

Episode Ninety-Nine - The Epicurean View of Justice (Part Two)

Post by "Don" of December 10, 2021 at 6:58 AM

Thought these might be helpful for the discussion:

Fr. 548. Happiness and bliss are produced not by great riches nor vast possessions nor exalted occupations nor positions of power, but rather by peace of mind, freedom from pain, and a disposition of the soul that sets its limits in accordance with nature.

τὸ εὐδαιμον καὶ μακάριον [eudaimonia and blessedness] οὐ χρημάτων πλῆθος οὐδὲ πραγμάτων ὄγκος οὐδ' ἀρχαί τινες ἔχουσιν οὐδὲ δυνάμεις, ἀλλ' ἀλυπία καὶ πραότης παθῶν καὶ διάθεσις ψυχῆς τὸ κατὰ φύσιν ὀρίζουσα.

χρημάτων πλῆθος = a huge amount of money or wealth

χρημάτων = things one needs or uses; property, esp. money

πραγμάτων ὄγκος = lit. heap of things

ἀρχαί τινες ἔχουσιν = having authority

ἀλυπία = "freedom from pain"

πραότης παθῶν = "peace of mind" lit. mild, gentle feelings/reactions
<http://www.perseus.tufts.edu/hopper/text?do...57:entry=pra=os>

43. It is not right to love money unjustly, and shameful to love it justly; for it is unbecoming to be overly stingy, beyond what is right. φιλαργυρεῖν ἄδικα μὲν ἀσεβές, δίκαια δὲ αἰσχρόν· ἀπρεπὲς γὰρ ῥυπαρῶς καὶ μετὰ τοῦ δικαίου.

This is interesting with the μὲν...δὲ... which can be typically translated as "on the one hand... On the other hand..." plus γὰρ then "since, because" giving the reason for what came before.

φιλαργυρεῖν is literally does mean "to love money" philargyreïn philo- love argyros "silver, money"

There are various permutations of just/unjust:

ἄδικα

δίκαια

δικαίου

ἀσεβές is the opposite word used in the title of Philodemus's "On Piety" and means *ungodly, unholy, profane, sacrilegious*, opp. [εὐσεβής](#) (used in the title).

αἰσχρόν is an antonym of καλός kalos "noble, upright, beautiful, etc..."
[http://www.perseus.tufts.edu/hopper/text?do...entry=ai\)sxro/s](http://www.perseus.tufts.edu/hopper/text?do...entry=ai)sxro/s)

ἀπρεπές is "unseemly, unbecoming, indecent, indecorous; of persons, disreputable." With the α- "un-" prefix, think of those definitions without it to get antonyms. πρέπει is something like "fitting"

ῥυπαρῶς is an adverb. Filthily, dirty-ly, sordidly, but it sets up clever word play by Epicurus because it can also refer to coins made of base metals or alloys instead of pure silver so with a nod to meaning counterfeit maybe or not pure precious metals
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φείδεσθαι to be thrifty, to use sparingly. I get the idea of being frugal or spending money wisely.

καὶ μετὰ τοῦ δικαίου.

"beyond what is right" could just as easily be "beyond what is just (δικαίου)"