

The Ethics of Epicurus and its Relation to Contemporary Doctrines by Jean-Marie Guyau. Edited by Testa and Ansell-Pearson, translated by Testa

Post by “Kalosyni” of May 8, 2023 at 8:28 AM

[Quote from Pacatus](#)

* I do not see hedone/aponia/ataraxia as instrumental virtues aiming at eudaimonia - as if that were some other value-in-itself. I rather see a eudaimonic life as constitutive of the most pleasurable/pleasant life I can put together. Eudaimonia is not separable from hedone.

Some thoughts perculating in response. The sensations of hedone/aponia/ataraxia result due to choices, and our choices are limited by the options we can imagine, and those choices are limited by the options which are realistically available to us. My niece has five children that she home-schools, and I seriously doubt that tranquility and serenity will be available to her (except in very brief moments) till they grow up and move out of the house (three boys and two girls). And yet, since hedone is additive (not subtractive) then I say that hedone (both of mind and of body) could be a direct path to happiness for her. If she thinks she needs aponia and ataraxia to be happy then she will wait a long time.