

Graphic - Cassius To Cicero - A Question of Word Choice

Post by "Cassius" of February 11, 2018 at 8:53 AM

<https://www.epicureanfriends.com/wcf/gallery/in...-word-choice%2F>



In January of 45BC, in the midst of the crisis of the Roman civil war, Gaius Cassius (an Epicurean) explained to Marcus Cicero (a Platonist) how the philosophy of Epicurus motivated his own hopes for the future. Which of the following three passages are the words he chose? Is the difference in word choice significant?

(1) "For it is hard to convince men that "the good is to be chosen for its own sake"; but that **absence of pain** and tranquility of mind is acquired by virtue, justice, and the good is both true and demonstrable. Why, Epicurus himself, from whom all the Catiuses and Amafiniuses in the world, incompetent translators of terms as they are, derive their origin, lays it down that "to live a life of **absence of pain** is impossible without living a life of virtue and justice". Consequently Pansa, who follows **absence of pain**, keeps his hold on virtue, and those also whom you call **absence-of-pain-lovers** are lovers of what is good and lovers of justice, and cultivate and keep all the virtues."

(2) "For it is hard to convince men that "the good is to be chosen for its own sake"; but that **ataraxia** and tranquility of mind is acquired by virtue, justice, and the good is both true and demonstrable. Why, Epicurus himself, from whom all the Catiuses and Amafiniuses in the world, incompetent translators of terms as they are, derive their origin, lays it down that "to live a life of **ataraxia** is impossible without living a life of virtue and justice". Consequently Pansa, who follows **ataraxia**, keeps his hold on virtue, and those also whom you call **ataraxia-lovers** are lovers of what is good and lovers of justice, and cultivate and keep all the virtues."

(3) "For it is hard to convince men that "the good is to be chosen for its own sake"; but that **pleasure** and tranquility of mind is acquired by virtue, justice, and the good is both true and demonstrable. Why, Epicurus himself, from whom all the Catiuses and Amafiniuses in the world, incompetent translators of terms as they are, derive their origin, lays it down that "to live a life of **pleasure** is impossible without living a life of virtue and justice". Consequently Pansa, who follows **pleasure**, keeps his hold on virtue, and those also whom you call **pleasure-lovers** are lovers of what is good and lovers of justice, and cultivate and keep all the virtues."

(4) "For it is hard to convince men that "the good is to be chosen for its own sake"; but that **eudaemonia** and tranquility of mind is acquired by virtue, justice, and the good is both true and demonstrable. Why, Epicurus himself, from whom all the Catiuses and Amafiniuses in the world, incompetent translators of terms as they are, derive their origin, lays it down that "to live a life of **eudaemonia** is impossible without living a life of virtue and justice". Consequently Pansa, who follows **eudaemonia**, keeps his hold on virtue, and those also whom you call **eudaemonia-lovers** are lovers of what is good and lovers of justice, and cultivate and keep all the virtues."

<https://www.epicureanfriends.com/thread/344/graphic-cassius-to-cicero-a-question-of-word-choice/?postID=782#post782>

Sources: Text: <http://www.ataxia.org/translate/cassius.htm>

Coin: https://en.wikipedia.org/wiki/Gaius_Cassius_Longinus

