

## Gosling & Taylor, The Greeks on Pleasure.

Post by "Cassius" of June 25, 2020 at 8:05 PM

At danger of making a point that is too minute to be of general interest, I want to point something out that I think should be incorporated. We rarely spend much time discussing "images" and their impact. The topic of images seems very strange, and as we haven't reached it in the Lucretius podcast yet I haven't re-read Lucretius on it lately. But in re-reading the [Nikolsky](#) article I see how he emphasizes how pleasures of all kinds seem to involve an impact on the living thing (impact from outside) so we should probably keep the involvement of images in mind when we do deep thinking about this topic. I remember the joking between Cicero and Cassius to the effect that some Epicureans seemed to think that "spectres" were factors that influenced us to all sorts of things.

Thus by my reasoning it follows that Epicurus might speak of any pleasure both as motion and as the absence of pain; thus, these two concepts by no means refer to two different kinds of pleasure. From my point of view, all the terms that are mentioned above – ἡδονή, κίνησις, ἀπονία, εὐσταθὲς κατάστημα/εὐστάθεια – serve to describe different characteristics of the same phenomenon, which consists in an an impact on the organism of some force bringing it into a natural state, and which in the most general sense is referred to as ἡδονή. The terms ἀπονία and μὴ ἀλγηδών express the most essential, negative characteristic of this phenomenon which makes it possible to set a limit on the magnitude of pleasures. As for the expression λεία καὶ προσηνῆς κίνησις, it defines the physical nature of pleasure – the penetration into the organism of atoms coming from the outside and their influence on the totality of atoms constituting a person's organism. Finally, Epicurus uses the terms εὐσταθὲς κατάστημα and εὐστάθεια to designate the state of an organism that is experiencing pleasure.<sup>53</sup>

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