

Episode 196 - The Epicurean Arguments In Cicero's On Ends - Book Two - Part 06

Post by “Cassius” of October 14, 2023 at 6:57 PM

Thanks for those calculations Pacatus!

[Quote from Pacatus](#)

Question: Can B1 and B2 also have katastematic qualities? For example, chronic physical pain or clinical depression?

You're pursuing this out of interest and you enjoy it (I feel sure), but to me i would think a newer person would find this to be hazardous if they pursue it before more basic issues are resolved. I don't have a cite ready at hand to back this up, but I am pretty sure that the authorities don't consider "duration" (implied in the word chronic) as "the" key defining aspect of katastematic pleasure, but rather "changeability," which is related but I would say is not the same. Don's concern was (I think rightly) "since memories can be a kinetic pleasure." It's pretty clear that some 'actions' like memories can come and go last longer than others, so it isn't the time element alone or maybe even primarily that distinguishes the two. If someone asserts that it is, where is the dividing line between a long-lasting kinetic pleasure and a katastematic one? A minute? An hour? A day? At what point in time is the dividing line crossed and kinetic become katastematic?

In fact, that's the underlying problem of talking about K/K. It isn't really clear what distinguishes one from the other. Does katastematic really equate to "rest?" How is sustained smooth motion over a long period of time different than "rest?" What is "rest" in the first place in a universe with no "bottom" and composed of never-ceasing-to-move atoms flying through space? I know that some people assert answers to these questions, but authoritative cites explaining these things are not easy to find, and certainly not clear explanations in Epicurean texts. By the time a newer person tries long enough to get to the bottom of it i would wager most of them have created for themselves more intellectual pain than pleasure and gone a long way toward thinking that trying to decode Epicurus is fruitless.