

If We Agree For The Sake of Argument That "The Perfect Should Not Be The Enemy of The Good," then let's ask "What *Should* We Consider To Be The Proper Relationship Between The Perfect And The Good?"

Post by "Don" of February 29, 2024 at 12:22 AM

To me, VS33 speaks to this "perfection" of the gods, using Zeus as the stand-in for the divine nature. To me, VS33 doesn't speak to the perpetuity of feeling not hungry, not thirsty, not shivering in the cold; BUT if you have experienced the state of being satisfied - not being hungry, thirsty, or shivering in the cold - you have competed with Zeus for well-being.

VS 33. The body yells out not to be hungry, not to be thirsty, not shuddering in the cold; for anyone who has these things and who has confidence in continuing to have them in the future, they may compete with Zeus for well-being. (my own translation)

σαρκὸς φωνή τὸ μὴ πεινῆν, τὸ μὴ διψῆν, τὸ μὴ ῥιγοῦν· ταῦτα γὰρ ἔχων τις καὶ ἐλπίζων ἔξειν [hope or expect to have] κἄν <δὲ [dative of Zeus]> ὑπὲρ εὐδαιμονίας μαχέσαιο. [contend/compete]

φωνή f (genitive φωνῆς); first declension

- sound
- Usually of the human voice: voice, cry, yell
- The voice or cry of animals
- Any articulate sound (especially vowels)
- speech, discourse; language

εὐδαιμονίας - eudaimonias "well-being" (usually rendered "happiness" but I don't like that 😊)

μάχομαι

- (with dative) I make war, fight, battle
- I quarrel, wrangle, dispute
- I contend, compete

μαχέσαιο appears to me to be "[The POTENTIAL OPTATIVE expresses the opinion of the speaker about the possibility or likelihood of an action](#)"