

# Gosling & Taylor, The Greeks on Pleasure.

Post by "Cassius" of June 25, 2020 at 2:32 PM

Ok great comments and witticisms! 😊

Thanks for the Lucian link. A full mediawiki-based page - very good!

I was hoping you would include the precise sentence about "experiencing everything" as i have not yet had time to look at it. Thinking only about your formulation, and of course purely speculating, I would wonder whether the "experience everything" part might be a reference to what the same idea that Epicurus expressed (through DL) about the wise man FEELING HIS EMOTIONS MORE DEEPLY than others, and this being no hindrance to his wisdom. Surely DL would not have conflated a similar thought into something antagonistic, but at this point I am pretty much committed to the view that most (if not all) of these guys possessed at least normal intelligence, and even if they were disposed to be witty and thus subjecting themselves to the possibility of being misunderstood, if they took a position on something surely it had at least a colorable position in what normal people think of as fact. To totally eliminate mental / emotional enjoyment from pleasure would seem to be so counter intuitive that I question whether that could be true.

Seems to me we have to constantly deal with the ambiguities in words like "bodily" and "mental" given that if we take the Epicurean view that there is no "spiritual" or "divine" realm, then ultimate all the workings of our minds are also "bodily" as well (unless he makes the specific opposite point, which I don't see). Then there's the question of "atoms" or "elements" vs "bodies," and of course Epicurus didn't use the term "emergent property" as best I can tell, so it's hazardous to take a position on these distinctions without a lot of clear evidence. And in the absence of clear evidence indicating a counterintuitive position, I am thinking that it makes sense to interpret everything in a way that a "normal person" would think it would be meant, unless there's clear evidence otherwise. And is there really clear evidence that Aristippus emphatically held that good memories, or planning for the future, is not pleasurable? (asking that rhetorically, not at you Don).