

# Dialogue on Katastematic Pleasure

**Post by “Maciej” of February 19, 2018 at 10:09 PM**

Like Seneca in letters. Proper place of Lukian's relation to epicureanism is a secondary source and not what was proposed above - standard and point of reference for specific doctrine in epicurean philosophy.

Lukian was eclectic freethinker. His views can be best described as skeptical cynicism or cynical skepticism. Many protagonists of his dialogues are named cyniskus or Diogenes if I remember correctly. Best example of his skepticism is dialogue Hermotimos where he uses several skeptical tropes against dogmatists, which is evident for anyone who has knowledge of greek philosophy at the level of Diogenes Laertius Lives. I remind you that some skeptical tropes were invented specifically to counter epicurean canonic. God momos is another example of his cynical skeptical inclination to mockery of established religion and astrology. Those are the issues where three schools overlap a bit so epicureanism could be Lukians third source of inspiration. distant third place. Very distant.

Nevertheless Lukians dialogues and diatribes in themselves are great read and I recommend them strongly to anybody who accidentally gets them in their hands. You can lick a little bit of philosophy from them.