

Is gratitude a katastematic or kinetic pleasure?

Post by "Cassius" of November 1, 2023 at 9:02 AM

Yes I agree Don's pointing out an improvement on the fulfillment aspect, so I would reword:

Cicero's discussion isn't unreasonable. No one - including Epicurus - seems to have ever alleged that (1) *acting toward a desire* and (2) *being fulfilled* are exactly the same thing. You'd have to be pretty obtuse to argue that those are exactly the same in every respect and that it isn't at least somewhat reasonable to distinguish them from each other.

The bigger questions include:

1 - Do both of these concepts (1) and (2) deserve to be included under the label of "pleasure?"

2 - Are (1) and (2) the the *only* type of pleasures, or are there (3) other activities / actions / conditions that also fall within pleasure which are not related to desires being acted toward or being fulfilled?

3 - Do any of these concepts (1) or (2) or (3) stand intrinsically or by some absolute standard as superior, hierarchically, to the other(s), such that they separately deserve to be considered to be the "ultimate pleasure" or "highest pleasure" or the "best pleasure" or "real pleasure" for all people at all times and at all places?

As I understand it Epicurus would answer:

1- Yes.

2 - No.

3 - No.

[Quote from Don](#)

It seems to me that there are only two types of pleasure, but I'd again characterize them as "action" and "rest" (with obvious more explanation needed to flesh out those two words).

As for this part I'd say "if we want to talk in terms of action and rest there are only two, but there are many ways to categorize and describe forms of pleasure."

And making the whole issue a question of "movement" being the key question bakes into the cake doubt about the status of "stillness." It becomes very difficult to see how the status of "health" of body or mind is a pleasure if "movement or stillness" is elevated as the defining

criteria.

I see issues of movement as one of many ways to slice and dice aspects of pleasure, but I wouldn't elevate movement to the core issue. The core issue is whether whatever we are talking about is pleasing to us or not, and it's not necessary to specify anything more than "being alive and without pain." If we specify that we are alive and what we aren't feeling in a particular experience is pain, then what we're feeling at that experience is pleasure, regardless of how fast or slowly that thing is "moving."