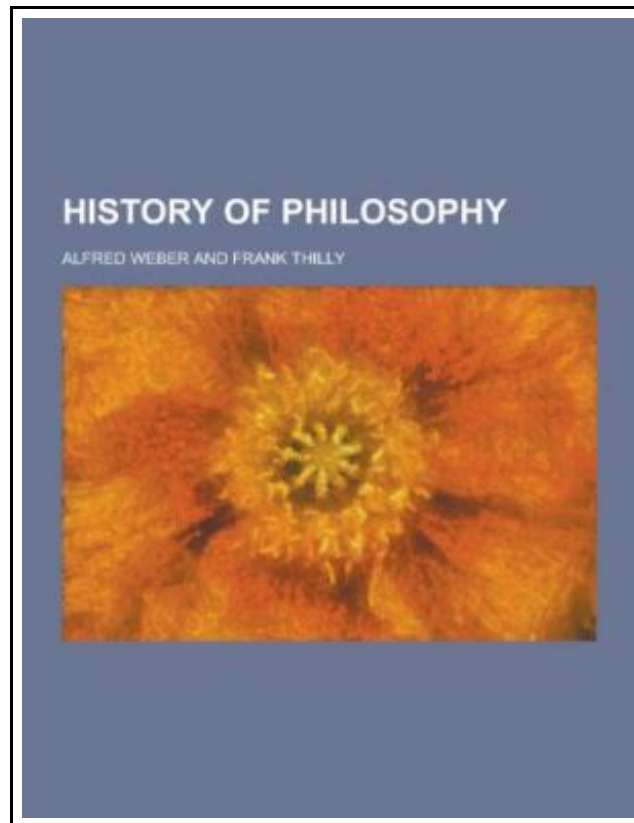


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TheClassics.us. Paperback. Book Condition: New. This item is printed on demand. Paperback. 192 pages. Dimensions: 9.7in. x 7.4in. x 0.4in. This historic book may have numerous typos and missing text. Purchasers can usually download a free scanned copy of the original book (without typos) from the publisher. Not indexed. Not illustrated. 1912 edition. Excerpt: . . . 15. Aristippus and Hedonism. --Antisthenes and Cynicism. Enclides and the School of Megara 1. Aristippus of Cyrene 1 was a sensualistic Sophist before joining the Socratics, and adhered to the theoretical teachings of that school. With Protagoras, he maintains that all our knowledge is subjective, and that we cannot know what things are in themselves. He sharply distinguishes between the object of knowledge and Kant's thing-in-itself, that is, the external and absolutely unknown cause of our sensations (to himself). His ethics, too, is more in accord with the principles of Protagoras than those of Socrates. Pleasure (hedonism) is, according to him, the ultimate aim of life. Hence the name hedonism is applied to his doctrine, which must not, however, be interpreted as a coarse sensualism. He is a follower of Socrates and his moral principles on this important point, and demands, above all, moderation in indulgence, rational self-command in presence of the allurements of sense, and intelligent control of the vulgar instincts of our nature. We must, he said, remain masters of ourselves under all circumstances, so that we may say: *ea Ovk exH-a* or, as the Latin poet translates the maxim of Aristippus: *---Mihi res non me rebus subjungere* *Conor* Mental pleasures, friendship, paternal and filial love, art and literature, take precedence, in the scale of enjoyments, over fleeting sensuous feelings; and the wise man should particularly seek, not the pleasures of the moment, but 1 Diog. L. , it. ;...



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