

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

Post by "Cassius" of October 15, 2023 at 2:56 PM

[Quote from Don](#)

This is not the kinetic/katastematic distinction (I've been burned on making that assumption before!), but it's a distinction that gets discussed in Epicurus, Metrodorus, and Philodemus.

I know you're trying to get at the "pleasure when you're not 'doing' something 'pleasurable'" but there has to be a better way than "non-stimulating."

I am not sure exactly what the 'this' refers to there and that is part of the need for greater clarity.

The distinction that is super-critical is the issue that pleasure includes both (1) pleasures that we consider exciting from the norm of life, and (2) the norm of life which is not exciting, but which needs to be considered as pleasure whenever this "norm" is not receiving some painful input.

The real point is that every moment and every aspect of being alive is to be considered "pleasure" unless that moment or aspect involves receiving pleasure.

THAT's the distinction and the two elements on which everything else stands. The default experience of life is "pleasure" in every moment and aspect unless some particular pain is intruding.

Do you consider that distinction the K/K distinction?

Because it is exactly this attitude here that is the problem: I know you're trying to get at the "pleasure when you're not 'doing' something 'pleasurable'" but there has to be a better way than "non-stimulating."

This wording accepts the requirement that pleasure requires excitement. The only requirement for labeling some moment of life "pleasure" is that is not "painful."

There are no other labeling options for something you are conscious and aware of other than "pleasure" or "pain."

Are we agreed on that last sentence?

On Ends Book One, 38 : Therefore Epicurus refused to allow that there is any middle term between pain and pleasure; what was thought by some to be a middle term, the absence of all pain, was not only itself pleasure, but the highest pleasure possible. Surely any one who is conscious of his own condition must needs be either in a state of pleasure or in a state of pain.