The Philosophy of Happiness and the Good Life: An Ancient Framework for Modern Flourishing

Introduction: The Enduring Quest for the Good Life

The quest for a life that is not merely lived, but lived well, is a perennial human endeavor. Across history, philosophers and thinkers have grappled with the fundamental question of what constitutes "the good life." While modern society often equates happiness with a fleeting, subjective state of pleasure or joyous arousal, this narrow definition obscures a much richer and more profound philosophical tradition. The ancient Greeks, in particular, lacked a single word that corresponded to our modern concept of "steady-state happiness".[1] Instead, their intellectual framework was built upon a nuanced set of concepts that distinguished different forms of human well-being.

Central to this exploration are three pivotal Greek terms: *Eudaimonia*, *Hedone*, and *Ataraxia*. *Eudaimonia* is most accurately translated as "flourishing" or "living well" and represents a life of virtue and purpose.[1]

Hedone refers to "pleasure," and its pursuit as the sole good defines the philosophy of hedonism.[2] Finally,

Ataraxia signifies a state of "tranquility" or the absence of mental disturbance.[2] The relationships among these concepts form the foundation of a philosophical debate that has persisted for millennia and remains remarkably relevant today.

This report will explore three major schools of ancient Greek philosophy—Aristotelianism, Stoicism, and Epicureanism—each of which offers a distinct yet interconnected answer to the central question of the good life. By examining their core tenets, their internal logic, and their critiques, a comprehensive framework will emerge for understanding human flourishing. The central argument is that while each of these ancient philosophies presents a complete path to happiness, they can also be viewed as complementary and highly relevant guides for

achieving a meaningful and flourishing life in the modern world.

Chapter 1: The Flourishing Life: Aristotle's *Eudaimonia* and the Path of Virtue

1.1 Defining *Eudaimonia*: Beyond Mere Happiness

Aristotle, in his seminal work *Nicomachean Ethics*, identifies *Eudaimonia* as the highest human good, the ultimate end (*telos*) at which all human actions aim.[5] For Aristotle, a life of

Eudaimonia is not a passive or fleeting state of pleasure but an active, objective condition of "doing and living well".[1] It is a life of virtuous activity, exercised in accordance with reason and oriented toward excellence.[2] This distinction represents a fundamental contrast with the simple pursuit of pleasure, as it highlights a deeper tension in the philosophy of happiness that continues to be a subject of contemporary debate.[2]

The pursuit of pleasure alone is deemed insufficient for a good life.[8] For instance, a person who leads a life of pure sensual indulgence, or a "pot-smoking, beer-guzzling couch potato," is not living well, even if they report being content.[8] In contrast, Aristotle presents

Eudaimonia as an "architectonic" good.[7] This means it is a comprehensive, overarching framework that gives meaning to all other individual goods and pleasures, such as honor, wealth, and health.[7] Aristotle's model is not an ascetic rejection of pleasure; rather, it is a framework that prioritizes rational action to ensure that the pursuit of individual goods is conducive to comprehensive well-being. A virtuous person understands how to enjoy a meal, but also knows when to stop, balancing pleasures with other worthwhile pursuits like exercise and health.[7]

1.2 The Role of Virtue (*Arete*) and Character

At the heart of Aristotelian *Eudaimonia* is the concept of virtue, or *Arete*, which signifies "excellence of any kind and living up to one's full potential".[9] Aristotle argues that human

flourishing is the "activity of the soul in accord with reason," and that the uniquely human function is to act virtuously.[5] This is not simply a matter of performing virtuous acts but of developing a virtuous character through consistent, intentional habituation.[5]

A common misinterpretation of Aristotle's ethics is that virtues are merely passive habits. In reality, Aristotle uses the word *hexis*, which denotes an "active condition, a state in which something must actively hold itself".[11] This means that for an action to be truly virtuous, it must be chosen "knowingly and for its own sake" from a "stable equilibrium of the soul".[11] The virtuous action is not just the right thing to do; it is the right thing to do with the right intent and from a well-cultivated internal state.[11] This perspective lays the groundwork for a deeply personal and intentional approach to ethics, as it moves beyond a simple set of rules and focuses on the moral quality of the individual actor.

1.3 Practical Wisdom (*Phronesis*) and the Golden Mean

The mechanism for navigating ethical dilemmas and cultivating character is *Phronesis*, or "practical wisdom".[5] This is an intellectual virtue that empowers a person to deliberate about what constitutes good living and to reason correctly about virtue in particular situations.[5]

Phronesis is the bridge between general moral principles and specific, real-world actions.[14] It is gained through life experience and cannot be possessed by the young.[10]

This practical wisdom is essential for applying the "Golden Mean," Aristotle's principle that virtue is the intermediate state between two vices—an excess and a deficiency.[5] Courage, for example, is the mean between the excess of recklessness and the deficiency of cowardice.[16] The right action is not a mathematical average but a context-dependent judgment guided by

Phronesis.[5] This reveals a core aspect of Aristotelian ethics: it is not a rigid rulebook. The right action is subjective to the person and the situation.[15] The virtuous person, having cultivated this internal state, becomes the "norm and measure" of their own actions, highlighting the central role of self-judgment in ethical living.[18]

The table below illustrates this concept with several examples:

Sphere of Action or Feeling	Excess	Mean: Moral Virtue	Deficiency
Fear and	Rashness	Courage	Cowardice

confidence			
Pleasure and pain	Licentiousness	Temperance	Insensibility
Getting and spending	Prodigality	Liberality	Meanness
Honor and dishonor (major)	Vanity	Magnanimity	Pusillanimity
Anger	Irascibility	Patience	Lack of spirit
Self-expression	Boastfulness	Truthfulness	Mock modesty
Social conduct	Obsequiousness	Friendliness	Cantankerousness

1.4 The Contemplative Life (*Theoria*)

Aristotle's final argument is that the greatest happiness is achieved through philosophical contemplation, or *theoria*, as it is the "supreme human virtue".[5] This life of study is considered the most self-sufficient, continuous, and pleasant of all excellent activities.[6]

This raises a compelling question about the universal accessibility of the good life. Aristotle presents two paths: the active political life and the theoretical, contemplative life.[6] This creates a tension, as it could be argued that the good life is only available to a select few who possess the leisure and intellectual capacity to pursue philosophical study. However, Aristotle's work is ultimately a "work of political science" aimed at the good of the city, which suggests that the practice of practical virtues within a community is also an essential component of the good life.[5] This duality demonstrates a balanced perspective that values both intellectual pursuit and civic engagement.

1.5 Critiques of Aristotelianism

Aristotle's grand vision has faced scrutiny, particularly regarding its seemingly elitist nature.[18] Critics argue that his ideal of

Eudaimonia was restricted to a "too narrow a group" and required certain external conditions, such as health, wealth, and a good family, which are not universally accessible.[1] Furthermore, some of his specific virtues, such as "magnificence" and "magnanimity," are tied to social status and wealth, which makes them impractical for a majority of people today.[5] The system also relies on the assumption of a "good upbringing" for the development of character, which may not be a reality for many.[6] These criticisms suggest that while Aristotle's framework is powerful, it may not be a one-size-fits-all solution for human flourishing.

Chapter 2: The Tranquil Mind: The Stoic Path to Resilience and Serenity

2.1 Virtue as the Sole Good: A Sufficient Condition for Happiness

The Stoics offered a bold and distinct path to happiness by positing that virtue is the sole and sufficient condition for a good life.[20] They argued that things traditionally associated with happiness—such as wealth, health, and good reputation—are merely "indifferents".[20] These things are not inherently good or bad; their value is determined by how they are used.[20] This fundamental belief places happiness entirely within the individual's control, a direct conceptual counterpoint to Aristotle's view, which held that certain external goods were necessary for

Eudaimonia.[1] By rejecting external factors as a basis for happiness, the Stoics offered a path to a well-lived life that is robust and accessible even in the face of immense suffering, as exemplified by Epictetus, who was born a slave.[21]

2.2 Living in Accordance with Nature and the Role of Reason

A central goal of Stoicism is to "live in agreement with nature".[20] This is not a passive acceptance of fate but an active alignment of one's will with the rational, divine order of the

universe, referred to as the

Logos.[22] The Stoics believed that human reason is a microcosm of this cosmic reason, and therefore, living a virtuous and rational life is a participation in the very nature of reality itself.[20] This provides a powerful motivational foundation, as it frames ethical action as a return to one's true, rational self and a way to live a life of meaning and purpose.

2.3 The Dichotomy of Control: The Locus of Power

The most famous and practical Stoic principle is the "dichotomy of control," first articulated by Epictetus.[21] This tenet asserts that some things are within our control, and others are not.[21] The only things we truly control are our judgments, opinions, desires, and aversions.[24] Everything else—from the actions of others to external events like traffic or slow internet—is outside of our control.[24] The Stoics argued that unhappiness stems not from these external events but from our internal, uncontrolled emotional responses to them.[24] This principle acts as a powerful psychological tool for building emotional resilience by shifting the locus of control from external circumstances to internal attitudes.[25]

2.4 The Stoic Attitude Towards Emotion: *Apatheia* vs. Apathy

A common modern misinterpretation of Stoicism is that it requires emotional suppression, leading to a state of apathy. The Stoic goal, however, is not apathy but *Apatheia*, which is a state of freedom from destructive passions and disturbances.[26] The Stoics made a crucial distinction between "first movements"—the natural physiological reactions we have to events—and "passions"—the destructive, uncontrolled emotions that result from poor judgment.[28] The advice is not to avoid these initial reactions, which is impossible, but to use reason and judgment to prevent them from becoming overwhelming emotions.[28]

This is a step-by-step process of emotional regulation. When a "first movement" arises, the Stoic pauses and reflects, asking, "Is this within my control?".[28] By reframing the situation and applying a correct value judgment—for example, recognizing that a slow internet connection is an external indifferent and not a cause for outrage—the individual can prevent the initial frustration from escalating into full-blown anger.[24] This presents a powerful psychological model that is still used in modern cognitive behavioral therapy and is not about cold detachment but about mindful self-control.

2.5 Key Stoic Figures and Their Modern Relevance

The unique contributions of key Stoic figures provide a clear guide for modern living. Seneca warned against the tendency to waste life on "business and stress" and urged the importance of guarding one's time against both empty pursuits and the impositions of others.[24] Epictetus, born a slave, demonstrated that true freedom is a mental state that cannot be taken away by external circumstances.[21] Marcus Aurelius, a Roman emperor, exemplified the practice of self-reflection through journaling, a tool for clarifying thoughts and maintaining a steadfast character.[24]

The Stoic principles of self-reflection and controlling one's focus are particularly relevant in the digital age. Seneca's warnings against wasting time and Marcus Aurelius's call to guard the mind against external impressions are powerful antidotes to the modern problems of social media comparison, over-commitment, and information overload.[24] The Stoic tools—journaling, living intentionally, and saying "no"—are pragmatic, time-tested strategies for navigating a hyper-connected, high-stress society.

Chapter 3: The Untroubled Soul: Epicureanism and the Pursuit of Simple Pleasure

3.1 Hedonism Redefined: The Absence of Pain as a Pleasure

The term "hedonism" often evokes images of gluttonous self-indulgence. Epicureanism, however, offers a nuanced redefinition of this concept. For Epicurus, the highest pleasure was not a wild pursuit of sensory gratification but a state of tranquility, or *ataraxia*, and the absence of bodily pain, or *aponia*.[1] This is a form of risk-averse hedonism that seeks to maximize long-term pleasure by minimizing potential pain and distress.[31] While both traditional hedonism and Epicureanism are considered hedonistic because they hold pleasure to be the only intrinsic good, they have different ideas about the goal of that pursuit.[32] Epicureanism defines the goal as a static state of tranquility achieved by removing pain, rather than an active maximization of positive feelings.[4] This is a preventive philosophy designed to secure

happiness by avoiding situations, desires, and people that could disrupt inner peace.[31]

3.2 The Ultimate Goal: *Ataraxia* and *Aponia*

For Epicurus, the combination of *Ataraxia* (freedom from mental disturbance) and *Aponia* (the absence of bodily pain) represents the "limit of pleasure" and the ultimate goal (*telos*) of life.[4] The pursuit of this tranquility is not a passive state but an active, therapeutic process.[4] Epicurus believed that philosophy itself was a tool to dispel the "storm in the soul" by actively managing one's thoughts and desires.[30] This is embodied in his famous Four-Part Cure, a set of maxims designed to eliminate the most common sources of human anxiety.[30]

3.3 The Four-Part Cure (*Tetrapharmakos*)

The Four-Part Cure is a set of philosophical remedies for the soul's most profound anxieties:

The Fear/Source of Pain	The Epicurean Remedy
Fear of the Gods	The gods do not meddle in human affairs and are not to be feared; understanding the naturalistic explanations for phenomena removes the need for divine intervention.[30]
Fear of Death	Death is "annihilation," and when we exist, death is not present, so it cannot be a harm.[33]
Inability to find pleasure	What is good is easy to get; simple pleasures are key to happiness and are readily available.[3]
Inability to endure pain	What is dreadful is easy to endure; intense pain is short-lived, while chronic pain is mild.[30]

3.4 The Classification of Desires

To achieve this state of tranquility, Epicurus offered a practical taxonomy of desires, dividing them into three categories:

- **Natural and Necessary:** Desires essential for life, such as food and shelter. These have a natural limit and are easy to satisfy.[33]
- **Natural but Non-necessary:** Desires for variety or luxury, such as gourmet food. While natural, dependence on them can lead to unhappiness.[33]
- **Vain and Empty:** Desires for things like wealth, power, and fame. These have no natural limit and are not necessary for a good life.[33]

This philosophy provides a practical model for minimalist living and conscious consumption.[1] By advising against the pursuit of "vain and empty" desires, Epicurus directly confronts the problem of insatiable want, offering a powerful framework for a modern audience overwhelmed by consumerism and social pressure.[33] The Epicurean approach—focusing on fulfilling simple, necessary desires and rejecting those with no "natural limit"—is a direct and actionable path to contentment.[33]

3.5 The Sanctuary of Friendship

Friendship was considered "by far the most important" means to ensuring a happy and secure life for Epicurus and his followers.[34] The famous Garden of Epicurus was a community where people lived simply, shared meals, and talked philosophy.[34] Friendship in Epicureanism is a nuanced blend of self-interest and genuine altruism.[34] While some scholars have viewed it as purely "instrumental," the sources suggest a deeper component, noting that helping friends brings personal satisfaction, and true friendship, while beginning from utility, becomes valuable "in themselves" and provides a lasting pleasure that "does not fade".[35]

3.6 Critiques of Epicureanism

Epicureanism has faced criticism, primarily for its stance on social and political engagement. Epicurus advocated for a life withdrawn from public affairs, which critics argue promotes a

form of social and political apathy and can lead to societal stagnation.[38] His theory of social justice, based on mutual agreement for utility rather than a universal moral law, has also been criticized as being purely self-interested and insufficient to address complex moral dilemmas.[36]

Chapter 4: A Modern Synthesis: Ancient Philosophy and Positive Psychology

4.1 The Resurgence of *Eudaimonia*

In a significant departure from traditional psychology's focus on pathology, the modern field of positive psychology has resurrected ancient philosophical concepts of flourishing.[39] Historically, psychology concentrated on treating mental illness, but the rise of humanistic psychology and thinkers like Abraham Maslow and Carl Rogers laid the groundwork for a focus on human potential and well-being.[39] This modern movement is not a new invention but an empirical validation of ancient philosophical thought. Researchers like Carol Ryff and Martin Seligman have essentially translated concepts like

Eudaimonia and virtue into measurable psychological constructs, bridging the gap between philosophy and science.[2]

4.2 Contemporary Models of Well-being: Ryff and Seligman

Modern psychological research has validated the philosophical distinction between hedonic and eudaimonic well-being.[2] Two prominent models stand out:

- **Carol Ryff's Model:** Ryff conceptualized well-being as a multidimensional construct, rooted in Aristotle's ethical philosophy.[45] Her six dimensions—self-acceptance, personal growth, purpose in life, positive relations with others, environmental mastery, and autonomy—are direct reflections of the Aristotelian path of virtue and self-realization.[41]
- **Martin Seligman's PERMA Model:** Seligman's model identifies five elements of well-being: Positive Emotion, Engagement, Relationships, Meaning, and

Accomplishment.[43] PERMA incorporates both hedonic elements (Positive Emotion) and eudaimonic elements (Meaning, Accomplishment), acknowledging that both are essential for a fulfilling life.[43]

These modern models of well-being democratize the concept of the good life.[45] Unlike Aristotle's singular, high-demanding

telos, which was criticized as too narrow, Ryff and Seligman present a de-centralized approach, offering multiple entry points to flourishing. They transform the ancient ideal into a practical "portfolio of pursuits," making the good life accessible through a variety of different dimensions and efforts.[45]

The following table maps the tenets of the three ancient schools to these modern psychological models:

Ancient Philosophy	**Core Tenet**	**Related Psychological Concept(s)**
Aristotelianism	*Eudaimonia* (flourishing through virtue and reason)	Ryff's model: Personal Growth, Purpose in Life, Self-Acceptance. Seligman's PERMA model: Meaning, Accomplishment, Engagement.
Stoicism	Virtue is the sole good; live in accordance with nature; dichotomy of control.	Ryff's model: Autonomy, Environmental Mastery, Positive Relations with Others. Seligman's PERMA model: Relationships, Engagement.
Epicureanism	*Ataraxia* (absence of mental and bodily pain) is the highest pleasure; limit desires.	Ryff's model: Self-Acceptance, Autonomy, Positive Relations with Others. Seligman's PERMA model: Positive Emotion, Relationships.

Chapter 5: The Good Life in Practice: Applying Wisdom Today

5.1 A Stoic Guide to Navigating the Digital Age

Stoic principles provide a powerful antidote to the anxieties of the digital age. The dichotomy of control is a practical tool for managing the constant outrage and social comparison that pervades social media.[24] By focusing on one's own emotional response, rather than the external events, an individual can cultivate an internal locus of control and build emotional resilience.[24] Seneca's lessons on the value of time are particularly poignant today; an individual can apply his wisdom to say "no" to time-wasting activities and obligations that lead to a sense of perpetual busyness without purpose.[24] Finally, the practice of journaling, as exemplified by Marcus Aurelius, is a powerful tool for self-reflection, helping to clarify one's thoughts and maintain focus amidst a sea of distractions.[24]

5.2 An Epicurean Approach to Consumerism and Work

Epicureanism offers a practical framework for resisting the pressures of modern consumerism and the "pursuit of more".[8] By applying Epicurus’s classification of desires, one can distinguish between natural and necessary needs and "vain and empty" wants, finding contentment by rejecting the insatiable pursuit of wealth and fame.[8] The Epicurean philosophy encourages the appreciation of simple, sustainable pleasures—such as enjoying a meal, spending time in nature, and cultivating meaningful friendships—as the true path to a tranquil life.[3] This approach directly confronts the problem of insatiable want, offering a direct path to contentment in a world of constant consumption.

5.3 Cultivating an Aristotelian Character

Aristotle's philosophy provides a robust guide for long-term character development. The Golden Mean is a powerful tool for daily self-correction, encouraging an individual to assess their actions and move from a state of excess or deficiency towards a virtuous center.[16] Virtue, for Aristotle, is not a solitary pursuit but is developed and practiced in community, and this requires healthy relationships with others.[5] The report emphasizes that an Aristotelian life is inextricably linked to relationships and a common good, highlighting the importance of cultivating virtue within a social context.[2]

5.4 A Blended Philosophy for a Complex Life

No single ancient philosophy provides a perfect answer for all of life's complexities.[48] A blended approach, however, offers a practical, robust, and nuanced guide for a modern audience. An individual can choose to be Stoic in the face of adversity, using the dichotomy of control to navigate challenges with resilience.[48] They can be Epicurean in their daily life, cultivating a deep appreciation for simple pleasures and guarding their tranquility.[48] And in the long term, they can be Aristotelian in their pursuit of purpose and the cultivation of a virtuous character. This synthesis provides a flexible and powerful framework for a life of intentionality and flourishing.

Conclusion: The Enduring Pursuit of a Meaningful Life

The journey through the philosophical traditions of Aristotle, the Stoics, and the Epicureans reveals that the quest for happiness is far more complex than a simple pursuit of pleasure. Aristotle presented a grand vision of human flourishing, or *Eudaimonia*, as a life of virtuous activity. The Stoics offered a path to a serene and resilient character by distinguishing between what is within and beyond our control. The Epicureans, in a nuanced redefinition of hedonism, sought a life of tranquility by limiting desires and embracing simple, lasting pleasures.

Each of these traditions, despite their differences, converges on a central theme: the good life is not a passive state but an active, ongoing project of self-cultivation and intentional living. The wisdom of the ancients is not a relic of the past but a timeless guide for navigating the challenges of the modern world. By understanding the frameworks they established and applying their principles—whether through a Stoic's resilience, an Epicurean's tranquility, or

an Aristotelian's purpose—a person can transform their life from a mere existence into a purposeful, meaningful, and flourishing journey. The enduring value of philosophy lies in its ability to provide these essential tools, empowering individuals to become the architects of their own good life.

Works cited

1. There were 5 ancient Greek philosophies of happiness - Moving People to Action, accessed September 21, 2025, https://conorneill.com/2010/07/09/there-were-5-ancient-greek-philosophies-of-happiness/
2. Hedonic vs. Eudaimonic Wellbeing: How to Reach Happiness, accessed September 21, 2025, https://positivepsychology.com/hedonic-vs-eudaimonic-wellbeing/
3. The Three Pillars of Happiness and Motivation: Hedonia, Eudaimonia, and Engagement, accessed September 21, 2025, https://www.yogadownload.com/Blog/TabId/424/PostId/2245/the-three-pillars-of-happiness-and-motivation-hedonia-eudaimonia-and-engagement.aspx
4. Interpretation of something said by epicurus : r/askphilosophy - Reddit, accessed September 21, 2025, https://www.reddit.com/r/askphilosophy/comments/5txade/interpretation_of_something_said_by_epicurus/
5. Nicomachean Ethics by Aristotle Plot Summary | LitCharts, accessed September 21, 2025, https://www.litcharts.com/lit/nicomachean-ethics/summary
6. Nicomachean Ethics - Wikipedia, accessed September 21, 2025, https://en.wikipedia.org/wiki/Nicomachean_Ethics
7. What is good in itself and what makes an act good, to Aristotle? : r ..., accessed September 21, 2025, https://www.reddit.com/r/askphilosophy/comments/3t2a2f/what_is_good_in_itself_and_what_makes_an_act_good/
8. What Does It Mean to Live the Good Life? - ThoughtCo, accessed September 21, 2025, https://www.thoughtco.com/what-is-the-good-life-4038226
9. Virtue Ethics - Stanford Encyclopedia of Philosophy, accessed September 21, 2025, https://plato.stanford.edu/entries/ethics-virtue/
10. What is Ethos?-The History - Katharine Wilson, accessed September 21, 2025, https://katharinewilson.weebly.com/blog/what-is-ethos-the-history
11. Aristotle: Ethics | Internet Encyclopedia of Philosophy, accessed September 21, 2025, https://iep.utm.edu/aristotle-ethics/
12. Phronesis | Research Starters - EBSCO, accessed September 21, 2025, https://www.ebsco.com/research-starters/religion-and-philosophy/phronesis
13. Phronesis - Wikipedia, accessed September 21, 2025, https://en.wikipedia.org/wiki/Phronesis
14. The Role of Practical Wisdom in Ethical Education: Developing Thoughtful Readers and Writers, accessed September 21, 2025, https://www.gilliamwritersgroup.com/blog/the-role-of-practical-wisdom-in-ethic

al-education-developing-thoughtful-readers-and-writers
15. Aristotle on Practical Wisdom Flashcards - Quizlet, accessed September 21, 2025, https://quizlet.com/gb/89516428/aristotle-on-practical-wisdom-flash-cards/
16. Golden mean (philosophy) - Wikipedia, accessed September 21, 2025, https://en.wikipedia.org/wiki/Golden_mean_(philosophy)
17. Can someone explain Aristotle's virtues to me and give example? : r/askphilosophy - Reddit, accessed September 21, 2025, https://www.reddit.com/r/askphilosophy/comments/be7qsw/can_someone_explain_aristotles_virtues_to_me_and/
18. The Aristotelian Good Life and Virtue Theory - International Journal of Business and Social Science, accessed September 21, 2025, https://ijbssnet.com/journals/Vol_10_No_1_January_2019/2.pdf
19. Elitism in Plato and Aristotle (Chapter 16) - The Cambridge Companion to Ancient Ethics, accessed September 21, 2025, https://www.cambridge.org/core/books/cambridge-companion-to-ancient-ethics/elitism-in-plato-and-aristotle/908CC264D449D96D19C9DA0754CFECAF
20. Stoic Ethics | Internet Encyclopedia of Philosophy, accessed September 21, 2025, https://iep.utm.edu/stoiceth/
21. Living The Good Life with Stoic Master Epictetus - Mind & Practice, accessed September 21, 2025, https://mindandpractice.com/living-the-good-life-with-stoic-master-epictetus/
22. Guest Post: The Stoic Idea of Living in Accordance with Nature - What Is Stoicism?, accessed September 21, 2025, https://whatisstoicism.com/stoicism-resources/guest-post-the-stoic-idea-of-living-in-accordance-with-nature/
23. The Role of Nature in Stoic Philosophy - Stoic Simple, accessed September 21, 2025, https://www.stoicsimple.com/the-role-of-nature-in-stoic-philosophy/
24. 9 Stoic Practices That Will Help You Thrive In The Madness Of ..., accessed September 21, 2025, https://dailystoic.com/stoicism-modernity/
25. 9 Principles of Stoicism Which Promote Happiness - Rachel Fintzy Woods, MA, MFT, accessed September 21, 2025, https://rachelfintzy.com/9-principles-of-stoicism-which-promote-happiness
26. What Is Ataraxia? Understanding the Stoic Meaning and Practice - Via Stoica, accessed September 21, 2025, https://viastoica.com/what-is-ataraxia/
27. Can anyone explain the difference between ataraxia and apatheia, in a philosophical context? : r/AncientGreek - Reddit, accessed September 21, 2025, https://www.reddit.com/r/AncientGreek/comments/151ab0j/can_anyone_explain_the_difference_between/
28. Stoicism and Emotion: Don't Repress Your Feelings, Reframe Them | Philosophy Break, accessed September 21, 2025, https://philosophybreak.com/articles/stoicism-and-emotion-dont-repress-your-feelings-reframe-them/
29. On the Shortness of Life: Book Summary, Key Lessons, and Best Quotes - Daily Stoic, accessed September 21, 2025, https://dailystoic.com/on-the-shortness-of-life-seneca/

30. 149 Epicurean Tranquility and the Pleasure of Philosophy, accessed September 21, 2025, https://www.pdcnet.org/collection-anonymous/pdf2image?pdfname=swphilreview_2021_0037_0001_0149_0158.pdf&file_type=pdf
31. epistemology - Is Epicureanism a form of Hedonism? - Philosophy ..., accessed September 21, 2025, https://philosophy.stackexchange.com/questions/8492/is-epicureanism-a-form-of-hedonism
32. Epicureanism And hedonism : r/askphilosophy - Reddit, accessed September 21, 2025, https://www.reddit.com/r/askphilosophy/comments/vxtwe9/epicureanism_and_hedonism/
33. Epicurus | Internet Encyclopedia of Philosophy, accessed September 21, 2025, https://iep.utm.edu/epicur/
34. The concept of friendship in Epicureanism | Greek Philosophy Class Notes - Fiveable, accessed September 21, 2025, https://fiveable.me/greek-philosophy/unit-17/concept-friendship-epicureanism/study-guide/xVTqrT333CiGOcTE
35. Epicurean Friendship : r/Epicureanism - Reddit, accessed September 21, 2025, https://www.reddit.com/r/Epicureanism/comments/ziucr2/epicurean_friendship/
36. An Epicurean Ideal | Issue 70 - Philosophy Now, accessed September 21, 2025, https://philosophynow.org/issues/70/An_Epicurean_Ideal
37. Epicurean Friendship and Community | by Outis - LICENTIA POETICA, accessed September 21, 2025, https://licentiapoetica.com/epicurean-friendship-and-community-ada6f7072644
38. Reassessing the Pursuit of Pleasure: A Comprehensive Critique of ..., accessed September 21, 2025, https://medium.com/@joonbeomkwon/critique-of-epicureanism-647d68fd91d2
39. Exploring the Roots, Evolution and Origins of Positive Psychology, accessed September 21, 2025, https://achology.com/psychology/the-origins-of-positive-psychology/
40. Tracing the Roots: The Evolution of Psychology from Ancient Philosophy to Modern Science, accessed September 21, 2025, https://psychology.town/general/evolution-psychology-ancient-philosophy-modern-science/
41. Positive psychology - Wikipedia, accessed September 21, 2025, https://en.wikipedia.org/wiki/Positive_psychology
42. Psychological Well-Being Scales, accessed September 21, 2025, https://ppc.sas.upenn.edu/resources/questionnaires-researchers/psychological-well-being-scales
43. Comparing Seligman's PERMA Model to Aristotle's Eudaimonia - Elle Richards, accessed September 21, 2025, http://elle-richards.com/comparing-seligmans-perma-model-to-aristotles-eudaimonia/
44. On happiness and human potentials: a review of research on hedonic and

eudaimonic well-being - PubMed, accessed September 21, 2025, https://pubmed.ncbi.nlm.nih.gov/11148302/
45. Carol Ryff's Model of Psychological Well-being - Living Meanings, accessed September 21, 2025, https://livingmeanings.com/six-criteria-well-ryffs-multidimensional-model/
46. PERMA and the building blocks of well-being - Positive Psychology Center, accessed September 21, 2025, https://ppc.sas.upenn.edu/sites/default/files/permawellbeing.pdf
47. 13 great philosophers on the secret of happiness - The World Economic Forum, accessed September 21, 2025, https://www.weforum.org/stories/2016/06/13-great-philosophers-on-the-secret-of-happiness/
48. Battle of the Philosophies. Comparing Stoicism vs. Epicureanism | by Elias Stone | Medium, accessed September 21, 2025, https://medium.com/@eliashstone/battle-of-the-philosophies-e6facada8d51