

# Is 'happiness' a proper translation of the term eudaimonia?

Post by “Pacatus” of March 27, 2024 at 4:14 PM

## [Quote from Cassius](#)

So somehow we have to set some terms on what is meant at a basic level. Are we talking something short term or much longer?

Both. Behind my bad joke is the point that there are different shades of happiness: like pleasure/pleasantness (on which I think happiness is based – my Epicurean view), it can be both “kinetic” and “katastematic.” And I think we can identify those for ourselves experientially pretty readily, and I associate them with well-being as opposed to ill-being (though we can find happiness in mental pleasure/well-being, even with bodily ill-being – as Epicurus was able to do on his death bed).

For me, then, the problem is one of philosophical parsing (in order to communicate philosophically – not to imply that is a small matter) of something that does not seem problematic at all (to me) experientially. And that is where I think folks like Cicero get lost: they elevate (their) philosophical apparatus over plain experience, and then struggle to fit plain experience into that philosophical apparatus. Epicurus, it seems to me, takes the exact opposite (and natural, reality-based) tack. And that Epicurean tack seems far more relatable to everyday living – and finding eudaimonia therein.