

External "Goods" Impact Eudaimonia

Post by "Don" of March 9, 2024 at 11:40 PM

If we're going to say that...

[Quote from Cassius](#)

Epicurus also talked about happiness as what we are aiming for. Epicurus defined happiness to mean total pleasures predominating over total pains, as he (for example) experienced in his last days while happy but in extreme pain.

(which I agree with), it behooves us to know how Epicurus talked about eudaimonia.

Letter to Pythocles, 116:

For the animals offer no necessary reason why a storm should be produced ; and no divine being sits observing when these animals go out and afterwards fulfilling the signs which they have given. [116] For such folly as this would not possess the most ordinary being if ever so little enlightened, much less one who enjoys *perfect felicity*. (παντελῆ εὐδαιμονίαν pantele eudaimonian > pan "all" + telos "goals" > a well-being where all goals have been met)

Then we have all of the mentions of eudaimonia in the letter to Menoikeus.

Plus there are translations that use "happiness" in place of makarios (as in the blessed happiness of the gods) like this in the letter to Herodotus:

"Further, we must hold that to arrive at accurate knowledge of the cause of things of most moment is the business of natural science, and that happiness (μακάριον makarion) depends on this (viz. on the knowledge of celestial and atmospheric phenomena), and upon knowing what the heavenly bodies really are, and any kindred facts contributing to exact knowledge in this respect.

So if one is to be not only possessing eudaimonia but also be considered makarios, that feeling/state/condition also "depends on" knowledge of how the natural world works... most likely because we would otherwise not know how to pursue pleasure wisely and would be subject to empty fears and empty desires.