

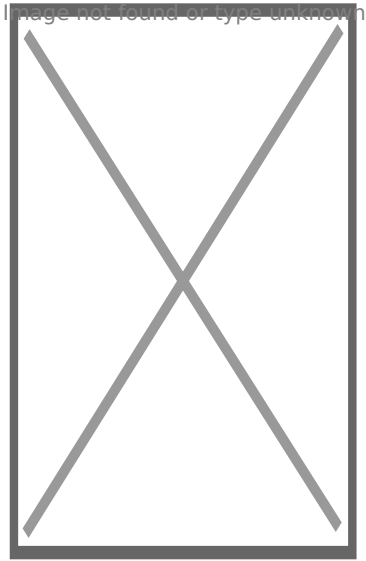
New Review of Emily Austin's "Living For Pleasure" - This Time By An Objectivist

THE FAITH OF EPICURUS

analysis of the relevant texts in Aristotle and Epicurus recently made by Philip Merlan (*Studies in Epicurus and Aristotle*). In the first place this analysis profoundly modifies our understanding of the word *hedonism* as applied to the philosophy of Epicurus. Epicurus uses the word *hedone* (pleasure) in four connections. It can mean either the 'pleasure' of the body or of the mind, and this 'pleasure' may be either kinetic (i.e., produced by a stimulus from without) or katastematic (i.e., a state of the organism created by itself without external stimulus). Only in the first of these four uses does 'pleasure' seem to be the appropriate translation for *hedone*. In the other three cases 'joy' would be more appropriate; and Merlan suggests that Epicureanism should be understood as a philosophy of joy. Even this word, I would add from an analysis of the Latin terminology in Lucretius, is too weak. In Lucretius *voluptas*, the Latin equivalent of *hedone*, bears the whole gamut of meaning from physical pleasure to rapt contemplation of the deity; and in the Greek of Epicurus *hedone* is often the equivalent of *to makarion* (blessedness), the state of being of the gods and of those men who have succeeded in sharing their mode of life. The proclamation of a hedonism of this noble type as the highest good could be the breath of life to a sick society.

I will add that I liked

the take on katastematic and kinetic pleasures in The faith of Epicurus by Benjamin Farrington.



[The faith of Epicurus : Farrington, Benjamin, 1891- : Free Download, Borrow, and Streaming : Internet Archive](#)

xiii, 160 p. ; 22 cm
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