

Happy Thanksgiving!

Post by "Cassius" of November 23, 2023 at 2:11 PM

Thanksgiving-appropriate philosophy as we partake in holiday meals:

VI § 18.]

DE FINIBUS II.

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too, when we are neither in pain nor in pleasure; thus he who is feasting is in pleasure, while he who is on the rack is in pain. But do you not see that between these extremes lies a great crowd of men who feel neither delight nor sorrow?' 'Not at all,' said he; 'and I affirm that all who are without pain are in pleasure and that the fullest possible.' 'Therefore he who, not thirsty himself, mixes mead for another, and he who, being thirsty, drinks the mead, are in just the same state of pleasure?'

VI. Then he replied: 'Make an end of questioning if you please; and I said at the outset that I preferred to have it so, foreseeing just what has come about, I mean logical quibbles.' 'Then,' said I, 'would you rather that we debated in rhetorical than in logical style?' 'You speak,' he answered, 'as though continuous speech belonged to rhetoricians only and not to philosophers also.' 'This,' I replied, 'is what Zeno the Stoic

ixes mead for another, and he pleasure:"

While we are getting it filtered through a negative-sounding Cicero, sounds to me like this example was used to emphasize the viewpoint that the person who -- "thirsty himself" -- meaning not in pain, falls within the definition of pleasure just as much as the person who chases away the pain of thirst by drinking!

This variation does not stress the host and the guest being "totally without pain," but that might be implied too from the fact that no other aspect of their experience is mentioned.

So either way, from (1) the "whole person totally without pain" perspective (if we assume that) or (2) from the "discrete experience" perspective (that the experience of drinking while thirsty falls under the same label of "pleasure" as the person who is not thirsty at all) the point is being driven home that "absence of pain" can mean either stimulation or simply normal life without pain.