

The Relationship of Happiness and Blessedness

Post by “Kalosyni” of July 10, 2026 at 2:36 PM

From post 1 above:

[Quote from Pacatus](#)

I know this has been discussed before, but I forget. 😞 What exactly do we mean by “blessedness” (in simple terms)? It seems to me something like “sainthood” (say, in the sense of Orthodox Christianity - not the Lutheran “sainthood of all believers”.)

It does not seem like something I strive for, or am much interested in. I just try to live a happier life - in terms of more pleasure (kinetic/katastematic), less pain (physical/mental) by my choices, one day at a time.

But maybe I misunderstand ...

I think that it is very important when approaching the study of Epicurus, the Letter to Menoeceus, and the word "blessedness" as it relates to Epicurean philosophy, to do so with the intention of "exegesis" (a critical interpretation of a text to discover its intended meaning).

There is something called an "exegetical fallacy" and one example of that type of fallacy is when someone fails to consider the historical context of texts and specific words - and this is called *semantic anachronism*. This occurs when a modern meaning of a word is read back into earlier literature, ignoring its original context, and the original historical and cultural context is ignored.

This fallacy leads to misinterpretation and can alter the implications and conclusion.

Being aware that semantic anachronism can occur is crucial when approaching the interpretation of an ancient text. Studying deeper into the historical context surround a text helps maintain the integrity of the text by respecting its historical and cultural background.

Once we examine the original context, and gather our general interpretation, then we can take the next step of seeing if there is a way to adapt any that texts "truths" to modern life.

And, everyone has unique and differing ways of adapting the material of Epicurus for their own personal lives (this would be called "eisegesis" because it is "adding into something".)

But generally we should all see fairly similar exegetically interpretations, or at least be able to see how these interpretations are formed.

The truth of the matter is that this forum functions as a free-for-all without any kind of specific aim. Some people what to focus on finding textual interpretation, and others want to enjoy

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examining a text of Epicurus as if it were a kind of "Rorschach inkblot test". And almost none of us (including myself) are disciplined scholars.