

Is gratitude a katastematic or kinetic pleasure?

Post by "Don" of November 3, 2023 at 12:01 AM

[Quote from Cassius](#)

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My perspective is that Epicurus, to the extent that he may be doing it, "prioritizes" katastematic pleasure because of the confidence that we can have it accessing it. It's not dependent on *energeia*.

But in Epicurus' own example at the end of his life, it's the kinetic pleasure of the memory of his associations to which he refers as overriding the pain, correct?

Just had to see how it was worded...

"On this blissful day, which is also the last of my life, I write this to you. My continual sufferings from strangury and dysentery are so great that nothing could augment them ; but over against them all I set gladness of mind at the remembrance of our past conversations. But I would have you, as becomes your life-long attitude to me and to philosophy, watch over the children of Metrodorus."

"Τὴν μακαρίαν ἄγοντες καὶ ἅμα τελευταίαν ἡμέραν τοῦ βίου ἐγράφομεν ὑμῖν ταυτί. στραγγουρία τε παρηκολουθήκει καὶ δυσεντερικὰ πάθη ὑπερβολὴν οὐκ ἀπολείποντα τοῦ ἐν ἑαυτοῖς μεγέθους. ἀντιπαρετάττετο δὲ πᾶσι τούτοις τὸ κατὰ ψυχὴν χαῖρον ἐπὶ τῆ τῶν γεγονότων ἡμῖν διαλογισμῶν μνήμη. σὺ δ' ἀξίως τῆς ἐκ μειρακίου παραστάσεως πρὸς ἐμὲ καὶ φιλοσοφίαν ἐπιμελοῦ τῶν παίδων Μητροδώρου."

gladness of mind

τὸ κατὰ ψυχὴν χαῖρον (to kata psykhe khairon), lit. "the rejoicing throughout (my) mind"

χαῖρον is indeed related to the "kinesis/energeia" pleasure *χαρά* "joy"

To enjoy [+dative = something] = μνήμη (dative) "remembrance, memory"

So, τὸ κατὰ ψυχὴν χαῖρον ἐπὶ τῆ ... μνήμη "the enjoying throughout (my) mind... of the memory"