

# Can We Experience Pleasure in One Part of Our Experience and Pain In Another Part of our Experience At the Same Time?

Post by "Cassius" of January 5, 2020 at 4:43 PM

Yes Charles please keep going as you have time. I know Elayne has thoughts on this issue as well. As I see it , it seems to break down for me first into issues of awareness, and being aware of multiple things at the same time, which I think is possible, so that some things you are aware of are pleasurable and others are painful in different parts of your experience at the same time. I would think Epicurus would say that that is possible, but Elayne may have some thoughts on that.

But then there is the theoretical / logical side of this problem, which is where I think Epicurus thought it was important to keep the two in distinct categories without compromise or blending of multiple observations at the same time.

This takes us back to [Philebus](#) and the "purity" argument, because if you admit to blends of pleasure and pain then you are faced with the contradiction that you then must have some science that tells you what blend is "best." So long as you keep pain and pleasure separate, pleasure is always desirable and pain is always undesirable, but definition. But if you admit "mixed" states then you are forced to come up with some other standard of choice, other than PLEASURE, by which to choose what mixture is best. This leads you down the path of embracing "Wisdom" or "reason" as the factor by which to choose, and if you make wisdom or reason your ultimate factor of choice, then you end up displacing pleasure as the ultimate guide of life.

I know I am truncating the argument way too much, but I know that this last part I just stated is in [Philebus](#), and I believe it is critical to link Epicurus' arguments to these logical disputes, for which I think they are his answers.

Even if there are reasons to question the "awareness" issues I mention above (and again I cannot recall Elayne's full positions on this) I still think that the logical issues are themselves sufficient to explain Epicurus' argument (though ultimately I think the logical issues and the awareness issues go hand in hand).