

External "Goods" Impact Eudaimonia

Post by "Cassius" of March 9, 2024 at 10:54 AM

[Quote from Cassius](#)

Further, they say that once obtained, happiness like wisdom or any other virtue is never lost. (Anything less than true is no longer true and anything less than straight is no longer straight. If something we thought was true or straight becomes untrue or bent, then we obviously misunderstood its perfection in the first place since it had within it the potential for imperfection.)

In support of the different way that Epicurus looked at virtue, and held that sometimes actions we think to be virtuous can lose that character in different circumstances, I think we can cite below as to the particular virtue of "justice."

Justice is a virtue in everyone's dictionary so far as I know, so here is Epicurus clearly saying that something can be virtuous (in this case just) at one moment, and then in another moment under different circumstances can change into something we see to be no longer just. *But that change doesn't mean that it wasn't just when it appeared to be just: And even if the advantage in the matter of justice shifts from one side to the other, but for a while accords with the general concept, it is nonetheless just for that period, in the eyes of those who do not confound themselves with empty sounds, but look to the actual facts.*

[PD37](#). Among actions which are sanctioned as just by law, that which is proved, on examination, to be of advantage, in the requirements of men's dealings with one another, has the guarantee of justice, whether it is the same for all or not. But if a man makes a law, and it does not turn out to lead to advantage in men's dealings with each other, then it no longer has the essential nature of justice. And even if the advantage in the matter of justice shifts from one side to the other, but for a while accords with the general concept, it is nonetheless just for that period, in the eyes of those who do not confound themselves with empty sounds, but look to the actual facts.

[PD38](#). Where, provided the circumstances have not been altered, actions which were considered just have been shown not to accord with the general concept, in actual practice, then they are not just. But where, when circumstances have changed, the same actions which were sanctioned as just no longer lead to advantage, they were just at the time, when they were of advantage for the dealings of fellow-citizens with one another, but subsequently they are no longer just, when no longer of advantage.