

# Modern Neuroscience And The Katastematic / Kinetic Debate

Post by “Godfrey” of July 3, 2023 at 2:51 PM

This article addresses what has really been bugging me: the precise meanings of *khara* and *euphrosyne* in Fragment 2 from Epicurus. I just can't wrap my head around these terms in the context of this discussion, and they seem to be the source of what I find "off" in the chart in post #30. (BTW, apologies for "banal" and "useless"; I didn't mean to sound so harsh.)

<https://cup.columbia.edu/wp-content/uploads/2017/12/Philosophies-of-Happiness-Appendix-8.pdf>

I'm not sure that it provides a satisfying answer. But there is this:

[footnote] xi *However, we should allow also for another possibility. Epicurus is not a systematic philosopher in the same way as Aristotle. We have seen that in his use of the term pathos he slides from a generic sense to a more restricted, technical sense. Likewise, although he may say that animals experience hedonê, while joy is a rational emotion (and thus imply that pleasure is a function of the non-rational soul), he may use the terms somewhat interchangeably. Thus he may not always parse out the precise distinction between pleasure and joy; he may see the katastematic condition as a fluid conjunction of pleasant experiences of both the rational and non-rational dimensions of the soul.*