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BOOK I. THE GOOD FOR MAN

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1. All human activities aim at some good: some goods subordinate to others.
2. The science of *the* good for man is politics.

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3. We must not expect more precision than the subject-matter admits of. The student should have reached years of discretion.

<i>What is the good for man?</i>	p. 4
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4. It is generally agreed to be happiness, but there are various views as to what happiness is. What is required at the start is an unreasoned conviction about the facts, such as is produced by a good upbringing.
5. Discussion of the popular views that the good is pleasure, honour, wealth; a fourth kind of life, that of contemplation, deferred for future discussion.
6. Discussion of the philosophical view that there is an Idea of good.
7. The good must be something final and self-sufficient. Definition of happiness reached by considering the characteristic function of man.
8. Our definition is confirmed by current beliefs about happiness.
9. Is happiness acquired by learning or habituation, or sent by God or by chance?
10. Should no man be called happy while he lives?
11. Do the fortunes of the living affect the dead?
12. Virtue is praiseworthy, but happiness is above praise.

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13. Division of the faculties, and resultant division of virtue into intellectual and moral.

BOOK II. MORAL VIRTUE

Moral virtue, how produced, in what medium and in what manner exhibited p. 28

1. It, like the arts, is acquired by repetition of the corresponding acts.
2. These acts cannot be prescribed exactly, but must avoid excess and defect.
3. Pleasure in doing virtuous acts is a sign that the virtuous disposition has been acquired: a variety of considerations show the essential connexion of moral virtue with pleasure and pain.
4. The actions that produce moral virtue are not good in the same sense as those that flow from it: the latter must fulfil certain conditions not necessary in the case of the arts.

Definition of moral virtue p. 35

5. Its genus: it is a state of character, not a passion, nor a faculty.
6. Its differentia: it is a disposition to choose the mean.
7. This proposition illustrated by reference to the particular virtues.

Characteristics of the extreme and mean states: practical corollaries p. 43

8. The extremes are opposed to each other and to the mean.
9. The mean is hard to attain, and is grasped by perception, not by reasoning.

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2. Moral virtue implies that the action is done (3) by choice: the object of choice is the result of previous deliberation.
3. The nature of deliberation and its objects: choice is deliberate desire of things in our own power.
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4. Art—knowledge of how to make things.
5. Practical wisdom—knowledge of how to secure the ends of human life.
6. Intuitive reason—knowledge of the principles from which science proceeds.
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