

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

Post by “Eikadistes” of July 16, 2022 at 2:40 PM

I am gravitating toward privileging the idea that "Epicurean texts mention both mental and bodily kinetic pleasures, and mental and bodily katastematic pleasures", which creates more of a spectrum than a strict duality:

Kata Kinêsin Hêdonê Katastêmatikê Hêdonê

<i>Bodily</i>	<i>Aponia</i>
<i>Mental</i>	<i>Ataraxia</i>

Others seem to argue for a horizontal division:

Kata Kinêsin Katastêmatikê

Hêdonê

Others advance this into a vertical hierarchy:

1. *Katastêmatikê Hêdonê*
2. *Kata Kinêsin Hêdonê*

Others seem to propose an equivalency between desires and types of pleasure:

Hêdonê *Ëpithymiōn*

1. *Katastêmatikê Physikaî kai ànagkaîai (natural and necessary)*
2. *Kata Kinêsin Physikaî kai oyk ànagkaîai (natural and not necessary)*

There seems to be a further suggestion that the division between *katastematic* and *kinetic* pleasures was as a response (or perhaps re-formulation) of the Cyrenaic proposition of a *neutral state*:

Epicurean *Pathê* Cyrenaic *Pathê*

<i>Moving Pleasure</i>	<i>Moving Pleasure</i>
<i>Stable Pleasure</i>	—
—	<i>Neutral State</i>
<i>Pain</i>	<i>Pain</i>

With all of these typologies, I continue to wonder if these words were just general adjectives used to describe the diversity of pleasure, or whether they were strict technical categories. I am

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reminded that "no pleasure is an evil in itself" (KD 8) and that "pleasures would never differ from one another" (KD 9), so any hierarchy seems to diminish the unconditional proposition that "Pleasure is The Greatest Good" (not "Stable Pleasure is The Greatest Good to which Moving Pleasure is Subordinate"). Still ... there **must** be a significant reason this description exists.