

# Discussion of the thread - Against Katastematic Supremacy - Pleasure Is A Unified Whole And Not A House Divided - Forum Editorial Policy

Post by "Cassius" of August 5, 2026 at 11:18 AM

## [Quote from DaveT](#)

It is like he might have said: "Once you deal with pain, I trust you to carry on using Prudence, to find more pleasures in this lifetime of yours."

On this point, I don't think there's a general Epicurean rule that says. "First, deal with pain." Certainly not "First, deal with *all* pain." Now there clearly is a hierarchy for teaching about the nature of the universe (no supernatural gods; true nature of divinity; no life after death; pain can be defeated). But what I want to be clear about is that after you have the framework in your mind you don't then go around on a search and destroy mission after pain - you look at it from the point of view of pursuing pleasure. Maybe that's "glass is half full or half empty" territory, but I think the positive perspective is essential.

## [Quote from DaveT](#)

I can't agree with this "If--then" proposition. Pleasure and pain can exist in the same space, if you meant to say simultaneously. Is that even arguable?

And so say any particular pleasure can be called "absence of pain" is true on its face, but I don't know who would say such a thing. I don't know where ancient Epicureans would have said it.

A human being can experience many things at once, and so pleasure and pain can be felt in different parts of the experience at the same time. But in regard to the SAME part of the experience, your big toe either feels pleasure or pain, not both, and logically the two conditions are separate and distinct in the same way that body and space are logically distinct. This is a large part of the argument of Sedley's "inferential Foundations of Epicurean Ethics" and the many citations in that. As stated in [PD03](#) "... Wherever pleasure is present, as long as it is there, there is neither pain of body, nor of mind, nor of both at once."

## Quote



[Quote from Cassius](#)

The point of [PD04](#) is to emphasize the point that we should NOT obsess about pain

[Quote from DaveT](#)

Obsess? That is an emotionally charged word. Certainly [PD04](#) can be read to infer that, but so what?

Here by reference to obsess is not aimed at you or anyone here, but it's importing my feelings about discussion of Epicurus outside this forum. Probably not necessary for me to name names in that regard other than pointing to my collection of "world's worst" Epicurus videos.