

VS52 - Happiness or Blessedness?

Post by “Kalosyni” of May 6, 2023 at 10:05 AM

[Don](#) - can you help out with translation of this one (my eyes go cross-eyed when I look at Greek letters). This translation is from Peter Saint Andre. (Do we already have this someplace else?)

Friendship dances around the world,
52. announcing to each of us that we must
awaken to happiness.

ἡ φιλία περιχορεύει τὴν οἰκουμένην
κηρύττουσα δὴ πᾶσιν ἡμῖν ἐγείρεσθαι ἐπὶ
τὸν μακαρισμόν.

Should the last word be translated as "blessedness"?

Post by “Don” of May 6, 2023 at 10:21 AM

[Quote from Kalosyni](#)

Should the last word be translated as "blessedness"?

μακαρισμόν makarismón is a form of the same word used to describe the gods in PD1: τὸ μακάριον (makarion).

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, μ , μα^κα^ρ-ίνη , μα^κα^ρ-ισμός](#)

Note that the LSJ definition cites VS52

Post by “Don” of May 6, 2023 at 10:25 AM

See also

Post

[PD01 - How Blessed and Imperishable Are Used in the Bible](#)

τὸ μακάριον καὶ ἄφθαρτον are the Greek words used in PD1

I recently discovered that the famous Beatitudes in the New Testament use the same word as Epicurus's Principal Doctrine 1: μακάριος (makarios) "blessed" <https://biblehub.com/greek/3107.htm> I'm *not* saying that the Epicureans influenced the Bible writers (a la Dewitt), but I thought it might be instructive to see that word used in a more familiar context to add a different level of meaning to the Doctrine. The Beatitudes obviously applied...



Don

July 24, 2021 at 7:08 AM

Post by "Kalosyni" of May 6, 2023 at 10:57 AM

I found this at a translation website, but the last two letters of the word look different than in the above ancient Greek (in post 1 above)

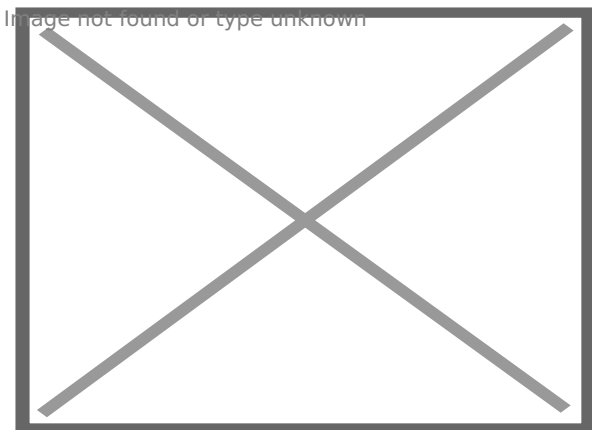
μακαρισμός ὁ, **pronouncing happy, blessing**, [Pl. R.](#) 591d, [Arist. Rh.](#) 1367b33, [Andronic.](#) Pass. p. 570 M., [Plu.](#) 2.471c ; **giving praise** or **thanks**, [Epicur. Sent.Vat.](#) 52, [Phld. D.](#) 3 Fr. 86a.

Source:

[Eulexis-web](#)

Eulexis-web (version en ligne du logiciel Eulexis) permet de lemmatiser ou fléchir un texte en grec ancien et de rechercher dans des dictionnaires de grec...
outils.biblissima.fr

This was the original translation site and it gave me four options and I just chose the first site which I posted link above.



[Ancient Greek Dictionary Online Translation LEXILOGOS](#)

Post by “Don” of May 6, 2023 at 11:40 AM

[Quote from Kalosyni](#)

the last two letters of the word look different than in the above ancient Greek (in post 1 above)

The endings of ancient Greek words are very mutable: case endings, conjugations, etc.

LSJ is *the* authority for definitions, too:

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, A α,](#)

Post by “Eikadistes” of May 6, 2023 at 11:44 AM

I run into "*happiness*" most often as a translation of ΕΥΔΑΙΜΟΝΙΑ, whereas "*blessedness*" tends to be reserved for ΜΑΚΑΡΙΟΝ. However, they are intrinsically related Epicurean philosophy and both can imply the goal of pleasure.

Post by “Don” of May 6, 2023 at 11:47 AM

Here's a pertinent excerpt from my letter to Menoikeus translation:

Quote

Another pivotal word here is μακαρίως which appears to have no certain etymology but seems possibly to be derived from the idea of being wealthy in a literal and/or figurative sense. The usual translation is something like "blessed, fortunate, wealthy, 'well-off'". That being said, "happy" or as Saint-Andre says "completely happy" doesn't, in my view, provide the overall sense of satisfaction or completeness conveyed by a

word like μακαρίως. Keep in mind that this is a form of the exact word used to describe the "blessed" beings talked about in Principal Doctrine 1: Τὸ μακάριον καὶ ἄφθαρτον οὔτε αὐτὸ πράγματα ἔχει οὔτε ἄλλω παρέχει· ὥστε οὔτε ὀργαῖς οὔτε χάρισι συνέχεται· ἐν ἀσθενεῖ γὰρ πᾶν τὸ τοιοῦτον.

"That which is blessed/completely happy/blissful and imperishable/indestructible has no troubles itself nor causes troubles for others; as a consequence, it is affected by neither anger nor gratitude; because all this would be an indication of weakness/sickness/lack of strength."

That Doctrine's μακάριον is rarely translated as simply "happy" but rather "blissful" and other superlatives like that.^{22,23,24}

22

<https://books.google.com/books?id=sPCww...ymology&f=false>

23

<http://www.crossmarks.com/brian/allsaintb.htm>

24

<https://www.studylight.org/language-studi.../index.cgi?a=38>

Display More

Post by “Don” of May 6, 2023 at 4:56 PM

Some other words:

φιλία (philia)

affectionate regard, friendship, usu. betw. equals

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, φι[^]λί-α](#)

περιχορεύει (perikhoreuei)

To dance (χορεύει) around in a circle (περί)

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, περιχορ-εύω](#)

I like the connotation that the word has of dancing in a group, in a dramatic or religious chorus of dancers, not in a solitary way.

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, χορός](#)

οἰκουμένην (oikoumenēn)

the inhabited world, particularly that known to the ancient Greeks: (sub-polar) Europe, (western) Asia, and (northern and Saharan) Africa

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, οἰκουμένη](#)

κηρύττουσα (kēruttousa)

Attic form of κηρύσσω (kērússō)

- To be a herald or auctioneer
- To make a proclamation as herald
- (transitive) To summon by herald
- (transitive) To proclaim, announce
- (transitive) To command someone publicly to do something (with infinitive or dative of thing)
- (New Testament) To preach the gospel

δή • (dḗ) (discourse particle) + πᾶσιν

- Adds temporal specificity: now, already
- Adds emphasis: truly, !, indeed, in truth
- Adds specificity: exactly
- Sometimes ironical: no doubt, of course
- With pronouns: of all people
- + πᾶσιν "to all, every, each"

ἐγείρεσθαι (egeiresthai)

present mediopassive infinitive of ἐγείρω (egeírō)

rouse or stir oneself, be excited by passion, etc.,

[Henry George Liddell, Robert Scott, A Greek-English Lexicon, ἐγείρω](#)

Post by “Bryan” of August 19, 2025 at 12:29 PM

For **ὁ μακαρισμός**, beyond the difficulty with the main stem " **μακαρ**" (discussed above), there really is another puzzle with the " **ισ**."

This is the same difference that changes "wise man" to "sophist," so it is a significant addition.

σοφός <i>(ή, όν)</i>	wise	ΣΟΦΟΣ <i>knowledge</i>
ὁ σοφός οἱ σοφοί	wise man	ΣΟΦΟΣ <i>knowledge</i>
ὁ σοφιστής οἱ σοφισταί	sophist i.e., a man considered wise	ΣΟΦΙΣΤΗΣ <i>considered to have</i> <i>knowledge</i>
τὸ σοφισμα τὰ σοφίσματα	sophistry i.e., what is considered wisdom	ΣΟΦΙΣΜΑ <i>considered to have</i> <i>knowledge</i>
σοφιστικός <i>(ή, όν)</i>	sophistic i.e., considered wise	ΣΟΦΙΣΤΙΚΟΣ <i>considered to have</i> <i>the characteristic of</i> <i>knowledge</i>

It is due to this addition of "ισ" that LSJ adds "*pronouncing*" to the definition of ὁ μακαρισμός, i.e., "*pronouncing happy*" which makes sense. It almost seems to mean "the hailing toward blessing" or "the pronouncement of blessedness."

μακαρίζειν	to bless	ΜΑΚΑΡΙΖΕΙΝ <i>greatness action</i>
μακάριος (α, ον)	blessed	ΜΑΚΑΡΙΟΣ <i>greatness</i>
τὸ μακάριον τὰ μακάρια	what is blessed	ΜΑΚΑΡΙΟΝ <i>greatness</i>
ἡ μακαριότης αἱ μακαριότητες	blessedness	ΜΑΚΑΡΙΟΤΗΣ <i>condition from greatness</i>
μακαριστός (ή, όν)	considered blessed	ΜΑΚΑΡΙΣΤΟΣ <i>considered to have greatness</i>
ὁ μακαρισμός οἱ μακαρισμοί		ΜΑΚΑΡΙΣΜΟΣ <i>considered to have greatness</i>