

Welcome Max Duboff

Post by “Cassius” of July 4, 2026 at 8:54 AM

Here are several specific questions which as I see it call for addressing in order to see the implications of what Max is advocating:

1. Where is the textual basis for "some goods don't contribute to blessedness"? Is there a passage where Epicurus says a specific pleasure fails to count toward the blessed life merely because it is gradable/additive?
2. As Don has asked, why does the Letter to Menoeceus 128 name "health of the body AND tranquility of the mind" jointly as the goal, if tranquility alone confers blessedness?
3. Does the "additive, therefore excluded from blessedness" rule apply to friendship? [PD27](#) says friendship is the greatest of "all the things which wisdom acquires to produce **the blessedness of the complete life.**" Friendship is not katastematic — more friends, deeper friendship, would seem "additive" by Max's own logic. So: does friendship confer blessedness (per [PD27](#)) or not (per Max's exclusion rule)? If friendship only confers blessedness instrumentally, by producing tranquility, why does [PD27](#) say "produces the blessedness," not "protects tranquility"?
4. Would a tranquil person with no friends, no joys, no positive pleasures — just an undisturbed, empty mind — count as having achieved the blessed life in full?
5. What would Max tell someone to do differently if someone were to accept Max's contention and prioritize tranquility over pleasure? In a concrete choice between two options, would "refer each of your actions to the goal of nature" (which Max alleges to be tranquility) ever recommend something different from "weigh total pleasure against total pain under a simple and straightforward ordinary calculation"?