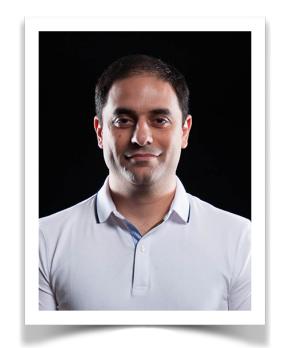


ECS 188 – Spring 2025 [Week 4]

# HEDONISM

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Cyrenaics Maximizing (indulgence / short-term)

**Epicureans** Stable State (moderation / long-term)

> Mill Qualitatively Ranking (low vs. high / experiential)

Extrinsic

Goodness (value)

Intrinsic

Aristotle Happiness (soul in harmony with virtue)

Necessity

Purpose

**Subjective** (belief)

Why Vote?

**Objective** (belief)

Stability

Moderation (Natural Necessity)

Pleasure

**Ends** 

Choice

Means

Activity

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]