


# Another mainstream article claiming ataraxia is the goal

Post by “Don” of September 27, 2022 at 10:41 PM

[Quote from Pacatus](#)

God, I'm going to hate myself for saying this! ☐☐

 LOL! Uh oh!

[Quote from Pacatus](#)

Are we worrying this too much?

First, I'll say "no" to that 😊 but only because Epicurus repeatedly brings up the health of the body and the tranquility of the mind, or variations on that theme. As such, it seems to me that it's good to understand what the significance was to Epicurus and the classical Epicureans and how it can be applied to an Epicurean way of life.

[Quote from Pacatus](#)

It seems to me that (whatever the ancient Greeks might have thought) the mind/body distinction is at best relative. That does not make it unimportant, Yes, I can (hopefully) overcome - at least somewhat, if not perfectly - the tarache in my mind that stems from the pone in my aching tooth. (Most Buddhists would, I think, say something similar)

The distinction may be relative realistically, scientifically, or medically; however, how we experience our minds is often very different than how we experience our bodies.

The disturbance in my mind is not \*always\* connected to an immediate physical pain in my body. It could just as easily - or more easily - have originated from rumination on a memory of an event earlier today, yesterday, or years ago.

Also, [the ponos of aponia isn't pain per se. Ponos is defined as:](#)

- work, especially hard work; toil
- bodily exertion, exercise
- work, task, business
- the consequence of toil, distress, trouble, suffering
- anything produced by work, a work

So, aponia is not so much "pain" in the body (and I've been guilty of perpetuating that mistake!) as it is a lack of exertion, toil, distress, suffering. In light of that, I may begin to interpret aponia as a positive relaxation in the body, a body that's not stiff and tight and troubled and exhausted; the same way I'd interpret ataraxia as a positive calm, clear-headed, mindful attitude in the mind.

#### [Quote from Pacatus](#)

But - and this was my whole original thrust - from an Epicurean view, there is no disembodied (non-physical) substance called mind or soul - as a substance of some sort.^ So everything is, at bottom, physicalist.

Oh, of course! *\*Everything\** has a natural, material origin. We're all - and every part of us - just atoms and void! Yep! But that doesn't mean our different parts don't have different needs anymore than we wear shoes on our head or eat with our ears. I'm being absurd, obviously, but just because there's no non-physical supernatural woo-woo "mind" doesn't mean I don't have a "mind" that I need to care for for my mental well-being.

I really like your posts, and they've also given me a chance to think out loud. Keep them coming!