

Welcome AutoAtaraxic!

Post by “Bryan” of June 10, 2026 at 5:21 PM

I am not aware of the term in ancient literature. However, let me include this section from *Epicurus' On Nature, Book 25*, which seems to be related to the idea:

"...[1] Those movements that have been fully generated are fully produced according to the penetration of certain particles, and [2] those other movements are produced according to the proximity of particles, and also in some way [3] that movement which is not being raised up by nature, but produced by one's spirit comprehending the memory and inductive consideration of its fulfillment in itself, more or less.

...of those movements that result according to the crowded-together atoms, but even the crowded-together atoms clearly move similarly. For they had a nature to fully generate such things and to begin such a task, the same atoms in accordance with a way arising from the same separation...

...one's own actions are generated in the previously mentioned way, existing as productive of the same things. Yet, although they have a nature that could be productive of these and those achievements, many actions that people generate are made unproductive because of themselves - not through the same cause of movement of both the atoms and themselves. Against these unproductive generated actions we especially contend and rebuke, while resenting those who have a temperament from their birth in accordance with a disturbing nature - just as we do in the case of all living beings that choose to act counterproductively.

...we are contending with many people simultaneously and instructing about this issue, which is contrary to the cause of the same way of thinking that all motion is in accordance with necessity. Thus, whenever something is fully generated, [i.e., one's consciousness], that comprehends a certain difference in the atoms in a certain mentally distinguishing way, but not as though from a different separation in space, [*i.e., even though the soul can be distinguished from the atoms that compose it as its own emergent object, the soul is not physically distinct from the atoms that compose it.*] one gains control of the cause of mental movements out of his own conscious choice. Then he simply delivers those conscious mental movements up to the primary natures of the atoms, and he makes this mentally generated movement entirely a standard that tests for truth.

...we praise others not merely through a cause of movement that originates out of themselves, but through that cause of movement that originates out of themselves toward the best tasks and mental perceptions. At this time, we contend with them in no way. But for us, along with... of atoms... to those that have applied themselves. And even while we are fully clearing out the cause of movement that originates out of ourselves... or not instructing about as many things

as simultaneously...

...however one refers to his self-generated movement, it is clear it exists with a nature that is fully indicated by his experience of it – even while it is not referred to as itself or according to itself...

...according to our mental perception, our primary composition would – not out of necessity – force out some of the movement that has been fully generated up to the point of certain kinds of such a thing as our own non-necessitated movements being fully generated, while our primary atomic composition would force out some movement up to the point of a soul being produced – and even a soul having an arrangement and movement as great as this, given that some movement of this kind is necessarily generated from a composition such as this [*i.e., the soul's subtle physical nature makes it susceptible to both moving and being moved*].

But one's atomic composition would force out some movement up to the point of movement such as this – specifically, the movement of this or that kind of soul – being fully generated not out of necessity. Or at least one's atomic composition would force out some volitional movement whenever someone advances to the stage of life of such volitional initiations being fully generated not according to necessity, but by having the force of movement from himself and from his own cause...

...regarding those who sincerely struggle to move themselves toward the best tasks, we do not contend with those people, and they are not holding onto laziness. But neither do we venture to encourage or provoke them toward the most opportune things, as their temperaments have already coagulated from a nature which itself is poorly assembled, and which is not fastening and igniting the cause of movement for something in a different way to the coagulation of their temperaments, which is similar to... Although we are bringing forward the cause, [*i.e., the responsibility for our own movement*], we do bring it forward for as many as..."