

# Dialogue on Katastematic Pleasure

Post by "Cassius" of February 18, 2018 at 11:21 AM

As time permits I am going to supplement this thread with other references and arguments, including this one: \*\* That Cicero's argument about "absence of pain" being the "highest pleasure" is not supported, and by not being addressed is not seen to be significant, by contemporary sympathetic Epicureans who had access to proper sources and therefore spoke with authority. Examples which support this observation are:

1 - The discussion of Epicurus and Pleasure in Lucian's "The Double Indictment," which makes no mention of such distinctions, found here: [Lucian: The Case of Porch vs. Pleasure](#)

2- The [letter of Cassius Longinus to Cicero](#) in which Cassius makes no reference to "absence of pain" but states that the desirability of pleasure "and" tranquility of mind is true and demonstrable and not "hard to convince" people of: "I am glad that our friend Pansa was sped on his way by universal goodwill when he left the city in military uniform, and that not only on my own account, but also, most assuredly, on that of all our friends. For I hope that men generally will come to understand how much all the world hates cruelty, and how much it loves integrity and clemency, and that the blessings most eagerly sought and coveted by the bad ultimately find their way to the good. For it is hard to convince men that "the good is to be chosen for its own sake"; but that pleasure and tranquillity of mind is acquired by virtue, justice, and the good is both true and demonstrable. Why, Epicurus himself, from whom all the Catiuses and [Amafiniuses](#) in the world, incompetent translators of terms as they are, derive their origin, lays it down that "to live a life of pleasure is impossible without living a life of virtue and justice". Consequently Pansa, who follows pleasure, keeps his hold on virtue, and those also whom you call pleasure-lovers are lovers of what is good and lovers of justice, and cultivate and keep all the virtues."

3 - Lucretius, who makes no reference to absence of pain being the highest pleasure.

In contrast, is there any example of an authoritative **Epicurean** figure who gives a similar argument to that which Cicero places in the mouth of Torquatus? [We have already listed the dispute in regard to the letter to the proper interpretation of the letter to Menoeceus.]