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Constitution and Course of Nature *Giving an Account of Oneself* **Bishop Butler's Ethical Discourses [i.e. selections from the "Fifteen Sermons"]**, and **Essay on Virtue**. Arranged as a treatise on moral philosophy; and edited, with an analysis, by J. T. Champlin **The Moral Philosophy of Bishop Butler** The Works of Bishop Butler *Bishop Butler's Ethical Discourses and Essay on Virtue* **Judith Butler: Ethics, Law, Politics** *Butler's Fifteen*

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Dissertation of the Nature
of Virtue** *Unbecoming
Subjects* **Butler and Ethics
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**Containing Bishop Butler's
Three Sermons on Human
Nature, and Dissertation on
Virtue, with an introduction,
analysis, vocabulary, etc. by
the Rev. Henry Bower A
Comparative Study of the
Philosophy of Action of
Madhusudana Sarasvati and
the Ethical Thought of
Joseph Butler Bishop
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to Which Are Added Some
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Butler's Ethical Discourses
[i.e. "Fifteen Sermons" with
the addition of the
"Dissertation on Virtue"]; to
which are added some
remains, hitherto
unpublished. Prepared as a
text book in moral
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an introductory essay on the
author's life and writings, by
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**Joseph Butler: The Analogy
of Religion** *Ethics of Butler &
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the Nature and Objects of
the Argument of Butler in
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Course of Lectures
Introductory to the Study of
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Excerpt from Bishop Butler's Ethical Discourses, and Essay on Virtue: Arranged as a Treatise on Moral Philosophy In 1718, at the age of twenty-six, he was nominated preacher at the Rolls, on the united recommendation Of Talbot and Dr. Samuel Clarke. About the Publisher Forgotten Books publishes hundreds of thousands of rare and classic books. Find more at www.forgottenbooks.com This book is a reproduction of an important historical work. Forgotten Books uses state-of-the-art technology to digitally reconstruct the work, preserving the original format whilst repairing imperfections present in the aged copy. In rare cases, an imperfection in the original, such as a blemish or missing page, may be replicated in our edition. We do, however, repair the vast majority of imperfections successfully; any imperfections that remain are intentionally left to preserve the state of such historical works. This work has been selected by scholars as being culturally

important, and is part of the knowledge base of civilization as we know it. This work was reproduced from the original artifact, and remains as true to the original work as possible. Therefore, you will see the original copyright references, library stamps (as most of these works have been housed in our most important libraries around the world), and other notations in the work. This work is in the public domain in the United States of America, and possibly other nations. Within the United States, you may freely copy and distribute this work, as no entity (individual or corporate) has a copyright on the body of the work. As a reproduction of a historical artifact, this work may contain missing or blurred pages, poor pictures, errant marks, etc. Scholars believe, and we concur, that this work is important enough to be preserved, reproduced, and made generally available to the public. We appreciate your support of the preservation process, and thank you for being an important part of

keeping this knowledge alive and relevant. We have made a comparative study of the ethical and moral teachings of two great thinkers - one British and the other Indian: Joseph Butler and Liadliusudana Sarasvati. They were selected because there is substantial agreement between them on the basis of virtue, the concept of duty, on the relation between ethics and religion and on the fundamental topics. In the first half of the thesis we have given an exposition of Butler's moral philosophy explaining the hierarchy of the different principles of action in human nature and Butler's refutation of Hobbes's psychological egoism. We have also tried to determine whether virtue, according to Butler, can be equated with self-love or benevolence and then to establish the nature of conscience according to him. The discussion has been concluded by showing that virtue, in his view, is its own end and is to be pursued for its own sake. In the second half we have first discussed

Madliusudana's ethics and then compared the two thinkers. In explaining Madliusadana's ethics it has been shown that virtue according to him lies in doing the duties of the station to which one belongs in life. In other words it means doing one's caste- duties, which are determined by one's fundamental nature. Neither self-love nor benevolence are permissible motives for actions. An action is to be done because it ought to be done. Lastly it has been shown that according to Hadliusudana morality ultimately culminates in the realisation of God. 'Follow-nature' is the dictum of both thinkers. Virtue lies in acting according to nature and vice in deviation from it. Again they both advocate the cultivation of benevolence though with a difference in the psychological attitude. A comparison has also been drawn between Butler's conscience and Madhusudana's enlightened intellect (buddhi). Finally it has been shown that according to both the ultimate object of man's search is God

Himself. 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. 1855 edition.

Excerpt: ... biographical essay. When persons think or speak of "Bishop Butler," they do not mean, commonly, a living breathing man, but only a kind of abstraction. They have in their mind's eye the Analogy and Sermons; or rather, the mighty intellect that everywhere shines through them. Some, it is true, go further, and, with a laudable curiosity, seek to know something of the man himself, believing, and very justly, that an author and his works reflect a mutual light upon each other. But, where may such inquirers find the desired information? There is a short Memoir, ascribed to Dr. Kippis, which is prefixed to nearly all the editions of Butler. This, however, is very brief and meagre, the merest sketch of his outward history; not a line

or a word relates to his inner being, to the workings of his mind, or the movement of his affections. And yet, this is all that most students know, of him who was England's most profound Philosopher, and among the number of her most Catholic divines; whose writings were well known and appreciated in his lifetime; who occupied successively two bishoprics; and whose death occurred but a single century ago! Whilst Hooker, and Donne, and Herbert, and other worthies of a remoter age, have a sort of flesh-and-blood reality in the portraiture of Walton; and whilst Dr. Johnson, who flourished but a few years later than Butler, has still an almost contemporary freshness; the great Author of the Analogy flits before us only in dim outline, his personal traits unknown, and everything about him shadowy and unreal. We naturally ask, Why is this? Have the materials for a good biography been suffered to be lost, so that it is now impossible to repair the evil: or, can it be, that such

materials are indeed still extant, yet, in... The essays in this book mark the tercentenary of the birth of Bishop Joseph Butler, the leading Anglican theologian of the eighteenth century and also an important moral philosopher. They cover the full range of Butler's theological and philosophical writings - from his Christian apologetic against the deists to his discussion of the role of conscience in the moral agent - as well as setting them in their historical context and suggesting their relevance to contemporary religious and philosophical issues. At a time of renewed interest in Butler's thought, as well as in the theological positions he was opposing, it is timely and appropriate that these detailed studies of Butler's thought should now be made available. "Judith Butler is the most creative and courageous social theorist writing today." - Cornel West "Judith Butler is quite simply one of the most probing, challenging, and influential thinkers of our

time." - J. M. Bernstein Judith Butler's new book shows how an ethic of nonviolence must be connected to a broader political struggle for social equality. Further, it argues that nonviolence is often misunderstood as a passive practice that emanates from a calm region of the soul, or as an individualist ethical relation to existing forms of power. But, in fact, nonviolence is an ethical position found in the midst of the political field. An aggressive form of nonviolence accepts that hostility is part of our psychic constitution, but values ambivalence as a way of checking the conversion of aggression into violence. One contemporary challenge to a politics of nonviolence points out that there is a difference of opinion on what counts as violence and nonviolence. The distinction between them can be mobilized in the service of ratifying the state's monopoly on violence. Considering nonviolence as an ethical problem within a political philosophy requires a critique of individualism as well as an

understanding of the psychosocial dimensions of violence. Butler draws upon Foucault, Fanon, Freud, and Benjamin to consider how the interdiction against violence fails to include lives regarded as ungrievable. By considering how “racial phantasms” inform justifications of state and administrative violence, Butler tracks how violence is often attributed to those who are most severely exposed to its lethal effects. The struggle for nonviolence is found in movements for social transformation that reframe the grievability of lives in light of social equality and whose ethical claims follow from an insight into the interdependency of life as the basis of social and political equality. Offers a new interpretation of Butler’s theology and suggests that exploration of his methods may contribute to modern thinking about ethics, language, the Church as well as religion and science. The first to use Judith Butler’s work as a reading of how the legal subject is

formed, this book traces how Butler comes to the themes of ethics, law and politics analyzing their interrelation and explaining how they relate to Butler’s question of how people can have more liveable and viable lives. Acknowledging the potency and influence of Butler’s ‘concept’ of gender as process, which occupies a well developed and well discussed position in current literature, Elena Loizidou argues that the possibility of people having more liveable and viable lives is articulated by Butler within the parameters of a sustained agonistic relationship between the three spheres of ethics, law and politics. Suggesting that Butler’s rounded understanding of the interrelationship of these three spheres will enable critical legal scholarship, as well as critical theory more generally, to consider how the question of life’s unsustainable conditions can be rethought and redressed, this book is a key read for all students of legal ethics, political philosophy and

social theory. What does it mean to lead a moral life? In her first extended study of moral philosophy, Judith Butler offers a provocative outline for a new ethical practice—one responsive to the need for critical autonomy and grounded in a new sense of the human subject. Butler takes as her starting point one's ability to answer the questions "What have I done?" and "What ought I to do?" She shows that these questions can be answered only by asking a prior question, "Who is this 'I' who is under an obligation to give an account of itself and to act in certain ways?" Because I find that I cannot give an account of myself without accounting for the social conditions under which I emerge, ethical reflection requires a turn to social theory. In three powerfully crafted and lucidly written chapters, Butler demonstrates how difficult it is to give an account of oneself, and how this lack of self-transparency and narratibility is crucial to an ethical understanding of the human. In

brilliant dialogue with Adorno, Levinas, Foucault, and other thinkers, she eloquently argues the limits, possibilities, and dangers of contemporary ethical thought. Butler offers a critique of the moral self, arguing that the transparent, rational, and continuous ethical subject is an impossible construct that seeks to deny the specificity of what it is to be human. We can know ourselves only incompletely, and only in relation to a broader social world that has always preceded us and already shaped us in ways we cannot grasp. If inevitably we are partially opaque to ourselves, how can giving an account of ourselves define the ethical act? And doesn't an ethical system that holds us impossibly accountable for full self-knowledge and self-consistency inflict a kind of psychic violence, leading to a culture of self-beratement and cruelty? How does the turn to social theory offer us a chance to understand the specifically social character of our own unknowingness about

ourselves? In this invaluable book, by recasting ethics as a project in which being ethical means becoming critical of norms under which we are asked to act, but which we can never fully choose, Butler illuminates what it means for us as "fallible creatures" to create and share an ethics of vulnerability, humility, and ethical responsiveness. Bringing together a group of internationally renowned theorists, these 9 essays asks whether there has been an 'ethical turn' in Butler's work, exploring how ethics relate to politics and how they connect to her increasing concern with violence, Collection of original essays by leading researchers on current approaches to moral philosophy. Using ordinary language and appealing to the acknowledged facts of experience, Bishop Butler presented a guidebook on how to live in pursuit of happiness and the benefit of all. This book introduces readers to Butler's philosophy as a whole and to the primary texts in his own words. Butler was an advocate

and consistently defended the Church of England and its associated morality and theology in all his works. He insisted on the necessity of having good reasons to support any belief or practice toward which one was attracted. Butler's ideas are presented here as a good fit with the full range of theistic piety and with the varieties of ethical atheism. The imposition of dogma and the exposition of bias are discarded as distractive from the search for truth. The life, sources, works, and reception of Bishop Butler serve as a bridge, or navigational aid, joining the wisdom of the ancients, sacred and secular, with our experience as moderns and with our expectations for future generations. Since Butler insists on grounding his views in evidence and argumentation, his appeal extends well beyond the Anglican Communion. Butler's clarity of expression and cogency of argumentation free him from the bias associated with philosophical and religious thought. His work

remains critical of, and receptive to, a wide range of ways to carry on the business of living a human life without falling into the kind of error and distraction most likely to lead to misery. Drawing on Hannah Arendt, Judith Butler and Stanley Cavell, this book addresses contemporary theoretical and political debates in a broader comparative perspective and rearticulates the relationship between ethics and politics by highlighting those who are currently excluded from our notions of political community. Moral philosophy and poststructuralism have long been considered two antithetical enterprises. Moral philosophy is invested in securing norms, whereas poststructuralism attempts to unclench the grip of norms on our lives. Moreover, poststructuralism is often suspected of undoing the possibility of ethical knowledge by emphasizing the unstable, socially constructed nature of our practices and knowledge. In *Unbecoming Subjects*,

Annika Thiem argues that Judith Butler's work makes possible a productive encounter between moral philosophy and poststructuralism, rethinking responsibility and critique as key concepts at the juncture of ethics and politics. Putting into conversation Butler's earlier and most recent work, *Unbecoming Subjects* begins by examining how Butler's critique of the subject as nontransparent to itself, formed thoroughly through relations of power and in subjection to norms and social practices, poses a challenge to ethics and ethical agency. The book argues, in conversation with Butler, Levinas, and Laplanche, that responsibility becomes possible only when we do not know what to do or how to respond, yet find ourselves under a demand to respond, and even more, to respond well to others. Drawing on the work of Butler, Adorno, and Foucault, *Unbecoming Subjects* examines critique as a central practice for moral philosophy. It interrogates the

limits of moral and political knowledge and probes methods of social criticism to uncover and oppose injustices. Joseph Butler's *The Analogy of Religion* (1736) is an important work in terms of its historical influence and its contemporary relevance. In it, Butler defends Christian belief against many well-known objections: for instance, that the evidence for Christianity is weak; that it is impossible to believe in miracles; that if God existed he would have revealed himself clearly to everyone. The problems Butler discusses are current in contemporary philosophy of religion, but his answers are often ignored, or given short shrift. Butler argues that by examining this world we have reason to believe its Creator is both benevolent and just; that virtue will be rewarded and vice punished. Even if we have doubts, we would be well advised to take Christianity seriously, given what is at stake. The work includes seminal discussions of life after death, personal identity, and

the structure of our ethical thought. In addition to extensive notes, David McNaughton's edition includes a detailed synopsis, a selection from the correspondence between Butler and Samuel Clarke, and an overview of philosophical influences on Butler's thought. Joseph Butler's *Fifteen Sermons* (1729) is a classic work of moral philosophy, which remains widely influential. The topics Butler discusses include the role of conscience in human nature, self-love and egoism, compassion, resentment and forgiveness, and love of our neighbour and of God. The text of the enlarged and corrected second edition is here presented together with a selection of Butler's other ethical writings: *A Dissertation of the Nature of Virtue*, *A Sermon Preached Before the House of Lords*, and relevant extracts from his correspondence with Samuel Clarke. While this is a readers' edition that avoids cluttering Butler's text with textual variants and intrusive

footnotes, it comes complete with scholarly apparatus intended to aid the reader in studying Butler's work in depth. David McNaughton contributes a substantial historical and philosophical introduction that highlights the continuing importance of these works. In addition, there are extensive notes at the end of the volume, including significant textual variants, and full details of Butler's sources and references, as well as short summaries of Butler's predecessors, and a selective bibliography. This will be the definitive resource for anyone interested in Butler's moral philosophy. Joseph Butler's *Fifteen Sermons* (1729) is a classic work of moral philosophy, which remains widely influential. The topics Butler discusses include the role of conscience in human nature, self-love and egoism, compassion, resentment and forgiveness, and love of our neighbour and of God. The text of the enlarged and corrected second edition is here presented together with a

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notes, glossary, and an analytic index.

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