

Neither "ataraxia" nor "not ataraxia", but "Joy as the goal"

Post by "Kalosyni" of February 27, 2026 at 8:30 AM

I've copied over from that thread (linked in the above post) on Christos' introductory book, which was shared by Christos.

The following is by Christos Yapijakis:

Quote

Regarding pleasure and happiness, just see [Epicurus' Letter to Menoeceus](#) that explicitly says that:

-We aim to happiness (eustatheia of katastematic pleasure/pleasurable state)

-We do not need pleasure unless our body is in pain lacking it

"He who has a clear and certain understanding of these things will direct every preference and aversion toward **securing health of body** and **tranquility of mind**, seeing that this is the sum and end of a **happy life**. For the end of all our actions is to be **free from pain and fear**, and, when once we have attained all this, the tempest of the soul is laid; seeing that the living being has no need to go in search of something that is lacking, nor to look anything else by which the good of the soul and of the body will be fulfilled. When we are pained lacking pleasure, **then, and then only, do we feel the need of pleasure**".

4. Regarding useful and harmful pleasures, again see [Epicurus' Letter to Menoeceus](#) that explicitly says that:

-Although pleasure is naturally akin to us, some pleasures lead to greater annoyance than pleasure

-Useful pleasures=those that appease pain or vary our enjoyment of life (the second ones we don't need necessarily)

-Harmful pleasures=those that result in more pain than pleasure

"...**we do not choose every pleasure whatever**, but often pass over many pleasures when a greater annoyance ensues from them. And often we consider pains

superior to pleasures when submission to the pains for a long time brings us as a consequence a greater pleasure. While therefore all pleasure because it is naturally akin to us is good, **not all pleasure is worthy of choice**, just as all pain is an evil and yet not all pain is to be shunned. It is, however, by measuring one against another, and by looking at the **conveniences** and **inconveniences**, that all these matters must be judged. ".

All three papers I authored in that special issue of Conatus-Journal of Philosophy on "Philosophical Management of Stress" (the first ever such issue of an international philosophical journal and I was invited to be the Editor) promote Epicurean philosophy, although they do that in a more subtle, "politically correct" and objective way discussing other philosophical approaches too, which by comparison are barely useful for a very short period of time until reality prevails.

...

...Always remember that the pursuit of pleasure is the path to eustatheia and happiness (katastematic pleasure or pleasurable state) for Epicurus and not a goal by itself as Aristippus or 'prodigals' think (see letter to Menoeceus DL 131-132).

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