

Episode 285 - TD15 - The Significance Of The Limits Of Pain

Post by “Patrikios” of June 18, 2025 at 5:09 PM

[Quote from Cassius](#)

As might be expected, Cicero spends a lot of time talking about facing down pain in wartime, but at XXV he turns to the topic of dealing with pain in peacetime.

As I've been following these discussions on pain, I too find PD-04 difficult to fully comprehend; especially as it relates to the natural pains (in mind & body) .

During the podcast, [Joshua](#) made these excellent comments.

*“Nothing could be added to the pain that he's experiencing right now. That is the definition of superlative. But, because the mind acts as a kind of force multiplier for pleasure, **if you use it correctly**, he says, I set over and above it all the pleasure of the memory of our past friendship .”*

I recalled a paper that gave some insight into how to ‘**use the mind correctly**’. In his paper, “**Epicurean Stability (eustatheia): A Philosophical Approach of Stress Management**”, Dr. Yapijakis states:

- With **recollection**, impressions of past pleasures stay in the mind and can be evoked easily. Being able to easily ignore pain and to evoke and hold pleasant recollections is **an art that can be learned**.
- **Oblivion** is the blessed ability to forget unpleasant situations and people. A philosopher must **learn the art of dismissal**, along with the art of recollection. The value of forgetfulness is one of the most important principles in the science of happiness.

[C. Yapijakis & G. P. Chrousos . Conatus 7, no. 2 (2022): 173-190 DOI: <https://doi.org/10.12681/cjp.31769>]

These comments seem to imply that Epicurus and his schools might have taught the “arts” of pain management (recollection, oblivion), as part of learning how to implement [PD04](#). This viewpoint from Yapijakis (& others?) may have been discussed on this forum before, but re-reading Yapijakis in the context of [PD04](#) does help my understanding of the value in learning & practicing such **eustatheia** skills.

This VS-47 might also apply to why we should learn to withstand pains.

VS47. *I have anticipated thee, Fortune, and **entrenched myself against all thy secret attacks**. And I will not give myself up as captive to thee or to any other circumstance; but when it is time for me to go, spitting contempt on life and on those who vainly cling to it, I will leave life crying aloud a glorious triumph-song that I have lived well.*

Do others see this viewpoint that Epicurus was teaching pain management techniques, in order for his disciples to become 'wise' in using the mind, and live a "blessed life"?