

19.0.6. As we have pointed out, all these views assume that the distinction between kinetic and katastematic pleasures was one on which Epicurus put a particular emphasis, and that they were different kinds of pleasure, the good in life consisting in some of the latter. It is this feature of all such views which creates the problems. These are as follows:

(i) It is agreed on all these views that the good is *ataraxia* and *aponia*, as distinct from sensory pleasures. But Epicurus is very insistent on the importance of sensory pleasures. This

368

Katastematic and Kinetic Pleasures

19.0.6

is most obvious in two quotations given by Cicero (*Tusc.* III. xviii.41-2):

In that book which contains all your teachings [Epicurus,] . . . you say: 'For my part I cannot understand what that good is if one subtracts those pleasures perceived by taste, those from hearing and music, and those sweet movements, too, got from visual perception of shapes, or any of the other pleasures generated by any sense in the whole man. Nor can one hold that joy of mind is alone among the goods. For as I understand it the mind is in a state of joy when it has hope of all those things I have mentioned above, that nature may acquire them with complete absence of pain.' And these are his very words, so that anyone may understand what Epicurus recognizes as pleasure. Then a little lower down he says: 'I have often enquired of those who were called wise what they had left among the goods if they removed those ones, — unless they wanted to emit empty noises; I could learn nothing from them; if they want to boast about virtues and wisdom they will say nothing unless they mean the way by which those pleasures are achieved which I mentioned above.'

Here Epicurus is not just saying that sensory pleasures are a good thing, but that nothing is left to the good life if you subtract them. Indeed virtue and wisdom can only be praised if they are considered as a means to them and joy of mind is entirely dependent on them. Yet on any of the interpretations under consideration one would expect Epicurus to know perfectly well what would be left among the goods if sensory pleasures were subtracted: *ataraxia* and *aponia*. Since these