

The Difference Between Happiness and Pleasure

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I think we ought also be careful not to conclude that 'agreeable motion' or "smooth motion" (a popular alternate translation) is simply a reference to "dancing," as sometimes is implied. The Latin text from Perseus is clear and unmysterious - "suavis motionis." Given that from birth to death we as a whole and our individual components of mind and body are constantly in motion (even when we sleep or appear to be at rest) I suggest it's likely that "smooth motion" is a wide term that could also encompass all our mental and physical experiences. As such, "smooth motion" gives us insight into the use of words implying "tranquility" and "absence of disturbance." We're never really at rest; we're always experiencing pleasures and pains, what we want is for those experiences to be experienced "smoothly." Nothing mysterious or anti-feeling or anti-emotion in any of this; in fact just the opposite: clear, ordinary, understandable feelings of pleasure experienced deeply and smoothly.

[41] Quid tergiversamur, Epicure, nec fatemur eam nos dicere voluptatem, quam tu idem, cum os perfricisti, soles dicere? sunt haec tua verba necne? in eo quidem libro, qui continet¹ omnem disciplinam tuam,—fungar enim iam interpretis munere, ne quis me putet fingere—dicis haec: “nec equidem habeo, quod intellegam bonum illud, detrahens eas voluptates quae sapore percipiuntur, detrahens eas quae rebus percipiuntur veneriis, detrahens² eas quae auditu e³ cantibus, detrahens eas etiam quae ex formis percipiuntur oculis⁴ suavis motiones, sive quae aliae voluptates in toto homine gignuntur quolibet⁵ sensu. nec vero ita dici potest, mentis laetitiam solam esse in bonis. laetantem enim mentem ita novi: spe eorum omnium, quae supra dixi, fore⁶ ut natura is⁷ potiens dolore careat.”

<http://www.perseus.tufts.edu/hopper/text?do...%3Asection%3D41>