

Modern Neuroscience And The Katastematic / Kinetic Debate

Post by “Don” of June 30, 2023 at 2:35 PM

[Quote from Godfrey](#)

Even though the anticipation or recollection of eating are "inner" pleasures, they are very kinetic.

How?

And I realize typing that as a one word question *looks* combative or defensive. It's not meant to be. I'm just curious to hear your thinking behind how you'd characterize the anticipation or recollection as kinetic.

I'm getting my train of thought from Farrington's The Faith of Epicurus:

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.

Merlan thus throws some light on the question of the