

that enjoyment too belongs especially to one who chooses the life according to intellect
[4.19-20]

Further, that living pleasantly too belongs most of all to those who choose to live according to intellect might become clear from the following. [15] **The word 'living' seems to mean two things, one with reference to a capacity and the other with reference to an activity, for we call all those animals 'seeing' who have vision and are naturally capable of seeing (even if they happen to have their eyes shut), as well as those who are using the capacity and are applying their vision.** [19] **And similarly with knowing and having cognition, we mean, in one case, using and observing, and in the other case, having acquired the capacity and having the knowledge.** [22] **Further, if we distinguish living from not living by perceiving, and 'perceiving' has two senses - in the strict sense as using the senses, but in the other sense as being able to use them (that's why we say, it seems, even of people who are sleeping that they are perceivers), it's clear it will follow that 'living' also has two senses: a waking person should be said to live in the true and strict sense, but sleeping people must be said to live because they are capable of making the transition into the process in virtue of which we say of someone that he is both waking and perceiving things.** [56.13-57.6]

Because of this and with a view to this, **when some one word means each of two things, and one of the two is so called either by acting or being acted on, we shall attribute the term as applying more to this one: for example, we attribute 'knowing' to the one who makes use of knowledge more than to the one who has it, and 'seeing' to the one who is applying his vision more than to the one who has the capacity.** [12] **For we use 'more' not only in respect of excess in things for which there is a single definition, but also in respect of what is prior and posterior; for example, we say that health is more a good than the things that conduce to health, and that what is valuable by its own nature is more a good than what produces it.** [16] **And yet we see, surely, that it is not by the definition of 'good' being predicable of both that it applies to each of them, to beneficial things as well as to virtue.** [19] **Therefore a waking person, someone who exercises his soul, should be said to be 'alive' more than someone who is sleeping and merely has it, for it's on account of the former being alive that we say the latter is too, because, like the former, he is such as to be able to act and be acted upon.** [57.6-23]

Thus this is what it is to use anything: if the capacity is for a single thing, when someone is doing this very thing, and if the capacity is for a number of things, when he is doing the best of them; for example, with flutes, one uses them either only when playing the flute, or especially then, as its other uses are presumably also for the sake of this. [57.27 | 58.1] **Thus one should say that someone who uses a thing correctly is using it more, for the natural objective and mode of use belong to someone who uses a thing in a beautiful and precise way.** [58.3] **Now the only function of the soul, too, or else the greatest one of all, is thinking and reasoning.** [5] **Therefore it is now simple**

and easy for anyone to reach the conclusion that he who thinks correctly is more alive, and he who most attains truth lives most, and this is the one who is intelligent and observant according to the most precise knowledge; and it is then and to those that living perfectly, surely, should be attributed, to those who are using their intelligence, i.e. to the intelligent. [10] *But if what it is to live is the same, for all animals at least, it is clear that an intelligent person would surely exist to the highest degree and in the most authoritative sense, and most of all at that time when he is being active and actually observing the most knowable of existing things.* [57.23-58.14]

And yet, surely the perfect and unhindered activity has its enjoyment in itself; hence the activity of observation would be the most pleasant of all. [17] **Furthermore, there is a difference between enjoying oneself while drinking and enjoying drinking; for nothing prevents someone who is not thirsty, or has not been brought the drink he enjoys, from enjoying himself while drinking, not because he is drinking but because he happens at the same time to be seeing or being seen as he sits there. [21] Thus we will say that this fellow enjoys himself, and enjoys himself while drinking, but not because he is drinking, and not because he enjoys drinking. [23] Thus in the same way we will also say that walking and sitting and learning and every process is pleasant or painful, not insofar as we happen to feel pain or pleasure in their presence, but insofar as we all feel pain or pleasure by their presence. [27] So, similarly, we will also say that a life is pleasant if its presence is pleasant to those who have it, and that not all to whom it happens that they enjoy themselves while living are living pleasantly, only those to whom living itself is pleasant and who enjoy the pleasure that comes from life. [58.15-59.3]**

Thus we attribute living more to the one who is awake rather than to the one who is asleep, and to the one who is being intelligent more than to the one who is unintelligent; and we say the pleasure that comes from life is the one that comes from the uses of the soul, for this is being truly alive. [7] Further, even if there are many uses of the soul, still the most authoritative one of all, certainly, is the use of intelligence to the highest degree. [9] Further, it is clear that the pleasure that arises from being intelligent and observant must be the pleasure that comes from living, either alone or most of all. [11] **Therefore living pleasantly and feeling true enjoyment belong only to philosophers, or to them most of all, [13] for the activity of our truest insights, filled up by the most real of things and preserving steadfastly for ever the perfection vouchsafed to us, that activity, of all of them, is also the one that is most effective for cheerfulness. [17] Hence too on account of the enjoyment itself of the truths and good pleasures those who have any sense should do philosophy. [59.3-18]**