Mitigation of "Dukkha":

The Cyrenaic school of philosophy, named from the city of Cyrene where the movement was founded, expanded in influence from about 400 BC. The Cyrenaics believe that Hedonism is the source of happiness and that pleasure is the chief good at which all things are intended.

The Cyrenaics agree with the sophists, in particular Protagoras, that all knowledge is relative. From this premise, the Cyrenaics concluded that we can only understand our feelings or the impressions of what things produce upon us. When this insight is put to practical use, it is determined that happiness can only be obtained through pleasurable sensations (since they are real) and the avoidance of painful situations. Bodily pleasures are more intense than mental image-based pleasures. Likewise, physical pain is more intense than mental anguish. Pleasure, therefore, is the path to happiness. Hence the measure of a good individual is if he or she can maximize their pleasure and minimize their pain.

The ethical doctrines of the school are derived from Socrates' doctrine of the Chief Good (happiness is what all people desire; and that happiness does not depend on external things, but rather on how those things are used). The Cyrenaics accepted this imperative but instead of fulfilling it through Virtue they choose to fulfill the Chief Good through a doctrine of pleasure. Unlike the doctrine of the Cynics, Virtue (Temperance, Prudence, Courage, Justice, and Piety) is a not a shortcut to happiness; Virtue is a means to obtain more pleasure. It is not the end. They do, however, recognize the value of social obligation and that pleasure can be gained from altruistic behavior (unselfishly helping others or leaving a legacy for future generations).

Of the two ways to practice Hedonism, short-term (always seeking immediate gratification) and long-term (after potential delays, efforts, or even displeasures), it was determined that the overall amount of pleasure received from a longer-term strategy is significantly greater.