still with some affection
due to the old friendship
which is not more.

(1172 a) Relationship is so natural among men
as it is to enjoy the sight of the lover. Both acts
belong to the Human nature.

Sight was developed for love
and men were developed to relate.

Man relates first with himself
and thenafter with the others.
A man becomes friend with himself
and thenafter he looks another man
as an «other me»
or friend.

When you love other person
you feel the same sensation
as when you love yourself.

You have your own ideas on yourself and on life
and you suppose that the others have the same,
that they act and participate
on the same things you do.

The philosophers become friends (?),
the riders become friends,
the hunters become friends,

the drinkers become friends,
the athletes become friends.

Friendship among magnanimous
gets better with time,

by the contact.

The magnanimous is the measure of all things
(1166 a).

Proportion rules the friendship among uneven,
it is a proportion among the love and the merit
(the most useful has the merit

and he is loved, by a trade)
turning both persons
even by this proportion.

When the friendship happens between even persons,
they exchange pleasure for use,
one of them offers pleasure
and the other is useful to the other.

Commercial relationships are of this kind
but they last short time

as the two parts change easily
and day by day,
the agreements are for a short time
and there are gossiping,
slandering,
lack of confidence
and personal attacks.

When a false friend has feigned
he was a good friend or turns bad,
he is worse than a person that counterfeits money
(they were sent to death at Greek cities).

Friendship breaks when men change,
or change the use or the pleasure involved
or by the differences between the friends,
as one goes for the interest or the use
and the other looks for pleasure.

Friendship between not even is sought after
by an inferior
to live close to the superior to him,
because his beauty or wisdom.

Shame is a restraint to not to do some acts
but it is not a virtue,

just a «dexterity» or trick of the common people to
avoid greater evils,
and without science.

To be a virtue,

shame should have a science behind it.

The lack of shame is worse,
it is evil,
it is to be unbridled
to act bad.

If you get ashamed after acting badly,
this is not a Good.

Relationship among men is an exchange of acts,
with pleasure or pain involved,
and always with consequences on the World.

The kind man is an excess
as he loves everyone,
allows all kind of acts,

looks to give pleasure without knowing the people
with which he deals
and gives gifts to everyone.

The troublemaker is a flawed person
as he opposes to all the acts of the other men,
causing pain to everyone
and turning life impossible.

The middle way between the kind man and the
troublemaker
is the friendly man,
correct with everyone
but reckoning what he does
thinking on what will happen in the future
and on what is useful,
when it is bad to give pleasure
he stops
and
when it is painful to do it,
he stops too.

He observes differences when treating
the magnanimous
or the common people,
the known
and the unknown.

In all the human relationships there is the same
trade or market-dealing,
according of what we owe
to each particular individual (1127 a).

People with excesses cannot relate
with all the people of the city
(relationship is the essence of the city)
but they can relate only
with another living being,
the one that will counterbalance
their excesses by his flaws.

Because it,

the city needs people without excesses
as all the people of the city
must relate among themselves

to keep alive economically the city (1158 a).

The bad look for friends to get pleasure
or use of them:
they find pleasure
as they enjoy the malice of the others
who are as bad as they are.

But the bad get tired soon of that friendship
and change soon
as their friendship is just an imitation
of the friendship among magnanimous.

The bad have the soul divided,
they repent of their pleasures,
look to commit suicide,
flee from themselves by looking for the company of
other bad,
their bad side suffers,
their other side enjoys
(it seems as if Aristotle were describing
the Epicureans and the lower class here).

Epicurus wrote in his Capital Sayings

that Justice is what is useful for a community to
avoid causing harm or receiving harm (XXXI),
Justice rules relationships among men on different
places,

for they don't do injuries to others nor receive
injuries from others (XXIII)
and it doesn't matter if the laws are equal for all of
not,
what matters is if they protect coexistence among
men,
those laws change as men change (XXVII)
as Justice is a concept on finding the best laws to
live together.

This is the call of Utilitarianism since ever
and still is in our days:

Justice is whatever laws that could satisfy our
current need

of a comfortable society without personal problems
and a good salary and job
to enjoy everything material
this epoch can offer.

As the incontinent and shallow,
the bad are at war with themselves:
sometimes they want this thing,
then they want that thing,
even if that thing is harmful to them.

Their soul is ripped,
going to and fro
from one side to other.

Our nature is double: soul and body.
And if one part acts, it hurts the other part.

Man looks for a balance
where there is no pleasure nor pain.

Man looks for such balance in his every day life,
to find bearable his life,

and all the living beings looked for this balance
since millions of years ago
when they grew or developed
from basic living beings.

It is a part of the development of the living beings
since millions of years ago
this search for a short-lived balance
once and once again.
When finding this balance,
the living beings «are »,
they reach a staple form.

For God, all his acts are pleasant
as he is simple, One, not changing,
and his pleasure comes
from his ever resting life,
as when he acts
it is to not change or move.
Gods don't relate among themselves.

Pleasure is a Good and it can come by accident,
as when a healthy part of our body
cures a sick part,
and we feel pleasure by it.

Pleasure by Nature comes
when an act causes pleasure

because it suits to the «nature»
of a given living being.

All Men need to change day after day,
it is a vice as we find a pleasure on it,
because our double nature,
which is imperfect
by our soul and body
(God has no double nature
and because it he is perfect).

The most vicious man
is the one that changes the most.

The same Nature is imperfect as there is change
every second:

Nature is not simple because Goddess Need
orders Nature to change endlessly
and, at the same time,
Goddess Need exists to rule Nature
because Nature

is not simple nor perfect.

Avarice is natural to men
as all men look to give little
and to receive much.

Some are stingy when giving,
others when taking too much
and most don't give neither take,
being useless for the city.

Prostitutes, usurers, thieves and gamblers
take petty money
but tyrants take
enormous amounts
from the city.

The generous by splendour likes to show off
by
spending too much.
The despicable reckons
each dime
and each ethical act
he deliberates to do.

The magnanimous looks to finance

the most useful, big, admired, everlasting, not
easily matched and fine public works for the city.

He has the money to finance it,
coming from his ancestors
or from his contacts with rich people (1123 a).

The magnanimous only thinks on great amounts of money and great works.

The generous is an instrument
that gives and takes money.
He doesn't love money by itself but as an instrument
of the instrument
that he is himself

when taking and giving money in the city.

The too generous or lavish
is an incontinent
as he spends too much money and efforts, turning
broke soon
and he finds himself without a dime
when he really needs it,

as he has not understood
what life is all about.

There is vile people with several vices at the same
time.

To be rich is to be an instrument of the city
and it is a virtue

if the rich man gives more than what he receives
(or gives more good than what he receives).

This is beautiful because he acts
and because
to donate money is more difficult
than to keep the money to himself.

To act following virtue

is the less painful way of acting

(this is a form of Utilitarianism from Aristotle,
as in the current people of our time,
all of them utilitarian,
looking to act and to live
by the less painful way,

and from this principle of avoiding pain springs
our current Utilitarian Ethics
with our current Human Rights (1135 a).

Utilitarian Justice is the justice based on the
convention and the use,

by laws that change according to
the men and to the country:
the sales man has an excess of something

and the buyer has a flaw of something too
(also called the offer and the demand),
this is Utilitarianism since ever.

The magnanimous
cannot accept gifts and easy money,
as this is contrary
to the economical life of the city

and the role the magnanimous plays in it.

The heirs are too generous with the money of their
parents
but soon the age

(the experience of the real World)
and the poverty (the Need)
will teach them.

Changes on their «axis» (character or habits)
will send them towards virtue.

They spend too much because they don't think,
they are senseless
but still useful to the city.

If they become thieves because they cannot live
without a lot of money

as when their parents were alive and gave money
to them,
the heirs turn not noble

and slaves of the pleasures and the flatterers.

The niggards are not useful not even to themselves.

Old age and the lack of ability to act
send people to the avarice.

Vengeance is an excess akin to Humans
and it is bad for the city's business.

To get angry is part of the human relationships
if there are motives for it
(as the World is full of motives to get angry).

Anger is considered a slight flaw

(and even those with some excess of anger are
considered as manly)
and those who are not angry enough are called
quiet.

The relationships among humans by their excesses
and their flaws

(or by the demand and the offer,
which are a kind of excesses and flaws too)
depend on each particular case

and on the sensitivity of each living being (1126 b).

The ambitious is an impulsive that don't think,
he always pretends higher honours than he deserve,
but it is considered a manly and noble man
if his ambition is moderate
and at a small scale
and he is praised for being more ambitious
than the other people,
specially on wartime.

«The extremes fight to settle at the middle place as
if it were void» (1125 b).

In other pages Aristotle says that the ambitious is
praised for being so in
the «primitive» Ethics or Natural Ethics that follow
Natural Laws,
one Natural Law is

that ambition is good to be successful
(and this is praised too in our days

for the ambitious employer,
other proof that in our time rules
a primitive Ethics).

Men exceed or get short and thanks to it other men
such the wise, can see the other men act to learn
from them and find the middle way.

The ambitious surpasses and the person without
drive has no ambition but the prudent finds the
middle way.

The fainthearted has no desires,
not even the good and fair,
he is a vicious,
he is an ignorant

that doesn't know himself and his possibilities,
he retires from the wordly goods,
as the cynics do.

The meek is a sober person,
he has no passions
and he relates with others by anger
only when his reason orders him to do it
(the Stoics are such kind of people) (1126 a).

He is lenient,

not able to fight for his life,
senseless,
without «pathos», stands aggressions
and he is a slave

(Aristotle considers that self defence

is a form of relationship with the World, too).

Modesty is fear to be degraded
in your value as a citizen.

Modesty is a body affection
but not a passion,
young men live by passion
but are restrained by modesty or shame.

The old men feel no longer passions
and don't need modesty or shame
to restrain them.

The magnanimous cannot do shameful acts willingly
but if he acts this way against his will,
he doesn't feel shame of himself.

The magnanimous looks to be satisfied with himself
by finding a balance in his soul,

by being a friend of himself,
which is the state opposite
of that of the bad
as he is an enemy of himself.

Friendship is with «another me» (the friend)
which we love as we love ourselves (1169 b),
we are now two «me»
who are like «me»
but twice more «me».

The sour, dull men don't know how to get fun,
the jokes cause them pain
and they tend to avoid relationships,
being useless to the city.

The jesters exceed in laughs,
they debase themselves to give pleasure,
causing pain to the others
by the show of their debasement.

The witty have a nimble mind,
their minds move nimbly
as a dancer does with its body.

The character of the witty («exis»)

is fast and we can see it by their movements
(their jokes).

(1128 b)

The man with touch

acts in each case in a different way
if the man is a magnanimous,
an ignorant,
an educated
or a slave.

With some of them, he acts coarsely,
with others with double sense,
with others with jokes
and looks for a middle way
on the jokes he gives and the ones he takes,
according to his own law and sensitivity.

To rest is a way of relationship too,
there are jokes, fun and pleasure,
we tease and we are teased.
The mocking is a kind of relationship
by aggression or insult.

The brutish have a beast-like nature
but they are not incontinent
as it is their Nature which is incontinent.

They are out of the limits,
even out of the limits of the vice.

The brutish can be cured by education

the same way a body can be cured by purges and
severe treatments
although sometimes these methods fail
because the illness is too serious
and the body dies
(Aristotle hints that the brutish and the bad
should die
as a sick body dies
when it doesn't follow the right treatment).

The suicide doesn't contribute to the city and he is
an unjust man (1138 a).

Senseless, cowardice, wild life and bad character
(when in excess) are signs of a brutish man.

Barbarians are brutish men as they live without
appeal to Reason and obey only their senses.

The sick are a kind of brutish by morbidity.

Some brutish men have learnt
how to not allow to their tendencies and passions,
such Phalaris who was an homosexual and
cannibal.

The brutish loves cannibalism, homosexuality, eats
the soil,
he suffered offences when he was a child and this
has caused in his character a brutish custom,
or he has suffered diseases that have sent him
to foster a brutish way of life.

The brutish only knows how to negotiate
by blows and violence
and his Marketplace is the battlefield
(the barbarians love War).

The handicapped and the sick are brutish
by their flaws caused by ill luck.

The continent knows by his Reason
that passions are evil and he refuse to obey them.

Socrates said that nobody acts against the Good but by ignorance
(Plato said latter that ignorance is a kind of madness).
«There is nothing so strong as the science or knowledge» (1146 a).

But passions must be strong too,
as if passions were weak,
there would not be magnanimous.
The doubtful persons are weak to resist
passions.

The incontinent has knowledge
but he cannot use it
as he is in a state close
to that of the sleeping,
drunk or mad people,
as sex passions perturb the body
and cause madness.

Those that loose the control on themselves are
better considered
than those that allow to their appetites
without losing control on themselves.

The incontinent is a puny, weak person in body
and gets drunk after drinking little wine.

He is an imitation of a vicious man
with the appearance of a vicious man
but he is not a vicious man.

The wanton has a body constitution
that looks for excesses
and the end of his acts

is to follow passions and not Reason.

The wanton loves excesses of fun,
of sex,
of resting,
of a smooth life
and welfare.

There is an excess on the continent too when he
resists to passions such sex which are a part of the
body life.

The incontinent is a smooth man,
an imitation of a sick man
but without the ill fate of the sick.

The incontinent acts as a sick person would do,
but not by an illness fell upon him by misfortune

but by an imitation of the behaviour of the sick men
as at the same time he avoids their sickness.

Some kings such those of the Scites where known
for their softness.

Incontinence springs from impulse
(and it is wont by the ambitious,
the fast and the angry)

or from weakness of the body,
sex is like tingles

and we must know how to prevent them.

Incontinence is of short duration as an epilepsy
but malice is lasting as the tuberculosis is.

There is a good incontinent:
the one that
doesn't obey unjust laws,

as when men are moved by the compassion
(as Neoptolemos did with Philoctetes).

The bad philosophers suffer a kind of incontinence
when they weave false syllogisms

one after other,
turning Philosophy as difficult
as water that drowns.

The philosopher is a sort of detective and
mathematician:

«To find the answer to a difficult philosophical
problem
is to find the Truth» (1146 b).

The brutish (a barbarian)

is the opposite extreme of the divine,
a hero-like or an above human
(which suffers from an excess of virtues or excellences!).

The angry still listen to their Reason but not too
much.

They are slaves of their impulses
and obey poorly
the commands from their master (Reason).

The angry always think

if they have been scorned
and on how to get vengeance

(two more forms of relationships
with the other men).
He dashes on his desire.

The animals are continent because they don't do
syllogisms,
they don't ask to their Reason
on universal matters.

Animals feel desires on particular things
and they act on particular goals,
they cannot think on universals
(the same happens to the plants
and to the men that are like plants).

Socrates said that the passion
is caused by an opinion
and not by a knowledge.
The man under a passion is like the drunk
that sings verses without knowing what he says.

The hedonist avoids cold, heat, hunger and lack of
sex
because he is soft

and has no power no obey his Reason
but he has power enough to go against it.

Very important (1148b):

a civilization where is an excess of body pleasures
(considering too as body pleasures to crave
for honours, gains and success)
is an extreme
and is like fighting against the Gods,
as Niobe did when boasting of her twelve sons.

Our current civilization is clearly an excess
as all the people of
our time searches beauty of
body,

high level of technical education,
to get a well paid job,

to have money to enjoy everything
that this epoch
with its planes and cars can offer.

(1137 b) Aristotle looks quite for a more lifted
civilization,
where the equality is the same as the just
but where it corrects the unjust laws,
when they are too much severe or too harsh.

Nature Laws are universals
and don't care for the fate of the individuals,

for the rare cases or for the mistakes (1137 b).
The universal law is not complete
as it leaves out the particular cases.

But there is the judge
who must apply the equality
to adapt this universal law to the rare cases.

Aristotle says that the writer of the Laws would have
provided too
for rare cases

if he had been aware of them.

Decrees adapt the universal laws
to the particular cases,
as the limits do with the unlimited:

«The multiplicity becomes an unity if it is limited»
(1171a).

The Good is limited,
the evil is unlimited,
a bad life full of pain and corruption
is unlimited too (1170 b).

(1135 b) To grow old and to die
are acts nor voluntary neither not voluntary
as they are acts of the Nature

ruled by Need.

If you return a loan

by fear of punishment and against your will,
you act as a just man but by accident.

If you deliberate on it,
you act with intention.

If you don't deliberate,

you act by ignorance or by mistake
(and if this ignorance is not human nor natural,
it is unforgettable).

When there is a natural disaster

if the cause could not be foreseen,
it is out of human responsibility.

If it was possible to foresee,
the cause is a human mistake,
and it is not an injustice

if there was no malice in it.

It is an injustice when there was an evil purpose
without deliberation

and caused by the natural unavoidable passions of
men.

Each man acts by his «exis» or character
except when he acts by interest,
by cause of something,
by use of something,
by agreements

or following Justice (1127 b).

The man that acts by duplicity

uses irony when talking on his declared belongings
as small

but boasting on those belongings when they are
hidden.

This kind of man denies with excess the qualities of
his belongings.

It is because this that the irony gives pleasure
as it reveals the things hidden

by the hypocrite.

The ironic has the flaw of talking always by lies,
denying his achievements and properties

or presenting them as smaller than real life.

The ironic doesn't look for the Good,
he looks to avoid relationship with people
(as boasting of your feats is a way of relating with
the others

and the ironic hates relationship and he denies the
money or houses he really has).

Those that boast are false people,

they claim to have more than what they really have
and they claim to be more useful to the city
than what they really are,

such the physicians, the soothsayers and the wise.

The true man is a middle way,
it is the well-natured man,

as he has by «nature» (in the Aristotlean sense)
a goodness by which he avoids falseness.

He loves the truth by itself,

both when nobody cares on the truth
and when it is important to say the truth
as he always says the truth.

He is good by his «nature»
and he is true by his «exis».

He is hated for being true
and

he knows it

and hides his good nature.

Democracy looks for equality among the people
meanwhile aristocracy looks for differences among
the people,
caused by money, cradle, talent
and ability to do much work.

Aristotle tries to overcome this conflict between the
upper class and the working class

by his concept of the «equality by a proportion»
where the people is treated on a equal basis
but by a proportion according to the merits
(to the glorious acts)
of every man.

The animals cannot participate in the divine part of
their nature,

they can only participate in the good things that
Nature (its environment)

allows them to enjoy, such the material goods
(1217 a).

Nobody could stand to become a child again
as children are plants

that slumber meanwhile they grow (1215 b).

A life without pleasure not pain in not a life,
this is why boredom is unbearable for Men
as it is an evil.

A life with a man acting against his own will
for all the eternity
would be unbearable too.

A life with only sex and food

is the life of an ox such Apis of Egypt
or a life of a slave.

Anaxagoras said: «We live to understand the order of
the Universe».

A politician is someone who acts for the Good,
therefore he is a magnanimous
but most politicians only work in politics to act for
their own profit and to earn money (1216 a).

The magnanimous are even in nobleness
as they are constant with themselves
as they don't change easily,

and as they don't change, they are constant too
with their friends.

They stop each other to do evil acts
as they don't fall into mistakes
and don't allow that their friends could fall neither
(1159 b).

In friendship by interest and use,
there is always a conflict among people

as one of the parts wants always more
as he believes he deserves more

and that he needs more than the others,
meanwhile the other part has no more to give
(1162 b).

But there can be a friendship in trades by interest or
use,

when one of the parts allows a delay on the
payment or delivery
of the agreed products or loans.

In all living beings there is the faculty for deliberation
if one wants to mess with some other being,
thinking before it
if the other being can return the act or not
(1163 a).

The best living beings think they deserve more
because they think they contribute more

to the community,
then they think they must receive more
from the community.

The worst being thinks that the only reason why there should be a relationship with the best being is to be helped by him and that this could be the only Good possible among superior and inferior beings.

The best being gains honour, which is something not material:

the knowledge that this being acts as the Universe does,
towards the best Good available in this World within its Natural laws and its Need

(a mad magnanimous could act towards what he considers the best acts,

out of the Natural laws of this Universe,
but he would remain an insane man).

«In all things that change, there is a continuous movement,

divisible and with extremes and a middle part»
(«Eudemian Ethics», 1220 b).

Men change and share this principle because they are a divisible continuous too:

they have extremes and a middle part.

The envious get angry and cranky
when they see the Good
achieved by the magnanimous,
who are those that deserve
it by their glorious acts.

The obliging don't get angry
not even with those that get a Good
that they don't deserve,
the excessive
(«Eudemean Ethics», 1221 b).

Life is a play of excesses and flaws
happening along Time
and with diverse graduation (1221 b).

Virtue appears
when the soul acts the best
way.

Virtue acts by the same causes
that generates and corrupt it.

At the same time,
soul acts on those natural
causes by the best way too,
and with pleasure and pain
(1220 a).

Virtue is the best way to act,
and when we act the best way,
we call it a virtue.

The best acts in sport and at
feeding produce the best bodies
and from the best bodies come
the best acts as efforts.

All living beings generate and
corrupt
by the acts caused
by the same natural elements
of our environment.

If they act towards the Good
(good food, good exercise, good
land)
they get good health
and if they don't
(bad food, no exercise, bad

land)
they get sick and a feeble
body.

A good body comes from many
particular virtues,
by many acts towards the Good
(1220 a).

Men can act by Good only by
acting
with things that change in this
World.

Gods act by Good on things
that don't change
as they don't change neither,
Gods are the best beings
by its own «nature» (1217 b).

The sight is a perfect act
as it doesn't admit parts
in its act of seeing along a
time.

Sight is directed towards the
most excellent objects,

by a process where the sight is active
and the objects are passive
but with a relationship with
the sight.

The sight appears on the living
beings with this process of
perfect activity with an object.
And it is the principle to
develop the eyes.

Sight must be perfect or is not
sight,
it must be perfect to develop
the eyes by this process
of searching excellent objects
in the reality (1174 b).

Health is previous too to the
development of Men as health is
the end that develops Men:
the proof of it is that health
gives a perfect pleasure,
without parts (1174 b).

There must be a relationship
between someone that acts and

someone that receives the act as
passive, with pleasure.

If both are the best, or are
magnanimous, the pleasure drives
to the end of the act,
as a blossom of the age in its
best year
(an argumentation with sexual
hues,
an orgasm!).

The end of the active and the
end of the passive are the same
end.

Honour is the Good of the city
when there are many magnanimous
living there.
Aristotle searches
the «equality by a proportion»
and not the absolute equality
of the Anarchists.

Friendship among magnanimous is
permanent
and free of slandering

(as slandering happens in
friendship
by interest and use).

The magnanimous loves his act
as the artist loves his work.
The magnanimous is active
and his act is pleasant and
fine.

The product of his act is
pleasant:
love and friendship,
activities that ask for an
active man,
not for a passive one (1168 a).

The magnanimous gets a pleasure
when he sees the product of his
acts
on his friends or on his helped
fellows.
It is easier to perceive the
acts of our friends
that our own acts
and it is more pleasant to see
the good acts of our friends.

To have money is to be an
instrument,
it is beautiful when the
magnanimous gives more
than what he receives
and it is a virtue as he acts
and does more Good
than what he takes.

On private property:
what is ours is more pleasant
(our character,
our land, our virtue).

Some people get angry
against their parents because:
«they battered me too when I was
a child».

The angry acts face to face,
and he is not happy with
himself.

The envious men act by deluding
and by seduction,
with pleasure of their acts.

The brutish are Nature stranded
beings, they have not Reason,
they are animals
but if the brutish is bad too,
he is a thousand times worse
than a animal
as he can do much more harm.

The lack of luck, of body health
and of all kind of goods
are a hurdle that turn you
a handicapped man.
But too much luck is «unlimited»
(out of the limits Men can put on the World)
and turns to be a hurdle too
to act.

The pleasure is a good,
otherwise we would live amidst
pain
all day long (1154 a).

Pleasure is a balm,
a violent and contrary one,
to cure an excess of pain.

The incontinent suffer much
pain for living, because their

have an excessive «nature»,
being slaves of their desires
and needing pleasures
to find bearable this life.

The living being acts all time,
and those acts are painful
(even the sight and hearing
are painful although we have
grown accustomed to it).

It belongs to the Men's lot
a life with pleasure and some
pain meanwhile pain with some
pleasure only exists
for the incontinent or for the
masochist (Christians will adore
pain,
believing that much pain
controls their desires).

But there are too pleasures
without the slightest pain:
those are the pleasures of the
wise men that work writing
theories,
the pleasures that come from
the Good
(not by the good by accident).

Those pleasures don't cause
excesses nor blame (1154 b).

The young people are angry
because they grow and this is
painful,
so they live as drunkards do,
to stand this pain.

Two magnanimous think and act
better.

The greatest goods are the most
easy to lose.

But the friends watch them and
in ill luck, friends are the
best shelter,
in mistakes the friends help,
in weak shape the friends help
and the mellow men help the old
and the children.

We rule our acts by the pleasure
and the pain (1105 a).

Politics is the art of promoting
the acts of the citizens.

We deliberate to limit this
Universe
and to control what can depend
on us
in this unlimited Universe.

The mad and foolish think on
random, solstices, lottery,
droughts,
on what happens in other
countries,
all are matters
that are
out of our deliberation (1112 a).

The poor
are sent towards the magnanimous
by the Goddess Need
and the magnanimous need the
poor
to help them (1169 b).

Those that look for friendship
by interest and pleasure,
look too for funny friends.

Gods are happy
because contemplation
is the only activity they can
perform,
as they don't act nor produce
(1178 b).

Animals don't know what
contemplation is.

The wise man reaches happiness
when he acts on jobs dealing
with contemplation and theory.

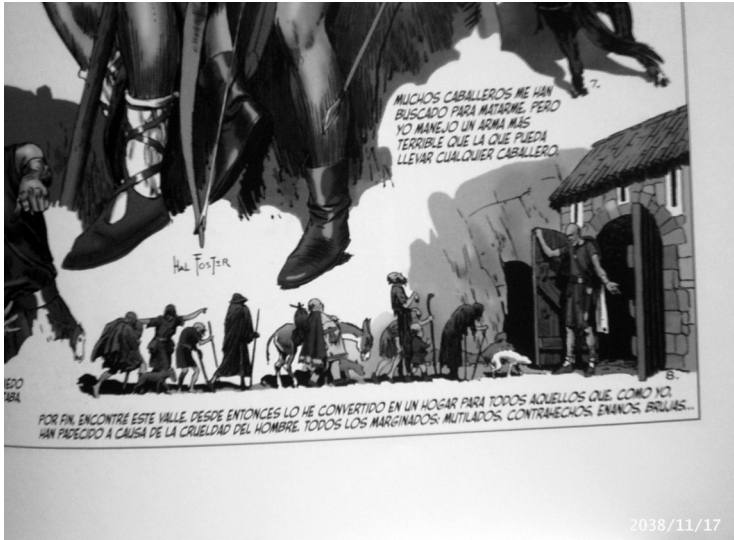
In the city, there must be
no absolute equality
but an equality by a proportion.

If there were equality in the
city,
bad would return an evil by
another evil
(as they feel that if they
don't revenge, they are just
slaves)
and the magnanimous would return
a good for another good

and this would be useless for
the city
as there wouldn't happen the
relationship among all men and
their trades (1133 a).

The city wouldn't be united,
it would be just a gathering
of atoms,
all the same,
with random relationships
by sympathy and antipathy,
by accident,
as in the movie: «Being John
Malkovitch».

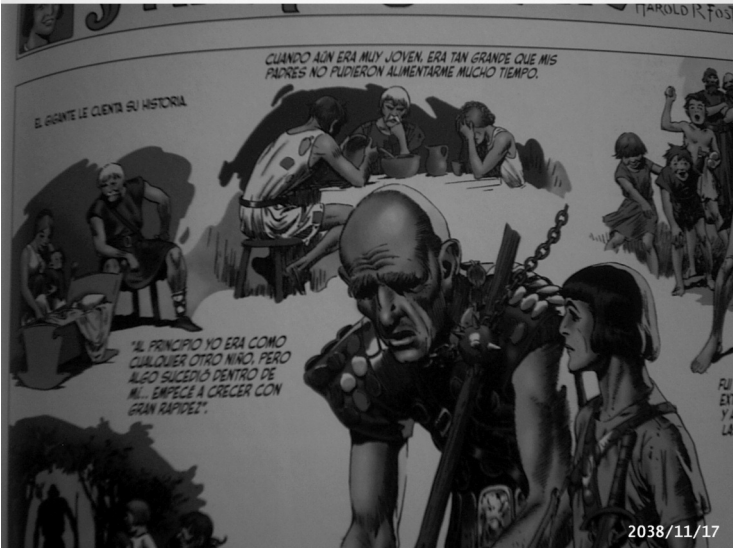
The only alternative to
Aristotle's system is the
«Lepers Island» concept,
a far away and hidden place where the
freaks, the handicapped and the
sick can live, arranging among
themselves their political
structure, protected from
prosecution by the cruel people
and the barbarians of each time.
Harold Foster shown us in his
«Prince Valiant» this concept:



The «Lepers Island» is a place where those that are sent to live a marginal life by our current society because their diseases or their faulty body could find a haven where to rule by themselves their lives and their community.



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The people with rare diseases and strange bodies suffer the

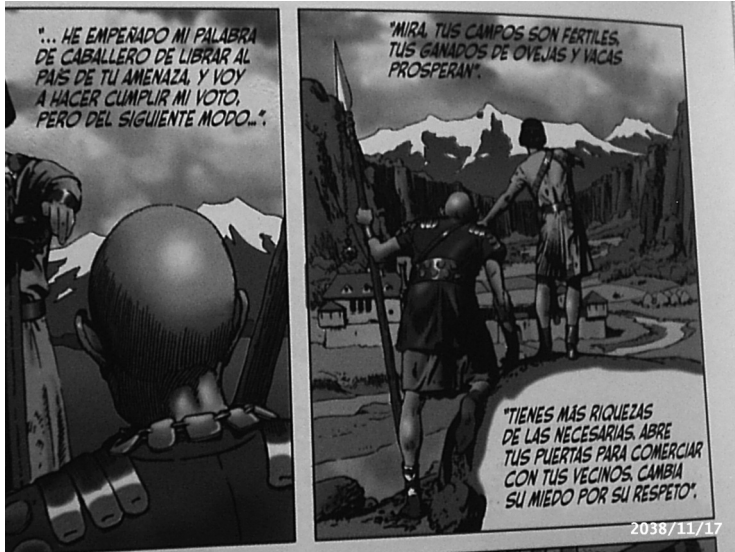
cruelty of the posh people and
look for a place where to live
in peace.





Sometimes they got to settle in a lost and forgotten place where

they can live without fearing
the cruelty of the posh:
this is the «Lepers Island » concept.



HA ACUDIDO A AQUEL VALLE OCULTO PARA MATAR A UN GIGANTE ATERRAZADO QUE HA ATEMORIZADO AL PAIS DURANTE AÑOS, PERO SE QUEDA REALMENTE PERPLEJO DE QUE UN MONSTRUO TAN PAVOROSO ALBERGUE Y CUIDE DE TODOS AQUELLOS MARGINADOS, SEAN HOMBRES O BESTIAS.



2038/11/17

VALIENTE REGRESA DEL VALLE DEL GIGANTE, QUE YA NO VA A SER UNA AMENAZA POR MÁS TIEMPO, SINO QUE PROMETE CONVERTIRSE EN UN RESPETABLE HACENDADO.



"EL GIGANTE OFRECE BUENOS JORNALAS PARA QUIENES TRABAJEN EN SUS FÉRTILES TIERRAS Y COMERCIA- RA CON GRANO Y RESES CON SUS VECINOS. TRATADLE CON RESPETO Y NO TENDREIS QUE TEMERLE MÁS."

IS
LIBRE
"COMERCIA
"AMBIA
"SPETO".

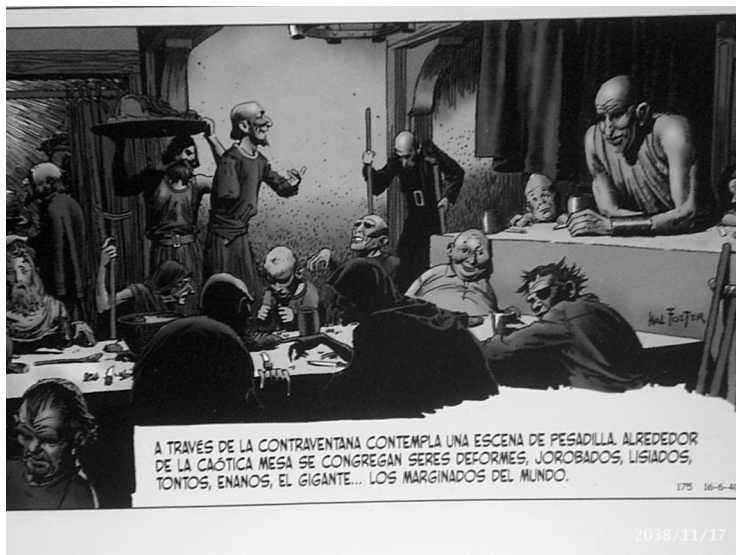
"ESTA MISIÓN HA CAMARADAS. POK HAN CURADO LAS DE SIR GAWAIN".



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The freaks and sick only want to live in peace and they have a

burden enough with their diseases so they don't want to suffer too the despise of the normal people, which by inside are often worse than them, as the posh are often monsters of the enjoyment of their own handsome body and of the luxuries of their time.



The «Lepers Island» concept is not impossible from an economical point of view as the «lepers» know how to arrange things to produce food and goods

for themselves. The reason why the «Lepers Islands» are forbidden in our time is because they don't contribute to the economy of the country and they envy the happiness found there by the freaks.

3.– Conclusion

Nobody knows if Aristotle plan was to wrote a hand -book for the upper class of his time or if he really believed that his science of Good would raise a better city, as a sort of an Aristotelian Utopia.

Either way, Aristotle's book is the most important book on Ethics ever written and, for our disgrace, there has not been another philosopher on Ethics so influential as him.

We still live in the civilization based in his Ethical principles and whatever philosopher that dreams on writing a better Ethics must base his theory on Aristotle's to advance further.

But nobody has got yet a better system of Ethics than Aristotle's nor has explained what are the mistakes of his system and why it doesn't work as the every day experience shows us that the rich are not at all magnanimous and the working class people are not helped by them.

We live in a Universe filled with opposites:

- 1- People conservative and people lefty.
- 2- Darwinists strong and big and the mob sick and weak.
- 3- Incompatible countries: (Israel -Palestine, Catalonia-Spain, England- Ireland, USA-Iran).

- 4- Soul and body, spirit and matter, appearances and deep reality, reason and instinct.
- 5- People living inside the material beauty and enjoying the beauty of the outside objects and people working on intellectual subjects, looking for the truth behind the material, deluding things.
- 6- The Human beings that live as if they were Gods on this land, only worried in their money and success and, at the same time, when they gaze the starry night, they feel like ants.
Men as divine and animal.
- 7- As said Parmenides, our being doesn't change (our body frame and our mind) but at the same time it can be modified somewhat.
In Aristotle, «nature» doesn't change but «exis» does change although it can become another «nature» with time (1152 a).
- 8- Men are by outside of one way wearing a disguise or a mask and by inside they are another way, secret, hidden, with occult projects and feelings. Two personalities in each man.
- 9- Human History has two faces too, one as told by the historians of a given party and another as told by historians of other party, one as told by the friends and other as told by the enemies, one as told by the relatives and other as told by the biographers.
- 10- Alexander was the student of Aristotle and his most excellent sample of «magnanimous».

But Alexander the Great degenerated as an imperialist and an invader, convinced that Greek civilization (with

Aristotle as its «intelligent designer») was the highest ever.

This shows that it must be something wrong in Aristotle's system of the World, but nobody knows yet what it is.

Aristotle believed that the living beings:

- Look for a balance inside their soul, a friendship with oneself.
- The bad don't get this balance and disappear.
- There is a middle way between excesses and flaws (but the primitive tribes never worried on flaws, they only cared on controlling the excessive men of their tribes, such the thieves and the killers).
- There is a natural mechanism that rules those excesses and flaws, thanks to the living beings' differences and by an intercourse among all them or relationship.
- There are proportions that rule the relationships among living beings (a geometric proportion could mean that the bigger living beings were more developed by Nature in a geometric proportion and that the smaller living beings must deal with them assuming this geometrical difference).
- There are a minority of magnanimous trained in Aristotle's system and a majority of beasts or plant-like men that ignore what is all about.
- Or all is a pre-capitalist system devised by Aristotle which we still suffer in our days, ruled by exchange of goods and by a never ending activity (or high productivity as this concept was already known by the Greeks, such Pericles when putting at work all the citizens in all kind of

jobs with special tasks, as Plutarch tells us on his «Pericles») to raise a city full of great and beautiful public works (Giovanni Botero understood Aristotle this way in his book: «Reason of State»: «The prince must populate his city by introducing all kind of industries and crafts, attracting craftsmen from other countries by a suitable accommodation, appreciating the fine machines and inventions and other rare and excellent works, giving money for the most perfect of them») and with Adam Smith repeating most of the concepts of Aristotle, many centuries later.

- But the conflicts among neighbors (those that are most in contact, would say Aristotle) and the conflicts among relatives don't appear by a market-like relationship and by differences but by pure malice.
- How can explain Aristotle pure malice?
- And what happens if a whole country is filled with brutish people or with sick people?
- Aristotle accepts that the magnanimous have grown better and bigger by a better food, better exercise and better land and by great efforts, such fighting at war or building great works.

But Bakunin would say that the magnanimous are just «gorilla-men», bigger than the others and looking for a political system such Aristotle's where they could be Kings and Rich «because they are bigger».

The current concept of the mighty, rich and powerful seems to support this thought as most of our current millionaires understand for being «magnanimous» to earn a lot of money and to live amidst luxuries, just because «they are bigger».

José Luis López Aranguren writes in his book: «Propuestas morales» (Ed. Tecnos, 1983, pag 53), terrified by the way the Utilitarianism is turning a dictatorship where the Good is what contributes to the welfare of all the citizens and it is imposed by force to all of us: «The men of our time, to be ensured with a good life, accept willingly to suppress their existence and to obey a dictatorship more or less disguised as a technocracy».

- Aristotle hates those that leave this system, such the cynics, the hippies or the ecologists that settle in the mountains. They don't contribute to the city's welfare and they are «bad». Or they are clever than the others and see clearly the trap which is Aristotle's system...
- I said in my writing «El progreso ético» that it has been a progress in Ethics in the last 3.000 years. Now I think quite that there has not been any progress in Ethics since Aristotle, as he wrote the only Ethical advanced system until today and there is no alternative. Utilitarianism is only a primitive Ethics looking for the welfare of the smooth and technocratic people of our days and it is not an alternative, just a new primitivism for a neo-primitive era, which is our epoch.
- It is possible that Aristotle's Ethics be just a «machine to make gods», an artificial invention to make magnanimous or «Alexander the Great» by thousands, a social system to impulse the growth of better built and handsomer men from the upper class. In this case, Aristotle's Ethics would have been necessary, from a Darwinist point of view, to develop bigger and more well built men, instead of the ape-like working men deformed by physical labors.

- It is evident that there is a pride of the philosopher when he states that the best happiness is the one that enjoys him as he doesn't work in physical jobs, he does theories which don't tire him and that allow him to act long time. It is the pride of the philosopher but every job has his own pride and we shouldn't take seriously Aristotle when claiming that his job is the best.
- Man is a machine that relates with the World by a door (the mouth, the sight) and by an exit (the bottom, the words, the thoughts), there are things entering and leaving him all time. Soul searches the Distributive Justice as the body searches health, Justice is the health of the soul when it gets a balance and in society this balance means a right distribution of all men by their differences and works. Life would be a boredom without so much play that so many differences among men allow, interacting at the Market. As in an Arabian «zoco», it is a play with money and the personality of each man, a negotiation to find the middle way or right price. Soul cannot rest until it finds this Distributive Justice, its health.
- Cicero will adapt Aristotle's Ethics to the Roman Administration. Cicero was an admirer of Sparta and its lifestyle as a fight and develops a philosophy of death for the Romans: the legion soldier, his honor and glory are the Good that supports the Roman Empire.

Bertrand Russell wrote in his book: «Human society in Ethics and politics»: «What makes that men embrace some principle is that it gives them some exit to their passions not very noble such envy, cruelty and the feeling of being superior» .

For the comfortable man of our time, the Utilitarian Ethics on fashion cater on his need of not suffering pain by conscience's problems and this is a passion too, not so noble as it seems as it comes from deep selfishness which finds an exit in the Utilitarian Ethics of our time.

If we compare Moses system with Aristotle's, we will realize that Moses wanted what today we would call a «Welfare State» for the Jews, by hygienic laws , a job and a chance to live for everybody.

But Aristotle's system was devised to get high productivity (already known in Greece), intense commerce and it was a way to build great public works , and Adam Smith will repeat all his concepts.

Matter is unlimited but form puts limits to the Matter and each living being adopts a form . From here comes the differences among all living beings. Each living being exploits some new matter that appears at the environment, metals, rocks, plants, chemicals or our day technology and scientific tools. All the living beings want to try whatever outside matter that comes along to see if they can enjoy a better life with it and each living being uses that matter in his own way and style, from hence comes a differentiation of millions of different living beings.

Aristotle never considered the possibility of helping the brutish and the sick or the slaves, they were just «deformed apes» with no real existence as the other men enjoyed. Aristotle never thought on turning them magnanimous too by better conditions of living. Alexander got angry when he knew that Aristotle had published some books, as Alexander wanted to be the only one that had read them.

Augustine and Lactantius blamed Aristotle for being too much «lover of the intellectual life», it is not good to think too much as it is an excess too that Aristotle committed a lot, they blamed Aristotle too for his love for material public works. Alexander the Great believed that the Greeks were superior to the other countries populated by just brutish and should be invaded and turned slaves. This is a form of Nazism on Ancient World and the use by the conservative people of the next centuries of Aristotle's theories show us that it must be something wrong in his Ethics. Aristotle describes the cruelty but he is cruel too with the sick and brutish. Aristotle says that the gods don't act nor produce, just ponder but at the same time he says they are the first motors that «order» the Universe. He is greedy when he says the philosopher enjoys the best happiness but the reality is that philosophers are just workers as the others are, they work with papers, books, words and thoughts and this is all, there is no reason to be greedy. If their job is not physical not tiring is just an accident. Philosophers turn excessive to, they want to read more and more books, as Menéndez Pelayo when dying at his bed he said «Oh, I must die now that I have so many books still to read!».

The life of the philosopher is an extreme by too much intellectualism.

The philosopher turns greedy when he sees himself as a «second motor» by the influence of his writings on the politicians of his time. Philosophers love their own opinions above everything else and tend to impose them to the people, he suffers a lot when their opinions are refuted and doesn't find again a balance until he finds new opinions of their own.

Philosophers are machines that cannot stop until finding a solution to a philosophical problems, turning slaves of this process and obsession and neglecting daily needs.

The selfishness of the magnanimous is of the same kind of the selfishness of the common people but Aristotle justifies it by its use for the city.

Esta primera edición de
Aristotle and the magnanimous, de Enrique Morata,
terminó de imprimirse el xxxxx de xxxxxxxxx de dos mil dieciséis
en los talleres de xxxxxxxxx
en xxxxxxxx.