

We Need A Game Show With A Lightning Round Question: "Happiness or Pleasure? - Why?"

Post by "Cassius" of February 4, 2023 at 7:34 AM

[Quote from Godfrey](#)

This seems problematic to me. And it's also the crux of the issue: is happiness something beyond pleasure?

That's a great way of getting at this question too. And asked that way, it seems to me to be precisely why Diogenes of Oinoanda decided to shout about it. I know his context was defeating the setting of "virtue" as higher, but wouldn't his argument apply not only to virtue but to "happiness?" Wasn't he pitting "virtue" against "pleasure" for exactly the reason so many people try to pit "happiness" against "pleasure?"

Have we quoted him lately? 😊

Quote

Fr. 32

... [the latter] being as malicious as the former.

I shall discuss folly shortly, the virtues and pleasure now.

If, gentlemen, the point at issue between these people and us involved inquiry into «what is the means of happiness?» and they wanted to say «the virtues» (which would actually be true), it would be unnecessary to take any other step than to agree with them about this, without more ado. But since, as I say, the issue is not «what is the means of happiness?» but «what is happiness and what is the ultimate goal of our nature?», I say both now and always, shouting out loudly to all Greeks and non-Greeks, that pleasure is the end of the best mode of life, while the virtues, which are inopportunistly messed about by these people (being transferred from the place of the means to that of the end), are in no way an end, but the means to the end. Let us therefore now state that this is true, making it our starting-point.

Suppose, then, someone were to ask someone, though it is a naive question, «who is it whom these virtues benefit?», obviously the answer will be «man.» The virtues certainly do not make provision for these birds flying past, enabling them to fly well, or for each of the other animals: they do not desert the nature with which they live and by

which they have been engendered; rather it is for the sake of this nature that the virtues do everything and exist.

Each (virtue?) therefore means of (?) ... just as if a mother for whatever reasons sees that the possessing nature has been summoned there, it then being necessary to allow the court to asked what each (virtue?) is doing and for whom [We must show] both which of the desires are natural and which are not; and in general all things that [are included] in the [former category are easily attained]

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