

# PD01 - Blessed and Imperishable?

Post by "Don" of March 3, 2020 at 9:15 PM

## [Quote from Cassius](#)


Eugenious I am not sure I understand your comment. As far as getting hung up, the original point, was it not, was whether an Epicurean god is "immortal" or not by nature? And your secondary point was that you were concerned that "immortal" might mean that this attribute was irrelevant to humans, since humans are not immortal? And perhaps an even more subtle point was whether DeWitt was correct in not using "immortal" in his translation?

I think ultimately Dewitt is indicating his value by pointing us in the direction that you are looking, which is not what "immortal" conveys. DeWitt's view is at least in part that like humans, gods too must act to sustain their lives and happiness; they are not mystically immortal.

Sorry on two counts:

- 1) I haven't had a chance to read all the DeWitts you graciously posted. Mea culpa on that. That's next on my list.
- 2) My initial hang up was indeed not being able to get past the idea that the "gods" (blessed beings) were said to be ἀφθαρτον which I took to mean "immortal" as that was my initial understanding of the word. How could that work, I wanted to know.

**BUT** now, with [Elli](#)'s post I find myself very fascinated by the idea that ἀφθαρτον could mean "immortal" in the sense of "unchanging" when confronted by external circumstances. Blessed beings remain unchanged ("eternally" the same) whether they are confronted by anger or gratitude, making the second part of KD 1 directly enhancing the meaning of the first part. Neither anger nor gratitude matters to them. They are self-sufficient, they are not buffeted by the waves of Chance, they remain unperturbed and choose to not concern themselves with the worries of the world. THAT is an intriguing concept to me. It's not a PHYSICAL "imperishability" but a MENTAL one! And that would be of direct applicability to our own existence. One that could serve as an exemplar to us mortals.

Now, whether any of this is  correct and/or orthodox and/or novel and/or academically accepted is another matter entirely.

Now, after all that, I'm off to read DeWitt's excerpts and your previous posts!!