

# Gosling & Taylor, The Greeks on Pleasure.

Post by "Cassius" of June 24, 2020 at 7:49 AM

## [Quote from Don](#)

which suggests to me that DL was either positively inclined toward Epicurus or was at least not hostile

Right - I agree with that -- but positively inclined in a way that for example James Warren might be -- because he sees Epicurus through a lens of post and non-Epicurean thought, as perhaps the best of the group, but part of the group, and not as a revolutionary against the group.

## [Quote from Don](#)

My impression had always been that DL is basically a compiler, pulling in anecdotes that interest him from disparate source

Right I agree with that too, but compiling by means of a framework of analysis that is not Epicurean, and therefore tends to distort what he is reporting. Again I point to the [Nikolsky](#) analysis of the "Division of Carneades" which appears to influence the active/static analysis. This isn't something that we would be free from ourselves - we have our sensitivities and our training today and we too look for things that we think ourselves to be most important, and tend to analyze that way. It's a natural issue.

I don't really disagree with most of the last paragraph either, except that I think in my own situation the answers to the questions I listed are of the most extreme practical importance to how to apply pleasure. If there is an afterlife, if there is a supernatural god, if there is absolute virtue, etc, then the game of pleasure **totally** changes. We would then look to those other factors to determine how we should evaluate and pursue pleasure, and probably reach totally different conclusions than we would under and Epicurean framework.