

Welcome Dlippman!

Post by “dlippman” of July 9, 2025 at 9:18 AM

[Quote from Cassius](#)

[Quote from dlippman](#)

I find it fascinating that the ancient debate between Aristotle and Epicurus continues today in modern medicine—particularly in positive psychology's focus on Eudaimonia (Aristotle) vs Hedonia (Epicurus).

In addition with the problem of abstract ideals that you mentioned, I suspect that at least part of that debate still revolves around the question of what "happiness" really means. Just like "Virtue" being hard to define, it's much easier to understand happiness as pleasures predominating pains (each term broadly defined), than it is to try to itemize exactly what qualities "happiness" divorced from pleasure would really mean, or why they should be pursued.

Again great introduction and thank you for the kind words about the podcast.

This week's isn't going to be ready to post for several days, but we're entering a section of Tusculan Disputations that brings the Epicurean objections to the positions taken by Stoics and others on many emotional questions into sharp focus.

Cassius,

Thank you so much for the personal response. I look forward to the Tusculan Disputations!

[Quote from Patrikios](#)

[Quote from dlippman](#)

I find it fascinating that the ancient debate between Aristotle and Epicurus continues today in modern medicine—particularly in positive psychology's focus on Eudaimonia (Aristotle) vs Hedonia (Epicurus). Interestingly, several studies suggest Hedonia may offer more tangible mental health benefits—such as reduced anxiety, depression, and improved sleep—especially in times of stress.

Welcome to, [dlippman](#)

I too was a longtime LT podcast listener. So it's an extra treat to see the faces on Zoom calls of the voices you've listened to from [Cassius](#) , [Joshua](#) , [Kalosyni](#) , and many others on LT recordings.

Regarding the different usages of the term "eudaimonia" by Aristotle and Epicurus, you should enjoy reading some of the papers by Christos Yapijakis (active medical professor teaching in Athens).

Quote

In the 4th century BCE, **Aristotle of Stagira**, son of physician Nicomachus, used the observation method of clinicians and spoke plainly about the unity of body and soul, grounding his ethical theory in human biology and becoming the first philosopher to speak extensively of eudaimonia (εὐδαιμονία, a blissful, prolonged, imperturbable state of happiness). Following the empirical observation method and the biological ethics of Aristotle, Epicurus the Athenian in the beginning of the 3rd century BCE considered philosophy as a means for a dynamic healing of the soul aiming at developing eudaimonia and dealt with the psychosomatic balance of human beings, which he called **eustatheia** (εὐστάθεια, **stability**) of the flesh and soul. While for Aristotle eudaimonia was the emotional action of a virtuous person, for Epicurus eudaimonia was a pleasurable condition in which there is **no mental agitation** (ἀταραξία, **ataraxia**) and **no corporeal pain** (ἀπονία, **aponia**). It is worth mentioning that Aristotle believed that the eudaimonic life is pleasant, because the virtuous person enjoys acting virtuously,⁸ while Epicurus proposed that a happy life cannot be achieved without virtue.⁹

Epicurean Stability (eustatheia): A Philosophical Approach of Stress Management

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Thank you for this great information!