



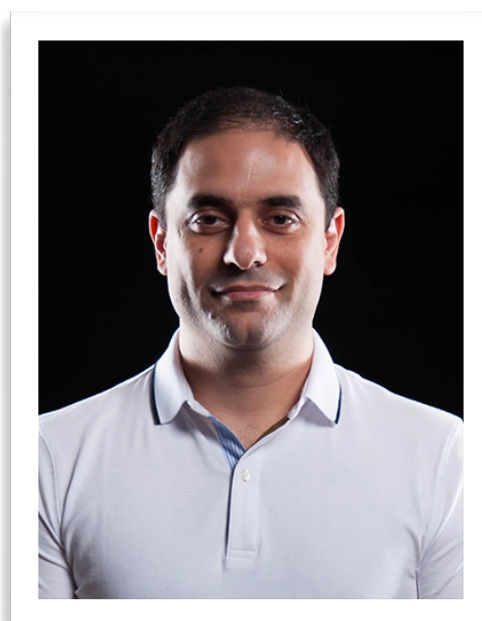
UCDAVIS

ECS 188 – Spring 2025

[Week 4]

HEDONISM

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Cyrenaics Maximized
(indulgence / short-term)

Epicureans Stable State
(moderation / long-term)

Mill Qualitatively Ranked
(low vs. high / experiential)

Extrinsic

Goodness
(value)

Intrinsic

Necessity

Purpose

Aristotle Happiness
(soul in harmony with virtue)

Why Vote?

Subjective
(belief)

Objective
(belief)

Stability

Moderation
(Natural Necessity)

Pleasure

Ends

Choice

Means

Act

Virtue

Activity
(Rational)

Present pleasure is the **end**; future pleasure is uncertain.

The wise man will not renounce pleasures
but will use them *without being their slave*.

Cyrenaics

[Diogenes Laertius, Lives of Eminent Philosophers II.88, II.93]

Pleasure is *the beginning and the end* of the blessed life.

Of pleasures some are *natural and necessary*, some natural but not necessary, and some neither natural nor necessary.

Nothing is enough to one for whom what is enough is little.

Epicurus

[Letter to Menoeceus, 128; 127]

[Sententiae Vaticanae, VS 68]

Of two pleasures, if there be one to which all, or almost all, who have experience of both give a decided preference — *irrespective of any feeling of moral obligation to prefer it* — that is the more desirable pleasure.

It is better to be a human being dissatisfied than a pig satisfied;
better to be Socrates dissatisfied than a fool satisfied.

John Stuart Mill
[Utilitarianism, Ch. 2]

*Pleasure completes the activity,
as the bloom of youth does those in the prime of life.*

Not every pleasure is *choice-worthy*;
but the best activities have their proper pleasures.

Happiness, then, is *an activity of soul in accordance with virtue*,
and if there be more than one virtue,
in accordance with the best and most complete.

Happiness is something final and self-sufficient, and the end of all that we do.

Aristotle
[Nicomachean Ethics X.4; VII.14; I.7; I.7]