

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

Post by "Don" of July 15, 2022 at 6:24 AM

To expand on Metrodorus and VS45, here are other uses of πραγμάτων (pragmatōn) that are in line with those and pertinent to my thinking:

[PD21](#)

Ὅ τὰ πέρατα τοῦ βίου κατειδῶς οἶδεν, ὡς εὐπόριστόν ἐστι τὸ <τὸ> ἀλγοῦν κατ' ἔνδειαν ἐξαιροῦν καὶ τὸ τὸν ὅλον βίον παντελεῆ καθιστάν: ὥστ' οὐδὲν προσδεῖται πραγμάτων ἀγῶνας κεκτημένων.

One who perceives the limits of life knows how easy it is to expel the pain produced by a lack of something and to make one's entire life complete; so that there is no need for the things that are achieved through struggle. (Saint-Andre)

Saint-Andre note on the text: The word ἀγών, translated here as "struggle", originally referred to the contests pursued by athletes at public festivals such as the Olympic games; Epicurus is not necessarily counselling against personal discipline (such as that involved in learning true philosophy), but against the trials and dangers of action in the public arena.

My note on the text: The use of πραγμάτων (pragmatōn) here is perfectly in line with the idea of "external circumstances or things." Plus the pain referred to in the first part ἀλγοῦν from ἄλγος can refer to both pain of the body or of the mind, which to me aligns with aponia and ataraxia, respectively.

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, ἄλγος](#)

[PD38](#) also uses pragmatōn twice:

When circumstances have not changed and things that were thought to be just are shown to not be in accord with our basic grasp of justice, then those things were not just. But when circumstances do change and things that were just are no longer useful, then those things were just while they brought mutual advantage among companions sharing the same community; but when later they did not bring advantage, then they were not just.

ἐνθα μὴ καινῶν γενομένων τῶν περιστώτων πραγμάτων ἀνεφάνη μὴ ἀρμόττοντα εἰς τὴν πρόληψιν τὰ νομισθέντα δίκαια ἐπ' αὐτῶν τῶν ἔρων, οὐκ ἦν ταῦτα δίκαια· ἐνθα δὲ καινῶν γενομένων τῶν πραγμάτων οὐκέτι συνέφερε τὰ αὐτὰ δίκαια κείμενα, ἐνταῦθα δὴ τότε μὲν ἦν δίκαια ὅτε σενέφερον εἰς τὴν πρὸς ἀλλήλους κοινωνίαν τῶν συμπολιτευομένων, ὕστερον δ' οὐκ ἦν ἔτι δίκαια ὅτε μὴ συνέφερον.

Not quite as directly relevant but still nominally applying to circumstances and actions.

Once again, here's the LSJ entry for πράγμα (pragma) (pragmatōn is simply the plural genitive of pragma, ie, "of pragmas")

[Greek Word Study Tool](#)

PS: I don't pass up an opportunity to recommend @Nate 's compilation of the [Principal Doctrines](#). Always instructive to see alternative translations along with the original Greek.