

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

Post by "Don" of July 17, 2022 at 10:31 PM

This got longer as I continued to review this thread. This is enough for now! These are consolidated ancient and modern sources and some notes from my posts within this thread:

Notes:

Idea (revised): Biological homeostasis = aponia (freedom from pain in the body; everything is working as it should).

Pathe "what is done or happens to a person or thing, opposite: πράξις (praxis)" Praxis is the concrete aspect of pragma (genitive: pragmata).

On perceived errors in Wikipedia: We can all be Wikipedia editors and contribute content, External links, and references to all relevant articles. Nothing stopping us but time and inertia (two powerful forces btw)

Critical source: Diogenes Laertius, Book X.136:

[Diogenes Laertius, Lives of Eminent Philosophers, BOOK X, EPICURUS \(341-271 B.C.\)](#)

Other Ancient Sources, both Epicurean and otherwise:

Fragment 68 (see post #37)

68. To those who are able to reason it out, the highest and surest joy is found in the stable health of the body and a firm confidence in keeping it. (Saint-Andre)

τὸ γὰρ εὐσταθὲς σαρκὸς κατάστημα (katastēma) καὶ τὸ περὶ ταύτης πιστὸν ἔλπισμα τὴν ἀκροτάτην χαρὰν καὶ βεβαιοτάτην ἔχει τοῖς ἐπιλογίζεσθαι δυναμένοις.

Vatican Saying 11 (see post #47)

Alternative translation of [VS11](#) by me: "For the majority of people, to be at rest is to be bored stiff; but to be active is to be raving like a rabid dog."

τῶν πλείστων ἀνθρώπων τὸ μὲν ἡσυχάζον ναρκᾶ, τὸ δὲ κινούμενον λυττᾶ.

ἡσυχάζον (hesykhazon) I. to be still, keep quiet, be at res

My take is that this "being at rest, being still, keeping quiet" IS none other than ataraxia/aponia/katastematic pleasure. Most people - not us Epicurueans he's saying - think this is being bored or numb. We recognize its importance.

<http://www.epicureanfriends.com/thread/2586-do-pigs-value-katastematic-pleasure-summer-2022-k-k-discussion/?postID=18909#post18909>

However, he's also saying Epicureans can enjoy active pleasures without "raving like a rabid dog".

Principal Doctrine 14 (see post #47)

[PD14](#) . "Although security on a human level is achieved up to a point by a power to resist and by prosperity, the security afforded by inner peace and withdrawing from the crowd is the purest." White (2021)

Τῆς ἀσφαλείας τῆς ἐξ ἀνθρώπων γενομένης μέχρι τινὸς δυνάμει τινὶ ἐξερευσιτικῇ καὶ εὐπορίᾳ εἰλικρινεστάτη γίνεται ἢ ἐκ τῆς ἡσυχίας καὶ ἐκχωρήσεως τῶν πολλῶν ἀσφάλεια.

hesykhias shows up here - just like [VS11](#) - translated as "inner peace". Again, inner peace = aponia/ataraxia = katastematic pleasure

Vatican Saying 33 (see post #37)

VS33 The body cries out (σαρκὸς φωνή) to not be hungry, not be thirsty, not be cold. (NOTE: I see these three conditions to be defining *aponia* and thus a katastematic pleasure!) Anyone who has these things, and who is confident of continuing to have them, can rival the gods for happiness (εὐδαιμονίας eudaimonias).

σαρκὸς φωνή τὸ μὴ πεινῆν, τὸ μὴ διψῆν, τὸ μὴ ῥίγοῦν· ταῦτα γὰρ ἔχων τις καὶ ἐλπίζων ἔξειν κἂν <διὸ> ὑπὲρ εὐδαιμονίας μαχέσαιοτο.

Diogenes of Oenoanda (see posts #37 & #39)

[DCLP/Trismegistos 865216 = LDAB 865216](#)

Wall Inscription site:

[The inscription](#)

Diogenes of Oenoanda A:

Let us now [investigate] how life is to be made pleasant for us both in states and in actions.

Let us first discuss states (καταστημάτων katastematon), keeping an eye on the point that, when the emotions which disturb the soul are removed, those which produce pleasure enter into it to take their place.

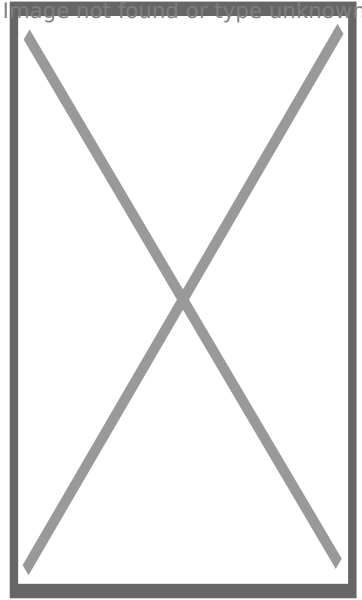
Diogenes of Oenoanda B discusses katastema: "Diogenes (of Oenoanda) justifies the Epicurean use of the term 'pleasure' to refer to the experience of the state of tranquillity that constitutes the moral end by stating that such usage is in line with the term's ordinary meaning." Not sure if I agree with all of that, but the "state of tranquillity" is aponia/ataraxia/katastematic pleasure.

See this paper

<https://www.jstor.org/stable/43909587>

<http://www.epicureanfriends.com/thread/2586-do-pigs-value-katastematic-pleasure-summer-2022-k-k-discussion/?postID=18909#post18909>

Metrodorus, Fragment 5 (see post #40 and #46):



[Metrodori Epicurei Fragmenta collegit scriptoris incerti Epicurei Commentarium moralem, subiecit Alfredus Koerte : Metrodorus, of Lampsacus, d. 277 B.C : Free Download, Borrow, and Streaming : Internet Archive](#)

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archive.org

"Metrodorus, in his book On the Source of Happiness in Ourselves being greater than that which arises from Objects, says: 'What else is the good of the soul but the sound state of the flesh, and the sure hope of its continuance?'"

This, to me, points to the "source" - "the sound state of the flesh" (to sarkos eustathes *katastema*) - being a more confident source of pleasure than "objects" (kinetic pleasure). It does NOT say the source "in ourselves" is "better (more value)" just that we can be more "sure" of its continuance - I would add - because we have control over it.

Metrodorus in his Timocrates, whose actual words are : "Thus pleasure being conceived both as that species which consists in motion and that which is a state of rest."

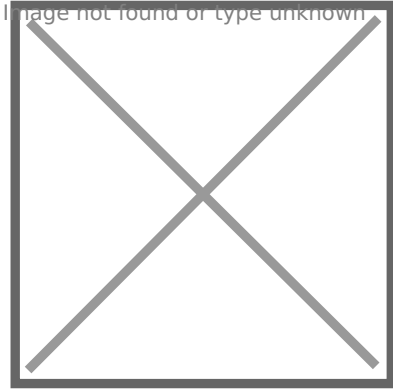
Metrodorus's quote is: νοουμένης δὲ ἡδονῆς τῆς τε κατὰ κίνησιν καὶ τῆς καταστηματικῆς. Right there, again, is κίνησιν (kinēsin) and καταστηματικῆς (katastēmatikēs).

Olympiodorus the Younger, Commentary on Plato's "[Philebus](#)," [p. 274 Stallb.]: Epicurus, referring to natural pleasure, says that it is katastematic.

Philo of Alexandria, Allegory of the Law, III.54, t. I [p. 118 Mang.]: ... to those who say that pleasure is katastematic.

Academic Papers:

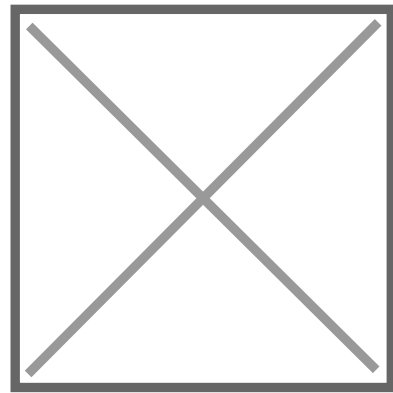
<http://www.epicureanfriends.com/thread/2586-do-pigs-value-katastematic-pleasure-summer-2022-k-k-discussion/?postID=18909#post18909>



[Epicurean Happiness: A Pig's Life?](#)

Epicurean Happiness: A Pig's Life?

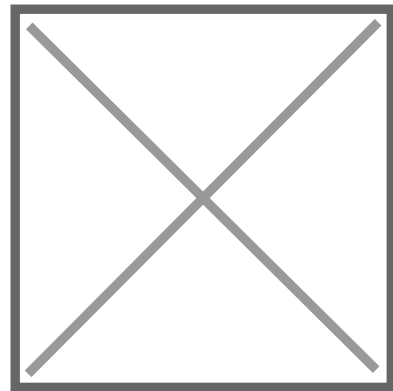
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["Epicurus' "Kinetic" and "Katastematic" Pleasures. A Reappraisal", Elenchos xxxvi \(2015\) fasc. 2: 271-296.](#)

In this paper I shall offer new definitions for what seem to be the most dominant terms in Epicurus' theory of pleasures - "kinetic" and "katastematic". While...

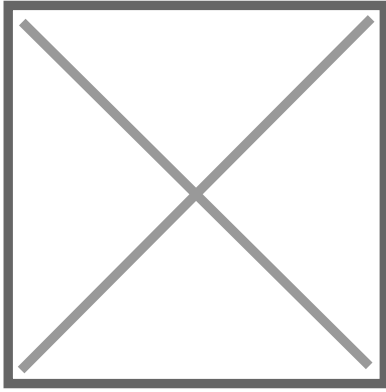
www.academia.edu



["TO KAT' ENΔEIAN ALΓOYN AND EPICUREAN KATASTEMATIC PLEASURES", ORGANON 48 \(2016\): 5-19](#)

Abstr act. In this article I wish to emphasize the significance of τὸ κατ' ἔνδειαν ἀλγοῦν, an expression appearing in our sources on Epicurean ethics which...

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["Epicurus' Varietas and ἡ κινητικὴ ἡδονή", Mnemosyne 71 \(2018\) 777-798.](#)

According to Epicurus' view which locates the summit of pleasure in the absence of all pain, once pain has been removed pleasure cannot be increased, but it...

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