

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

Post by "Cassius" of July 14, 2022 at 5:26 PM

[Quote from Don](#)

Kinetic pleasures - those sanctioned by the Cyrenaics and others as "pleasures" - are active pleasures in which one engages in the moment. Kinetic pleasures are fleeting but they provide variety to one's existence.

I am thinking that even a description like that cedes too much to the people who are acting as if Epicurus' every third word was "katastematic."

The problem that most people legitimately won't understand is that "engagement with the moment" involves every intellectual and emotional response in life no matter how "sublime" and "high" and even "noble.". If you feel it in the normal sense of feeling, then that is active engagement with the world and that is what life is all about - life is lived moment by moment and there is no "stored up capital" like a Christian might say about storing up treasures in heaven.

The commentators seem to be all over the board about what katastematic really means, and I see some of the recent articles are asserting that katastematic pleasure is "felt" just like kinetic.

There is definitely in Epicurean thought a strong emphasis on considering "healthy functioning" and even "attitudes" as important pleasures. But to consider it important to categorize them as "katastematic" rather than explaining clearly what he is talking about and giving examples in the letter to Menoecus, for example, which would have been followed clearly by Lucretius and Philodemus, is just not something I can see as a pattern Epicurus generally followed.

I am generally very hesitant to read too much into the fragmentary Philodemus material, but to me observing Philodemus and Lucretius failing to utter anything that would appear to support this as an important distinction speaks volumes.