

Discussion of the thread - Against Katastematic Supremacy - Pleasure Is A Unified Whole And Not A House Divided - Forum Editorial Policy

Post by “wbernys” of July 21, 2026 at 6:36 PM

I'm quite late to this topic. This is my short understanding, i want to know if [Cassius](#) finds this acceptable or in line with new policy.

- Kinetic and Katastematic Pleasure are not superior to one or the other (100 percent agree), I think it was a concept that Epicurus and Metrodorus said in Diogenes Laertius, but not super important. I think practically Epicurus may have focused more on things which disturb us when we rest, but he didn't think tranquility was in any way "better" than constant partying unaccompanied by any pain, as [PD10](#) clearly says.

- This article really likes Boris [Nikolsky](#)'s thesis as i see, but i personally find Diogenes quote of Metrodorus that "Pleasure can be thought of both as consisting in motion and as static" (Bailey) to be too strong to say they don't have this concept, along with Epicurus quote as a backup, and i generally find Cicero reliable, he's hostile, but i don't consider him a liar who doesn't understand Epicureanism, i don't think he would just make this up.

- In my reading, Kinetic pleasure is a kind of pleasure which comes by some kind of relief or "stimulation" of the senses, in other words a movement of the senses, such as the sudden removal of pain, but also thinks like tasty food. Katastematic Pleasure is pleasure without any "stimulation" or recent change or motion, such as Healthiness, Tranquility, etc. However, i strongly think it's not just removal of pain which counts as a kinetic pleasure, or a "replenishment" view, disagreeing with Arenson (2019), who i think has this view. I could be wrong on this though. Epicurus seems to call these "titillations of the senses," Usener 440, Cicero, *On The Nature of The Gods*, I.40.113, see also Usener 412-414 for "titillations"

Hope this helps.