

Do Pigs Value Katastematic Pleasure? (Summer 2022 K / K Discussion)

Post by “Godfrey” of June 30, 2022 at 8:54 PM

Here are some of my notes from TGOP which reinforce [Don](#) 's post above:

19.2.3 Ataraxia and aponia are considered conditions of life, not particular pleasures.

19.2.4 Since aponia is just a condition of painless perception it does not mean that Epicurus thought of a non-perceiving state as pleasurable.

19.3.2 Katastematic pleasures refer to "the well-established katastema (condition) of the flesh. Not to replenishment, movement, or katastasis eis phusin (restoration to the natural state). The latter was an argument against pleasure, on the basis that what was being returned to was the good, not pleasure. When the organism is operating properly it will be in a state of pleasure, and pain is a matter of unnatural operation.

19.3.3 Therefore kinetic pleasures are not a different kind than katastematic ones: they too are sensory and a matter of some part of the organism operating properly. Due to this most of Cicero can be discounted in this regard.

19.4.27 Ataraxia is achieved by the removal of superstitious fear and false beliefs, the constant memory of the truth, and attention to present experience and perception. Now the mind is free of disturbance and so memory and expectation operate without anxiety. Similarly when physical pain is removed the body operates without pain and that will mean that always some pleasurable and painless perception is occurring, a condition of good cheer.

19.4.30 When the organism is functioning harmoniously it is always having some form of perception; since the operation is harmonious the perception is pleasant and without pain; that is just what aponia is. Ataraxia is the condition when, because of correct views, our expectations are undisturbed by fear, our desires do not pursue empty objectives and our memories are pleasant: this leaves us to enjoy our pleasures unanxiously.

Related to this are these notes:

18.3.15 A wise man needs to know certain basic facts about man and nature, convince himself of them and acquire certain habits of life. These will ensure that pleasure predominates. No daily hedonic calculus is necessary; the calculation is all at the stage of working out the facts, the effects of belief in them, and the proper regimen. From

time to time one will have to review one's knowledge and confirm one's attitudes and practices. Once one is convinced of the truth of Epicurus' doctrines and has incorporated his teachings

into one's life, one ceases to worry and lives a life as near to ataraxia and aponia as is possible for one. To achieve the best life possible, conviction and good habits are enough. One's wisdom shows in the acquisition and development of those

characteristics that will keep his life as pleasant as it can be, and that being so he will not be deluded into thinking that it will improve if only it lasts a little longer.

18.3.19 Ataraxia consists in a condition of correct belief, and aponia in a condition free of bodily lack. The distinction between wisdom and ataraxia is therefore verbal rather than real. Since absence of wisdom is equivalent to the absence of ataraxia and therefore of mental pleasure, and its presence to the presence of mental pleasure, using it or mental pleasure as a criterion of worth amount to the same thing.

Before reviewing my notes I had been thinking of these last two notes as references to katastematic pleasure, but now I see that wasn't what Gosling and Taylor were saying at all.