

# Applying Epicurean Philosophy to Managing Modern Pursuits of Happiness and Life Satisfaction – An Analytical Perspective

Marimuthu Prahasan

Senior Lecturer in Philosophy  
Dept. of Philosophy and Value Studies  
Faculty of Arts and Culture,  
Eastern University, Sri Lanka

## Abstract:

This article explores the relevance and application of Epicurean philosophy to modern pursuits of happiness and well-being. Despite the profound differences between ancient and contemporary societies, Epicurus' principles—centered on simplicity, moderation, and the pursuit of natural pleasures—offer valuable insights for addressing the stresses and complexities of modern life. The philosophy challenges the consumerist ethos and the relentless chase for material success, advocating instead for a life of balance, mental tranquility, and meaningful relationships. Through a detailed comparison with other well-being theories, such as Hedonism, Desire Satisfaction Theory, and Objective List Theory, this article highlights the unique contributions of Epicurean thought to the discourse on happiness. It also discusses the practical challenges of implementing these ideas in a world driven by external pressures and deeply ingrained habits. By providing a philosophical framework for reassessing desires and fostering authentic connections, Epicureanism remains a relevant guide for achieving long-term well-being in the contemporary context. The conclusion underscores that while aligning with these principles demands effort and adaptability, the potential for greater life satisfaction and personal fulfillment is significant.

**Key Words:** Epicureanism, Well-Being, Ancient Philosophy, Happiness Theories

## Introduction

In today's fast-paced, interconnected world, the pursuit of happiness and life satisfaction is more complex than ever. With the rise of technology, social media, and consumer-driven cultures, modern society often equates happiness with external success, material wealth, and instant gratification. Yet, these fleeting pleasures frequently leave individuals feeling unfulfilled. Amid this contemporary quest for contentment, the ancient philosophy of Epicureanism offers a counterintuitive and timeless perspective. Founded by the Greek philosopher Epicurus in the fourth century BCE, Epicurean philosophy emphasizes the pursuit of rational pleasure, simplicity, and inner peace. Despite centuries of misinterpretation—often being unfairly reduced to mere hedonism—Epicurean thought provides valuable insights into how we might achieve lasting fulfillment (Cooper, 2012 & Long, 1985). This study critically examines the core principles of Epicurean philosophy, exploring their relevance and potential application to modern life in the pursuit of happiness and well-being.

Epicurus, born in 341 BCE, sought to develop a philosophical system aimed at helping individuals attain a peaceful and pleasurable life through rationality and modest living. Central to his teachings was the notion that pleasure—properly understood—forms the foundation of a happy life. However, Epicurus did not advocate for indulgent pleasure-seeking. Rather, he encouraged the cultivation of simple pleasures, emotional tranquility (ataraxia), and the absence of pain (aponia), which he saw as the key components of happiness (Laertius, 1925).

Epicurus established his philosophical community, known as "The Garden," in Athens in 306 BCE. It was a place of retreat from the chaos of public life, symbolizing the importance of withdrawing from external distractions to focus on inner peace. This principle of retreating from societal pressures is highly relevant today, where constant connectivity and external demands can detract from personal well-being. Despite the decline of Epicurean influence with the rise of Platonism and Christianity (Mitsis, 2020, & Robitzsch, 2024), Epicurus' ideas have endured through the writings of later thinkers, such as the Stoic philosopher Seneca, and continue to offer practical wisdom for navigating the challenges of modern life.

This study will explore how Epicurean ideas—centered on achieving peace and satisfaction through rational understanding and moderation—can be adapted to contemporary contexts to help individuals pursue a more balanced, fulfilling life.

## **Materials And Methods**

This study utilizes a qualitative research methodology grounded in secondary data analysis. Primary sources include Epicurus' foundational texts, such as the *Letter to Menoeceus* and the *Principal Doctrines*, as well as the *Vatican Sayings*. Additionally, the study draws upon a wealth of scholarly literature that interprets these texts through both historical and contemporary lenses. By focusing on the practical application of Epicurean principles, the research aims to connect ancient philosophical insights with modern discussions on happiness and well-being.

## **Research Problem**

In the modern era, despite numerous psychological and philosophical approaches to happiness, there remains a lack of consensus on what constitutes genuine, long-term life satisfaction. The relentless pursuit of material success, social validation, and external pleasures often results in stress, anxiety, and unfulfilled desires. Against this backdrop, Epicurean philosophy—with its emphasis on rational pleasure and inner peace—presents a valuable, yet underexplored, alternative. This study seeks to address the gap between modern happiness practices and the principles of Epicurean philosophy, examining how Epicurus' teachings can inform and enrich contemporary approaches to achieving a truly happy life.

## **Research Questions**

To address the research problem, the following key questions will be explored:

1. What are the fundamental guidelines of Epicurean philosophy for achieving happiness and life satisfaction?
2. How do contemporary principles and attitudes toward happiness diverge from those set forth by Epicurean thought?
3. In what ways can the core precepts of Epicurean philosophy be effectively integrated into modern life?
4. What challenges might arise when attempting to apply Epicurean principles in today's world?

By answering these questions, the study will uncover the essence of Epicurean thought and assess its applicability to current understandings of happiness and fulfillment.

## **Research Objectives**

This study is designed to accomplish several core objectives:

- To elucidate the central tenets of Epicurean philosophy as they relate to happiness and personal fulfillment.
- To compare and contrast contemporary attitudes toward happiness and well-being with the guidelines laid out by Epicurus.
- To evaluate the practicality of applying Epicurean philosophy in modern contexts, identifying both opportunities and potential limitations.

Through these objectives, the research aims to illuminate how Epicurean philosophy can serve as a valuable framework for navigating the complexities of contemporary life in pursuit of happiness and satisfaction.

## Results And Discussions

### Examination of Epicurean Guidelines for Well-Being

In his *Lives of the Philosophers*, Diogenes Laertius records that Epicurus wrote over three hundred books outlining his philosophical doctrines, though most have been lost. However, three important letters—*The Letter to Herodotus*, *Letter to Menoecus*, and *Letter to Pythocles*—survive and are crucial for understanding Epicurus' ideas. These letters cover various topics: physics in the *Letter to Herodotus*, moral philosophy in the *Letter to Menoecus*, and astronomical and metaphysical matters in the *Letter to Pythocles*. Additionally, two collections of Epicurean sayings, *Principal Sayings* and *Vatican Sayings*, provide further insight into his moral philosophy. The Roman poet Lucretius also elaborates on Epicurean thought in his epic poem *De Rerum Natura* (On the Nature of Things), which serves as a significant exposition of Epicurean ideas (Shields, 2012, & Rosenbaum, 1990).

Epicurean moral philosophy seeks to guide individuals toward a happy and fulfilling life through philosophical inquiry, distinct from political involvement. The philosophy was highly influential among Hellenistic schools and remains accessible today through primary texts. Epicurus is considered an empiricist, grounding his philosophy in the belief that sensory experience is the foundation of knowledge (Adamson, 2015, & Nemeth, 2017). His philosophy is also associated with hedonism, positing that the ultimate goal of life is to achieve pleasure. However, interpretations of Epicurus' hedonism vary, with some viewing his teachings as advocating for a more refined and moderate pursuit of pleasure (Seneca, 2018, & Smith, 2024). A closer examination of the original sources allows us to clarify these interpretations and better understand Epicurus' guidelines for a happy and fulfilled life.

### Guidelines for Well-Being in the *Principal Sayings*

The *Principal Sayings*, a collection of forty aphorisms, offers key principles for achieving well-being. Central to these teachings is the notion that divine forces do not interfere in human affairs and that death results in the dissolution of atoms, rendering fear of the afterlife irrational. Epicurus argues that sensations, including pain, cease upon death, thus negating the need to fear it (Voorhoeve, 2018). This perspective challenges the suffering caused by anxiety over divine punishment or death. In Epicurean thought, the highest pleasure is a state of complete freedom from pain, which is achieved through prudent and just actions (1-5).

Epicurus also offers strategies for overcoming fears related to social interactions and achieving security, suggesting that some people pursue recognition and fame to feel secure, though this is not universally effective (6-7). He cautions that pleasure itself is not harmful but warns against the methods used to obtain it, which can lead to adverse consequences (8-9).

Moderation in the pursuit of pleasure is emphasized, as those who seek excess often suffer discomfort, while those who practice restraint tend to avoid pain and enjoy genuine pleasure (10). True peace of mind is achieved not through external distractions or protections but through cultivating solitude and minimizing distractions. Reasonable desires, which are limited and easily satisfied by natural resources, should be pursued, while irrational desires, which are infinite and difficult to satisfy, should be avoided (11-15).

The *Principal Sayings* further argue that external well-being is unstable and beyond human control, while well-being achieved through rational actions is sustainable and resistant to external misfortunes (16). Reasonable individuals, aware of their limitations, experience peace, while unreasonable individuals often face chaos (17). Epicurus suggests that pleasure arises from the alleviation of pain caused by unmet needs and advises focusing on present experiences rather than past memories or future expectations (18-21). He stresses the importance of grounding beliefs in sensory experience, as beliefs not based on this can lead to confusion and errors (22-25).

Human desires are categorized into three types: natural and necessary desires, natural but unnecessary desires, and unnatural and unnecessary desires (29). The first category includes essential needs like food and water, whose fulfillment is crucial to avoiding pain. The second category consists of natural desires that bring pleasure but do not cause suffering if unmet, such as friendship. The third category involves desires for wealth, status, and fame, which Epicurus advises against pursuing, as they often lead to pain and distraction from the simple pleasures of life (26, 30).

Friendship plays a crucial role in achieving well-being, offering security and enhancing life. Epicurus encourages fostering friendly relationships as a means of living securely and avoiding enmities. If forming friendships is not possible, minimizing social interactions may be preferable (27-28, 39-40). Epicurus also emphasizes that justice arises from mutual agreements between individuals, ensuring the well-being of all parties involved. Injustice harms both the victims and the perpetrator, who risks exposure and punishment. Therefore, justice is grounded in a practical fear of retribution rather than moral absolutes (31-38). Once a harmonious life is established through just agreements, opportunities for pleasure naturally arise.

### **Guidelines for Well-Being in the *Vatican Sayings***

The *Vatican Sayings*, a collection of eighty-one aphorisms discovered in the Vatican in 1888, echoes many ideas from the *Principal Sayings* while also offering new insights. The *Vatican Sayings* emphasize the importance of seizing the present moment rather than procrastinating (Hadot, 2002), as delay often results in unfulfilled potential and an unsatisfying end of life (14, 48). Epicurus advises appreciating what one has rather than coveting what is out of reach, noting that dissatisfaction often stems from the failure to recognize the value of current possessions (35). He also rejects the belief that wealth or social recognition can bring lasting fulfillment, emphasizing that pleasure is found through the fulfillment of obligations in line with Epicurean principles (81).

Epicurus encourages individuals to accept praise when it is naturally given but not to seek it actively. Wise individuals live contentedly without relying on others and share resources in a way that promotes mutual well-being (32, 44). He challenges the notion that satisfaction is unattainable, arguing that the belief in insatiability prevents true contentment (59). Those who view sufficiency as inadequate will never find satisfaction (68). Instead, Epicurus advises focusing on moderate desires and avoiding envy, recognizing that peace of mind stems from virtuous living and harmony with others (70-71).

### **Guidelines for Well-Being in the *Letter to Menoeceus***

In the *Letter to Menoeceus*, Epicurus provides further guidance for living a good life. He recommends philosophy as an essential pursuit for people of all ages, arguing that philosophical inquiry leads to happiness by cultivating wisdom and moral understanding. Happiness is defined as freedom from physical suffering, achieved through the pursuit of pleasure and the fulfillment of desires.

Epicurus categorizes desires into three types: natural and necessary, natural but unnecessary, and unnatural and unnecessary. Ultimate happiness is achieved by focusing on and fulfilling natural and necessary desires, such as the need for food, water, and shelter. These desires, when unmet, cause pain, while their fulfillment ensures well-being. In contrast, natural but non-essential desires, like friendship, bring pleasure but do not result in suffering if unfulfilled. Unnatural and unnecessary desires, such as wealth and fame, should be avoided, as their pursuit often leads to pain and distraction from more meaningful pleasures. Epicurus notes that natural desires are easy to satisfy, while unnatural desires are difficult to attain and ultimately unfulfilling (Medeiros, 2021).

Epicurus' philosophy is grounded in a materialistic understanding of existence, drawing from the atomic theory of Democritus. He asserts that the body, soul, and mind are composed of indivisible atoms that disperse upon death, negating the fear of an afterlife. Since there is no consciousness after death, the fear of divine punishment is irrational. Therefore, true happiness is found in this life by minimizing unnecessary desires and cultivating companionship with like-minded individuals (O'Keefe, 2014, & Medeiros, 2021).

Epicurean philosophy offers a comprehensive framework for well-being, emphasizing the pursuit of pleasure, the reduction of fear, and the cultivation of simple, meaningful desires. Grounded in a rational, materialistic view of existence, Epicurus' teachings provide practical guidance for achieving a fulfilling life in the face of life's uncertainties.

### **Comparing Epicurean Well-Being with Other Theories**

Several theories of well-being offer contrasting perspectives to the Epicurean concept of well-being. These include Hedonism, Desire Satisfaction Theory, and Objective List/Pluralistic Theories. Below, we will explore how Epicurean well-being diverges from these theories and assess its relevance to contemporary life.

#### **Epicurean Well-Being vs. Hedonistic Well-Being**

While both Epicureanism and Hedonism focus on pleasure as central to well-being, they differ significantly in their definitions and approaches. Hedonism holds that pleasure or happiness is the highest good, often emphasizing intense and immediate sensory experiences as the path to fulfillment. This pursuit of pleasure may neglect the long-term consequences of actions, leading to potential overindulgence and dissatisfaction (Erler, 2020).

In contrast, Epicureanism defines pleasure more subtly as the absence of pain (ataraxia) and advocates for achieving happiness through simple, natural pleasures. Epicurus promotes moderation and self-control, prioritizing long-term mental tranquility over momentary gratification. While Hedonism may encourage indulgence in sensory pleasures, often without restraint, Epicureanism values intellectual and mental pleasures, asserting that moderation and the management of desires lead to deeper and more sustainable happiness.

Additionally, Epicureanism places significant emphasis on long-term contentment. Where Hedonism might focus on short-term gratification, Epicurus argued for thoughtful reflection and balance, aiming for lasting well-being through a measured approach to pleasure (Hicks, 2019, & Kahneman, Diener, & Schwarz, 2003).

#### **Epicurean Well-Being vs. Desire Satisfaction Theory**

Desire Satisfaction Theory suggests that well-being is determined by the fulfillment of individual desires and preferences, irrespective of their intellectual or moral merit. Rooted in the philosophy of David Hume, this theory asserts that satisfying personal desires is the key to well-being, making it a highly subjective approach.

In contrast, Epicureanism asserts that not all desires lead to genuine well-being. Epicurus distinguishes between natural and necessary desires—those essential for a satisfying life—and unnecessary or vain desires, which may ultimately cause harm. While Desire Satisfaction Theory focuses on fulfilling desires as the path to well-being, Epicureanism emphasizes the importance of understanding and managing desires to avoid dissatisfaction and achieve lasting happiness. This difference highlights the more discerning nature of Epicurean well-being, which aligns subjective pleasure with rationality and moderation (Hicks, 2019, & Shields, 2012, & Heathwood, 2015).

#### **Epicurean Well-Being vs. Objective List Theory / Pluralistic Theories**

Objective List Theory posits that certain goods are intrinsically valuable for human well-being, regardless of individual preferences or desires. These goods—such as friendship, health, autonomy, and achievement—constitute a good life, independent of whether a person values or enjoys them. Pluralistic theories similarly assert that well-being consists of multiple factors that interact to improve overall life quality (Fletcher, 2016, Hadot, 2002).



The key distinction between these theories and Epicureanism lies in their approach to well-being. Objective List Theory takes a more universal stance, identifying specific goods that are considered essential for everyone. Epicureanism, however, focuses on subjective well-being, rooted in personal pleasure and the avoidance of pain. Where Objective List Theory emphasizes the presence of certain intrinsic goods, Epicureanism centers on managing desires and cultivating mental tranquility. Furthermore, Epicureanism evaluates well-being based on personal experiences and the balance of pleasure and pain, while Objective List Theory assesses it through the presence of universally valued conditions, irrespective of individual feelings (Long, 1985, & Erler, 2020). In this way, Epicureanism offers a more individualized and reflective approach to well-being, in contrast to the broader, more prescriptive nature of Objective List Theory.

### **Application of Epicurean Philosophy of Well-Being to Contemporary Life**

The principles of Epicurean philosophy remain profoundly relevant and beneficial in the modern world. In an era dominated by stress, consumerism, and the relentless pursuit of immediate gratification, Epicurus' teachings on achieving well-being through balance and simplicity offer valuable guidance. He emphasizes that true happiness comes from the absence of pain and unnecessary desires, advocating for a lifestyle rooted in simplicity and ethical living. These principles not only promote personal well-being but also support sustainable living by encouraging reduced consumption.

One of the central tenets of Epicurean philosophy—happiness through simplicity—holds significant relevance today. Modern consumer culture places immense pressure on individuals to acquire luxury goods and engage in activities driven by societal expectations, often at the expense of mental well-being. This constant striving for external validation frequently leads to heightened stress and dissatisfaction. Epicurean philosophy challenges these norms by emphasizing contentment derived from simple pleasures, such as meaningful relationships, time spent in nature, and recreational activities. By adopting this approach, individuals can focus on what truly contributes to lasting happiness, thus reducing the anxiety and discontent associated with material excess.

Furthermore, Epicurean philosophy provides a practical framework for evaluating desires, a crucial tool in today's world where success is often equated with economic accumulation and social status. Epicurus categorizes desires into three types: natural and necessary, natural but unnecessary, and unnatural and unnecessary. This distinction encourages individuals to reflect on the nature of their aspirations and to prioritize desires that lead to genuine well-being. In a society where material wealth is frequently seen as the path to fulfillment, Epicurean guidance encourages individuals to shift their focus toward more stable and meaningful sources of happiness, such as realistic personal goals and authentic relationships. This perspective promotes a balanced life, where professional achievements and personal satisfaction coexist, fostering well-being through sustainable aspirations.

A key component of Epicurean well-being is the role of friendship. Epicurus extols the virtues of deep, genuine friendships, which he sees as essential for a fulfilling life. Unlike transactional or opportunistic relationships driven by professional gain or materialistic motivations, Epicurean friendships are rooted in mutual understanding, trust, and shared values. In today's society, where many relationships are mediated by social media and often lack depth, cultivating meaningful, enduring friendships is more important than ever. These relationships provide emotional support, mitigate feelings of isolation, and contribute significantly to a sense of belonging and happiness, reflecting Epicurus' vision of a life enriched by close, virtuous bonds.

Epicurean philosophy also addresses one of the most pervasive sources of modern anxiety: fear of death and the unknown. Concerns about death, divine judgment, and the afterlife can have a profound impact on one's mental state, often causing significant distress. Epicurus offers a path to overcoming these existential fears by advocating a rational, dispassionate approach to life and death. He argues that death should not be feared, as it is simply the cessation of experience and thus not something to be anxious about. This perspective encourages individuals to live fully in the present, free from the burdens of future uncertainties

and past regrets. In a contemporary world marked by fear and confusion about mortality and purpose, Epicurean teachings provide a framework for cultivating peace of mind through mindfulness and acceptance of life's natural course.

In summary, the application of Epicurean philosophy to contemporary life offers practical wisdom for navigating the complexities of modern existence. By promoting simplicity, meaningful relationships, and a rational approach to desires and fears, Epicurus' teachings provide a blueprint for achieving a balanced, tranquil, and fulfilling life—one that counters the excesses and anxieties of the modern world.

## **Conclusion**

Implementing Epicurean principles in contemporary life is not without its challenges. The pressures of modern society, driven by consumerism, status, and constant connectivity, often conflict with the pursuit of simplicity, moderation, and tranquility that Epicurus advocated. Deeply ingrained personal habits—such as the tendency to prioritize material success, indulge in excess, and chase fleeting pleasures—can be difficult to overcome. Moreover, societal expectations reinforce these behaviors, making it challenging for individuals to resist external pressures while striving for a more fulfilling and balanced life.

One of the primary challenges lies in navigating the tension between societal norms and the Epicurean pursuit of a simple, contented life. Modern society tends to celebrate constant achievement, consumption, and external validation, which can detract from the inner peace that Epicureanism champions. Finding a way to balance these demands with personal well-being requires intentional effort and a conscious reevaluation of one's values. Epicurean philosophy offers valuable insights into this process by encouraging individuals to focus on what truly matters: meaningful relationships, intellectual engagement, and the pursuit of natural, necessary pleasures. However, this shift in perspective requires not only philosophical reflection but also practical adjustments in everyday life.

Another challenge is the internal work required to manage desires and expectations. Epicurus' categorization of desires into natural and necessary, natural but unnecessary, and unnatural and unnecessary provides a framework for prioritizing what is truly essential for well-being. Yet, in a world that often equates success with accumulation and desires with needs, distinguishing between these categories can be difficult. Overcoming this challenge demands a disciplined approach to life, where individuals consistently evaluate their desires and seek fulfillment in sustainable, meaningful ways rather than in material excess or momentary pleasures.

Building and maintaining genuine friendships in the fast-paced, often superficial, context of modern life also presents a challenge. The Epicurean ideal of deep, enduring relationships rooted in trust and mutual support contrasts sharply with the fleeting and transactional nature of many contemporary social interactions. Cultivating such profound connections requires time, effort, and a departure from the impersonal engagements that dominate social media and professional environments. Yet, the rewards—emotional support, a sense of belonging, and enhanced life satisfaction—are well worth the investment, as these relationships are central to the Epicurean vision of a life well-lived.

Finally, addressing the existential anxieties that plague contemporary life, such as fears about death, the future, and the unknown, is perhaps the most profound challenge. Epicurus' teachings on overcoming the fear of death by accepting its inevitability and focusing on the present can be difficult to internalize in a world where uncertainty is a constant source of stress. However, by embracing the Epicurean perspective—focusing on the present moment and letting go of fears about the uncontrollable future—individuals can achieve a greater sense of peace and contentment.

While adopting Epicurean principles in today's world requires effort, self-awareness, and a deliberate shift away from the dominant values of consumerism and excess, the potential rewards are substantial. Epicurean philosophy offers a pathway to deeper, more sustainable happiness by promoting a balanced life

centered on simplicity, meaningful relationships, and the pursuit of lasting pleasures. Through adaptability, insight, and perseverance, individuals can overcome the challenges posed by modern life and align their daily practices with the enduring wisdom of Epicurus, ultimately achieving greater well-being and life satisfaction.

## References

1. Cooper J M. Pursuits of Wisdom - Six Ways of Life in Ancient Philosophy from Socrates to Plotinus. UK: Princeton University Press; 2012
2. Long A A. Hellenistic Philosophy – Stoics, Epicureans, Sceptics (2nd Edi.). USA: Berkeley Publications; 1985.
3. Laertius D. Lives of Eminent Philosophers – Volume II. UK: G.P.Putnam’s Sons; 1925.
4. Mitsis P. Epicurus and Epicureanism (Edi.). USA: Oxford University Press; 2020.
5. Robitzsch J M. Why Epicurean happiness is not for everyone. *British Journal for the History of Philosophy*. 2024; 1–17. <https://doi.org/10.1080/09608788.2024.2338214>
6. Shields C. Ancient Philosophy a Contemporary Introduction. USA: Routledge Publications; 2012.
7. Rosenbaum S E. Epicurus on Pleasure and the Complete Life. *Monist*, 1990; 73(1): 21–41. <https://doi:10.5840/monist199073116>
8. Adamson P. Philosophy in the Hellenistic and Roman worlds. USA: Oxford University Press; 2015.
9. Nemeth A. Epicurus on the Self. UK: Routledge Publications; 2017.
10. Seneca L A. Letters from A Stoic. USA: Routledge Publications; 2018.
11. Smith B. Healthy and Happy Natural Being: Spinoza and Epicurus Contra the Stoics. *Ergo: An Open Access Journal of Philosophy*. 2024; 11(16): 412-441.
12. Voorhoeve A. VIII—Epicurus on Pleasure, a Complete Life, and Death: A Defense, *Proceedings of the Aristotelian Society*, (2018); 118(3): 225–253, <https://doi.org/10.1093/arisoc/aoy018>
13. Medeiros R. The Fundamental Books of Epicurus Principal Doctrines, Vatican Sayings, and Letters. England: Epicurean Publications; 2021.
14. O’Keefe T. Epicureanism. USA: Routledge Taylor & Francis Group; 2014.
15. Erler M. Epicurus – An Introduction to His Practical Ethics and Politics. Switzerland: Schwabe Verlag Publishers; 2020.
16. Hicks R D. Stoic and Epicurean. UK: Dover Publications, Inc; 2019.
17. Kahneman D, Diener E, & Schwarz N. (Eds.). Well-being: The foundations of hedonic psychology. England: Russell Sage Foundation; 2003.
18. Heathwood C. Desire satisfaction theory. In G. Fletcher (Ed.), *The Routledge handbook of philosophy of well-being* (pp. 135-146). USA: Routledge Publications; 2015.
19. Fletcher G. *The Philosophy of Well-being: An Introduction*. USA: Routledge; 2016.
20. Hadot P. *What is Ancient Philosophy*. The Belknap Press of Harvard University Press; 2002.