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Such Pleasure

Michael Brown



Such Pleasure:

Pleasure and the Good Life Fred Feldman, 2004-03-25 Fred Feldman's fascinating new book sets out to defend hedonism as a theory about the Good Life. He tries to show that when carefully and charitably interpreted, certain forms of hedonism yield plausible evaluations of human lives. Feldman begins by explaining what we mean when we ask what the Good Life is. He argues that this should not be taken to be a question about the morally good life or about the beneficial life. Rather, the question concerns the general features of the life that is good in itself for the one who lives it. Hedonism says roughly that the Good Life is the pleasant life. After showing that the usual formulations of hedonism are often confused or incoherent, Feldman presents a simple, clear, coherent form of sensory hedonism that provides a starting point for discussion. He then considers a catalogue of classic objections to hedonism coming from sources as diverse as Plato, Aristotle, Brentano, Ross, Moore, Rawls, Kagan, Nozick, Brandt, and others. One of Feldman's central themes is that there is an important distinction between the forms of hedonism that emphasize sensory pleasure and those that emphasize attitudinal pleasure. Feldman formulates several kinds of hedonism based on the idea that attitudinal pleasure is the Good. He claims that attitudinal forms of hedonism, which have often been ignored in the literature, are worthy of more careful attention. Another main theme of the book is the plasticity of hedonism. Hedonism comes in many forms. Attitudinal hedonism is especially receptive to variations and modifications. Feldman illustrates this plasticity by formulating several variants of attitudinal hedonism and showing how they evade some of the objections. He also shows how it is possible to develop forms of hedonism that are equivalent to the allegedly anti-hedonistic theory of G. E. Moore and the Aristotelian theory according to which the Good Life is the life of virtue or flourishing. He also formulates hedonisms relevantly like the ones defended by Aristippus and Mill. Feldman argues that a carefully developed form of attitudinal hedonism is not refuted by objections concerning the shape of a life. He also defends the claim that all of the alleged forms of hedonism discussed in the book genuinely deserve to be called hedonism. Finally, after dealing with the last of the objections, he gives a sketch of his hedonistic vision of the Good Life. Between Desire and Pleasure Frida Beckman, 2013-05-31 Intervening into fields including posthumanist disability, animal, and feminist studies, and current critiques of capitalism and consumerism, Frida Beckman recovers a theory of sexuality from Deleuze's work.

Aquinas on Beauty Christopher Scott Sevier, 2015-02-12 *Aquinas on Beauty* explores the nature and role of beauty in the thought of Thomas Aquinas. Beginning with a standard definition of beauty provided by Aquinas, it explores each of the components of that definition. The result is a comprehensive account of Aquinas's formal view on the subject, supplemented by an exploration into Aquinas's commentary on Dionysius's *Divine Names*, including a comparison of his views with those of both Dionysius and those of Aquinas's mentor, Albert the Great. The book also highlights the tight connection in Aquinas's thought between aesthetics and ethics and illustrates how Aquinas preserves what is best about aesthetic traditions preceding him and anticipates what is best about aesthetic traditions that would follow, marrying objective and subjective

aesthetic intuitions and charting a kind of via media between the common extremes **The Westminster Review** ,1869

Divine Impassibility Richard E. Creel,2005-06-21 In this volume Richard Creel sets forth a thesis that offers a third way to approach divine impassibility Defining impassibility as imperviousness to causal influence from external factors Creel sketches a path between Aquinas and Hartshorne by asserting that once this definition is accepted one must still distinguish the various respects in which God is or is not impassible Virtually no one would dispute that the divine nature is impassible God will never cease to be God no matter what happens in creation With respect to the divine knowledge and will however there are conflicting views Creel claims that God s will is impassible because God knows everything that can be accomplished by divine power Yet unlike Aquinas Creel believes that God has this knowledge in virtue of a plenum of possibilities eternally coexistent with the divine being The absolute is not simply God but rather God plus the plenum Creel suggests that God s knowledge is passible with respect to the contingent future actions of creatures God knows these actions therefore not in their presentiality from all eternity as Aquinas would hold but only as they happen and become actual God s will however remains immediately impassible because the divine will is ordered to possibilities not actualities God never has to wait until after we do something in order to decide his response to it He has eternally decided his response to all that we might do Ultimately God s feelings remain impassible no matter what concrete decisions human beings make because the basic intent of the divine plan for us is always achieved we exercise our freedom to choose for or against God God is impassible with respect to the divine nature divine will and divine feelings but God is passible with respect to the divine knowledge of future contingent events **The Perth magazine of knowledge and pleasure** ,1773 The Duties, Advantages, Pleasures, and Sorrows of the Marriage State John Ovington,1813

The Classical Utilitarians Jeremy Bentham,John Stuart Mill,2003-03-15 This volume includes the complete texts of two of John Stuart Mill s most important works Utilitarianism and On Liberty and selections from his other writings including the complete text of his Remarks on Bentham s Philosophy The selection from Mill s A System of Logic is of special relevance to the debate between those who read Mill as an Act Utilitarian and those who interpret him as a Rule Utilitarian Also included are selections from the writings of Jeremy Bentham founder of modern Utilitarianism and mentor together with James Mill of John Stuart Mill Bentham s Principles of Morals and Legislation had important effects on political and legal reform in his own time and continues to provide insights for political theorists and philosophers of law Seven chapters of Bentham s Principles are here in their entirety together with a number of shorter selections including one in which Bentham repudiates the slogan often used to characterize his philosophy The Greatest Happiness of the Greatest Number John Troyer s Introduction presents the central themes and arguments of Bentham and Mill and assesses their relevance to current discussions of Utilitarianism The volume also provides indexes a glossary and notes *The Mathematical Soul* Ryszard Stachowski,1992 *Local and Personal Laws* Great Britain,1902

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