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priced Arguments of the Philosophers Collection.

Daniel Russell examines Plato's subtle and insightful analysis of pleasure and explores its intimate connections with his discussions of value and human psychology. Russell offers a fresh perspective on how good things bear on happiness in Plato's ethics, and shows that, for Plato, pleasure cannot determine happiness because pleasure lacks a direction of its own. Plato presents wisdom as a skill of living that determines happiness by directing one's life as a whole, bringing about goodness in all areas of one's life, as a skill brings about order in its materials. The 'materials' of the skill of living are, in the first instance, not things like money or health, but one's attitudes, emotions, and desires where things like money and health are concerned. Plato recognizes that these 'materials' of the

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psyche are inchoate, ethically speaking, and in need of direction from wisdom. Among them is pleasure, which Plato treats not as a sensation but as an attitude with which one ascribes value to its object. However, Plato also views pleasure, once shaped and directed by wisdom, as a crucial part of a virtuous character as a whole. Consequently, Plato rejects all forms of hedonism, which allows happiness to be determined by a part of the psyche that does not direct one's life but is among the materials to be directed. At the same time, Plato is also able to hold both that virtue is sufficient for happiness, and that pleasure is necessary for happiness, not as an addition to one's virtue, but as a constituent of one's whole virtuous character itself. Plato therefore offers an illuminating role for pleasure in ethics and psychology, one to which we may be unaccustomed: pleasure emerges not as a sensation or even a mode

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of activity, but as an attitude - one of the ways in which we construe our world - and as such, a central part of every character.

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philosophy, contrary to popular misconceptions, was not a dry and academic pursuit, but a vibrant and holistic transformative practice. In *How Plato and Pythagoras Can Save You're your Life*, Dr. Kardaras breathes new life into those ancient teachings as he incorporates some of the most cutting edge advances in the fields of quantum mechanics and consciousness research to validate the insights and wisdom of the ancient Greek sages. As he guides readers through an array of contemplative practices designed to help them live a more meaningful life, Kardaras warns the reader to be prepared because they just might also "catch a glimpse of that trippy realm called Ultimate Reality".

Ancient philosophy is no longer an isolated discipline. Recent years have seen the development of a dialogue between ancient and



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contemporary philosophers writing on central issues in moral and political philosophy. The renewed interest in character and virtue as ethical concepts is one such issue, yet Plato's contribution has been largely neglected in contemporary virtue ethics. In *Plato on Virtue and the Law*, Sandrine Berges seeks to address this gap in the literature by exploring the contribution that virtue ethics make to the understanding of laws alongside the interesting and plausible insights into current philosophical concerns evident in Plato's dialogues. The book argues that a distinctive virtue theory of law is clearly presented in Plato's political dialogues. Through a new reading of the *Crito*, *Menexenus*, *Gorgias*, *Republic*, *Statesman* and *Laws*, Berges shows how Plato proposes several ways in which we can understand the law from the perspective of virtue ethics.

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This exceptional book examines and explains Plato's answer to the normative question, "How ought we to live?" It discusses Plato's conception of the virtues; his views about the connection between the virtues and happiness; and the account of reason, desire, and motivation that underlies his arguments about the virtues. Plato's answer to the epistemological question, "How can we know how we ought to live?" is also discussed. His views on knowledge, belief, and inquiry, and his theory of Forms, are examined, insofar as they are relevant to his ethical view. Terence Irwin traces the development of Plato's moral philosophy, from the Socratic dialogues to its fullest exposition in the Republic. Plato's Ethics discusses Plato's reasons for abandoning or modifying some aspects of Socratic ethics, and for believing that he preserves Socrates' essential insights. A brief and selective discussion of the Statesmen,

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Philebus, and Laws is included. Replacing Irwin's earlier Plato's Moral Theory (Oxford, 1977), this book gives a clearer and fuller account of the main questions and discusses some recent controversies in the interpretation of Plato's ethics. It does not presuppose any knowledge of Greek or any extensive knowledge of Plato.

Colin Marshall offers a ground-up defense of objective morality, drawing inspiration from a wide range of philosophers, including John Locke, Arthur Schopenhauer, Iris Murdoch, Nel Noddings, and David Lewis. Marshall's core claim is compassion is our capacity to perceive other creatures' pains, pleasures, and desires. Non-compassionate people are therefore perceptually lacking, regardless of how much factual knowledge they might have.

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Marshall argues that people who do have this form of compassion thereby fit a familiar paradigm of moral goodness. His argument involves the identification of an epistemic good which Marshall dubs "being in touch". To be in touch with some property of a thing requires experiencing it in a way that reveals that property - that is, experiencing it as it is in itself. Only compassion, Marshall argues, lets us be in touch with others' motivational mental properties. This conclusion about compassion has two important metaethical consequences. First, it generates an answer to the question "Why be moral?", which has been a central philosophical concern since Plato. Second, it provides the keystone for a novel form of moral realism. This form of moral realism has a distinctive set of virtues: it is anti-relativist, naturalist, and able to identify a necessary connection between moral representation and motivation. The view

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also implies that there is an epistemic asymmetry between virtuous and vicious agents, according to which only morally good people can fully face reality.

Plato and Xenophon: Comparative Studies contains a wide variety of comparative studies of the writings of Plato and Xenophon, from philosophical, literary, and historical perspectives.

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critical questions in relation to the field.

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