

# "Lucretius on the Divine" - Dr. Christopher Eckerman

Post by "Don" of July 9, 2022 at 3:35 PM

## [Quote from Don](#)

Epicurus's and other classical Epicureans' numerous uses of words connoting calm, peace, freedom from disturbance, etc. convey to me that without ataraxia and aponia, there's always going to be an impediment to living pleasurably, wisely, nobly, and justly.

In light of my assertion here, I'm compiling said "numerous uses." Consider this just a start (I may move this somewhere else at some point as/if it grows):

DL X.37 (Letter to Herodotus). "Hence, since such a course is of service to all who take up natural science, I, who devote to the subject my continuous energy and \*\*reap the calm enjoyment of a life like this\*\*,..."

"Ὅθεν δὴ πᾶσι χρησίμης οὔσης τοῖς ὑκλειωμένοις φυσιολογία τῆς τοιαύτης ὁδοῦ, παρεγγυῶν τὸ συνεχὲς ἐνέργημα ἐν φυσιολογία καὶ τοιοῦτῳ μάλιστα ἐγγαληνίζων τῷ βίῳ ἐποίησά σοι...

+ ἐγγαληνίζων τῷ βίῳ (enggalenizo to bio)- spend life calmly

+ + ἐγγαληνίζων related to γαληνισμός (galenismos, see DL X.83 below)

+ μάλιστα - superlative of μάλα "very, exceedingly"; "most of all, above all"; also used to strengthen statements.

DL X.83 (Letter to Herodotus) "who are not altogether entitled to rank as mature students can in silent fashion and as quick as thought run over the doctrines most important for their peace of mind."

ἐκ τούτων καὶ κατὰ τὸν ἄνευ φθόγγων τρόπον τὴν ἅμα νοήματι περίοδον τῶν κυριωτάτων πρὸς γαληνισμὸν ποιοῦνται."

+ γαληνισμὸν (galenismos) calming, (Epicurus); calming of the conscience (Aristotle)

+ + from γαληνός calm (also, "calm, especially of the sea" which fits with Epicurus's other nautical allusions; of persons, gentle)

Fragment 548. Happiness and bliss are produced not by great riches nor vast possessions nor exalted occupations nor positions of power, but rather by peace of mind, freedom from pain, and a disposition of the soul that sets its limits in accordance with nature.

τὸ εὐδαιμον καὶ μακάριον οὐ χρημάτων πλῆθος οὐδὲ πραγμάτων ὄγκος οὐδ' ἀρχαί τινες ἔχουσιν οὐδὲ δυνάμεις, ἀλλ' ἀλυπία καὶ πραότης παθῶν καὶ διάθεσις ψυχῆς τὸ κατὰ φύσιν ὀρίζουσα.

+ τὸ εὐδαιμον καὶ μακάριον - eudaimon & makarion, "happiness and blessedness", latter is SAME word used for the gods in PD1]

+ ἀλυπία καὶ πραότης παθῶν καὶ διάθεσις ψυχῆς τὸ κατὰ φύσιν ὀρίζουσα. "peace of mind, freedom from pain, and a disposition of the soul that sets its limits in accordance with nature."

+ + ἀλυπία (alupia) "freedom from pain or grief"

PD14 . "Although security on a human level is achieved up to a point by a power to resist and by prosperity, the security afforded by inner peace and withdrawing from the crowd is the purest." White (2021)

Τῆς ἀσφαλείας τῆς ἐξ ἀνθρώπων γενομένης μέχρι τινὸς δυνάμει τινὶ ἐξαιρετικῇ καὶ εὐπορίᾳ εἰλικρινεστάτη γίνεται ἢ ἐκ τῆς ἡσυχίας καὶ ἐκχωρήσεως τῶν πολλῶν ἀσφάλεια.

+ ἡσυχίας (hesykhias) "peace; silence, stillness"

+ + ἐκχορεύω (ekkhoreuo) "to break out (ἐκ-) of the chorus (χορεύω)"

PD17 Ὁ δίκαιος ἀταρακτότατος, ὁ δ' ἄδικος πλείστης ταραχῆς γέμων.

One who is just, moral, and virtuous has peace of mind; but one who is unjust is overflowing with agitation, confusion, and uncertainty.

+ ἀταρακτότατος (ataraktotatos) "not disturbed, without confusion, steady, of soldiers, X.Cyr.2.1.31: generally, quiet; not excited, calm"

+ ταραχῆς (tarakhēs) "disorder, physiological disturbance or upheaval" i.e., the opposite of ἀταραξία (ataraxia)

Seneca, Letter 24: And in another passage (from Epicurus): "What is so absurd as to seek death, when it is through fear of death that you have robbed your life of peace?"

'quid tam ridiculum quam appetere mortem, cum vitam inquietam tibi feceris metu mortis?'

+ inquietam "restless, unquiet"

Seneca, Letter 66: For the absolute good of man's nature is satisfied with peace in the body and peace in the soul. I can show you at this moment in the writings of Epicurus a graded list of goods just like that of our own school. For there are some things, he declares, which he prefers should fall to his lot, such as bodily rest free from all inconvenience, and relaxation of the soul as it takes delight in the contemplation of its own goods.

Si qua extra blandimenta contingunt, non augent summum bonum, sed, ut ita dicam, condiunt et oblectant; absolutum enim illud humanae naturae bonum corporis et animi pace contentum est.

Dabo apud Epicurum tibi etiam nunc simillimam huic nostrae divisionem bonorum. Alia enim sunt apud illum quae malit contingere sibi, ut corporis quietem ab omni incommodo liberam et animi remissionem bonorum suorum contemplatione gaudentis;