

# 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 tranquillity 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 tranquillity 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 tranquillity 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 tranquillity 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."

Sources: Text: <http://www.attalus.org/translate/cassius.html>

Coin: [https://en.wikipedia.org/wiki/Gaius\\_Cassius\\_Longinus](https://en.wikipedia.org/wiki/Gaius_Cassius_Longinus)

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Here is the page at Perseus which has this text:

<http://www.perseus.tufts.edu/hopper/text?do...9%3Asection%3D2>

[2] Pansam nostrum secunda voluntate hominum paludatum ex urbe exisse cum ipsius causa gaudeo tum me hercule etiam omnium nostrorum ; spero enim homines intellecturos quanto sit omnibus odio crudelitas et quanto amori probitas et clementia, atque ea, quae maxime mali petant et concupiscant, ad bonos pervenire. difficile est enim persuadere hominibus τὸ καλὸν δι' αὐτὸ αἰρετὸν? esse ; ἡδονὴν vero et ἀταραξίαν virtute, iustitia, τῷ καλῷ parari et verum et probabile est ; ipse enim Epicurus, a quo omnes Catii et Amafinii, mali verborum interpretes, proficiscuntur, dicit : οὐκ ἔστιν ἡδέως ἄνευ τοῦ καλῶς καὶ δικαίως ζῆν.

[3] itaque et Pansa, qui ἡδονὴν sequitur, virtutem retinet, et ii, qui a vobis φιλήδονοι vocantur, sunt φιλόκαλοι et φιλοδίκαιοι omnisque virtutes et colunt et retinent. itaque Sulla, cuius iudicium probare debemus, cum dissentire philosophos videret, non quaesiit quid bonum esset sed omnia bona coemit. cuius ego mortem forti me hercules animo tuli. nec tamen Caesar diutius nos eum desiderare patietur ; nam habet damnatos quos pro illo nobis restituat, nec ipse sectorem desiderabit, cum filium viderit.

Links to translations of each word:

[2] [Pansam](#) [nostrum](#) [secunda](#) [voluntate](#) [hominum](#) [paludatum](#) [ex](#) [urbe](#) [exisse](#) [cum](#) [ipsius](#) [causa](#) [gaudeo](#) [tum](#) [me](#) [hercule](#) [etiam](#) [omnium](#) [nostrorum](#) ; [spero](#) [enim](#) [homines](#) [intellecturos](#) [quanto](#) [sit](#) [omnibus](#) [odio](#) [crudelitas](#) [et](#) [quanto](#) [amori](#) [probitas](#) [et](#) [clementia](#), [atque](#) [ea](#), [quae](#) [maxime](#) [mali](#) [petant](#) [et](#) [concupiscant](#), [ad](#) [bonos](#) [pervenire](#). [difficile](#) [est](#) [enim](#) [persuadere](#) [hominibus](#) [τὸ](#) [καλὸν](#) [δι'](#) [αὐτὸ](#) [αἰρετὸν?](#) [esse](#) ; [ἡδονὴν](#) [vero](#) [et](#) [ἀταραξίαν](#) [virtute](#), [iustitia](#), [τῷ](#) [καλῷ](#) [parari](#) [et](#) [verum](#) [et](#) [probabile](#) [est](#) ; [ipse](#) [enim](#) [Epicurus](#), [a](#) [quo](#) [omnes](#) [Catii](#) [et](#) [Amafinii](#), [mali](#) [verborum](#) [interpretes](#), [proficiscuntur](#), [dicit](#) : [οὐκ](#) [ἔστιν](#) [ἡδέως](#) [ἄνευ](#) [τοῦ](#) [καλῶς](#) [καὶ](#) [δικαίως](#) [ζῆν](#).

[3] [itaque](#) [et](#) [Pansa](#), [qui](#) [ἡδονὴν](#) [sequitur](#), [virtutem](#) [retinet](#), [et](#) [ii](#), [qui](#) [a](#) [vobis](#) [φιλήδονοι](#) [vocantur](#), [sunt](#) [φιλόκαλοι](#) [et](#) [φιλοδίκαιοι](#) [omnisque](#) [virtutes](#) [et](#) [colunt](#) [et](#) [retinent](#). [itaque](#) [Sulla](#), [cuius](#) [iudicium](#) [probare](#) [debemus](#), [cum](#) [dissentire](#) [philosophos](#) [videret](#), [non](#) [quaesiit](#) [quid](#) [bonum](#) [esset](#) [sed](#) [omnia](#) [bona](#) [coemit](#). [cuius](#) [ego](#) [mortem](#) [forti](#) [me](#) [hercules](#) [animo](#) [tuli](#). [nec](#) [tamen](#) [Caesar](#) [diutius](#) [nos](#) [eum](#) [desiderare](#) [patietur](#) ; [nam](#) [habet](#) [damnatos](#) [quos](#) [pro](#) [illo](#) [nobis](#) [restituat](#), [nec](#) [ipse](#) [sectorem](#) [desiderabit](#), [cum](#) [filium](#) [viderit](#).

**Post by “Cassius” of February 11, 2018 at 9:50 AM**

I may at some point revise this graphic to include eudaemonia as a fourth substitute for the bolded words.