

The Relationship of Happiness and Blessedness

Post by “Bryan” of July 10, 2026 at 8:48 PM

Along the same lines, I'll throw in some quotes from Epicurean sources:

"And you, sir, should consider it something most blessed (μακαριώτατον τι) to have rightly grasped what is best of all among what exists that we are able to conceive!"

The Oxyrhynchus Consolation, P.Oxy. 2.215, col. 1, lines 16-26

"...but all are found to be charlatans – while being looked upon according to the outlined method – while keeping far away from saying the necessary things about friendship (or from the other things that contribute to living blessedly (μακαρίως)) -- [the outlined method] from which indeed I also saw Philísta properly adorned from youth by such a reasoning [i.e., by Epicurus' philosophy] until death – and just as is proper for one who had not yet taken on any vices."

Carneiscus of Lampsacus, Philísta, P.Herc. 1027, fr. 192, col. 11, 12

"... that which the other philosophers ascribe to [a god]. They must surely know that [a god] does not have a spherical bodily form, nor a tendency towards arguments, anger, or pettiness, but rather has a bodily form that approaches the sublime, and a disposition that disregards all that is impure, being entirely devoted to blessedness (μακαριότητα) and incorruptibility."

Demetrius Laco (fl.c. 90 BCE), De forma dei, P.Herc. 1055 col. 21 (column 25)

"(Μακαρίζω) I bless you, O dear one, because – clear of all education – You have rushed toward philosophy!"

Epicurus via Athenaeus (fl.c. 200 CE), Deipnosophists, 13.53

"while spending a blessed (μακαρίαν) and at the same time the final day of my life, we were composing these things to you all. Strangury has also followed along – and dysenteric feelings do not leave out the excess of their extent."

Epicurus via Diogenes Laertius, Lives, 10.22

"nor [does the wise man suppose chance to be] an uncertain cause of everything – for he does not believe that either good or evil is given from [chance] to men for living blessedly (μακαρίως). Nevertheless [he does suppose that] the beginnings of great goods or [great] evils are supplied by [chance]."

Epicurus via Diogenes Laertius, Lives, 10.134b

"...We say that pleasure is the beginning and the end [i.e., the fulfilment] of living blessedly (μακαρίως)."

Epicurus via Diogenes Laertius, Lives, 10.128d

"an unwavering observation of these [desires] knows how to lead every choice and avoidance back to the body's health and the soul's undisturbedness – since this is the fulfilment of living blessedly (μακαρίως)"

Epicurus via Diogenes Laertius, Lives, 10.128a

"Efforts, considerations, moods, and graces do not harmonize with blessedness (μακαριότητα) – but these things arise in weakness, fear, and in additional need from those nearby."

Epicurus via Diogenes Laertius, Lives, 10.77a

"Friendship dances around the inhabited world – proclaiming, indeed, to all of us to be awakened to the blessing."

VS 52

"it is not the young who is considered blessed (μακαριστός) -- but the old man who has lived correctly."

VS 17

"Of the things that wisdom provides for the blessedness (μακαριότητα) of one's whole life – by far the greatest thing is the Possession of friendship."

KΔ 27

"pious is the He who preserves the immortality and the supreme blessedness (ἄκραν μακα[ριότητα] of a god (along with all those things connected to us) – but impious towards a god [is he] Who banishes either [immortality or blessedness from the gods]."

Philodemus (fl.c. 70 BCE), On Piety, 1.40.1138

"He also calls the life of perfection "the most pleasant and most happy ([ῥ]διστον καὶ μ[ακαρι]ώτατον)" in the work On Holiness – and He considers it necessary that all that is base is guarded by our mind paying attention to good attitudes – for making familiar all that happens to us for having happiness and particularly for having [it be] adequate."

Philodemus (fl.c. 70 BCE), On Piety, 1.44.1258

"...[Epicurus does not exclude them] nor those people who toil through their disturbances over thoughts concerning the best and most blessed natures (μακαριστοτάτων φύσεων): but [Epicurus] says that he calls them to feast well and also the others – all those in the household, with no one excluded from outside – as many as have goodwill both toward himself and toward his friends. for [Epicurus says that] doing this is not engaging in demagoguery – the empty and unnatural kind of demagoguery – but they are acting within what is proper for nature: [they are] remembering all those who possess goodwill toward us, so that they may join together in sacredly cooking what for all their own blessedness (μακαρία)... ...is fitting..."

Philodemus (fl.c. 70 BCE), On Epicurus, Book 1, P.Herc. 1232, f. 2 (col. 27) | f. 9 (col. 28)