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CULTIVATING A LIFE OF RESILIENCE AND VIRTUE: THE ART OF LIVING WITH STOIC TEACHINGS

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Abstract

This article will try to explore the practical applications of Stoic philosophy, emphasizing its relevance in enriching life and assisting individuals to face real-life challenges. Stoicism, an ancient school of thought, dedicates in putting philosophical knowledge into action to strengthen the inner self and attain emotional resilience. This study explores Stoic teachings on managing emotions, distinguishing between what belongs within our control and what does not. Additionally, the article highlights the four cardinal virtues of Stoicism—wisdom, courage, justice, and temperance, which are essential principles for leading a meaningful life. Focusing on scholarly quotes from notable Stoic figures, the discussion has a motivation to face the adversities of life with a resilient mind. A short introduction to the origins

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and nature of Stoic philosophy is provided herewith, which will help readers to understand the foundational spirit of the Stoic philosophy. Overall, this article is an attempt to present Stoicism as an art of living that promotes resilience along with virtue.

Keywords: Art of living, Virtue, Inner self, Resilience, Emotion, Adversities.

Introduction

We are passing our daily life in doing the countless routine works. From dawn to dusk we are engaged in different kinds of activities like preparing food for three round meals, paying the different utility bills, keeping the house in right order, earning money for paying the instalments, trying to buy something new and exciting, making plans for visiting new destinations, passing hectic (most of the time aimlessly) virtual life by participating in social media debates and many such works. Years after years we find that we are just gaining the weights not the wisdom, we just increase in waistline not in any significant achievements. In certain points of life, we find that we are just passing the life span to do some selected works, which may seem boring or a frustrating life. So, what should we do to make the life better in terms of quality?

In the institutional education system, we learn lots of subjects but there are no courses in our whole education system which can teach us the art of life. If we consider our life as a journey, the roads of this journey are not always plain. Bumpy roads, potholes, cracks, loose gravel, heavy traffic congestion etc. different types of challenges may appear in the way of driving. Same scenario is seen in our life. We have to face many inevitable challenges. That is why we all have to learn how to

deal with the tough time with confidence. We are gifted with instincts to tackle these tough times but have to use it with rational judgement. These are things which are no less important than any degrees that we achieve from educational institutions. That is the reason it is said that “Heavy waves are better teachers than heavy schoolbooks.” (Salzgeber, 2019, p. 14)¹

Stoics are mainly focusing on the art of living which has two dimensions. They want to teach how to live a happy life, which means smooth flowing of life and the second is to stay emotionally steadfast and resilient to retain that smooth flowing of life even in the face of all adversities. These two milestones are achievable when we can prepare the best version of us by gaining areté (virtue or excellence). This will ensure expressing the highest version of oneself in every moment. In this article, I would like to explore the Stoic philosophy as the art of living, their suggestions regarding happy flow of life and how to increase the inner strength of mind to face the world of adversities. It is an attempt to face the modern world with the ancient teachings of stoics.

Brief History of Stoic Philosophy

The origin of Stoic philosophy is found during the Hellenistic period in Athens, around the early 3rd century BC, under the guidance of Zeno of Citium. Zeno experienced a severe shipwreck between Cyprus and the Greek mainland, losing his entire properties in the process, including his precious cargo of murex dye—a rare purple dye derived from sea snails and worth a king’s ransom (Inwood, 2003)². That fatal loose was a blessing in disguise for him. He was trying to get recovery from that trauma and searching for an enduring solution. He found philosophy as the safest resort. Focusing on the notion of living in harmony

with nature and guided by reason to face the difficulties of life, he founded a new school of philosophy. Zeno later commented with an expression of gratitude, “I made a prosperous voyage when I suffered shipwreck.” (Salzgeber, 2019, p. 26)³. So, this is a school of philosophy which is designed to solve the practical problems of life.

Stoicism is often classified into two main periods: Greek Stoicism and Roman Stoicism (Inwood, 2003)⁴. While the foundational principles of Stoicism remain consistent, there are some significant differences in focus and application between the two divisions.

Greek Stoics

The Greek Stoics, or the *Early Stoics*, developed Stoicism in Athens from around the 3rd to the 2nd centuries BC. Some prominent figures are:

Zeno of Citium (c. 334–262 BC) – As mentioned earlier he is the founder of Stoicism, who emphasized living in harmony with nature and laid down the core divisions of Stoic ethics, logic, and physics.

Cleanthes (c. 330–230 BC) – Zeno’s successor, who contributed significantly to Stoic theology. He introduced a more theological view of *logos* as divine reason. He expressed the Stoic belief in poetic way.

Chrysippus (c. 279–206 BC) – He is often considered as the “second founder” of Stoicism. He expanded Stoic doctrines, especially in logic and ethics, and developed a sophisticated system by making a balance between determinism and human freedom.

Roman Stoics

Roman Stoicism was flourishing approximately from the 1st century BC to the 2nd century AD. The Roman civilization adapted and often applied Stoic philosophy more practically to daily life and governance than the Greek civilization. Key Roman Stoic philosophers are:

Seneca (c. 4 BC–65 AD) – Seneca was a statesman, dramatist, and advisor to Emperor Nero. He focused on personal ethics and the application of Stoicism to social and political life.

Epictetus (c. 50–135 CE) – At the first part of the life Epictetus was a slave. He later became a philosopher who taught that inner freedom and control over one's mind are crucial, emphasizing that external events are beyond our control.

Marcus Aurelius (121–180 CE) – The Roman emperor and philosopher whose *Meditations* reflect a deeply personal approach to Stoic thought, emphasizing inner resilience, self-reflection, and sense of duty.

Preparing the inner self

“We suffer more in imagination than in reality.” Seneca.⁵

It is our shortcoming that we do not intend to bring change and modify our inner self, rather we give emphasise over external issues. We only give focus to the crisis that we suffer in the outer world, but we ignore the weakness that we have in the inner self. So, our sufferings remain acute in our imagination. Problems of external world are entities that are beyond our control, so it will remain “as it is”, but we can change and modify our inner self to face those problems. At first, we must fix our imagination to

face the problems of the external world. Otherwise, our poor imagination will bring more suffering in the real life.

Chrysippus uses the image of a rolling cylinder to illustrate the relation of internal and external causes—a distinction by which we can understand his view on freedom and determinism (Sellars, 2007)⁶. The push that sets the cylinder in motion represents an external cause and cylinder's unique shape which determines the way it rolls, is the internal cause. Similarly, in human life, it is the internal disposition of one's soul that determines how one responds to outside events. Just as the cylinder's nature determines its movement, a person's inner character—*aretê*, or virtue—inevitably and profoundly influences their way of living and their making of decisions. Any changes in the inner self will show the proportionate changes in the external outcomes of life. Now we will try to explore the avenues which are suggested by Stoics to modify our inner self to brace the world.

Managing the emotion

Emotion is a powerful instinct and many important happenings of life, like success and failure depend on the meaningful navigation of emotion. If it is derailed, human life could be endangered severely. Stoics are always concerned about those situations when human minds become vulnerable to take crucial decisions. Common people are dictated by their emotions rather than reason. That is a kind of slavery when we are guided by emotion not by our reason. All the moral damages are taken place in that phase of life. The aim of Stoic philosophy is to train a lifestyle which can ensure us not to be enslaved by emotion (Graver, 2007)⁷.

A critical question that Stoics have to face often is, are the stoics beyond emotion? Stoics are not beyond emotion; they want to tame their emotions with the help of reason and virtue. The aim of Stoicism is not to sweep away emotions fully, but they want to set a rational mindset to face the emotional cases. Famous Stoics, like Seneca, Epictetus, and Marcus Aurelius acknowledged their own emotional struggles in their writings. They were not free from the feelings of grief, frustration, or love. However, they viewed these emotions as opportunities for growth and self-improvement. So, Stoics are emotional persons but with heart full of stones. They admit that emotions and desires are powerful human instinct, but we must achieve the power to rise above them and not to be dominated by emotion and desire. The Stoics do not want to eliminate the emotion from human personality traits rather they want to conquer the emotion by becoming more powerful than them.

Now let's try to analyse some Stoic methods and advices to learn the managerial capacity to control and conquer our emotions.

1. "Since every man dies, it is better to die with distinction than to live long." – MUSONIUS RUFUS⁸

Death is the ultimate reality of all humans and probably the most fearful individual experience as well, so the Stoics want to replace the fear with a motivation having different level of incentive. As the death is inevitable it is better to prepare for it with a positive impulse. Living a long life is nothing special unless we do anything special. We have to glorify our life by doing the great works not by living for long time span. So, we have to prepare ourselves to accept the death as the prestigious

end of our purposeful life. This is the first thing to do to get out from the prison of emotional blockade. If we can overcome the fear of death, we can overcome other emotional shortcomings subsequently.

2. “The art of living is more like wrestling than dancing.”⁹

In this worldly life we are actually in a battle and here we may face attacks every now and then. We have to prepare our mindset to tackle those attacks with courage so that we can survive in the battlefield. On the other hand, dancing is on a stage where there is no opponent, no one is there to attack or obstacle us. Rather it is a stage of creating ease and aesthetic, where there is no need of active resilience nor defensive strategies. The Stoic view of life would suggest us to get ready for sudden attacks and unpredictable happenings.

3. “We can train ourselves to act calmly despite feeling angry, act courageously despite feeling anxious, and going east despite the wolf pulling west.”¹⁰

Stoicism emphasizes acting in accordance with rational principles rather than being dominated by emotions. The feelings such as anger, fear, or anxiety may arise naturally, we should be capable of choosing our actions independently of these impulses. Acting “calmly despite feeling angry” or “courageously despite feeling anxious” reflects the Stoic view that reason and virtue should guide our decisions. The metaphor of “going east despite the wolf pulling west” signifies creating or resisting strong internal control to follow a consciously chosen path and not to be beguiled by indulgence of carnal desires. Here the battle is against own mind in most of the time. If we can control our mind, we can control the damages also.

4. “Unharm’d prosperity cannot endure a single blow,” says Seneca, but a man who has gone through countless misfortunes “acquires a skin calloused by suffering.”¹¹

Seneca’s quote speaks to the resilience that develops through adversity. According to him unchallenged success is fragile, as it hasn’t been encountered by hardship. In contrast, a person who has faced numerous challenges builds a metaphorical “calloused skin” — a resilience that allows them to withstand future difficulties more easily and a mindset of not giving up without making proper efforts. This “skin” symbolizes inner strength and adaptability, showing how experiencing hardship makes a person stronger, making them more confident to fight back in the future. For Stoics, this endurance increases greater inner peace and self-control.

5. “A brave man isn’t someone who doesn’t experience any trace of fear whatsoever but someone who *acts courageously despite feeling anxiety*.”¹²

This is the continuity of the previous advice. Here it highlights another Stoic principle that bravery and virtue are not defined by the absence of emotion but by how one responds to it. Stoicism teaches that emotions like fear and anxiety are natural human reflections that arise in response to challenges or unknown situations. Instead of eliminating these feelings, Stoics believe in cultivating the ability to respond rationally and constructively.

Logically, this approach emphasizes that emotions are signals, not commands. For example, fear makes us alert about potential danger, and anxiety indicates to uncertainty or challenges. However, Stoics argue that these feelings should not control our actions. A truly brave person acknowledges his fear

or anxiety but chooses to act according to reason and virtue. And never let the emotion dictate the response. Thus, bravery involves making a conscious choice to pursue what is right, even when it is uncomfortable or frightening, because that choice matches with one's values and rational judgment.

6. "But what is philosophy?" asks Epictetus. "Doesn't it mean making preparation to meet the things that come upon us?" Yes, he says, philosophy prepares us to endure whatever happens. "Otherwise, it would be like the boxer leaving the ring because he took some punches."¹³

Epictetus raises a thought-provoking question: "What is philosophy?" He suggests that philosophy serves as a scholarly weapon for facing life's inevitable challenges. It equips us with the wisely emotional tools that are needed to withstand whatever comes our way. He further illustrates this idea by making a comparison to a boxer who leaves the ring by receiving a few blows from opponent. Just as a boxer must remain in the ring to face their opponent, we must embrace philosophy to face the difficulties of life. If we turn ourselves away from facing the hardships, it would be to deny the very purpose of philosophical inquiry, which is to strengthen our resolve and resilience in the moment of adversity. In essence, philosophy is not merely an abstract discipline of knowledge; it is a practical guide that empowers us to confront the difficulties of life with courage and confidence. Stoics wish to see philosophy in action, not only in theory.

7. "No tree becomes deep-rooted and sturdy unless strong winds blow against it."¹⁴

This is a profound metaphor for personal growth and resilience. It suggests that just as trees evolve with strength and stability

through the challenges they face, individuals also cultivate character and fortitude in the face of adversity. The strong winds symbolize life's challenges and difficulties, which are uncomfortable or painful but play a crucial role in shaping us into more robust and determined individuals.

In a similar way we get the concept of “post-traumatic growth,” where individuals become stronger and more resilient after experiencing hardship (Tedeschi & Calhoun, 2004)¹⁵. It emphasizes that struggles can lead to personal transformation, combining attributes like determination, empathy, and wisdom. If someone goes through the harder training, he can feel the war easier than the person who does not go through such rigorous training. So having stressful condition and doing hard struggle to overcome those obstacles will make us stronger and resilient for any kind of tough challenges in future.

Stoics make a sharp demarcation line between *pathē* (emotions that are irrational or unhygienic, such as anger, fear, or excessive grief) and *eupatheiai* (emotions that are hygienic or rational, such as joy, caution, and reasonable affection) (Brennan, T. 2005)¹⁶. The emotional traits that belong to first type are clearly harmful for us. These will lead us to further mental disturbances and unrest. Meanwhile the second category emotions are helpful for flourishing our potentialities of positive productive outcomes. So, we have to practise and inculcate the good emotions to flourish our life.

Stoicism teaches that our judgments about events, not the events themselves, cause our emotional responses (Graver, M. 2007)¹⁷. We can experience better response to the events if we can judge the situation with the justification of rational outlook.

It may produce balanced and better emotional reaction. To say, for example, if someone fails in any exam, or in any competition, he or she should not feel low or disheartened because it will destroy the potential chance to do better in the next move. Stoics suggest rather to examine the whole thing logically and do a response which is self-controlled and constructive, so that one can do better in the next step.

The four cardinal virtues

For Stoics, the ultimate aim is to live a life in accordance with nature and virtue (Sellars, 2006)¹⁸ For this we need to develop inner qualities like wisdom, courage, justice, and temperance. These four qualities are considered as the fundamental qualities for leading a good and fulfilling life in accordance with nature and reason. These qualities will help us to live the life with tranquillity and moral excellence.

Let's see how these four virtues contribute us to lead better life

In stoic philosophy actions are categorised as good, bad and indifferent. Wisdom is the virtue that help us to make distinguish about what is good, bad and indifferent. By wisdom we can realise the true nature of the world. Wisdom allows us to make rational decisions, avoid unnecessary suffering, and focus on what truly matters. It helps us to distinguish between what is genuinely valuable and what is not, thereby we can reduce anxiety over things which we cannot control (like external events) and directing our energy toward what we can influence (our thoughts and actions). In the *Serenity Prayer*, Reinhold Niebuhr wrote

*“God grant me the serenity
To accept the things I cannot change;
Courage to change the things I can;
And wisdom to know the difference.”¹⁹*

The second cardinal virtue is courage. Courage is the human instinct to face the challenges, difficulties, and fears with strength and resolve (Pigliucci, 2017)²⁰. During the time of pain and adversity courage helps us to act according to virtue though it may lead to some uncomfortable or risky zone. There will be some inevitable hardships in our life, these are the happenings on which we have no control, but we can remain calm and steadfast by having courage. It also helps us to stay determined with our ethical values and not to compromise with any undue ideologies. So, courage is an emotional fortitude of human life.

The third cardinal virtue is justice. The societies are designed in a way where we have our duties and responsibilities to others, and it works reciprocally. Justice ensures the fairness and integrity in performing those duties and responsibilities (Annas, 1993)²¹. Thus, the sense of treating others with respect and honour, we can promote the common welfare for the society. This is how ethical relationships are growing in society along with the feeling of mutual trust, cooperation and respect. This will lead to grow an empathetic feeling for his fellow members of the society.

Finally, we will now discuss about the temperance, the fourth cardinal virtue of Stoics. Humans are different from other animals because of rationality. Temperance is the most important sign that indicates the level of rationality of a particular man. The men of temperance have the quality of self-control. The most important factor of this virtue is, it helps us to make control

over our desires, impulses, and appetites so that we can make a balance between our rational and carnal demands. Thus, we can avoid the excess of anything, either of pleasure or frustration. We become matured in managing our emotional cravings for any worldly gains.

By practising these virtues together an individual can achieve a holistic structure for living a better life. At this stage a person can enjoy the emotional stability, which helps to make ethical choices without any external influences. Now the individual is actually ready to avoid the cloud judgements. During the time of emotional distress, mental fatigue, bias, or external pressures people feel confused and failed to make clear and rational decision. At that moment people may become the victim of cloud judgement. People become strong enough to avoid such situations by the tranquillity that is achieved by practising four cardinal virtues.

Control, what you can and accept, what you cannot

In his *Enchiridion*, Epictetus opens with a powerful insight: some things are within our control, while others are beyond it. (Epictetus, 135 A.D./1991)²². This basic Stoic principle encourages us to recognize and accept the limitation of our control. Epictetus emphasized that certain aspects of life, such as our choices, judgments, and actions, are directly within our control. Other factors, like health, wealth, relationships, and outcomes, depend only partially within our reach. Then, there are elements, such as the weather, our ethnicity, and most of the external circumstances, are completely beyond our control. By knowing the limit, that means where our range of power begins and ends, we can invest our energy on what we can change and give up ourselves from

doing tension over the rest. Understanding these distinctions allows us to lead the life with greater clarity and peace. This realization is key to a balanced life, as it empowers us to engage in meaningful efforts and let go of the unchangeable factors. This is very much convenient for increasing our productivity.

Though the outcomes are often influenced by external factors which are beyond our control, still we can direct our intentions and actions with care. True success, therefore, is measured by our dedication in acting well within our own capacity. This mindset helps us to accept both success and failure with equanimity. A positive outcome (gaining the expected goal) does not lead to excessive excitement, and a negative one (fail to gain the expected goal) does not result in frustration.

In Stoic philosophy, it is essential to distinguish between what is within our control and what is not. We can consider as good or bad only those things which we can control; all other things fall under the category of “indifferent”. This perspective can be compared to the game of poker, where the cards of one’s hand is beyond control—just as life circumstances like health or relationships. While I may prefer to have the best cards or have good fortune, but I cannot fix it for me as per my wish. In both poker and life, success is not solely depending in having the best cards, but the real success is playing the cards with the wisest strategy throughout the whole game. This mindset helps to cultivate resilience, as we accept that changing external events is impossible but changing our perspective on them is always within our capacity.

Epictetus offers a profound piece of advice: “Seek not for events to happen as you wish but rather wish for events to happen as they do and your life will go smoothly.”²³

Implementation of virtuous life

Stoics viewed Socrates as an icon of virtue and strength. They admired his calm and steadfast attitude during his trial, his refusal to escape punishment, his peaceful acceptance of death. He was also indifferent to physical discomforts like extreme temperatures or plain food and clothing. To the Stoics, Socrates represented a life of purpose and moral excellence, they sought to adopt these qualities in order to make their lives great. By embracing these principles, the Stoics aimed not just to live, but to live well, with dignity and virtue (Russell, 1945)²⁴. Their main purpose of introducing a new school of philosophy to help their followers to construct a great life. Here we will explore some dimensions of Stoic life teachings for making a great life with attachment of virtues.

“He who studies with a philosopher,” Seneca says, “should take away with him some one good thing every day: he should daily return home a sounder man, or in the way to become sounder.”²⁵ Seneca emphasizes that engagement with philosophical thought should produce tangible benefits. The study of philosophy has to enrich one’s life with practical wisdom. The Stoics belief that philosophy should be applied to everyday living, guiding individuals toward virtuous behaviour and sound judgment. Philosophical engagement should lead to greater mental and moral clarity. It suggests that personal growth is a continuous journey rather than a destination. This is almost similar with the philosophical view that wisdom is not fully attained rather developed progressively through reflection, practice, and the application of learned lessons into one’s life.

The term “philosopher” derives from the Greek words for “love” and “wisdom,” effectively introducing someone who has a strong passion for seeking knowledge about life (Kenny,

2006)²⁶. This notion describes the essence of philosophy as a search for practical wisdom—an attempt to understand how to face the complexities of life with insight and clarity. Philosophers are not merely academics; they are individuals who are capable to apply their insights in meaningful ways, who are wholeheartedly engaged in a mission to enhance their lives and the lives of others through the flourishing of virtues.

In ancient times, the mainstream philosopher was entitled as a “warrior of the mind,” who were actively engaging with profound challenges and bravely pursuing truth through rigorous thought and debate. Such philosophers saw themselves as intellectual fighters, who could fearlessly face the mysteries and ethical dilemmas of life with the power of wisdom (Hadot, 1995)²⁷.

In contrast, the recent image of a philosopher is often treated as more ‘bookish’ and passive. Today, the philosophers are hardly portrayed as a bold seeker of wisdom. Rather philosophers are projected as a ‘librarian of the mind’—someone who organizes, studies, and analyses existing knowledge rather than actively challenging it or applying it to real-world issues. This shift of presentation implies that modern philosophy is giving focus on academic study over practical application, emphasising more on theoretical aspects than on direct engagement with fundamental issues of life.

It is important to put the knowledge into practice. Similarly, we have to apply philosophical knowledge to real life. Philosophy, according to Epictetus, is not merely an intellectual exercise but a means of cultivating virtue and improving one’s character. Epictetus suggests that studying philosophy without practicing its principles is meaningless, much like studying medicine without using it to protect health from diseases. For

him, the ultimate purpose of philosophy is to nurture the “health” of the soul—developing virtues such as wisdom, courage, and temperance (Epictetus, as cited in Long, 2002)²⁸. So, philosophy should work as a tool for personal and ethical transformation rather than mere theoretical knowledge.

Seneca’s statement, “If a man knows not which port he sails, no wind is favourable,” illustrates the importance of having a clear purpose or direction of life (Seneca, 65 A.D./1932)²⁹. Without a defined goal, one’s efforts and opportunities may become scattered and ineffective. The “port” symbolizes one’s destination or purpose, while the “wind” represents the external forces and opportunities that arise. Seneca suggests that no matter how favourable or strong the “wind” may be, it is of little use to a person who has no clear goal in life. This idea reflects the Stoic principle of purposeful living. For the Stoics, having a clear aim is essential for achieving a meaningful life. In other words, purpose gives structure to our actions, enables us to utilize opportunities and challenges.

In modern life, this quote is especially relevant. People often pursue activities, careers, or relationships without a clear sense of purpose. However, without a determined purpose, these pursuits can lead to a sense of emptiness or misdirection. Seneca’s words remind us that direction, not merely activity, is crucial for a meaningful life.

To live a happy and successful life one must need to be virtuous. Virtue is the quality that helps us to do the best thing in every moment. Doing the best thing in every moment can make the best human being (Epictetus, 108 A.D./1983)³⁰. It includes attachment of all good actions and total seclusion from all bad deeds. If we can lead a life in this way, it can ensure the mental

satisfaction of a person. On the contrary if someone is unable to express the highest version of his capacity it will create space of regret and anxiety, which may gradually increase in amount day after day. So being failed to gain the virtue of living in the highest version of capacity will disrupt our mental happiness and stop the smooth flow of life.

The Stoic lifestyle requires a special focus on all actions of life. Suppose someone is walking barefoot on a road, suddenly he notices bits of broken glass is scattered here and there. Just after noticing this the person will put every step with the highest cautious so that the broken glass may not hurt him (Epictetus, 108 A.D./1983)³¹. Maintaining focus in life is essential for avoiding dangers and achieving success because it enables individuals to make conscious, deliberate choices, reducing the likelihood of reacting impulsively to risky situations. Focus helps eliminate distractions, allowing individuals to put their energy toward what truly matters.

For a good life we need to do the good things and say the good words. Marcus Aurelius said, “If it is not right, do not do it, if it is not true, do not say it.”³² It serves as a profound moral guide, urging individuals to act in accordance with ethical principles and to uphold the truth. This guidance focuses on the importance of integrity in both actions and speech. Here the message is very clear, we just have to do the right things and speak the truth. Which entails at the same time not to do anything which is not right and not to say anything which is not true. In the modern period of technology specially social media demands it more to follow this golden principle to avoid the spread of misinformation.

Conclusion

Philosophers have long history in their scholarly engagement to improve human life, and the Stoics are no exception. Though their teachings originated in ancient times, the insights they offer remain remarkably relevant to our modern challenges. Stoic philosophy enriches us by presenting an art of living grounded in practical application, encouraging us to bring philosophy into action. By embracing Stoic teachings, a dedicated follower can lead a more virtuous and resilient life. This confidence is found in the saying of Epictetus, according to him: a real Stoic is one ‘who is sick, and yet happy; in danger, and yet happy; dying, and yet happy; exiled, and yet happy; disgraced, and yet happy’.³³

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