

Welcome Max Duboff

Post by "Max DuBoff" of July 5, 2026 at 2:57 PM

[Quote from Godfrey](#)

Regarding *pantelēs*: I'm quite ignorant of the nuances of Greek (not just the nuances, most of it) but I see from Nate Bartman's compilation of PD translations that translations of [PD21](#) are fairly evenly divided by translating it as *perfect* and as *complete*. In my mind there's a significant difference between these two words, at least in English. "Perfect" seems to have platonic connotations of an ideal state, a state that doesn't empirically exist. "Complete," on the other hand, implies something that one can judge for oneself. I'm curious what the thoughts of those with knowledge of the Greek make of this....

Yes, both "perfect" and "complete" are good translations. Neither is better supported by the Greek. The reason I use "perfect" is because David Sedley understands "complete" in a temporal sense, i.e., as a complete temporally extended life. I think (agreeing with Rosenbaum and Mitsis) that Epicurean blessedness is complete at every moment.

As to your other points, a couple notes:

DL 10.136 indicates that there are mental katastematic, mental kinetic, bodily katastematic, and bodily kinetic pleasures. DL 10.137 indicates that the mental ones are better (within each category).

I don't think there's any way for katastematic pleasure to have intensity, because if so it couldn't be perfect at every moment (we could always imagine that it could be a bit more intense).