

Welcome Max Duboff

Post by “Godfrey” of July 2, 2026 at 1:26 AM

[Quote from Max DuBoff](#)

a major theme of PD 18-21 (as I understand them) is that a finite life can be perfectly good (pantelēs), i.e., unable to be improved in the respect in which it is good. PD 20 begins with an argument about why an additive conception of pleasure can't meet that standard

[PD20](#). *The flesh assumes that the limits of joy are infinite, and that infinite joy can be produced only through infinite time....* (Saint-Andre translation)

[Max DuBoff](#) , is this the extent of the beginning of [PD20](#) that you're referring to? I'm reading this as dealing specifically with pleasures of the flesh and infinite time. So if I'm understanding you correctly, you're considering these specific pleasures as additive, since no physical pleasure can last more than a relatively short time. This would be very similar to the Cyrenaic point of view as I understand it. Am I following your logic correctly?

[PD20](#) cont'd: *...But the mind, thinking through the goal and limits of the flesh and dissolving fears about eternity, produces a complete way of life and therefore has no need of infinite time....*

For me, combining these two portions is simply saying that the body, or our instincts, desire to live forever or at least as long as possible. But if we understand the philosophy of Epicurus then we understand that we are finite beings who occupy but a tiny portion of infinite time, and that the rest of eternity doesn't concern us as we will be dead and therefore have no way to experience it. I also see this complete PD as a refutation of the Cyrenaic conception of pleasure.

Is this at all helpful with parsing this PD as we each understand it?