

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

Post by "Titus" of March 28, 2024 at 7:15 AM

[Quote from Don](#)

I would agree that there may be some word games going on, but "flourishing" seems to be the academic consensus of what word to use for eudaimonia.

Okay, so Prof. Eller relates to an already established term.

[Quote from Don](#)

But then you're back at square one in needing to define what the "good life" is.

[Quote from Peter Konstans](#)

For the ancient Greeks, however, eudaimonia, which is usually translated by 'happiness' but which rather should be translated by something like 'human flourishing', was not an emotional state, but rather about whether a human being had attained virtue and excellence, achieved his aims, and truly made the most of his life.

The same question (what the good life is) hit my brain when I answered for the first time in this thread. I remember Prof. Malte Hossenfelder arguing, that eudaimonia was an unifying aim of all the Hellenistic philosophies (Epicureanism, Stoicism, Scepticism, Cynicism) to show a way to the "good life". Obviously, they differ in their methods and what they define as primary goal or content of the good life.

From my point of view, as a comparative term, taking different traditions into account and the possible motivation of a seeker and to-come disciple of a philosophical sect, *flourishing* doesn't fit so badly. Conversely, as a word defining the end of eudaimonia in itself as defined by a specific tradition, more substantive content is needed. For Epicureanism this might be defined as "*fullness of pleasure*".