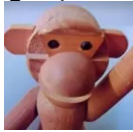


Eat Drink and be Merry!

Post by "Godfrey" of September 30, 2023 at 4:15 PM

Quote from Cassius



[Quote from Godfrey](#) I'm leaning toward the idea that katastematic/kinetic is really just a description of durability. Breadth is important, but not katastematic or kinetic. Breadth would be something like "does this thing bring me both physical and mental pleasure? Does it affect one part of my body, or is it a more widely distributed feeling? Does it give me mental satisfaction in one way or in a variety of ways?"

I'm not sure I follow what you are saying here. I see why you are saying that breadth is important but why is "duration" not important

What I'm saying is that katastematic/kinetic (k/k) involves duration but that I don't think that k/k involves breadth. Both duration and breadth are important in order to maximize one's pleasure. The combination of the two, to my current way of thinking, is more important, both practically and theoretically, than the concept of k/k pleasures.

Basically I'm toying with the idea that k/k may not deserve the amount of attention that it gets. My thinking is that k/k is really just a way of describing duration, and we don't have any existing texts from Epicurus to which would give it any more importance.

An existing text that we do have is [PD09](#). I'm currently interpreting it as defining the three components of pleasure as intensity, duration and location. The more I think on it, the more useful these seem to be for working with maximizing one's pleasure. And if I'm interpreting [PD09](#) correctly, which is open to debate, then to my mind it has more relevance than the texts dealing with k/k, as it is directly attributed to Epicurus.

So I'm suggesting that the three components of pleasure as described in [PD09](#) are a more valuable topic of study than katastematic and kinetic pleasure. As far as I can tell, [PD09](#) has been pretty much ignored, possibly due to its confusing wording, while k/k is the subject of endless, and endlessly open-ended, discussion. And I'm wondering if the focus on k/k is more useful to opponents of Epicurus than to practicing Epicureans.

(Note that I'm not in any way disparaging Epicurean discussion of k/k! I'm just thinking that, once again, opponents such as Cicero and his ilk have cynically sent us off on a wild goose chase!)