The Meaning of the Greek Word "Aponia"

Post by “Don” of December 3, 2023 at 10:43 PM

Uses of πόνος (or αλγος and related words)

VS4. Pain (algedon) is easily disdained; for a pain (ponoun) that causes intense suffering is brief, whereas a pain (ponon) that lingers in the flesh is weak and feeble.

πᾶσα ἀλγηδὼν εὐκαταφρόνητος· ἡ γὰρ σύντομον ἔχουσα τὸ πονοῦν σύντονον ἔχει τὸν χρόνον, ἡ δὲ χρονίζουσα περὶ τὴν σάρκα ἀβληχρὸν ἔχει τὸν πόνον.

VS457. Passion for true philosophy destroys every disturbing (epi+ponos > painful, toilsome, laborious) and troublesome desire.

ἔρωτι φιλοσοφίας ἀληθινῆς πᾶσα ταραχώδης καὶ ἐπίπονος ἐπιθυμία ἐκλύεται.

Philodemus

On Choices and Rejections (peri haireseon kai phygon)

[Column 4] [Epicurus teaches us that good is easy for us to procure] and that evil is [not] only limited by precisely because it is useless to have defined the good (τἀγαθόν), if it is difficult, if not impossible, for us to attain, nor to have fixed limits to evil, if it is difficult to bear because of its long duration. This knowledge has the effect of prohibiting both the pursuit of any [good] which is not by nature capable of eliminating pain (ἀλγηδόνα) - such are, most of the time, the [goods] which have motivated a search eager in humans -, and let none be discarded which does not prevent having pleasure -- that is how one must [conceive] most of [those which are acquired] gradually.

Column 10: And the pain (λύπην > grief, sadness; pain of mind or body, suffering, distress; LSJ antonym = ἡδονή hedone!) that grips them at the idea of dying makes them irascible, never happy or in a good mood

Column 12: although they do not have the [fundamental ideas (ἀξιοῦμεν ὑπο[λή][ψ]εις)] that we are talking about. And what leads him instead to upright behavior are the laws, which brandish threats over his head: death, punishments of divine origin, as well as punishments (pains) considered very difficult to endure

πόνους ὡς δυσ[εκπο]νήτους) and deprivation of certain things which are said to be difficult to obtain.

Column 17: They are not ready, for insignificant gain, [both] to say goodbye to the only things that can give pleasures, and to bear pains (πόνους) in vain -- indeed, they also turn away entirely from philosophy, each saying: "Am I now going to start giving myself endless pain only

to then get thrown like a disc halfway through?" -- even to share anything because, they believe, it is up to the immortals to do so, or to those who wait to be thanked.