

An Analytical Study Of The Art Of Happiness (Eudaimonia) In Stoic School Of Philosophy

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Abstract

This research is documentary research with three objectives: 1) to observe the general concepts of happiness, 2) to examine the theoretical and practical ways of Stoic's happiness (Eudaimonia), and 3) to analyze the practical ways for approaching Stoic's happiness (Eudaimonia) to the daily life. Its methodology is to collect the documentary information from primary sources authorized by the well-known philosophers belonging to Stoic school of philosophy, i.e., Marcus Aurelius, Epictetus, Lucius Annaeus Seneca and from secondary sources that are books, journals, etc. authorized by various academicians on religious and philosophical circumstances; then, reasonably analyzes the concepts and practical ways to approach Stoic's happiness (Eudaimonia) that can be applied to the daily. The result of this research was found that 1) Happiness is widely said in both religious and philosophical circumstances with different contexts. In the religious circumstance, each religion purposes various sources of happiness depending on different beliefs and contexts of them. So, the practical ways to approach happiness are quite different. However, each religion classifies mainly happiness into twofold type: (1) Worldly happiness based on physical things such as wealth, healthy, materials, etc.; (2) Supreme happiness based on mental training or strong faith in

God. In the philosophical circumstances, it emphasizes on psychotically happiness, well-being, or good life. 2) The concept of happiness (eudaimonia) of Stoic school of philosophy is derived from Aristo Socrates, Plato, Aristotle and Epicurean. Zeno defined the term “Eudaimonia” as euroia biou “the good flowing of life” or supreme happiness. To achieve this happiness (eudaimonia), people have to live life in agreement with the nature thereby cultivating virtues available in one’s own innate potentiality that are wisdom, justice, courage, and self-discipline and complying with three disciplines that are disciplines of desire related to accept faith and fate; disciplines of action related to love of mankind or philanthropy; and disciplines of assent concerning with mindfulness and how to judge things. 3) The practical ways to approach happiness (eudaimonia) in daily life, regarding Stoic school of philosophy, can be critically concluded in three ways: (1) Motivating virtues (areté) available in human nature; (2) focusing on what to control found in human behaviors, i.e., good and bad things; (3) considerably taking responsibility on reaction of what happens rationally. If those who have already motivated the virtues (areté) can succeed in the second and the third as consequence.

Keywords: Stoic, Happiness, Eudaimonia,

1 Introduction

Naturally, all human being loves their life and needs to live happily, so, they hardly try to find out the way to live in different ways which depends on the context of their society such as faith, tradition, ritual, etc. Regardingly, some utilizes a religious teaching for cultivating happiness to their life thereby applying such this teaching to their daily life. In the philosophical circumstances, regarding the term of “happiness”, it is meaningfully said that there are three views of such this happiness: first one is concerned with psychological happiness; secondary is concerned with prudential happiness or life satisfaction or the cognitive component

of subjective well-being; and the third one is perfectionist happiness, which is called “Eudaimonia”.¹ The term “eudaimonia” is initially derived from Aristotelian conception of the good life, prudence, reason, and justice, the goal of which is to have people flourish or to function to meet their full potential, to contribute to society, and to active the highest standard of morality.² So, eudaimonia, the perfect happiness, was widely interested by many schools of philosophy in ancient Greek later and many of them tried to find out the way to achieve such this happiness thereby establishing theoretical and practical ideas as a method and a tool for training physical and mental parts of people to attain such this goal eventually. One of those philosophical schools in ancient Greek who emphasized on training to achieve eudaimonia (perfect happiness) is Stoic school of philosophy. Stoicism is one of philosophical schools in ancient Greek established by Zeno together with his followers; first called Zenonians, but later were called as men from the ‘Stoa’ or ‘Stoics’.³ Also, main philosophers belonged to such this Stoic school of philosophy consist of Epictetus, Marcus Aurelius, and Seneca; each of them extremely played vital roles for promoting their school.⁴ Philosophical thought of the Stoic school is said to be philosophy of life as Stoic philosophers’ teachings focused on how to excel, how to become better human beings, and how to live a good life.⁵ With this, they tried to find out a happy life,

¹The terms “Eudaimonia” means literally ‘having a good daimon’, the divine spark of spirit within which is well known as ‘being in good spirits as we still speak today. See, Donald Robertson, *Stoicism and the Art of Happiness: Practical Wisdom for Everyday Life* (Hodder&Stoughton, 2013), p. 179.

²Robertson, *Stoicism and the Art of Happiness*, p. 8

³F. H. Sanbach, *The Stoics*, second ed. (London: Bristol Classical Press, 1994), p. 20

⁴Brad Inwood, *Stoicism: A Very Short Introduction* (Oxford: Oxford University Press, 2018), p. 63.

⁵Donald Robertson, *Stoicism and the Art of Happiness: Practical Wisdom for Everyday Life* (Hodder&Stoughton, 2013), p. 77.

especially the life with perfect happiness or it is so called “Eudaimonia” which is meaningfully characterized by Stoics as the supreme happiness or fulfilment attainable by human beings, a lofty or even godlike state.⁶ Accordingly, it is a good life lived in accordance with the virtue, for the virtue has a value that is good which contributes to survival as rational beings.⁷ In this point of views, if people are to get the happiness to their life, they have to live their life in accordance with virtue.

2. Objectives of Research

2.1 To observe the general concepts of happiness

2.2 To examine the theoretical and practical ways of Stoic’s happiness (eudaimonia)

2.3 To analyze the practical ways for approaching Stoic’s happiness (eudaimonia) in daily life.

3. Research Process

In conducting the research, there are stages of the research process conducted altogether respectively. The following steps outline a summary of steps in the whole research process: The first step is an outline construction which signifies constructing the overall outline of the work in all related dimensions corresponding to the objectives. Then, the problem discussion, among the researchers including the research adviser, is made by discussing the problems encountered according to the significance of studies. The second step is preparation of data to be used in the research by gathering all useful data and information. The third step represents creation of ground knowledge of theory of happiness including practical ways leading to happy life in religious views, i.e., Buddhism, Christianity, Islam and Hinduism. The fourth step deals mainly with art of happiness in Stoic school of philosophy in which the well-known Stoic philosophers, i.e., Marcus Aurelius, Epictetus, and Lucius Annaeus Seneca, propose the training process to approach

⁶Ibid., p. 182.

⁷John Sellars, *Stoicism* (Durham: the MPG Books Group, 2010), p. 110.

happiness (eudaimonia). Then, the fifth step is to analyze the whole practical process of happiness and conclude it.

4. Result of Studies

4.1 General Concept of Happiness

There are various terms used for a meaning of “happiness” such as “well-being”, eudaimonia, satisfaction, etc.; all of these terms used for the good quality of life in which all people need to approach if they are to get happy life. Although, there are various kinds of terms used for “happiness”, it is concerned about whatever feeling brings us a good feeling. So, the terms used for such this feeling is to describe a range of positive emotions such as joy, pride, contentment, gratitude, etc. Anyways, the terms “happiness” is used differently, especially in religious points of view and philosophical thoughts. The term “happiness” in religious points of views might be explained in accordance with the experiences through training process of mind, while in the philosophical points of views, it might be explained through psychology. Mostly, when “happiness” is meaningfully concerned, precisely, it takes two different senses:

- 1) A state of mind,
- 2) A life that goes well for the person leading it.

The first sense of the term “happiness” emphasizes on the happiness in the mental state or it is called “psychological sense”. The happiness in this sense, mentally, relates to mental activities caused by positive emotional conditions resulting in life satisfaction, pleasure, etc. More precisely, such this happiness might be called inner happiness. In the second sense, it is the happiness caused from the outward factors bringing happiness to the life. Precisely, such this happiness is said to be prudential value which is well known commonly as well-being, welfare, utility or flourishing that caused happiness to life, for the happiness in such this sense is considerably concerned with what makes the life happy such as what benefits to them, what is a good for them,

makes them better off, serves their interests, or what is desirable for them for their sake.

4.2 Happiness in Religious Views

Each of religions emphasizes on how to live the life happily and indicates the way to get happiness which is based on the scripture of each religion. However, most of the religions indicates two kinds of happiness; that is, worldly happiness which is the happiness caused by external things and mental happiness which is the happiness caused by mental training.

In Buddhism, happiness is exclusively concluded in only three types:⁸

- 1) Sensuous happiness or happiness associated with sensuality (*Kāma-sukha*).⁹
- 2) Renunciative happiness or the happiness associated with eight absorptions (*Aṭṭhasmātti-sukha*) which can be divided into sub-categories:
 - 2.1 Happiness associated with the four fine-material *jhānas*.
 - 2.2 Happiness associated with the four formless *jhānas*.
- 3) Ultimate happiness associated with attainment of cessation (*Nirodha-samātti*) respectively.¹⁰

As in Christianity, it indicates how to get happiness in which they put systematically four steps:¹¹

- 1) Fearing God; it means to have reverential regard for, so, it is to worship, honor and praise God; these are said to be the way to get happy.
- 2) Obeying God; it is to mean that the true happiness can faithfully be available through obedience.
- 3) Trusting God; it means to trust in God, and,

⁸Phikkhu P. A. Payutto, *The Law of Nature*, p. 837.

⁹It is the happiness stemming from the five cords of sensuality (*Kāma-guṇa*) and happiness derived from the five forms of sense contact (*phassa*).

¹⁰It is happiness connected to the attainment of cessation, i.e., dwelling in the cessation of perception and feeling (*saññā-vedayita-nirodha*).

¹¹Joshua Goodling, *Finding True Happiness*, 2005, p. 24.

4) Gaining Wisdom from God; it guarantees that achieving happiness is wisdom. Wisdom assures all goods indispensable for experiencing happiness. It consists in knowing and respecting the law. Whoever wants to achieve happiness, should renounce the wicked and not to follow their advice.¹²

As happiness in Islam, there are two kinds of happiness as referred in Qur'an, the Islam scripture; one is happiness in this world and other is the happiness in Hereafter. Both of them are totally different on conditions that happiness in the world is an enjoyment in the worldly life such as wealth etc. which cannot give permanent happiness; it is just temporary happiness or enjoyment. Compared with happiness in Hereafter, it said to be permanent. In this point, it said in Qur'an, "O my people, this worldly life is only (temporary) enjoyment, and indeed, the Hereafter- that is the home of permanent settlement".¹³ As for the happiness in Hereafter, it is said that it the eternal and ultimate happiness. More importantly, it is the ultimate goal of believers as they prefer the happiness in Hereafter rather than in the worldly life. However, the way to get happiness in Hereafter is righteousness. Whoever, whether male or female, does righteousness with faith, definitely, they will be guaranteed to get reward as happiness in the Hereafter.

Regarding the Hinduism, happiness arises through three channels: 1) Physical (Bhautika) happiness, or Sukham, which arises from comforts of life, sensual enjoyment, and bodily pleasures; 2) Mental (Manasika) happiness, or Anandam, which arises from sense of fulfillment and freedom from worries, afflictions, and anxieties; 3) Spiritual (Adhyatmika) happiness, or

¹² Andrzej Zwolinski, "The Cristian Understanding of Happiness", *The Person and the Challenges*, Volume 6 (2016): 81-103.

¹³ Al-Muntada Al-Lslami, *The Qur'an: English meanings* (London: Abul-Qasim Publishing House, 2004), p.468.

Atmanandam, which arises from freedom from the cycle of births and deaths, and union with Self.¹⁴

With this, the happiness in Hinduism can be classified into two main levels; general happiness and supreme happiness.

In Bhagavad Gītā, general happiness can be reasonably classified into three types:

1) Sattvic happiness; it is the happiness arising from moral and mental purity and from being good, doing good. Such this happiness corresponds to spiritual happiness as stated in Bhagavad Gītā, "That which in the beginning is like poison. But in the end like nectar; That happiness, born from the tranquility of one's own mind, is declared to be sattvic."¹⁵

2) Rajasic happiness; it is the happiness arising from fulfilling one's own desires, and securing power, position, name and fame, etc. This corresponded to mental happiness as stated in Bhagavad Gītā, "That which in the beginning, through contact, between the senses and their objects, is like nectar, and in the end like poison; That happiness is declared to be rajasic."¹⁶

3) Tamasic happiness; it is the happiness arising from bodily pleasures and basic desires. This corresponds to physical happiness as stated in the scripture, Bhagavad Gītā, "That happiness which both in the beginning. And afterwards deludes the self, arising from sleep, indolence, and negligence, is declared to be tamasic."¹⁷

In the term of supreme state of happiness, which is called high bliss, those who can attain such this happiness have to get mind trained to be peaceful without evil. By this way, they can be united with Brahman and attain the highest bliss which is said to be the supreme state of

¹⁴ <https://www.hinduwebsite.com/hinduism/significance-of-happiness-in-hinduism.asp>, accessed on 15 February, 2021.

¹⁵ Winthrop Sargeant, tr., *The Bhagavad Gītā* (New York: State University of New York Press, 2009), p. 698.

¹⁶ Sargeant, *The Bhagavad Gītā*, p. 699.

¹⁷ Ibid., p. 700.

happiness as saying in Bhagavad Gītā, as follows, “The yogin whose mind is peaceful, whose passions are calmed, who is free of evil and has become one with Brahman, Attains the highest bliss.”¹⁸

4.3 Happiness in Philosophical Views

In philosophical views, happiness should be analyzed with three points:

1. Psychological Happiness (Hedonic or Emotional Well-Being),
2. Prudential Happiness (Life Satisfaction or the Cognitive Component of Subjective Well-Being),
3. Perfectionist Happiness (Eudaimonia or Psychological Well-Being).

As for Psychological Happiness (Hedonic or Emotional Well-Being); it is to stress on a state of mind with feelings such as joy, serenity, affection, desire, etc. With the concept of the happiness as such, Devid Philip, the philosopher of happiness, has distinguished two approaches to happiness: one is hedonic and eudaimonic.¹⁹ According to him, there are different sources of both hedonic and eudaimonic happiness; hedonic has sources from Hobbes and Locke and is related to subjective well-being; eudaimonic has sources from Aristotelian concept of good life. Prudential happiness (Life Satisfaction or the Cognitive Component of Subjective Well-Being) refers also to a state of well-being. It can be suspensefully achieved both physically and mentally when people achieve a high state of well-being. As the prudential happiness is as the state of well-being, it leads to a good life as it is involved in both feeling of happiness and action that generates personal growth.²⁰ Eudaimonia is said to be “Perfect happiness”. It is related to virtue or moral life. According to Aristotle, he gave a definition of eudaimonia as a complete life of

¹⁸Ibid., p. 298.

¹⁹M. Joseph Sirgy, *The Psychology of Quality of Life: Hedonic Well-Being, Life Satisfaction and Eudaimonia*, second edition (Virginia: Springer, 2012), p. 7.

²⁰Sirgy, *The Psychology of Quality of Life*, p. 13.

virtuous activities which are not simply moral virtue but human excellence.²¹ So, perfectionist happiness is to be achieved when people achieve a state of well-being plus leading a moral life.²²

4.4 Theoretical and Practical Ways of Stoic's Happiness (Eudaimonia)

The term "Stoic" is literally used to indicate the characteristic of a Stoical attitude with life such as feeling and fortitude in which they represented,²³ as their philosophical thought is really associated with life especially how to get the happiness to life. However, the real meaning of "Stoic" comes from the Greek word "Stoa" the meaning of which is "the Porch"; it is called regarding the place where the founder used for him and his followers to procure the independence from the world outside and cultivate the inner peace regarding moral will.²⁴ Stoics defined the meaning of "Eudaimonia" that makes it easy to understand their concept of happiness. Happiness by the term "Eudaimonia" is not general feeling of happiness but higher than that as "Eudaimonia" in Stoics is formally characterized with a condition as completeness, stability, and self-sufficiency; it is supreme happiness or a supremely good life attended and enjoyed by only a wise and good person. It is happiness originated by living a smoothly flow of life or "Good flow of life" (eurhoia biou). So, if we are to have a good flow of life or happiness, we should live life in agreement with nature, that is the character of Eudaimonia.²⁵

²¹Dan Haybron, *Happiness: A Very Short Introduction* (Oxford: Oxford University Press, 2013), p. 181.

²²Sirgy, *The Psychology of Quality of Life*, p. 17.

²³ John Sellars, *Stoicism* (California: University of California Press, 2006), p.1.

²⁴Chas. H. Stanley Davis, *Greek and Roman Stoicism and Some its Disciples: Epictetus, Seneca and Marcus Aurelius* (Boston: Carl H. Heintzemann, 1903), p. 52.

²⁵Long, *Stoic Studies*, p. 189.

According to Zeno, to live life in agreement with nature is classified into two aspects:

1) It is human nature; it is to live life thereby developing their body and mind to

be excellent²⁶with the following aspects;²⁷

-Wisdom is to be developed so as to understand how to act and feel

appropriately. In the term of wisdom, it is included with excellent deliberation, healthy judgement, perspective and good sense.

- Justice is to be developed so as to know how to act and feel well in our

relationships with others. The justice as this is included good-heartedness, integrity, public service, and fairness.

- Courage is to be developed as to know how to act and feel correctly

when facing fearful situations. Such this courage is included bravery, perseverance, honesty, and confidence.

- Self-discipline or temperance is to practice to know how to act and

feel rightly despite emotions such as strong desire, inner resistance. Self-discipline is included orderliness, self-control, forgiveness, and humility.

2) It is universal nature; it to accept their own fate insofar as it is beyond their control.²⁸

The main point of “Eudaimonia” of Stoics is to live in agreement with nature which is to believe that happiness would come in this point. So, by living in agreement with nature, practically, it is to live with two natures: one is nature of human beings and other is universal nature. Practically, virtue is one of essential doctrine of living practice of getting happiness as it is said that happiness consists in virtue. So, living in accordance

²⁶Donald Robertson, *Stoics and Art of Happiness* (Hodder&Stoughton, 2013), p. 77.

²⁷Ibid., pp. 123-4.

²⁸Donald Robertson, *Stoics and Art of Happiness*, p. 77.

with virtue is equivalent to live in accordance with experience of what happens by nature.²⁹

The principle for training to get happy and excellent life consists of three aspects as follows:³⁰

1. The Discipline of desire; it is the discipline to accept the faith and fate.
2. The Discipline of action; it is the discipline to love of mankind or philanthropy.
3. The Discipline of assent; it is the discipline to mindfulness and how to judge things.

This discipline desire is said to be important for a new Stoic as it said the healthy mind-set would come from this discipline. According to Stoics, desire is opposite to aversion as desire is an expansion of our mind toward something we want; aversion or fear is opposite to it as it is a contraction from something.³¹ Desire is mental process that can bring both happiness and suffer to us if we don't know how to control it and develop mind. The main point of such this principle is to train to desire on only whatever we can always have, and fear only whatever we can always avoid. Without training this, we will never get happy, for whenever we never get what we want, we will always get unhappiness and if we run into what we've been trying to avoid, we will lose whatever happiness we have.³² Also, the main point of the principle of desire is to have desire for and attain the good, have aversion towards and avoid the bad, and to view indifferent things with indifference.³³ With this, to attain happiness, what we have to deal with

²⁹Håvard Løkke, *Knowledge and Virtue in Early Stoicism* (New York: Springer, 2015), p.100.

³⁰John Turner, *The Power of Stoicism: A Beginner Guide for Use Stoicism in Modern Life, Improve your Life and Gain Cal, Resilience and Confidence*, (?2019), p. 79.

³¹J. Van Natta, *The Beginner's Guide to Stoicism: Tools for Emotional resilience&Positivity* (California: Althea Press, 2019), p. 36.

³²Ibid.

³³Robertson, *Stoicism and The Art of Happiness*, p.45.

first is emotion and passion which consist of negative one as (1) pain, (2) fear, (3) craving, (4) pleasure; and positive one as (1) joy, (2) wish, (3) caution, (4)

The discipline of action is the second discipline for training the life in agreement with nature resulting happiness (eudaimonia); it is to deal with duty or the action in the service of mankind which is as the virtue of living in harmony with others such as father, brother, etc. Accordingly, Epictetus said in Discourse, "The second field of study deals with duty; for I ought not to be unfeeling like a statue, but should maintain my relations, both natural and acquired, as a religious man, as a son, a brother, a father, a citizen".³⁴ In this point of views, Stoics' action doesn't emphasize on the statue such as that my father, my brother, my country, especially whatever they are doing, but preservation of the relationship of the life is very necessary as it can become good as the relationship of the statue simply disappears which is not a good, but relationship of life can become a good. Stoics gave a weigh to relation of life with moral purpose rather than statue. The relationship of life is for moral purpose that a good consists in such that moral purpose.³⁵ So, the discipline of action of Stoics is concerned with the way to properly act in the world toward both ourselves and others in which it is in accordance with good following life, happiness, the major sources of which are found in meaningful relationships having with the community of all human beings, especially with friend and family.³⁶

This discipline of assent is the discipline of representations and judgement in which each representation must be subjected to criticism in order that inner dialogue and the judgement are

³⁴Epictetus, *The Discourses as Reported by Arrian, The Manual, And Fragments*, vol. II., tr. W. A. Oldfather (London: Harvard University Press, 1952), p. 23.

³⁵See Ibid., p. 31.

³⁶Massimo Pigliucci, *The Stoic Guide to a Happy Life: 53 Brief Lessons for Living* (? Ebury Publishing, 2020), p. 40.

adequate to reality; it is only this to give our assent to a true judgment.³⁷ In this point, so, Stoics paved the way to practice with three steps of process:³⁸

1. First, something happens to us; which is the step of initial impression.
2. Next, recognized what happened; it is about the objective representation.
3. Finally, add one's spin on events; it is about the value judgement.

By the first place, it is about the initial impression that seized the mind. It is an objective or adequate representation.³⁹ Epictetus explained the meaning of an objective or adequate representation that it is one which corresponds exactly to reality, which is to say that it engenders within us an inner discourse which is nothing other than the pure and simple description of an event, without adding of any subjective value-judgment.⁴⁰ By the second place, it is the recognizing process of the objective or adequate representation thereby making the definition of the objective, the purpose of which is to see its reality, essences, and whatever consists in the representation. The third place is a separating process of the objective presented in representation from the subjective value judgement in which people prefer adding to it when they fall under the influence of social prejudices or out of passion. By separating in this way, it is strong believed by Stoics that it can reach the thing itself and penetrate right through it,⁴¹ so that one can see what it is in reality resulting in getting assent to the true judgement.

4.5 Analyze the Practical Way for Approaching Stoic's Happiness (Eudaimonia) in Daily Life

³⁷Hadot, *The Inner Citadel*, p.88.

³⁸J. Van Natta, *The Beginner's Guide to Stoicism*, p. 105.

³⁹The term "Initial impression" is translated as objective or adequate representation.

⁴⁰Hadot, *The Inner Citadel*, p.104.

⁴¹Ibid.

The main aim of Stoics is to live in agreement with nature which is said to be the practical way to approach happiness (eudaimonia). Stoics revealed how to live in agreement with nature distinguishing between human nature and universal nature⁴²; it is to make a distinction between what is “up to us” or “under our control, and what is beyond our control.”⁴³ So, to understand clearly with regard to living in agreement or harmony⁴⁴ with nature, according to Stoics, it is to live harmoniously across three important dimensions of life:⁴⁵

- 1) Self: It is harmony with our own essential nature, with ourselves as rational beings, which requires perfecting reason and virtue and fulfilling our nature.
- 2) World: It is harmony with nature as a whole, which means accepting our fate, insofar as it's beyond our control, as if we would have willed it to happen, rather than complaining and struggling futilely against events.
- 3) Mankind: It is social harmony or ‘concord’ with others, viewing all rational beings as our kin, and extending our natural affection for others into a heartfelt ‘philanthropic’ attitude towards the rest of mankind.

Regarding the three dimensions of life in the practical way for approaching happiness (eudaimonia) in daily life, it can be exclusively concluded in to three aspects of happiness (eudaimonia) in which three of them have to be practiced in accordance with together; one is to live with virtue (areté), which is used for developing for one's thought and action again to other human beings and external events as human nature is regarded as a rational being with wise and virtue; the second is to focus on what under control is; it is to accept one's fate and what to be able to control; and the third one is to take responsibility. So, regarding the three aspects of life, which is said to be the main core for

⁴²Long, *Stoic Studies*, p. 190.

⁴³Robertson, *Stoicism and the Art of Happiness*, p. 41.

⁴⁴Some uses “harmony” instead of “in agreement”

⁴⁵Robertson, *Stoicism and the Art of Happiness*, pp. 41-42.

approaching Stoics' happiness (Eudaimonia), Johnas Salzgeber explains clearly thereby making a triangle in a nutshell⁴⁶ which is called "Stoic Happiness Triangle".



-Happiness (Eudaimonia): It is the core of the triangle as it is the ultimate goal of life regarding Stoics; that is good flow of life (eurboia biou)⁴⁷ or living a supremely happiness. According to Stoics, if we are to achieve such this happiness, virtue is very necessary to live with as only virtue is good and happiness consists exclusively in virtue.⁴⁸ And because of virtue, it can make soul and life perfect; then, life will flow on smoothly and uniformly⁴⁹ that is called Eudaimonia. So, Eudaimonia or happiness can be successfully achieved by living with virtue (areté).

-Living with Virtue (Areté): The virtue in which people practiced for achieving Eudaimonia as such have different meaning from the virtue that signifies a good habit or a principle leading us to behave well, but it means nobility itself, excellence, value, and distinction.⁵⁰ So, precisely, virtue in this point of views is perfection; it is perfection of our own nature such as reason and our

⁴⁶ Jonas Salzgeber, *Little Book of Stoicism: Timeless Wisdom to Gain Resilience, Confidence, and Calmness* (? : Jonas Salzgeber, 2019), p. 34.

⁴⁷ Long, *Stoic Studies*, p. 189.

⁴⁸ Chas. H. Stanley Davis, *Greek and Roman Stoicism and Some of its Disciplines: Epictetus-Seneca and Marcus Aurelius* (Boston: Herbert B. Turner & Co., 1903), p.80.

⁴⁹ Davis, *Greek and Roman Stoicism*, p. 80.

⁵⁰ Hadot, *The Inner Citadel*, p. 232.

highest self, all of which is said to be our innate potential. According to Stoics, also, because of the innate potentiality being fulfilled, we are able to use the reason and express the best in our actions. With this, we will have a happy life and smoothly flowing life. Here is said that living with virtue (aretê). By contrast, if we don't live up to our innate potentiality, we will never be fulfilled resulting in unhappy life. However, the point is how to fulfilled our own nature in order to use the reason and show best in our action virtuously. According to Stoics, we have to develop into our best self by improving our virtue that is four primary virtues, i.e., wisdom, justice, courage, and self-discipline (or temperance)⁵¹ as guides for thought and actions. It is said that the virtue is good for all circumstances and used for living in agreement with nature regarding happiness (eudaimonia) for each of them is applied to all circumstances of our life. As it is clearly seen that wisdom is virtue applied to the thought process, courage applied to emotional life, justice applied to relationship with other people, and moderation applied to the choices.⁵² Also, with these virtues, a human being as rational wisely and virtuously is also concerned with social actions if they are to live in agreement with nature for happiness (eudaimonia). So, virtue is not only improved for one's self, but for the best action to the others. With this, according to Stoics, what to concern with others is:

- (1) Act in the service of the whole;
- (2) In our action, respect the hierarchy of values which may exist between different types of action; and
- (3) Love all human being, since we are all the members of one single body.⁵³

So, human beings as rational and social beings should apply the reason and express the best to three main area of life:⁵⁴

⁵¹It is called four cardinal virtues.

⁵²J.Vannatta, *The Beginner's Guide to Stoicism*, p. 22.

⁵³Hadot, *The Inner Citadel*, p. 183.

⁵⁴Ibid., p. 40.

1. Our own mind: As human beings with the ability of reasonable thinking, we should consider our actions rationally and wisely, and at all times try to be the best we can be.

2. With other people: As social beings who naturally care for each other, we should try to live harmoniously with others and contribute to the well-being of mankind.

3. In the universe: As citizens of the vast cosmos, we should try to live harmoniously with nature, calmly accept events that happen to us, and try to respond wisely.

-Focus on What you Control: Epictetus indicates clearly about two kinds of life aspects; one is under our control that is whatever we can do by ourselves such as opinion, movement towards a thing, etc.; the opposite one is body, property, etc.⁵⁵ All of these is the so-called “dichotomy of control”; it is about somethings up to us; other things are not. With this, Stoics classified the things into three qualities, namely; good, bad, and indifferent things; they are all different from each other. The good things are virtue; such as wisdom, justice, courage, self-discipline; the evil or the bad things are vices such as folly, injustice, cowardice, intemperance; and the indifferent things are wealth, life, death, pleasures, pain.⁵⁶ the good and the bad things are said to be under our control as they can be found in us in our behaviors as Epictetus said, “Moral choice is under my control. Where am I to look for the good and the evil? Within me, in that which is my own.”⁵⁷ So, our actions based on the good things, virtue such as wisdom, justice, courage, self-discipline, can be greatly expressed and our character based on bad things can be also developed; all of this is sufficient for the happy and smoothly flowing life,

⁵⁵ Marcus Aurelius and Epictetus, *Meditations and Enchiridion*, A Gateway Edition (Chicago: Henry Regnery Company, 1956), p. 169.

⁵⁶ Epictetus, *The Discourse*, p. 363.

⁵⁷ Ibid., p. 239.

eudaimonia or happiness.⁵⁸ Whatever neither good nor bad is said to be indifferent; it is the external things which are not under our control⁵⁹ such as health, wealth, reputation. They do not play an important role for our good life. As a matter of fact, the indifferent things as these are said to be neutral, so they can neither help us nor debar us for getting flourishing. However, such these indifferent things such as health and wealth are undeniably related to us as they are highly desired by us. In this point, Stoics said, “The attainment of those things in which I can be hindered or compelled is not under my control and is neither good nor bad, but the use which I make of them is either good or bad, and that is under my control.”⁶⁰ With them, we have to be indifferent towards indifferent things; accept whatever happens instead of fighting against them. In our actions, their outcomes can be different; they might not be successful as fixed when their completion or fulfilment depends on external factors beyond our control. Anyways, we have to accept them; though, they are beyond our direct control. Stoics taught us how to accept these confidently by:⁶¹

- 1) Doing our extreme best.
- 2) Understanding that results are beyond our control.
- 3) Accepting whatever that has happened, and
- 4) Continuing to live and act virtuously.

-Take Responsibility: Here is the third corner of Stoic Happiness Triangle. It is one of essential role to approach happiness (eudaimonia) in daily life. The triangle “taking responsibility” is put on the top of two triangles as it is the process succeeding by using our own nature such as reason and our highest self, virtue (areté), to what is under control.

According to Stoics, human beings as the rational creatures having ability to use the reason can decide to do with freedom; it is the freedom not to choose the external circumstance as it is beyond our control, always

⁵⁸Turner, *The Power of Stoicism*, p. 57.

⁵⁹See Epictetus, *The Discourse*, p. 239.

⁶⁰Ibid.

⁶¹John Turner, *The Power of Stoicism*, p. 16.

choose how to respond to them. In this point of view, according to Stoics, if we face with hardship of externals in which we cannot control them, we have to change ourselves that is that we have to change the way to look at the externals troubling us if we are to get contentment.⁶² The point is how to choose to respond them virtuously when we have the freedom of choice which is called by Stoics as “reasoned choice”; it is “the freedom of choice by the virtue of which the guiding principle has the possibility of rendering itself either good or evil.”⁶³ Normally, when something happens, because of stimulus, people respond automatically without thinking about it. Then, they come to know later that what they responded are not good resulting in feeling anger, annoyance, panic; all makes them miserable. They are said to fall under the influence of external incidence that they cannot change and go always with default reaction along with the externals. As a result, those who react or take responsibility of what happens automatically will be miserable and cannot live the life flowing smoothly. However, Stoics gave us the way out of this problem that we are able to prevent falling under the influence of the externals when we face with the external evidence occurring to us thereby stepping in between what happens and reaction to it. By this, we have to choose our best virtuous response rather than going with the default reaction.⁶⁴

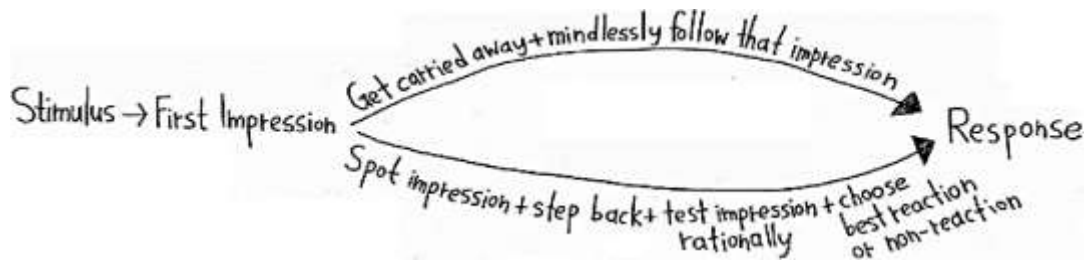
To understand clearly the way out of default reaction, it can be graphically seen as:⁶⁵

⁶² See Jonas Salzgeber, *Little Book of Stoicism*, p. 64.

⁶³ Hadot, *The Inner Citadel*, p. 122.

⁶⁴ Salzgeber, *Little Book of Stoicism*, p. 67.

⁶⁵ *Ibid.*, p. 68.



Regarding the graphic shown above, the first impression arises because of stimulus. Then, we should avoid getting carried away with this impression and response. What we should do is that we should spot the first impression arising in the form of thoughts or/and emotions and step back with the question whether the impression is good or bad and go with them if they are good impression; not to go with them if they are not.

As for negative emotions, it takes various forms such as irrational fear, craving, pain, and pleasure and can arise and take over our mind. According to Stoics, insofar as negative emotions⁶⁶ cannot be practically overcome, we cannot be able to act with virtue and attain happiness consequently as the negative emotions like these produce disappointments caused sorrow, lamentation, and envy preventing us from taking right action and getting the happy life. To solve this, Stoics suggest us to be aware in every moment with two aspects when we are to confront with external events that we cannot control but have to accept them with equanimity. The two aspects are used for training in every day as follows:⁶⁷

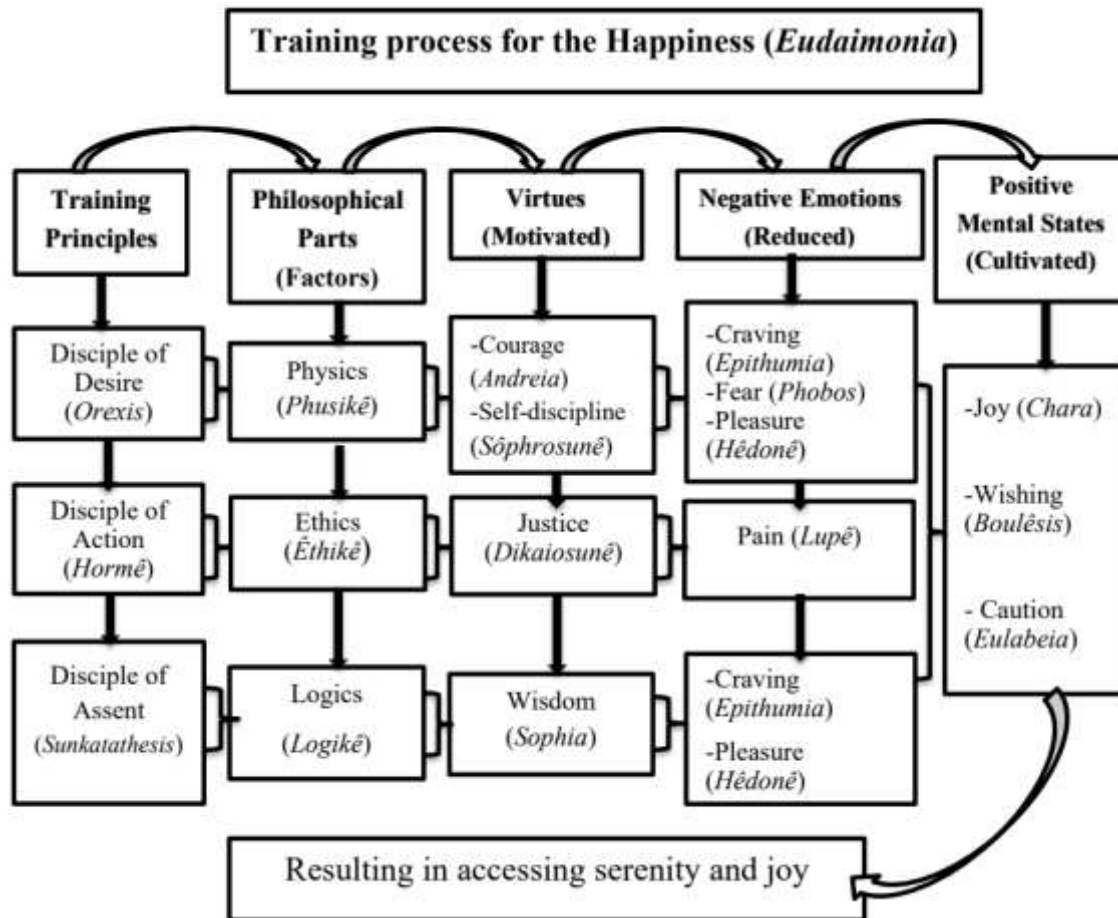
1. To endure what they irrationally fear, or find aversive, with courage and perseverance.
2. To renounce, or abstain from, what they irrationally crave, through discretion and self-discipline.

⁶⁶Negative emotions is the negative of mind in which Stoics referred as passions which consist of four main kinds: 1) fear, 2) Appetite, 3) Pleasure, and 4) Distress. See J. Van Natta, *The Beginner's Guide to Stoicism*, p.76.

⁶⁷Robertson, *Stoicism and the Art of Happiness*, p. 95.

Two essential aspects should be practically used for training ourselves while cultivating wisdom, justice, and self-discipline in our reactions.⁶⁸

4.6 The Result of Training Process for the Happiness (Eudaimonia)



According to Stoics regarding the graphic mentioned above, those who need to approach the happiness (eudaimonia) in daily life have to get training with three disciples relied on a part of philosophy and paired with virtues in order that they can effectively help to reduce or restrain from negative emotions, but cultivate positive emotions resulting in the happiness (eudaimonia) eventually. This process can be clearly explained as the following information:

⁶⁸Salzgeber, *Little Book of Stoicism*, p. 82.

1. Training by using the discipline of desire (orexis): Desire is related to physics which deals with universal in which people have to live in harmony with the nature and the fate. The virtues motivated during training by using discipline of desire are courage and self-discipline so as to deal with the negative emotions that are craving (epithumia) and fear (phobos).

2. Training by using the discipline of action (hormê): The discipline of action is to rightly act the service to the others. So, ethics is applied to this. For training, it is to motivate the virtue of justice (dikaïosunê) so as to prevent from pain (lupê) caused by judging bad or not obtaining good judgement.

3. Training by using the discipline of assent (sunkatathesis): It is about assent on the truth of what gives us initial impression in which logics is used for evaluating them rationally. With this, wisdom (sophia), the virtue, is to be motivated in order to deal with craving (epithumia) and pleasure (hêdonê).

4. When negative emotions; craving (epithumia), fear (phobos), pleasure (hêdonê) pain (lupê), have successfully reduced; then, the positive mental states; joy (chara), wishing (boulêsis), and caution (eulabeia) are cultivated resulting in the serenity and joy consequently.

4.7 Conclusion

The happiness (eudaimonia) is defined as the good flowing of life or happiness which is the main aim of life for the Stoics. This happiness is not happiness in general, but supreme one arising from virtue as a base. In this point, according to Stoics, those who want to approach the happiness (eudaimonia) have to be virtuous. In the term of virtue, it consists innately in every people which is said to be the human nature. So, Stoics said if we are to get the life following smoothly, the happiness (eudaimonia), we have to live the life in accordance with the nature, that is virtue (aretê) which consists in us as our nature. What should we do with the virtue is to cultivate it in order that we are able to use the rationality and express the best in our actions. Having cultivated virtue, we have to focus on what under our control is.

There are two kinds of an appearance of things in human life, namely; things are under control and things are not. What we can control are the things that we can do by ourselves, for example, our actions, but the things we cannot control are the externals; it hardly expects the result of the externals. So, we have to focus on what we can control, not what we cannot. However, Stoics indicates that if we are virtuous, we can distinguish between the things under control and the things beyond the control. Then, we have to take responsibility on reaction of what happens rationally, not on reaction of what happens automatically.

With the way to approach the happiness (eudaimonia), the researcher reasonably opines that the happiness arises from training with virtue. Those who are virtuous can behave with a good action resulting in living life flowing smoothly. So, it is not surprised if the virtuous people live their life in this way with happiness (eudaimonia).

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