

# Welcome Max Duboff

Post by "Kalosyni" of July 4, 2026 at 9:48 AM

I am a little late in joining this discussion, and may or may not say much more.

I object to using the word tranquility for the following reasons:

Translating the ancient Greek concept of *ataraxia* as strictly "tranquility" is considered somewhat inaccurate because "tranquility" implies a passive, serene, or meditative state of inner peace. By contrast, *ataraxia* is a highly active, unshakeable state of mental resilience.

Using the word tranquility misses the true essence of the term for several reasons:

- **The Etymology is Negative:** The word is formed using an alpha-privative (a prefix meaning "without") attached to the Greek verb *tarassein*, meaning "to disturb, trouble, or agitate". It literally translates to "un-troubledness" or "imperturbability" rather than a positive state of calm.
- **Dynamic Resilience vs. Static Quiet:** Tranquility evokes images of a quiet, peaceful room or a silent lake. *Ataraxia*, as used by Hellenistic philosophies like Epicureanism and Stoicism, is a robust, dynamic equilibrium that allows an individual to remain steadfast even when facing external chaos or extreme emotional triggers.
- **Active Engagement:** To the ancient Greeks, *ataraxia* wasn't about completely removing oneself from the world (which tranquility implies). It was about actively managing and overcoming unfounded anxieties and destructive passions so you can live a flourishing life, often referred to as *eudaimonia*.
- **Absence of Disturbance:** The closest equivalent is "imperturbability" or "unperturbedness". It describes a condition where the mind refuses to be shaken or agitated by the fear of death, gods, or future pain.

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Ideas of some kind of a "perfect telos" cannot get one to the happy life. This is creating an abstraction beyond "honey is sweet, and snow is white" and it is dancing around with Plato's perfect forms.

The pleasant and pleasurable life is made complete by: 1) following what nature provides (the inborn sense of feeling pleasure and pain), and 2) applying prudence when making choices as to what to do and what to avoid (choosing what leads to longterm health of the body and happiness of the soul) and 3) discarding "empty" and futile opinions which lead to great pains, and 4) developing a mental state of resiliency (not disturbed by fears of death or the gods)

When one applies all these practices, the happy life is made complete now --- and this will be the blessedness of living like a god among men.