

## *Nicomachean Ethics*

### Book VIII

1

After what we have said, a discussion of friendship would naturally follow, since it is a virtue or implies virtue, and is besides most necessary with a view to living. For without friends no one would choose to live, though he had all other goods; even rich men and those in possession of office and of dominating power are thought to need friends most of all; for what is the use of such prosperity without the opportunity of beneficence, which is exercised chiefly and in its most laudable form towards friends? Or how can prosperity be guarded and preserved without friends? The greater it is, the more exposed is it to risk. And in poverty and in other misfortunes men think friends are the only refuge. Again, parent seems by nature to feel it for offspring and offspring for parent, not only among men but among birds and among most animals; it is felt mutually by members of the same race, and especially by men, whence we praise lovers of their fellowmen. Friendship seems too to hold states together, and when men are friends they have no need of justice, while when they are just they need friendship as well, and the truest form of justice is thought to be a friendly quality.

2

The kinds of friendship may perhaps be cleared up if we first come to know the object of love. For not everything seems to be loved but only the lovable, and this is good, pleasant, or useful; but it would seem to be that by which some good or pleasure is produced that is useful, so that it is the good and the useful that are lovable as ends. Do men love, then, the good, or what is good for them? These sometimes clash. So too with regard to the pleasant. Now it is thought that each loves what is good for himself, and that the good is without qualification lovable, and what is good for each man is lovable for him; but each man loves not what is good for him but what seems good. This however will make no difference; we shall just have to say that this is 'that which seems lovable'. Now there are three grounds on which people love; of the love of lifeless objects we do not use the word 'friendship'; for it is not mutual love, nor is there a wishing of good to it; but to a friend we say we ought to wish what is good for his sake. But to those who thus wish good we ascribe only goodwill, if the wish is not reciprocated; goodwill when it is reciprocal being friendship. Or must we add 'when it is recognized'? For how could one call them friends when they do not know their mutual feelings? To be friends, then, they must be mutually recognized as bearing goodwill and wishing well to each other.

3

Now these reasons differ from each other in kind; so, therefore, do the corresponding forms of love and friendship. There are therefore three kinds of friendship, equal in number to the things that are lovable – utility, pleasure and virtue; for with respect to each there is a mutual and recognized love, and those who love each other wish well to each other in that respect in which they love one another. Now those who love each other for their utility do not love each other for themselves but in virtue of some good which they get from each other. So too with those who love for the sake of pleasure; it is not for their character that men love ready-witted people, but because they find them pleasant. Therefore those who love for the sake of utility love for the sake of what is good for themselves, and those who love for the sake of pleasure do so for the sake of what is pleasant to themselves, and not in so far as the other is the person loved but in so far as he is useful or pleasant. And thus these friendships are only incidental; for it is not as being the man he is that the loved person is loved, but as providing some good or

pleasure. Such friendships, then, are easily dissolved, if the parties do not remain like themselves; for if the one party is no longer pleasant or useful the other ceases to love him.

Now the useful is not permanent but is always changing. Thus when the motive of the friendship is done away, the friendship is dissolved, inasmuch as it existed only for the ends in question. This kind of friendship seems to exist chiefly between old people (for at that age people pursue not the pleasant but the useful) and, of those who are in their prime or young, between those who pursue utility. And such people do not live much with each other either; for sometimes they do not even find each other pleasant; therefore they do not need such companionship unless they are useful to each other; for they are pleasant to each other only in so far as they rouse in each other hopes of something good to come. Among such friendships people also class the friendship of a host and guest. On the other hand the friendship of young people seems to aim at pleasure; for they live under the guidance of emotion, and pursue above all what is pleasant to themselves and what is immediately before them; but with increasing age their pleasures become different. This is why they quickly become friends and quickly cease to be so; their friendship changes with the object that is found pleasant, and such pleasure alters quickly. Young people are amorous too; for the greater part of the friendship of love depends on emotion and aims at pleasure; this is why they fall in love and quickly fall out of love, changing often within a single day. But these people do wish to spend their days and lives together; for it is thus that they attain the purpose of their friendship.

Perfect friendship is the friendship of men who are good, and alike in virtue; for these wish well alike to each other qua good, and they are good themselves. Now those who wish well to their friends for their sake are most truly friends; for they do this by reason of own nature and not incidentally; therefore their friendship lasts as long as they are good-and goodness is an enduring thing. And each is good without qualification and to his friend, for the good are both good without qualification and useful to each other. So too they are pleasant; for the good are pleasant both without qualification and to each other, since to each his own activities and others like them are pleasurable, and the actions of the good are the same or like. And such a friendship is as might be expected permanent, since there meet in it all the qualities that friends should have. For all friendship is for the sake of good or of pleasure-good or pleasure either in the abstract or such as will be enjoyed by him who has the friendly feeling-and is based on a certain resemblance; and to a friendship of good men all the qualities we have named belong in virtue of the nature of the friends themselves; for in the case of this kind of friendship the other qualities also are alike in both friends, and that which is good without qualification is also without qualification pleasant, and these are the most lovable qualities. Love and friendship therefore are found most and in their best form between such men.

But it is natural that such friendships should be infrequent; for such men are rare. Further, such friendship requires time and familiarity; as the proverb says, men cannot know each other till they have 'eaten salt together'; nor can they admit each other to friendship or be friends till each has been found lovable and been trusted by each. Those who quickly show the marks of friendship to each other wish to be friends, but are not friends unless they both are lovable and know the fact; for a wish for friendship may arise quickly, but friendship does not.

5

As in regard to the virtues some men are called good in respect of a state of character, others in respect of an activity, so too in the case of friendship; for those who live together delight in each other and confer benefits on each other. But if the absence is lasting, it seems actually to make men forget their friendship; there is nothing so characteristic of friends as living together (since while it people who are in

need that desire benefits, even those who are supremely happy desire to spend their days together; for solitude suits such people least of all); but people cannot live together if they are not pleasant and do not enjoy the same things, as friends who are companions seem to do.

The truest friendship, then, is that of the good, and for each person that which is good or pleasant to him; and the good man is lovable and desirable to the good man for both these reasons. Now it looks as if love were a feeling, but friendship a state of character; for mutual love involves choice and choice springs from a state of character; and men wish well to those whom they love, for their sake, not as a result of feeling but as a result of a state of character. And in loving a friend men love what is good for themselves; for the good man in becoming a friend becomes a good to his friend. Each, then, both loves what is good for himself, and makes an equal return in goodwill and in pleasantness; for friendship is said to be equality, and both of these are found most in the friendship of the good.

8

Most people seem, owing to ambition, to wish to be loved rather than to love; which is why most men love flattery; for the flatterer is a friend in an inferior position, or pretends to be such and to love more than he is loved; and being loved seems to be akin to being honoured, and this is what most people aim at. But it seems to be not for its own sake that people choose honour, but incidentally. For most people enjoy being honoured by those in positions of authority because of their hopes (for they think that if they want anything they will get it from them; and therefore they delight in honour as a token of favour to come); while those who desire honour from good men, and men who know, are aiming at confirming their own opinion of themselves; they delight in honour, therefore, because they believe in their own goodness on the strength of the judgement of those who speak about them. In being loved, on the other hand, people delight for its own sake; whence it would seem to be better than being honoured, and friendship to be desirable in itself. But it seems to lie in loving rather than in being loved, as is indicated by the delight mothers take in loving; for some mothers hand over their children to be brought up, and so long as they know their fate they love them and do not seek to be loved in return (if they cannot have both), but seem to be satisfied if they see them prospering; and they themselves love their children even if these owing to their ignorance give them nothing of a mother's due. Now since friendship depends more on loving, and it is those who love their friends that are praised, loving seems to be the characteristic virtue of friends, so that it is only those in whom this is found in due measure that are lasting friends, and only their friendship that endures.

It is in this way more than any other that even unequals can be friends; they can be equalized. Now equality and likeness are friendship, and especially the likeness of those who are like in virtue; for being steadfast in themselves they hold fast to each other, and neither ask nor give base services, but (one may say) even prevent them; for it is characteristic of good men neither to go wrong themselves nor to let their friends do so. But wicked men have no steadfastness (for they do not remain even like to themselves), but become friends for a short time because they delight in each other's wickedness. Friends who are useful or pleasant last longer; i.e. as long as they provide each other with enjoyments or advantages. Friendship for utility's sake seems to be that which most easily exists between contraries, e.g. between poor and rich, between ignorant and learned; for what a man actually lacks he aims at, and one gives something else in return. But under this head, too, might bring lover and beloved, beautiful and ugly. This is why lovers sometimes seem ridiculous, when they demand to be loved as they love; if they are equally lovable their claim can perhaps be justified, but when they have nothing lovable about them it is ridiculous. Perhaps, however, contrary does not even aim at contrary by its own nature, but only incidentally, the desire being for what is intermediate; for that is what is good, e.g. it is good for the

dry not to become wet but to come to the intermediate state, and similarly with the hot and in all other cases. These subjects we may dismiss; for they are indeed somewhat foreign to our inquiry.

## Book IX

4

Friendly relations with one's neighbors, and the marks by which friendships are defined, seem to have proceeded from a man's relations to himself. For (1) we define a friend as one who wishes and does what is good, or seems so, for the sake of his friend, or (2) as one who wishes his friend to exist and live, for his sake; which mothers do to their children, and friends do who have come into conflict. And (3) others define him as one who lives with and (4) has the same tastes as another, or (5) one who grieves and rejoices with his friend; and this too is found in mothers most of all. It is by some one of these characteristics that friendship too is defined.

Now each of these is true of the good man's relation to himself (and of all other men in so far as they think themselves good; virtue and the good man seem, as has been said, to be the measure of every class of things). For his opinions are harmonious, and he desires the same things with all his soul; and therefore he wishes for himself what is good and what seems so, and does it (for it is characteristic of the good man to work out the good), and does so for his own sake (for he does it for the sake of the intellectual element in him, which is thought to be the man himself); and he wishes himself to live and be preserved, and especially the element by virtue of which he thinks. For existence is good to the virtuous man, and each man wishes himself what is good, while no one chooses to possess the whole world if he has first to become someone else (for that matter, even now God possesses the good); he wishes for this only on condition of being whatever he is; and the element that thinks would seem to be the individual man, or to be so more than any other element in him. And such a man wishes to live with himself; for he does so with pleasure, since the memories of his past acts are delightful and his hopes for the future are good, and therefore pleasant. His mind is well stored too with subjects of contemplation. And he grieves and rejoices, more than any other, with himself; for the same thing is always painful, and the same thing always pleasant, and not one thing at one time and another at another; he has, so to speak, nothing to repent of.

Therefore, since each of these characteristics belongs to the good man in relation to himself, and he is related to his friend as to himself (for his friend is another self), friendship too is thought to be one of these attributes, and those who have these attributes to be friends. Whether there is or is not friendship between a man and himself is a question we may dismiss for the present; there would seem to be friendship in so far as he is two or more, to judge from the afore-mentioned attributes of friendship, and from the fact that the extreme of friendship is likened to one's love for oneself.

But the attributes named seem to belong even to the majority of men, poor creatures though they may be. Are we to say then that in so far as they are satisfied with themselves and think they are good, they share in these attributes? Certainly no one who is thoroughly bad and impious has these attributes, or even seems to do so. They hardly belong even to inferior people; for they are at variance with themselves, and have appetites for some things and rational desires for others. This is true, for instance, of incontinent people; for they choose, instead of the things they themselves think good, things that are pleasant but hurtful; while others again, through cowardice and laziness, shrink from doing what they think best for themselves. And those who have done many terrible deeds and are hated for their wickedness even shrink from life and destroy themselves. And wicked men seek for people with whom

to spend their days, and shun themselves; for they remember many a grievous deed, and anticipate others like them, when they are by themselves, but when they are with others they forget. And having nothing lovable in them they have no feeling of love to themselves. Therefore also such men do not rejoice or grieve with themselves; for their soul is rent by faction, and one element in it by reason of its wickedness grieves when it abstains from certain acts, while the other part is pleased, and one draws them this way and the other that, as if they were pulling them in pieces. If a man cannot at the same time be pained and pleased, at all events after a short time he is pained because he was pleased, and he could have wished that these things had not been pleasant to him; for bad men are laden with repentance. Therefore the bad man does not seem to be amicably disposed even to himself, because there is nothing in him to love; so that if to be thus is the height of wretchedness, we should strain every nerve to avoid wickedness and should endeavor to be good; for so and only so can one be either friendly to oneself or a friend to another.

5

Goodwill is a friendly sort of relation, but is not identical with friendship; for one may have goodwill both towards people whom one does not know, and without their knowing it, but not friendship. This has indeed been said already.<sup>1</sup> But goodwill is not even friendly feeling. For it does not involve intensity or desire, whereas these accompany friendly feeling; and friendly feeling implies intimacy while goodwill may arise of a sudden, as it does towards competitors in a contest; we come to feel goodwill for them and to share in their wishes, but we would not do anything with them; for, as we said, we feel goodwill suddenly and love them only superficially. Goodwill seems, then, to be a beginning of friendship, as the pleasure of the eye is the beginning of love. One might by an extension of the term say that goodwill is inactive friendship, though when it is prolonged and reaches the point of intimacy it becomes friendship-not the friendship based on utility nor that based on pleasure; for goodwill too does not arise on those terms. In general, goodwill arises on account of some excellence and worth, when one man seems to another beautiful or brave or something of the sort, as we pointed out in the case of competitors in a contest.

7

Benefactors are thought to love those they have benefited, more than those who have been well treated love those that have treated them well, and this is discussed as though it were paradoxical. But every man loves his own handiwork better than he would be loved by it if it came alive e.g. poets who their own poems if they were their children. The cause of this is that existence is to all men a thing to be chosen and loved, and that we exist by virtue of activity (i.e. by living and acting), and that the handiwork is in a sense, the producer in activity; he loves his handiwork, therefore, because he loves existence. And this is rooted in the nature of things; for what he is in potentiality, his handiwork manifests in activity. Further, love is like activity, being loved like passivity; and loving and its concomitants are attributes of those who are the more active.

8

The question is also debated, whether a man should love himself most, or someone else. People criticize those who love themselves most, and call them self-lovers, using this as an epithet of disgrace, and a bad man seems to do everything for his own sake, and the more so the more wicked he is-and so men reproach him, for instance, with doing nothing of his own accord-while the good man acts for honor's sake, and the more so the better he is, and acts for his friend's sake, and sacrifices his own interest.

But the facts clash with these arguments, and this is not surprising. For men say that one ought to love best one's best friend, and man's best friend is one who wishes well to the object of his wish for his

sake, even if no one is to know of it; and these attributes are found most of all in a man's attitude towards himself, and so are all the other attributes by which a friend is defined; for, as we have said, it is from this relation that all the characteristics of friendship have extended to our neighbors. All the proverbs, too, agree with this, e.g. 'a single soul', and 'what friends have is common property', and 'friendship is equality', and 'charity begins at home'; for all these marks will be found most in a man's relation to himself; he is his own best friend and therefore ought to love himself best. It is therefore a reasonable question, which of the two views we should follow; for both are plausible.

Now if we grasp the sense in which each school uses the phrase 'lover of self', the truth may become evident. Those who use the term as one of reproach ascribe self-love to people who assign to themselves the greater share of wealth, honours, and bodily pleasures; for these are what most people desire, and busy themselves about as though they were the best of all things, which is the reason, too, why they become objects of competition. So those who are grasping with regard to these things gratify their appetites and in general their feelings and the irrational element of the soul; and most men are of this nature (which is the reason why the epithet has come to be used as it is-it takes its meaning from the prevailing type of self-love, which is a bad one); it is just, therefore, that men who are lovers of self in this way are reproached for being so. That it is those who give themselves the preference in regard to objects of this sort that most people usually call lovers of self is plain; for if a man were always anxious that he himself, above all things, should act justly, temperately, or in accordance with any other of the virtues, and in general were always to try to secure for himself the noble course, no one will call such a man a lover of self or blame him.

But such a man would seem more than the other a lover of self; at all events he assigns to himself the things that are noblest and best, and gratifies the most authoritative element in and in all things obeys this; and just as a city or any other systematic whole is most properly identified with the most authoritative element in it, so is a man; and therefore the man who loves this and gratifies it is most of all a lover of self. Besides, a man is said to have or not to have self-control according as his reason has or has not the control, on the assumption that this is the man himself; and the things men have done on a rational principle are thought most properly their own acts and voluntary acts. That this is the man himself, then, or is so more than anything else, is plain, and also that the good man loves most this part of him. Whence it follows that he is most truly a lover of self, of another type than that which is a matter of reproach, and as different from that as living according to a rational principle is from living as passion dictates, and desiring what is noble from desiring what seems advantageous. Those, then, who busy themselves in an exceptional degree with noble actions all men approve and praise; and if all were to strive towards what is noble and strain every nerve to do the noblest deeds, everything would be as it should be for the common weal, and every one would secure for himself the goods that are greatest, since virtue is the greatest of goods.

Therefore the good man should be a lover of self (for he will both himself profit by doing noble acts, and will benefit his fellows), but the wicked man should not; for he will hurt both himself and his neighbors, following as he does evil passions. For the wicked man, what he does clashes with what he ought to do, but what the good man ought to do he does; for reason in each of its possessors chooses what is best for itself, and the good man obeys his reason. It is true of the good man too that he does many acts for the sake of his friends and his country, and if necessary dies for them; for he will throw away both wealth and honours and in general the goods that are objects of competition, gaining for himself nobility; since he would prefer a short period of intense pleasure to a long one of mild enjoyment, a twelvemonth of noble life to many years of humdrum existence, and one great and noble action to many trivial ones. Now those who die for others doubtless attain this result; it is therefore a great prize

that they choose for themselves. They will throw away wealth too on condition that their friends will gain more; for while a man's friend gains wealth he himself achieves nobility; he is therefore assigning the greater good to himself. The same too is true of honor and office; all these things he will sacrifice to his friend; for this is noble and laudable for himself. Rightly then is he thought to be good, since he chooses nobility before all else. But he may even give up actions to his friend; it may be nobler to become the cause of his friend's acting than to act himself. In all the actions, therefore, that men are praised for, the good man is seen to assign to himself the greater share in what is noble. In this sense, then, as has been said, a man should be a lover of self; but in the sense in which most men are so, he ought not.

12

Does it not follow, then, that, as for lovers the sight of the beloved is the thing they love most, and they prefer this sense to the others because on it love depends most for its being and for its origin, so for friends the most desirable thing is living together? For friendship is a partnership, and as a man is to himself, so is he to his friend; now in his own case the consciousness of his being is desirable, and so therefore is the consciousness of his friend's being, and the activity of this consciousness is produced when they live together, so that it is natural that they aim at this. And whatever existence means for each class of men, whatever it is for whose sake they value life, in that they wish to occupy themselves with their friends; and so some drink together, others dice together, others join in athletic exercises and hunting, or in the study of philosophy, each class spending their days together in whatever they love most in life; for since they wish to live with their friends, they do and share in those things which give them the sense of living together. Thus the friendship of bad men turns out an evil thing (for because of their instability they unite in bad pursuits, and besides they become evil by becoming like each other), while the friendship of good men is good, being augmented by their companionship; and they are thought to become better too by their activities and by improving each other; for from each other they take the mold of the characteristics they approve-whence the saying 'noble deeds from noble men'.-So much, then, for friendship; our next task must be to discuss pleasure.

## Book X

6 Now what remains is to discuss the nature of happiness, since this is what we state the end of human nature to be. We said, then, that it is not a disposition, but as an activity, as we have said before, and if some activities are necessary, and desirable for the sake of something else, while others are so in themselves, evidently happiness must be placed among those desirable in themselves; for happiness does not lack anything, but is self-sufficient. Now those activities are desirable in themselves from which nothing is sought beyond the activity. And of this nature virtuous actions are thought to be; for to do noble and good deeds is a thing desirable for its own sake.

Pleasant amusements also are thought to be of this nature; we choose them not for the sake of other things; for we are injured rather than benefited by them, since we are led to neglect our bodies and our property. But most of the people who are deemed happy take refuge in such pastimes, which is the reason why those who are ready-witted at them are highly esteemed at the courts of tyrants, but perhaps such people prove nothing; for virtue and reason, from which good activities flow, do not depend on despotic position; nor, if these people, who have never tasted pure and generous pleasure, take refuge in the bodily pleasures, should these for that reason be thought more desirable; it is to be expected, then, that, as different things seem valuable to boys and to men, so they should to bad men and to good. Happiness, therefore, does not lie in amusement; to exert oneself and work for the sake of

amusement seems silly and utterly childish. But amusement is a sort of relaxation, and we need relaxation because we cannot work continuously. Relaxation, then, is not an end; for it is taken for the sake of activity, as we have said before, in virtuous activities.

7 If happiness is activity in accordance with virtue, it is reasonable that it should be in accordance with the highest virtue; and this will be that of the best thing in us. Whether it be reason or something else that is this element which is thought to be our natural ruler and guide and to take thought of things noble and divine, whether it be itself also divine or only the most divine element in us, the activity of this in accordance with its proper virtue will be perfect happiness. That this activity is contemplative we have already said.

Now this would seem to be in agreement both with what we said before and with the truth. For, firstly, this activity is the best (since not only is reason the best thing in us, but the objects of reason are the best of knowable objects); and secondly, it is the most continuous, since we can contemplate truth more continuously than we can do anything. And we think happiness has pleasure mingled with it, but the activity of philosophic wisdom is admittedly the pleasantest of virtuous activities; at all events the pursuit of it is thought to offer pleasures marvelous for their purity and their enduringness, and it is to be expected that those who know will pass their time more pleasantly than those who inquire. And the self-sufficiency that is spoken of must belong most to the contemplative activity. For while a philosopher, as well as a just man or one possessing any other virtue, needs the necessaries of life, when they are sufficiently equipped with things of that sort the just man needs people towards whom and with whom he shall act justly, and the temperate man, the brave man, and each of the others is in the same case, but the philosopher, even when by himself, can contemplate truth, and the better the wiser he is; he can perhaps do so better if he has fellow-workers, but still he is the most self-sufficient. And this activity alone would seem to be loved for its own sake; for nothing arises from it apart from the contemplating, while from practical activities we gain more or less apart from the action. And happiness is thought to depend on leisure; for we are busy that we may have leisure, and make war that we may live in peace. Now the activity of the practical virtues is exhibited in political or military affairs, but the actions concerned with these seem to be unpleasurable. Warlike actions are completely so (for no one chooses to be at war, or provokes war, for the sake of being at war; any one would seem absolutely murderous if he were to make enemies of his friends in order to bring about battle and slaughter); but the action of the statesman is also unpleasurable, and apart from the political action itself-aims at despotic power and honors, or at all events happiness, for him and his fellow citizens-a happiness different from political action, and evidently sought as being different. So if among virtuous actions political and military actions are distinguished by nobility and greatness, and these are unpleasurable and aim at an end and are not desirable for their own sake, but the activity of reason, which is contemplative, seems both to be superior in serious worth and to aim at no end beyond itself, and to have its pleasure proper to itself (and this augments the activity), and the self-sufficiency, leisureliness, unweariedness (so far as this is possible for man), and all the other attributes ascribed to the supremely happy man are evidently those connected with this activity, it follows that this will be the complete happiness of man, if it be allowed a complete term of life (for none of the attributes of happiness is incomplete).

But such a life would be too high for man; for it is not in so far as he is man that he will live so, but in so far as something divine is present in him; and by so much as this is superior to our composite nature is its activity superior to that which is the exercise of the other kind of virtue. If reason is divine, then, in comparison with man, the life according to it is divine in comparison with human life. But we must not follow those who advise us, being men, to think of human things, and, being mortal, of mortal things, but must, so far as we can, make ourselves immortal, and strain every nerve to live in accordance with



the best thing in us; for even if it be small in bulk, much more does it in power and worth surpass everything. This would seem, too, to be each man himself, since it is the authoritative and better part of him. It would be strange, then, if he were to choose not the life of his self but that of something else. And what we said before' will apply now; that which is proper to each thing is by nature best and most pleasant for each thing; for man, therefore, the life according to reason is best and pleasantest, since reason more than anything else is man. This life therefore is also the happiest.

8 But in a secondary degree the life in accordance with the other kind of virtue is happy; for the activities in accordance with this befit our human estate. Just and brave acts, and other virtuous acts, we do in relation to each other, observing our respective duties with regard to contracts and services and all manner of actions and with regard to passions; and all of these seem to be typically human. Some seem to arise from the body, and character in many ways bound up with the passions. Practical wisdom, too, is linked to virtue of character, and this to practical wisdom, since the principles of practical wisdom are in accordance with the moral virtues and rightness in morals is in accordance with practical wisdom. Being connected with the passions, the moral virtues must belong to our composite nature; and the virtues of our composite nature are human; so, therefore, are the life and the happiness which correspond to these. The excellence of the reason is a thing apart; it would seem to need external equipment but little, or less than moral virtue does. Grant that both need the necessaries, even if the statesman's work more concerned with the body and things of that sort; but in what they need for the exercise of their activities there will be much difference. The liberal man will need money for the doing of his liberal deeds, and the just man too will need it for the returning of services; and the brave man will need power if he is to accomplish acts that correspond to his virtue, and the temperate man will need opportunity? It is debated, too, whether the will or the deed is more essential to virtue, which is assumed to involve both; it is surely clear that its perfection involves both; but for deeds many things are needed, and more, the greater and nobler the deeds are. But the man who is contemplating the truth needs no such thing, at least with a view to the exercise of his activity; indeed they are, one may say, even hindrances, at all events to his contemplation; but in so far as he is a man and lives with a number of people, he chooses to do virtuous acts; he will therefore need such aids to living a human life.

Thus perfect happiness is a contemplative activity. But, being a man, one will also need external prosperity; for our nature is not self-sufficient for the purpose of contemplation, but our body also must be healthy and must have food and other attention. Still, we must not think that the man who is to be happy will need many things or great things, merely because he cannot be supremely happy without external goods; for self-sufficiency and action do not involve excess, and we can do noble acts without ruling earth and sea; for even with moderate advantages one can act virtuously (this is manifest enough; for private persons are thought to do worthy acts no less than despots-indeed even more); and it is enough that we should have so much as that; for the life of the man who is active in accordance with virtue will be happy. Solon described the happy man as moderately furnished with externals and Anaxagoras also supposed the happy man not to be rich. The opinions of the wise seem, then, to harmonize with our arguments. But while even such things carry some conviction, the truth in practical matters is discerned from the facts of life; for these are the decisive factor. We must therefore survey what we have already said, bringing it to the test of the facts of life, and if it harmonizes with the facts we must accept it, but if it clashes with them we must suppose it to be mere theory. Now he who exercises his reason and cultivates it seems to be both in the best state of mind and most dear to the gods. For if the gods have any care for human affairs, as they are thought to have, it would be reasonable both that they should delight in that which was best and most akin to them (i.e. reason) and that they should reward those who love and honor this most, as caring for the things that are dear to them and acting both rightly and nobly. And that all these attributes belong most of all to the

philosopher is manifest. He, therefore, is the dearest to the gods. And he who is that will presumably be also the happiest; so that in this way too the philosopher will more than any other be happy.