

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

Post by "Don" of July 16, 2022 at 12:19 AM

## [Quote from Cassius](#)

I know I seem like Negative Nellie here

"Iron sharpens iron" as the saying goes. Keep the questions coming!

## [Quote from Cassius](#)

wouldn't the pleasure you get from planning and carrying out some activity in expectation of the reward that the activity will bring be something that has to ring of "action"? I thought that katastematic was supposedly implying "rest" or "static."

I'm coming to the understanding that it isn't necessarily an action like we think of "doing something". Look at that excerpt again,:

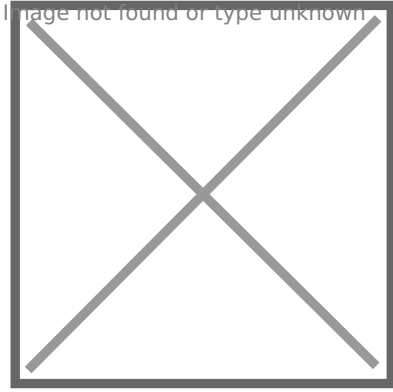
## [Quote from Don](#)

Nor, (the Cyrenaics) say, is pleasure brought about through memory or expectation of goods, as Epicurus held: for the motion of the soul is obliterated by time' (DL 2.89-90)  
(τὸ τῆς ψυχῆς κίνημα)

The movement, the action, is the "motion of the soul (ψυχῆς psykhes)" that happens while one is \*experiencing\* a pleasure in the moment. It appears the Cyrenaics did not believe that there was any "motion of the soul" during "memory or expectation" of pleasure. The "motion" (κίνημα kinēma; related to kinesis, kinetic) only happened during the pleasure of the moment. Possibly "memory or expectation" was experienced in the "state", the soul/mind was "static." In fact, "the motion of the soul is obliterated by time." The motion of the soul stops - it is "obliterated." Stops= static. It is simply in a state of readiness to move again \*with the next pleasure of the moment.\* However, Epicurus taught that the pleasure of "memory or expectation" in that state \*was\* in fact just as much pleasure as that experienced in the moment.

Granted, I need to read more Cyrenaic papers now (I didn't see that coming as necessary!), But the bit I've read from scanning the ones I've found, that's the direction I'm heading.

FYI, here's another paper:



[Plutarch's Adversus Colotem and the Cyrenaics: 1120C-1121E](#)

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[www.academia.edu](http://www.academia.edu)

There are a number on Academia by Sedley, Warren, and others.

And I'm deliberately staying away from Cicero until I can get some more sources, hopefully actual texts being quoted by other authors and not paraphrased into characters in Cicero's work.

Fascinating stuff!