

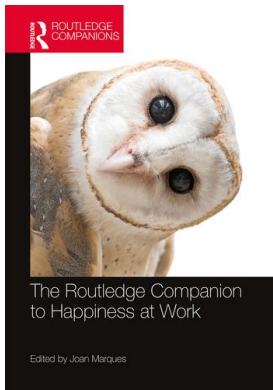
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The Routledge Companion to Happiness at Work

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Achieving Happiness at Work

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ACHIEVING HAPPINESS AT WORK

Insights from Socrates, Plato, and Aristotle

Satinder Dhiman

Introduction

*A modern man lives in sleep, in sleep he is born and in sleep he dies.*¹

Gurdjieff to Ouspensky in In Search of the Miraculous, p. 66.

*We are asleep. Our Life is a dream. But we wake up sometimes, just enough to know that we are dreaming.*²

Ludwig Wittgenstein to John Wisdom.

The above two quotes may at first seem to a bit harsh, but then how can one explain all the wars, and the inveterate charade of contradictions and incongruities in human conduct without invoking the hypothesis that humans, for the most part, live their life in “waking sleep”. We do not really *do* anything; everything *happens* to us, in a state of deep psychological slumber. Making a transition from “waking sleep” to “wakefulness” is a big deal.

This chapter explores insights from the Greek wisdom tradition about achieving happiness (*eudaimonia*) by living a virtuous life. It primarily draws upon the moral writings of Plato (especially the early “Socratic” Dialogues) and Aristotle (*Nicomachean Ethics*). It takes as axiomatic that personal wellbeing or living well (*eu zên*) is the foundation upon which the edifice of happiness at work is built, *for politics is ethics writ large*. Moreover, no one can lead others, who cannot first lead oneself. If one needs to *be* the change one wants to bring about in the world, then the road to workplace happiness begins with first cultivating virtuous happiness at the individual level. More than just passing euphoric mood, happiness is an enduring state of well-being that encompasses living a good life—that is, a life infused with a sense of meaning and purpose for the good of others. The *eudaimonic* happiness is not a mood or feeling of elation (which will be fleeting at best) but rather an abiding state of felicity emanating from living a life that is worth living—which for Socrates, Plato, and Aristotle would be a life of virtue or moral excellence.

In the modern times, philosophy has lost its true fervor in that it has become a mere intellectual exercise, relegated to the ivory towers of academia. The wisdom of these ancient philosophers is particularly relevant in the present times because these thinkers viewed *philosophy as a way of life*, as a sort of spiritual exercise, as an ongoing project of moral self-development. As the great German poet, Goethe reminded us: “Knowing is not enough; we must apply. Willing is not enough; we must do”. If “an unexamined life is not worth living”, as Socrates averred in *Apology*, then self-examination—the “regular

monitoring and assessment of our own moral progress”—becomes the whetstone on which to hone one’s character and to gauge one’s success in attaining happiness and wellbeing.

Before turning to the Greek philosophers for advice about happiness, we first turn to one of the recent thinkers, Abraham Maslow, the prophet of human potential, for a brief course in self-actualization and its link to happiness.

Maslow, Self-Actualization, Happiness and Life worth Living!

Maslow considered striving “to be the best one is capable of becoming” to be the *sine qua non* of human happiness: “If you deliberately plan to be less than you are capable of being, then I warn you that you will be deeply unhappy for the rest of your life. You will be evading your own capacities, your own possibilities”.³ Maslow has been rightly called the prophet of human potential.

Maslow further clarifies the link between self-actualization and happiness:

This business of self-actualization via a commitment to an important job and to worthwhile work could also be said, then, to be the path to human happiness ... happiness is an epiphenomenon, a by-product, something not to be sought directly but an indirect reward or virtue ... *The only happy people I know are the ones who are working well at something they consider important* ... this was universal truth for all my self-actualizing subjects. They were metamotivated by metaneeds (B-Values) expressed in their devotion to, dedication to, and identification with some great and important job. This was true for every single case.⁴

It is true that cultivation of one’s capacities requires hard work, dedication, discipline, training, practice, and often postponement of pleasure. This understanding is in keeping with the Greek ideal that defines happiness as the “exercise of human faculties along the lines of excellence”, for mediocrity is no path to fulfillment.

In Buddhist literature, great emphasis is laid on choosing the right kind of work. One of the eight components of righteous living in Buddhism is called *right livelihood*—the kind of livelihood that fosters self-fulfillment, inner peace, and contentment. It is difficult to conceive of a feeling of satisfaction or self-pride, says Maslow, if one were:

working in some chewing gum factory, or a phony advertising agency, or in some factory that turned out shoddy furniture. Real achievement means inevitably a worthy and virtuous task. To do some idiotic job very well is certainly *not* real achievement... *what is not worth doing is not worth doing well.*⁵

By extension, what is worth doing is worth doing well. Excellence, which Aristotle believed to be quality of human soul, is not optional when it comes to fulfillment. The *Bhagavad Gītā* defines *yoga* as the excellence in action (*yogaḥ Karmaṣu kauśalam: Gītā 2.50*). There is nothing uplifting about mediocrity.

Seeking Happiness: Living a Virtuous Life

This chapter subscribes to the view that happiness is an enduring state of wellbeing that results from living a good life—life that is infused with meaning and marked by contribution. The *eudaimonic* happiness is not a fleeting mood or a temporary feeling of elation; rather, it is an abiding state of felicity stemming from living an examined life of moral virtue. This, according to Socrates, Plato, Aristotle, would indeed be a life worth living, a fulfilling and flourishing life. This is the central message of this chapter: this was the Greek model of an ideal life—integration of soul along the lines of reason—passions and desires following. Greeks accordingly defined happiness as the “exercise of

human faculties along the lines of excellence”. Reason must be the charioteer and it is precisely reason alone that marks us off as different from the animal world. In the following sections, we explore the Greek model of happiness based on living a worthwhile life, concluding with how the Stoics viewed the perennial question of human happiness in their writings.

Socrates and Plato: Living an Examined Life⁶

An unexamined life is not worth living.

Socrates, Apology, 38a

All of Plato’s works are in the form of dialogues, a conversation between characters, with Socrates, Plato’s mouthpiece, leading the conversation most of the times on various subjects such as justice, courage, love, wisdom, and rhetoric. The conversations portray the *Socratic Method*, whereby Socrates elicits the truth through a series of questions and answers (dialectic) with the other characters in the dialogue. Plato’s dialogues form a giant intellectual campus and provide us with great ideas about how to improve society and ourselves so we can become fulfilled human beings. They demonstrate the need for living an examined life based on reason and analysis, for only then can we truly attain the good life. Socrates seems to be the first to make *eudaimonia* (happiness, the good life) a goal in ethics.

“The only thing I know is that I know nothing”, said Socrates. The greater the knowledge, the lesser the certainty. The lesser the knowledge, the greater the certainty. In the early Socratic Dialogues, Plato undertakes to transvalue the archetype Homeric Hero (Achilles), the hero of death and violence. Plato’s hero—Socrates—represents a person of learning and wisdom, *a good person doing good things*. In all of his dialogues, Plato brings out the inherent tension between knowledge and power. In Plato’s view, the power should reside with a person of knowledge because only a wise person can use power virtuously, for the good of the whole. Hence, Plato’s famous observation that humanity will not be free of trouble until philosophers become kings or kings become philosophers:

... there will be no end to the troubles of states, or indeed, my dear Glaucon, of humanity itself, till philosophers become rulers in this world, or till those we now call kings and rulers really and truly become philosophers, and political power and philosophy thus come into the same hands.

(Plato, Republic, 5.473d)

Plato says that philosophers, the wise ones, should be the leaders of the society. Only then justice will prevail, for only in a just society can people live well and happily. This has far-reaching implications for a fulfilling life, leadership, and governance. Plato takes politics as *ethics writ large*; organizations/communities/states/nations representing the macrocosm of which an individual is a vital part—individuals working toward the good of the whole. Put differently, the wellbeing of the individual contingent upon the ordered unity of the whole and vice versa.

With this background, we examine what Socrates considers as the chief determinants of human happiness, *eudaimonia*.

In one of the Plato’s early period dialogues titled *Euthydemus*, Socrates takes up the question of how we can be happy. In order to start the discussion about what is really good and bad, Socrates states that we all desire happiness through many goods, such as wealth, health, and beauty, and other personal gifts, including good birth, power, honor, and fame. In this part of the dialogue, Socrates speaks about the four cardinal virtues—courage, temperance, justice, and wisdom—and establishes that they are among the goods that are desirable for happiness (*Euthydemus*, 278e–279c). A bit later Socrates continues, pressing the inquiry further and clarifying that mere possession of good things is not enough for happiness; *happiness lies in making use of good things for good purpose, for a person may use them rightly or wrongly*.

Now Socrates comes to crux of his argument:

Then, I said, Cleinias, the sum of the matter appears to be that the goods of which we spoke before are not to be regarded as goods in themselves, but the degree of good and evil in them depends on whether they are or are not under the guidance of knowledge: under the guidance of ignorance, they are greater evils than their opposites, inasmuch as they are more able to minister to the evil principle which rules them; and when under the guidance of wisdom and prudence, they are greater goods: but in themselves they are nothing?

That, he replied, is obvious.

The gist of the argument so far is this: the only good reason to have conventional goods (health, wealth, fame, success etc.) is to live a virtuous life. Desire for wealth etc. is virtuous when it is rooted in seeking the higher things—that are good for the individual and the society. And for that, we need wisdom, a special form of knowledge that pertains to right and wrong, good and bad. In this sense, we can indeed understand the paradoxical Socratic statements that virtue alone is knowledge and vice alone is ignorance.

So what follows from what we've said? Isn't it this, that of the other things none is either good or bad, and that of these two, wisdom is good and ignorance bad?

He agreed.

(Plato, *Euthydemus*, 281d-e, trans. Jowett, slightly modified)

Finally, Socrates comes to the following conclusion in *Euthydemus*, stating that we need wisdom to make good use of all the goods, which are neither good nor bad in themselves:

“Well then let's have a look at what's left,” I said. “Since all of us desire to be happy, and since we evidently become so on account of our use—that is our good use—of other things, and since knowledge is what provides this goodness of use and also good fortune, every man must, as seems plausible, prepare himself by every means for this: to be as wise as possible. Right?”

“Yes,” he said.

(281e2–282a7)

Essentially, Socrates examines two categories of “goods” that constitute happiness: the first list includes wealth, health, good looks, and honor, while courage, temperance, justice, and wisdom comprise the other. Socrates then argues that no good thing is beneficial unless its use is *guided by wisdom*. The items on the first list are neither good nor bad in themselves—good when guided by wisdom and bad when not so guided. Hence, the principal good to pursue is wisdom, if our goal is full and complete happiness.

Thus, Socrates maintains that wisdom alone is necessary and sufficient for happiness. Therefore, we should pursue wisdom because “it is the only thing that makes a human being happy and fortunate” (282c9–d1).⁷ Scholars continue to debate⁸ about the unassailability of Socrates' absolutist view that wisdom is necessary for happiness (vide *Euthydemus* 278–282): “Socrates,” says Klosko, “is content to occupy a position that falls somewhere between the Cynics' rejection of everything but virtue and Aristotle's position that external goods are necessary for happiness.”⁹

Likewise, in the *Republic*, Socrates provides a comprehensive argument in defense of the just life and its relation to happiness (*eudaimonia*). The dialogue explores two central questions. The first question is: what is justice? Socrates addresses this question both in terms of political communities and in terms of the individual person or soul. He does this to address the second and driving question of the dialogue: is the just person happier than the unjust person?" Or: "what is the relation of justice to happiness?"¹⁰ The basic message is that happiness is vitally linked to being virtuous and being prudent. Only a wise and a virtuous person can have a good, flourishing life worth the name. And this is possible only when the nations are ruled by wise and virtuous leaders. What is true for one person is also true for the city-state and vice versa. That is the conclusion of the *Republic*, the greatest book in the history of Western civilization.

Live an examined life, urged Socrates, more than 2,500 years ago. As long as we are living an "examined life", the journey will be more important than the destination! This is not a meaningless empty universe, but an exquisitely structured and finely hued world discreetly founded on the principles of goodness and benevolence. Even though the most popular story that is thrust upon us through the media is that of the relentless struggle about securing our transient spot on the social totem pole of ancestral hierarchy, underneath the current of our savage self-preservation lie the diving fountain-springs of compassion and love, which can be harnessed at will.

To illustrate the essential link between living a virtuous life and happiness (*eudaimonia*), albeit subtly, let's conclude this chapter with a variation on the theme of the thought-experiment Plato presents in the *Republic Book II* via the allegory of the Ring of the Gyges, through Glaucon, who happened to be Plato's older brother.

What Will You Do?

Let's say you find a "ring of invisibility" that allows you to do whatever you *want* to do and nobody can/will ever see or find out.

What will prevent you from doing the wrong thing?

Wrong thing = that which seems good initially for your self-interest, in the short run, but not good for your soul, the real Self, in the long run.

If one can really answer this question, not merely *intellectually* but *experientially*, by *living* it, one will become worthy of dining with the gods!

Nay, one will become one among them!

Aristotle's Theory of Golden Mean and Flourishing

*We are what we repeatedly do. Excellence, then, is not an act, but a habit.*¹¹

Aristotle

According to Aristotle, good moral behavior is the desirable mean between two extremes—one of excess and the other of deficiency. The key to acting morally lies in finding a moderate position between those two extremes. For example, courage is a virtue, but if taken to excess it would appear as recklessness, and, in deficiency, as cowardice. In his work titled *Nicomachean Ethics*, Aristotle explains the development of virtues essential for achieving the ultimate goal, happiness. It must be noted that the golden mean is not the exact arithmetical mean; it depends on the situation. There is no universal middle that would apply to every situation. Different degrees may be needed for different situation.

In a posthumously published manuscript titled *Heroes of History*, Durant captures the essence of Aristotle's view of happiness succinctly: "The goal of conduct is happiness, but the secret of happiness is virtue, and the best virtue is intelligence—a careful consideration of the reality, the goals and the means; usually, 'virtue' is a golden mean between the extremes."¹²

There are three pillars to Aristotle's theory of golden mean: first, there is a sort of equilibrium that the good person is in. Equilibrium is the right feelings at the right time about the right things, toward the right people, for the right end, and in the right way. The second pillar states that the mean we should strive for is relative to us. Aristotle's golden mean is not a one-size-fits-all strategy. The third pillar is that each virtue falls between two vices. The virtue lies in the golden mean which is not the exact middle of two vices. Knowing what is exactly appropriate in a given situation requires prolonged moral training. Aristotle believed that proper participation in each of these three pillars is necessary for a person to lead a virtuous and therefore happy life.¹³

Aristotle defines a happy life in terms of a good life: to say that somebody is happy is the very same thing as saying that one is living a life worth living. Aristotle uses the Greek concept of *eudaimonia* to fully express his views on what he considers to be a life well lived. His definition of *eudaimonia* can be roughly stated as 'the exercise of human faculties along the lines of excellence', in a life affording them full expression. According to Aristotle, good life is identical with *eudaimonia*, which is defined as living and faring well and is denoted by the "activity of the soul exhibiting the highest and most complete excellence in a complete life... The key terms are 'action,' 'excellence,' and 'reason.'"¹⁴

It must be noted that happiness is not mere pleasure, although a happy person feels pleasure. Experience and observation dictate that sensuous gratification is not an abiding route to happiness. Human apparatus is doomed, so to speak, *ab initio*, by the operation of what is called the law of diminishing marginal utility; that is, as we consume more and more units of a specific commodity, the utility of the successive units diminishes. This applies equally to all our experiences directed at consuming pleasures. Durant further clarifies:

Surely sense pleasure is not the way: that road is a circle: as Socrates phrased the coarser Epicurean idea, we scratch that we may itch, and itch that we may scratch.... No, happiness must be a pleasure of mind, and we may trust it only when it comes from the pursuit or the capture of truth.¹⁵

Therefore, for Aristotle, happiness is the "virtuous activity of the soul in accordance with reason". Aristotle employs the word "*hexis*"¹⁶ (from Latin *habitus*) in a very special sense, denoting "moral habituation" or a dynamically "active state of moral virtue". Urmson clarifies that, in Aristotle's view, "the wise man who wishes for the best life will accept the requirements of morality".¹⁷ Note the close connection between Aristotle's virtue ethics and Kant's duty ethics and first categorical imperative. It is widely believed that Kant based his construct of duty ethics on the Greek conception of virtue and Roman Stoicism.

Aristotle further clarifies that, to be happy, we should seek what is good for us in the long run, for we cannot become happy by living for the pleasures of the moment. Aristotle includes among the main constituents of happiness such things as health and wealth, knowledge and friendship, good fortune, and a good moral character.

Excellence, according to Aristotle, is not an innate gift; it is a conscious attainment achieved through repeated practice until it becomes a *settled disposition*, for we are what we repeatedly do. Thus, for Aristotle, a life lived in accordance with excellence in moral and intellectual virtue constitutes the essence of a happy life:

He is happy who lives in accordance with complete virtue and is sufficiently equipped with external goods, not for some chance period but throughout a complete life.... *A good life is one that has been lived by making morally virtuous choices or decisions.*¹⁸

Morality is the basis and the touchstone of a fulfilled life.

In the Indian philosophical tradition, the wisdom of making righteous choices is referred to by the word *viveka*, which is essentially the ability to differentiate between the real and the unreal, kernel from the husk. Also, note the similarity with the *Bhagavad Gītā*'s conception of yoga: Śrī Kṛṣṇa tells Arjuna that Yoga is excellence *in* action (योगः कर्मसु कौशलम् २।५० *yogaḥ karmasu kauśalam* 2.50). One corollary to the famous “Know Thyself” maxim is that self-ignorance is not the problem. The biggest challenge is that we are often unaware how unaware we are! The *Gītā* says that if you know who and what you are, you have solved all your psychological problems.

Seligman, one of the founders of positive psychology, explores the concept of meaningful life in the context of authentic happiness. Greeks defined happiness as the “exercise of one’s faculties along the lines of excellence”. Building on Aristotle’s work, Seligman describes good life as the exercise of one’s “signature strengths”. In a meaningful life, we share these strengths with a greater circle of humanity. Seligman believes that authentic happiness is experienced when we optimally exercise our signature strengths and share them with others.

Seligman states that authentic happiness has three interrelated constituents—pleasure, strengths, and meaning:

- 1 The *pleasant life*, in which we successfully pursue positive emotions about the present, past, and future.
- 2 The *good life*, in which we use our signature strengths to obtain abundant gratification in the main realms of our life.
- 3 The *meaningful life*, in which we use our signature strengths and virtues in the service of something much larger than we are—and *the larger that something is, the more meaning our lives have*.¹⁹

To live all three lives, concludes Seligman, is to lead a full life.²⁰ A little reflection will show that both the pleasant and the good life are limited in scope and meaning. Only a life lived in service of a cause larger than oneself holds true meaning.

As Epictetus, the great stoic philosopher, eloquently puts it, happy is the man who, in the course of a lifetime, has satisfied all his desires, provided he desires nothing *amiss*. And not desiring anything *amiss* requires wisdom.

“Life,” says a fine Greek adage, “is the gift of nature; but beautiful living is the gift of wisdom.”²¹

Concluding Thoughts

When Spinoza was offered a teaching position at Heidelberg, he wrote, “I do not know how to teach philosophy without becoming a disturber of the peace.”²² To teach philosophy is to teach how to live an examined life. And self-examination is never easy. It robs the practitioner of their unexamined assumptions in which they might have sought comfort before. Though difficult, it is still the right thing to do, for, as Socrates reminds us, “an unexamined life is not worth living.”

The pursuit of wisdom and virtue leading to a fulfilled life is a lifetime adventure; there is no Royal Road or shortcut to Self-Knowledge. Sage is a direction, not a location. It is a verb, not a noun. Plato studied with Socrates for nine years, we are told, and Aristotle was a student in Plato’s academy for 20 years! Imagine Plato and Aristotle talking to each other for 20 years. If philosophy is the pearl of great price, one has to pay dearly for it. As C.E.M. Joad has observed, “...whoever pays the price—and *it is a high one*—will find the pearl” (See: Joad, 1949, p. 221; emphasis added). Musonius Rufus, the great Stoic teacher of Epictetus, put it well: “And so it remains for me to say that the man who is unwilling to exert himself almost always convicts himself as unworthy of good, since ‘we gain every good by toil.’”

On being asked why, at the age of 93, he still devoted three hours a day to practicing, the great cellist Pablo Casals said, “I’m beginning to notice some improvement.”

Excellence, according to Aristotle, is not an innate gift; it is a conscious attainment achieved through repeated practice until it becomes a *settled disposition*, for we are what we repeatedly do. As we learned earlier in this chapter, what we need is not mere mechanical repetition but smart practice. Gurdjieff, the famous Russian mystic, used to say that one has to consciously work upon oneself. It requires super-efforts—heavy lifting at the soul-level. One has to put one’s whole being into it. Self-mastery is not meant for the faint-hearted.

The last sentence of the *Ethics* of Spinoza reads, “*Sed omnia praeclaratam difficilia quam rara sunt*” ‘But everything great is just as difficult to realize as it is rare to find.’²³ The gods are willing to give us what we want, but not for free. They love to see us toil and sweat. Happiness is a conquest, not a gift that gods grant randomly.²⁴ Why should it be otherwise?

Chapter Key Takeaways

- 1 This chapter takes as axiomatic that personal wellbeing or living well (*eu zên*) is the foundation upon which the edifice of happiness at work is built, *for politics is ethics writ large*. Moreover, no one can lead others, who cannot first lead oneself. If one needs to *be* the change one wants to bring about in the world, then the road to workplace happiness begins with first cultivating virtuous happiness at the individual level.
- 2 More than just a passing euphoric mood, happiness is an enduring state of well-being that encompasses living a good life—that is, a life infused with a sense of meaning and purpose for the good of others. *Eudaimonic* happiness is not a mood or feeling of elation (which will be fleeting at best) but rather an abiding state of felicity emanating from living a life that is worth living—which for the Socrates, Plato, and Aristotle would be a life of virtue or moral excellence.
- 3 Plato’s dialogues form a giant intellectual campus and provide us with great ideas about how to improve society and ourselves so we can become fulfilled human beings. They demonstrate the need for living an examined life based on reason and analysis; for only then can we truly attain the good life. Socrates seems to be the first to make *eudaemonia* (happiness, the good life) a goal in ethics.
- 4 Epictetus, the great stoic philosopher, eloquently says that happy is the man who, in the course of a lifetime, has satisfied all his desires, provided he desires nothing *amiss*. Not desiring anything *amiss* requires wisdom. Life, said Aristotle, is a gift of nature. Beautiful living is a gift of wisdom. Only the wise and the virtuous are truly happy.
- 5 Happiness is a definitive acquisition, a conquest that depends upon knowledge, especially self-knowledge. One corollary to the famous “Know Thyself” maxim is that self-ignorance is not the problem. The biggest challenge is that we are often unaware how unaware we are! The *Gītā*, the Indian wisdom text, says that if you know who and what you are, you have solved all your psychological problems.
- 6 According to Aristotle, good life is identical with flourishing, happiness (*eudaimonia*). He uses the Greek concept of *eudaimonia* to fully express his views on what he considers to be a life well lived. His definition of *eudaimonia* can be roughly stated as *the exercise of human faculties along the lines of excellence*, in a life affording them full expression.
- 7 Excellence, according to Aristotle, is not an innate gift; it is a habit. It is a conscious attainment achieved through repeated practice until it becomes a *settled disposition*, for we are what we repeatedly do. Thus, for Aristotle, a life lived in accordance with excellence in moral and intellectual virtue constitutes the essence of a happy life. Morality is the basis and the touchstone of an enduring fulfilled life.

Notes

- 1 Ouspensky, P.D. (2001). *In Search of the Miraculous: The Teachings of G.I. Gurdjieff*. Revised edn. New York: Mariner Books, 66.
- 2 Remarks to John Wisdom, quoted in *Zen and the Work of Wittgenstein* by Weinpaal, P. (1958). in *The Chicago Review*, 12, 70.
- 3 Maslow, *Farther Reaches of Human Nature*, 35.
- 4 Maslow, *Maslow on Management*, 8–9. (Italics added.)
- 5 Maslow, *Maslow on Management*, 16. [Emphasis added.]
- 6 Perhaps the most widely used edition of Plato’s dialogues: Hamilton, E., & Cairns, H. (Eds.) (2005). *The Collected Dialogues of Plato: Including the Letters (Bollingen Series LXXI)*. New Impression edn. New Jersey: Princeton University Press. Also see: Cooper, J. M., & Hutchinson, D. S. (Eds.) (1997). *Plato: Complete Works*. Indianapolis, Cambridge: Hackett Publishing Co.; Bloom, A. (transl.) (2016). *The Republic of Plato*. 3rd edn. New York: Basic Books. All references to Plato’s dialogues in this chapter are to Stephanus page numbers, usually found in the margins in all modern editions and translations. The translations are mostly by Benjamin Jowett, unless otherwise stated. Sometime a slightly modernized version of Jowett’s rendering is used, always remaining true to its spirit, never to alter the true meaning of the text. All of Plato’s dialogues, translated by Benjamin Jowett (which many scholars regard as the best overall translation of Plato’s dialogues), are available at: <https://www.sacred-texts.com/cla/plato/index.htm>.
- 7 See: Irwin, T., *Plato’s Ethics*, pp. 52–64, and chapters 4–5 for an excellent discussion of Socratic view of the rational and psychological *eudaimonism*.
- 8 For detailed discussion of Socrates’ sufficiency thesis, see Jones, R. E. (2013, July). Wisdom and Happiness in *Euthydemus* 278–282, *Philosopher’s Imprint*, 13(14). Retrieved February 15, 2020: <https://quod.lib.umich.edu/cgi/p/pod/dod-idx/wisdom-and-happiness-in-euthydemus-278282.pdf?c=phimp;idno=3521354.0013.014;format=pdf>.
- 9 Klosko, G. (1987, July). Socrates on Goods and Happiness. *History of Philosophy Quarterly*, 4(3), Plato and Aristotle Issue, 251–264.
- 10 See: Antonis Coumoundouros, *Plato: The Republic*. Internet Encyclopedia of Philosophy. Retrieved September 9, 2019: <https://www.iep.utm.edu/republic/>.
- 11 Cited in Durant, W. (1962/1933). *The Story of Philosophy: The Lives and the Opinions of the Great Philosophers*. New York: Simon and Schuster, 74.
- 12 Durant, W. (2001). *Heroes of History: A Brief History of Civilization from Ancient Times to the Dawn of the Modern Age*. New York: Simon and Schuster, 105.
- 13 Golden Mean (philosophy), *New World Encyclopedia*. Retrieved 21 January 2016 from [http://www.newworldencyclopedia.org/entry/Golden_mean_\(philosophy\)](http://www.newworldencyclopedia.org/entry/Golden_mean_(philosophy)).
- 14 Urmson, J. O. (2001). *Aristotle’s Ethics*. Malden, MA: Blackwell Publishers, 11, 17–18, 20.
- 15 Durant, W. (1962/1933). *The Story of Philosophy: The Lives and the Opinions of the Great Philosophers*. New York: Simon and Schuster, 76.
- 16 W.D. Ross rendered “hexis” as a *state of character*. See Ross, D. (Transl.) (1980). *Nicomachean Ethics*. Oxford: Oxford University Press.
- 17 Urmson, J. O. *Aristotle’s Ethics*, 2.
- 18 Adler, M. (1980). *Aristotle for Everybody: Difficult Thought Made Easy*. New York: Bantam Books. [Emphasis added.]
- 19 Seligman, M. (2002). *Using the New Positive Psychology to Realize Your Potential for Lasting Fulfillment*. New York: Free Press, 260–262. [Emphasis added.]
- 20 *Ibid.*, 249.
- 21 Cited in Durant, W., *The Story of Philosophy*, 52.
- 22 See: Reading for Philosophical Inquiry: A Brief Introduction to Philosophical Thinking ver. 0.21; An Open Source Reader. Retrieved 24 February 2020 from <https://philosophy.lander.edu/intro/introbook2.1/c5098.html>.
- 23 See Durant, W. (1962/1933). *The Story of Philosophy: The Lives and the Opinions of the Great Philosophers*. New York: Simon and Schuster, 189. Durant renders it as: “But all excellent things are as difficult as they are rare.”
- 24 See: Russell, B. (2013). *The Conquest of Happiness*. New York: W. W. Norton Company; originally published 1930).