

# Gosling & Taylor, The Greeks on Pleasure.

Post by "Don" of June 29, 2020 at 11:59 PM

[Cassius](#) brought up earlier the three-legged Canon, so I went back to see the three original words:

[αἰσθήσις](#) (aisthēsis), Latin sensus. sense-perception, sensation, perception from the senses (incidentally, the source of "aesthetic")

[προλήψις](#) (prolepsis) preconception, mental picture, anticipation

[πάθη](#) (pathē) that which happens to someone, one definition is also sensation, passion, emotion

From this, it appears that the pathē are not apprehended through the [five \(or more\) senses](#) but are experienced directly. The senses are covered under aisthēsis, so why would you need two of only three Canonic criteria that deal with the senses. I'm not sure how this would work (How else do you experience something?) But it takes me back to my earlier posts about "We experience the world in one of two ways: pleasure or pain." It's a direct hard-wired experience that we feel viscerally.

Is the order important here? This may be basic stuff, but I'm just coming to this realization as I type:

1. The senses directly receive stimuli from objective reality. (aisthēsis)
2. The stimuli are automatically processed by means of preexisting patterns in your brain from both heredity/genes and learning (prolepsis)
3. The processed stimuli then trigger either pleasure or pain and you experience one or the other "feeling" (pathē)

Finally, you assess those two "feelings" using your practical wisdom to make choices and rejections.