

Exploration of Epicurean Concepts of Justice, Contracts, & Not to Harm or Be Harmed

Post by "Don" of December 31, 2021 at 2:25 PM

I have to slightly disagree or provide an alternative perspective on the last few posts. [PD31](#), to me, states that the "justice of nature (What is naturally just)" is that agreement "to not harm each other nor to not be harmed oneself." I don't know if that's "universal" (probably not since the agreements aren't universal... but theoretically could be with international organizations and treaties).

[PD31](#) Τὸ τῆς φύσεως δίκαιόν ἐστι σύμβολον τοῦ συμφέροντος εἰς τὸ μὴ βλάπτειν ἀλλήλους μηδὲ βλάπτεσθαι.

Looking at Nate's compilation may be helpful, but for now, here's my translation:

"The justice of nature (What is naturally just) is an agreement of interests to not harm each other nor to not be harmed oneself." **right, lawful, just, τὸ δίκαιον right, opp. to τὸ ἄδικονσύμβολον** n (genitive σύμβολου); second declension

- a sign or token by which one infers a thing
- a pledge or pawn, on which money was advanced
- in pl. tallies
- at Athens, a ticket, counter
- a permit or licence to reside, given to aliens
- n Eccl. the distinctive mark of Christians, a confession of faith, a creed
- in legal phrase, σύμβολα were covenants between two states for protection of commerce

συμφέρον n (plural συμφέροντα)

- interest, rights (business connection with material advantage)

βλάπτω III. after Hom. to damage, hurt, mar, opp. to wilful wrong (ἀδικεῖν), Aesch., etc.
ἀλλήλους reciprocal or reflexive pronoun

- each other, one another