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Virtue

1. Intellectual
   1. Comes from teaching
2. Moral
   1. Comes from habit
   2. Since moral virtue is against nature, it is not sourced from nature directly; instead, nature's environment causes it to occur.

Virtue is something squired by doing just things.

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Aristotle acknowledges that he cannot define every good action, so he will only give direction as how to judge whether an act is virtuous or not.

Virtue, like health and strength, can be destroyed either through "excess or defect" For example, a man can eat too much or eat too little, causing bad health.

The better one is in a domain, such as health or strength, the better he or she will be at doing the things that improve one's status. For example, a man already somewhat strong can lift more weights and become stronger faster than one who is incredibly weak.

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"Moral excellence" is enjoying pleasures and fearing pain.

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In order for a person to be just, he or she must do just acts while fulfilling the following criteria:

1. "Be in a certain condition"
2. "He must choose the acts"
3. "Action must proceed from a firm and unchangeable character"

What is virtue?

P: Either passions, faculties, or states of character

P: Cannot be passions and faculties, since feelings and the ability to feel do not make one just or unjust.

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C: Therefore, virtue is states of character.

"Virtue of man also will be the state of character which makes a man good and which makes him do his own work well"

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"Virtue, then, is a state of character concerned with choice, lying in the mean[or average]"

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Actions that have no excess or defect, such as adultery or temperance, cannot be done in excess or defect. Doing them in any way will result in either good or bad actions.

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The extremes and mean are opposed to one another.