

### BASIC TYPES OF FRIENDSHIP VIII 3:

- a. useful (common among the old; you can have many such friends; involves frequent complaints)
- b. pleasant (common among the young)
- c. perfect (among the virtuous; infrequent; few; enables common action and thinking)

DEFINITION: VIII 2:

- a. thinking favorably of (*eunoiein*) & wishing well (*boulesthai tagatha*)
- b. to one another (*allēlois*)
- c. and not failing to be aware of it (*mē lanthanountas*) [i.e. being mutually aware of it]

### WHAT IS THE ORIGIN AND CAUSE OF FRIENDSHIP?

- a. when we act or think we *know* we act or think, we are aware of doing so, and friendship intensifies this awareness, because the friend is another self (book 9, chapter 9); therefore, friends make us “more real” or more “at work” as human beings in what is specific to us, our rational activity
- b. intensified common activity increases friendship; absence weakens it
- c. remember that “the apparent good” and “the true good” coincide for the virtuous person; for the vicious, the apparent good diverges from the true good; what appears good for him is different from what is good; real friends, therefore, make the true good more manifest to us

### FURTHER ASPECTS OF FRIENDSHIP

- a. equality required for friendship to take place; we can’t be friends with the gods  
–what if one of the friends changes radically?
- b. friendship consists more in loving or wishing and doing well (hence in activity) than in being loved
- c. friendship and the self:  
–we must be friends with ourselves  
–virtue allows us to accomplish this, vice destroys it  
–in what sense should we want what is for our own benefit?
- d. friendship in times of grief; we need the help of friends but hesitate to inflict our burdens on them
- e. misunderstood friendships

### SOME OTHER FORMS OR IMAGES OF FRIENDSHIP

- a. unanimity or concord; political friendship (*homonoia*)
- b. goodwill; incipient friendship (*eunoia*; *eunoiein*)
- c. familial friendships

### REMARKS

- a. most men *wish* for what is noble but *choose* what is advantageous
- b. you cannot get both wealth and honor from the community
- c. it may be more noble to enable the friend to act than to act for him