OF all the writings of Plato the Timaeus is the most obscure and repulsive to the modern reader, and has nevertheless had the greatest influence over the ancient and mediaeval world. The obscurity arises in the infancy of physical science, out of the confusion of theological, mathematical, and physiological notions, out of the desire to conceive the whole of nature without any adequate knowledge of the parts, and
from a greater perception of similarities which lie on the surface than of differences which are hidden from view. Aeterna Press

**Timaeus**

The Secrets of the Self is a book-length, philosophical poem rooted in metaphysical thought and ideology, as well as Islamic theology. Originally published in 1915, the poem speaks of the "Self" in relation to the universe, how it is the inner power and soul of each individual human. It instructs on how to improve the Self through Love and willpower, which can then help one control the forces within the universe. The poem includes stories that illustrate its points and promotes the spread of Islamic ideals. MUHAMMAD IQBAL (1877-1938) was a poet, prophet, and politician in British India. Born in Sialkot, Punjab, Iqbal converted to Islam with his family as a child. He studied literature and law at Cambridge, Munich, and Heidelberg before starting his own law practice and concentrating on his scholarly writing, which he authored primarily in Persian. Many of Iqbal's works promote Islamic revival, especially in South Asia, and he was a well-known leader of the All India Muslim League. Today, he is recognized as the official poet of Pakistan, and his birthday is celebrated as a national holiday.

**Plato at the Googleplex**

The Allegory of the Cave, or Plato's Cave, was presented by the Greek philosopher Plato in his work
Republic (514a–520a) to compare "the effect of education (παιδεία) and the lack of it on our nature". It is written as a dialogue between Plato's brother Glaucon and his mentor Socrates, narrated by the latter. The allegory is presented after the analogy of the sun (508b–509c) and the analogy of the divided line (509d–511e). All three are characterized in relation to dialectic at the end of Books VII and VIII (531d–534e). Plato has Socrates describe a group of people who have lived chained to the wall of a cave all of their lives, facing a blank wall. The people watch shadows projected on the wall from objects passing in front of a fire behind them, and give names to these shadows. The shadows are the prisoners' reality.

**Laws**

Plato's dialogues, featuring his famous mentor Socrates, often prove difficult to understand for many contemporary readers. Students today miss the ancient cultural and historical references, and they have trouble following Plato's arguments as presented in dialogue format. This book remedies these problems by recasting five of Plato's dialogues into accessible and entertaining short stories in modern settings. The Euthyphro becomes a tale about a televangelist bent on disowning his son at a denominational boarding school in rural Virginia; the Crito - retitled "What do you have to do for your country?" - is focused on the question of whether a US citizen who considers a current war to be unjust should avoid a military draft by moving to Canada. In all of the stories (the Meno, the Statesman, and
Phaedo are also included), the central character is Socrates, just as in the original dialogues, but here the maverick philosopher appears in twenty-first-century guise. The author, who has taught philosophy for many years, captures the tone, wit, and philosophical essence of Plato's dialogues in a modern English interpretation that is often amusing and fun to read. For instructors looking for an engaging way to interest undergraduates in Plato and for students who find the original works a bit daunting, this book offers an enlightening and enjoyable read.

**Plato's Meno**

Plato's frontal attack on poetry has always been a problem for sympathetic students, who have often minimized or avoided it. Beginning with the premise that the attack must be taken seriously, Mr. Havelock shows that Plato's hostility is explained by the continued domination of the poetic tradition in contemporary Greek thought. The reason for the dominance of this tradition was technological. In a nonliterate culture, stored experience necessary to cultural stability had to be preserved as poetry in order to be memorized. Plato attacks poets, particularly Homer, as the sole source of Greek moral and technical instruction--Mr. Havelock shows how the Iliad acted as an oral encyclopedia. Under the label of mimesis, Plato condemns the poetic process of emotional identification and the necessity of presenting content as a series of specific images in a continued narrative. The second part of the book discusses the Platonic Forms as an aspect of an
increasingly rational culture. Literate Greece demanded, instead of poetic discourse, a vocabulary and a sentence structure both abstract and explicit in which experience could be described normatively and analytically: in short a language of ethics and science.

**The Oxford Handbook of Ethical Theory**

John Dillon presents an English translation of Alcinous' Handbook of Platonism, accompanied by an introduction and a philosophical commentary which reveal the intellectual background to the ideas in the work. The Handbook purports to be an introduction to the doctrines of Plato, but in fact gives us an excellent survey of Platonist thought in the second century AD.

- *Clarendon Later Ancient Philosophers* This series, which is modelled on the familiar Clarendon Aristotle and Clarendon Plato Series, is designed to encourage philosophers and students of philosophy to explore the fertile terrain of later ancient philosophy. The texts range in date from the first century BC to the fifth century AD, and they cover all the parts and all the schools of philosophy. Each volume contains a substantial introduction, an English translation, and a critical commentary on the philosophical claims and arguments of the text. The accurate and faithful translations are highly readable and accompanied by notes on textual problems that affect the philosophical interpretation. No knowledge of Greek or Latin is assumed. The Handbook of Platonism, or Didaskalikos, attributed to Alcinous (long identified with the Middle Platonist Albinus, but on inadequate grounds), is a central text of later Platonism. In
Byzantine times, in the Italian Renaissance, and even up to 1800, it was regarded as an ideal introduction to Plato's thought. In fact it is far from being this, but it is an excellent source for our understanding of Platonism in the second century AD. Neglected after a more accurate view of Plato's thought established itself in the nineteenth century, the Handbook is only now coming to be properly appreciated for what it is. It presents a survey of Platonist doctrine, divided into the topics of Logic, Physics, and Ethics, and pervaded with Aristotelian and Stoic doctrines, all of which are claimed for Plato. John Dillon presents an English translation of this work, accompanied by an introduction and a philosophical commentary in which he disentangles the various strands of influence on the text, elucidates the complex scholastic tradition that lies behind it, and thus reveals the sources and subsequent influence of the ideas expounded.

**Pursuing the Good: Ethics and Metaphysics in Plato's Republic**

A lively dialogue between a foreign philosopher and a powerful statesman reflects the essence of Platonic reasoning on political theory and practice. It also embodies the philosopher's practical ideas about a utopian republic.

**Virtue and Law in Plato and Beyond**

**A Beautiful Crime**
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.

**The Nicomachean Ethics of Aristotle**

"Julia Annas provides an incisive exploration of the many-sided and elusive genius whose wide-ranging, bold, and influential ideas continue to challenge, provoke, and inspire us today"--Page 4 of cover.

**Philosopher-Kings**

This volume, the fourth in the Edinburgh Leventis
Studies series, comprises a selection of papers from the conference held in Edinburgh March 2005 in conjunction with Professor Terry Penner's tenure of the A. G. Leventis Visiting Research Chair in Greek. It brings together contributions from leading Plato scholars from Britain, Europe and North America on a closely defined topic central to Plato's thought and to Ancient Philosophy--Plato's Form of the Good. The importance of the collection lies in the combination and presentation in one place of a range of different approaches to the good in Plato's Republic, and different solutions to the problems posed and proposed by these approaches. The two central issues, which form an underlying thread throughout the collection, are: first whether Plato's Republic is centred on what is good for individual humans, or on some quasi-moral good; and secondly, what the Form of the Good is. Pursuing the Good goes beyond recent studies in the field, and will appeal to classicists and philosophers alike. To the advanced student, it represents a wide-ranging introduction to central issues of Plato's philosophy; for the academic it will provide stimulus through antithetical and controversial solutions to questions old and new.

**The Cambridge Companion to Ancient Ethics**

Acclaimed philosopher and novelist Rebecca Newberger Goldstein provides a dazzlingly original plunge into the drama of philosophy, revealing its hidden role in today's debates on religion, morality, politics, and science.
**Hellenistic Philosophy of Mind**

Plato is the best known, and continues to be the most widely studied, of all the ancient Greek philosophers. The updated and original essays in the second edition of the Oxford Handbook of Plato provide in-depth discussions of a variety of topics and dialogues, all serving several functions at once: they survey the current academic landscape; express and develop the authors' own views; and situate those views within a range of alternatives. The result is a useful state-of-the-art reference to the man many consider the most important philosophical thinker in history. This second edition of the Oxford Handbook of Plato differs in two main ways from the first edition. First, six leading scholars of ancient philosophy have contributed entirely new chapters: Hugh Benson on the Apology, Crito, and Euthyphro; James Warren on the Protagoras and Gorgias; Lindsay Judson on the Meno; Luca Castagnoli on the Phaedo; Susan Sauvé Meyer on the Laws; and David Sedley on Plato's theology. This new edition therefore covers both dialogues and topics in more depth than the first edition did. Secondly, most of the original chapters have been revised and updated, some in small, others in large, ways.

**Thinking, Knowing, Acting: Epistemology and Ethics in Plato and Ancient Platonism**

Philosopher-Kings broke new ground on its first appearance by delivering to an audience accustomed to looking for flaws in Plato's thinking an
interpretation of the Republic that celebrates the coherence of Plato's argument as it ramifies through every cranny of that controversial work. Reeve's book swiftly became a classic of Platonic scholarship and has never lost its grip. Its reissue by Hackett is a very welcome event. --G. R. F. Ferrari, University of California, Berkeley

**Great Traditions in Ethics**

The field of ancient Greek ethics is increasingly emerging as a major branch of philosophical enquiry, and students and scholars of ancient philosophy will find this Companion to be a rich and invaluable guide to the themes and movements which characterised the discipline from the Pre-Socratics to the Neo-Platonists. Several chapters are dedicated to the central figures of Plato and Aristotle, and others explore the ethical thought of the Stoics, the Epicureans, the Skeptics, and Plotinus. Further chapters examine important themes that cut across these schools, including virtue and happiness, friendship, elitism, impartiality, and the relationship between ancient eudaimonism and modern morality. Written by leading scholars and drawing on cutting-edge research to illuminate the questions of ancient ethics, the book will provide students and specialists with an indispensable critical overview of the full range of ancient Greek ethics.

**Epicurus' Ethical Theory**
The Townsend Lectures Julia Annas here offers a fundamental reexamination of Plato's ethical thought by investigating the Middle Platonist perspective, which emerged at the end of Plato's own school, the Academy. She highlights the differences between ancient and modern assumptions about Plato's ethics—and stresses the need to be more critical about our own. One of these modern assumptions is the notion that the dialogues record the development of Plato's thought. Annas shows how the Middle Platonists, by contrast, viewed the dialogues as multiple presentations of a single Platonic ethical philosophy, differing in form and purpose but ultimately coherent. They also read Plato's ethics as consistently defending the view that virtue is sufficient for happiness, and see it as converging in its main points with the ethics of the Stoics. Annas goes on to explore the Platonic idea that humankind's final end is "becoming like God"—an idea that is well known among the ancients but virtually ignored in modern interpretations. She also maintains that modern interpretations, beginning in the nineteenth century, have placed undue emphasis on the Republic, and have treated it too much as a political work, whereas the ancients rightly saw it as a continuation of Plato's ethical writings.
Provides an overview of the history of ancient Greek and Roman philosophy. This volume contains papers, which treat topics in ancient philosophy, such as the problem of sources or the practice of ancient philosophical commentary and also explore the development of various disciplines, including mathematics, logic, grammar, physics, and medicine.

**The Republic**

An O Magazine Best Book of the Year “Stylish… a compelling take on the eternal question of how good people morph into criminals. Terrific.”—People, Book of the Week From the author of The Destroyers comes an "intricately plotted and elegantly structured" (Newsday) story of intrigue and deception, set in contemporary Venice and featuring a young American couple who have set their sights on a risky con. When Nick Brink and his boyfriend Clay Guillory meet up on the Grand Canal in Venice, they have a plan in mind—and it doesn’t involve a vacation. Nick and Clay are running away from their turbulent lives in New York City, each desperate for a happier, freer future someplace else. Their method of escape? Selling a collection of counterfeit antiques to a brash, unsuspecting American living out his retirement years in a grand palazzo. With Clay’s smarts and Nick’s charm, their scheme is sure to succeed. As it turns out, tricking a millionaire out of money isn’t as easy as it seems, especially when Clay and Nick let greed get the best of them. As Nick falls under the spell of the city’s decrepit magic, Clay comes to terms with personal loss and the price of letting go of the past.
Their future awaits, but it is built on disastrous deceits, and more than one life stands in the way of their dreams. A Beautiful Crime is a twisty grifter novel with a thriller running through its veins. But it is also a meditation on love, class, race, sexuality, and the legacy of bohemian culture. Tacking between Venice’s soaring aesthetic beauty and its imminent tourist-riddled collapse, Bollen delivers a "brilliantly conceived international crime story" (Good Morning America).

**The Secrets of the Self**

Was Plato a Platonist? While ancient disciples of Plato would have answered this question in the affirmative, modern scholars have generally denied that Plato’s own philosophy was in substantial agreement with that of the Platonists of succeeding centuries. In From Plato to Platonism, Lloyd P. Gerson argues that the ancients are correct in their assessment. He arrives at this conclusion in an especially ingenious manner, challenging fundamental assumptions about how Plato’s teachings have come to be understood. Through deft readings of the philosophical principles found in Plato's dialogues and in the Platonic tradition beginning with Aristotle, he shows that Platonism, broadly conceived, is the polar opposite of naturalism and that the history of philosophy from Plato until the seventeenth century was the history of various efforts to find the most consistent and complete version of "anti-naturalism." Gerson contends that the philosophical position of Plato—Plato’s own Platonism, so to speak—was produced out of a matrix he calls
"Ur-Platonism." According to Gerson, Ur-Platonism is the conjunction of five "antis" that in total arrive at anti-naturalism: anti-nominalism, anti-mechanism, anti-materialism, anti-relativism, and anti-skepticism. Plato’s Platonism is an attempt to construct the most consistent and defensible positive system uniting the five "antis." It is also the system that all later Platonists throughout Antiquity attributed to Plato when countering attacks from critics including Peripatetics, Stoics, and Sceptics. In conclusion, Gerson shows that Late Antique philosophers such as Proclus were right in regarding Plotinus as "the great exegete of the Platonic revelation."

**Platonic Ethics, Old and New**

Julia Annas offers a new account of virtue and happiness as central ethical ideas. She argues that exercising a virtue involves practical reasoning of the kind we find in someone exercising an everyday practical skill, such as farming, building, or playing the piano. This helps us to see virtue as part of an agent's happiness or flourishing.

**Preface to Plato**

Chronologically sequenced chapter units give an overall historical perspective in this text on ethics, while chapter introductions include biographical, historical and other information.

**The Allegory of the Cave**
Julia Annas here offers a fundamental reexamination of Plato's ethical thought by investigating the Middle Platonist perspective, which emerged at the end of Plato's own school, the Academy. She highlights the differences between ancient and modern assumptions about Plato's ethics—and stresses the need to be more critical about our own. One of these modern assumptions is the notion that the dialogues record the development of Plato's thought. Annas shows how the Middle Platonists, by contrast, viewed the dialogues as multiple presentations of a single Platonic ethical philosophy, differing in form and purpose but ultimately coherent. They also read Plato's ethics as consistently defending the view that virtue is sufficient for happiness, and see it as converging in its main points with the ethics of the Stoics. Annas goes on to explore the Platonic idea that humankind's final end is "becoming like God"—an idea that is well known among the ancients but virtually ignored in modern interpretations. She also maintains that modern interpretations, beginning in the nineteenth century, have placed undue emphasis on the Republic, and have treated it too much as a political work, whereas the ancients rightly saw it as a continuation of Plato's ethical writings.

Plato

Hellenistic Philosophy of Mind is an elegant survey of Stoic and Epicurean ideas about the soul—an introduction to two ancient schools whose belief in the soul's physicality offer compelling parallels to modern approaches in the philosophy of mind. Annas
incorporates recent thinking on Hellenistic philosophy of mind so lucidly and authoritatively that specialists and nonspecialists alike will find her book rewarding. In part, the Hellenistic epoch was a "scientific" period that broke with tradition in ways that have an affinity with the modern shift from the seventeenth and eighteen centuries to the present day. Hellenistic philosophy of the soul, Annas argues, is in fact a philosophy of mind, especially in the treatment of such topics as perception, thought, and action.

Plato Ethicus

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, 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.

**Plato's Ethics**

This title was first published in 2000. This work identifies the differences between the Russian intellectual approach to reading Plato and that of other European countries. This study offers a complex perspective on Russian philosophical learnings up to 1930. The book contains five chapters with the first aiming to provide the general institutional context in which Russian 19th century Plato scholarship developed, caught as it were, between the rise of the historical sciences and the heavy hand of state interference in standardizing the educational system in the name of nation building and modernization. The second chapter attempts to illustrate how Plato served as a reference in Russian philosophical culture and the third deals with aspects of Russian philosophy of law. In the fourth chapter, the author shifts his approach to compare and contrast a number of reactions to a single dialogue, the "Republic" and in the final concluding chapter, addresses the question of whether it is legitimate to speak of a Russian Platonism.

**Intelligent Virtue**

Ancient ethical theories, based on the notions of
virtue and happiness, have struck many as an attractive alternative to modern theories. But we cannot find out whether this is true until we understand ancient ethics - and to do this we need to examine the basic structure of ancient ethical theory, not just the details of one or two theories. In this book, Julia Annas brings together the results of a wide-ranging study of ancient ethical philosophy and presents it in a way that is easily accessible to anyone with an interest in ancient or modern ethics. She examines the fundamental notions of happiness and virtue, the role of nature in ethical justification, and the relation between concern for self and concern for others. Her careful examination of the ancient debates and arguments shows that many widespread assumptions about ancient ethics are mistaken. Ancient ethical theories are not egoistic, and do not depend for their acceptance on metaphysical theories of a teleological kind. Most centrally, they are recognizably theories of morality, and the ancient disputes about the place of virtue in happiness can be seen as akin to modern disputes about the demands of morality. Accessible to nonspecialists and the only comprehensive treatment of ancient ethical theory, The Morality of Happiness will appeal to classicists, ancient philosophers, philosophers in moral and political philosophy, and all those interested in the history of ideas.

**The Oxford Handbook of Plato**

The study of Plato's dialogues has traditionally oscillated between two paradigms: one that portrays
the dialogues as treatises expounding doctrines and one that sees them as purely skeptical, rhetorical, or literary. This collection of new essays by twelve noted Plato scholars illustrates the fruitfulness of breaking away from those paradigms, which have divided Platonic scholarship and led it to a number of dead ends. While the essays are diverse in their approaches, each seeks to find a 'third way' to understand Plato, reading him as neither a dogmatist nor a skeptic but as a philosopher capable of reconciling the content and form of his writings.

**Alcinous: The Handbook of Platonism**

Thinking, Knowing, Acting: Epistemology and Ethics in Plato and Ancient Platonism aims to offer a fresh perspective on the correlation between epistemology and ethics in Plato and the Platonic tradition from Aristotle to Plotinus, by investigating the social, juridical and theoretical premises of their philosophy.

**From Plato to Platonism**

**The Third Way**

The Handbook is a comprehensive reference work in ethical theory consisting of commissioned articles by leading scholars. The first part treats meta-ethics and the second part normative ethical theory. As with all the Oxford Handbooks, the collection is designed to achieve three goals: exposition of central ideas, criticism of other approaches, and defenses of distinct
Julia Annas here offers a fundamental reexamination of Plato's ethical thought by investigating the Middle Platonist perspective, which emerged at the end of Plato's own school, the Academy. She highlights the differences between ancient and modern assumptions about Plato's ethics—and stresses the need to be more critical about our own. One of these modern assumptions is the notion that the dialogues record the development of Plato's thought. Annas shows how the Middle Platonists, by contrast, viewed the dialogues as multiple presentations of a single Platonic ethical philosophy, differing in form and purpose but ultimately coherent. They also read Plato's ethics as consistently defending the view that virtue is sufficient for happiness, and see it as converging in its main points with the ethics of the Stoics. Annas goes on to explore the Platonic idea that humankind's final end is "becoming like God"--an idea that is well known among the ancients but virtually ignored in modern interpretations. She also maintains that modern interpretations, beginning in the nineteenth century, have placed undue emphasis on the Republic, and have treated it too much as a political work, whereas the ancients rightly saw it as a continuation of Plato's ethical writings.
Platonic Ethics, Old and New

Julia Annas presents a study of Plato's account of the relation of virtue to law: how it developed from the Republic to the Laws, and how his ideas were taken up by Cicero and by Philo of Alexandria. Annas shows that, rather than rejecting the approach to an ideal society in the Republic (as generally thought), Plato is in both dialogues concerned with the relation of virtue to law, and obedience to law, and presents, in the Laws, a more careful and sophisticated account of that relation. His approach in the Laws differs from his earlier one, because he now tries to build from the political cultures of actual societies (and their histories) instead of producing a theoretical thought-experiment. Plato develops an original project in which obedience to law is linked with education to promote understanding of the laws and of the virtues which obedience to them promote. Annas also explores how this project appeals independently to the very different later writers Cicero and Philo of Alexandria.

Russia's Plato

Platonic Ethics, Old and New

Written around 380 BC, The Republic work is an important contribution to the age old question of how to best structure a society in a just way. Presented in the form of a dialogue between Socrates and three different interlocutors, it is an enquiry into the notion
of a perfect community and the ideal individual within it. It is considered Plato's best-known work and has proven to be one of the most intellectually and historically influential works of philosophy and political theory. One of the most important books ever written on the subject of philosophy and political theory. An essential read for any student of philosophy or political science.

**The Philosophy of Plato**

By means of a comprehensive and penetrating examination of the main elements of Epicurean ethics, Phillip Mitsis forces us to reevaluate this widely misunderstood figure in the history of philosophy.

**Plato for Everyone**

In other dialogues of Plato, as well as in the Republic, there are to be found parallels with the Laws. Such resemblances, as we might expect, occur chiefly (but not exclusively) in the dialogues which, on other grounds, we may suppose to be of later date. The punishment of evil is to be like evil men (Laws), as he says also in the Theaetetus. Compare again the dependence of tragedy and comedy on one another, of which he gives the reason in the Laws-'For serious things cannot be understood without laughable, nor opposites at all without opposites, if a man is really to have intelligence of either'; here he puts forward the principle which is the groundwork of the thesis of Socrates in the Symposium, 'that the genius of tragedy is the same as that of comedy, and that the
writer of comedy ought to be a writer of tragedy also.' There is a truth and right which is above Law (Laws), as we learn also from the Statesman. That men are the possession of the Gods (Laws), is a reflection which likewise occurs in the Phaedo. The remark, whether serious or ironical (Laws), that 'the sons of the Gods naturally believed in the Gods, because they had the means of knowing about them,' is found in the Timaeus. The reign of Cronos, who is the divine ruler (Laws), is a reminiscence of the Statesman. It is remarkable that in the Sophist and Statesman (Soph.), Plato, speaking in the character of the Eleatic Stranger, has already put on the old man. The madness of the poets again, is a favourite notion of Plato's, which occurs also in the Laws, as well as in the Phaedrus, Ion, and elsewhere. There are traces in the Laws of the same desire to base speculation upon history which we find in the Critias. Once more, there is a striking parallel with the paradox of the Gorgias, that 'if you do evil, it is better to be punished than to be unpunished,' in the Laws: 'To live having all goods without justice and virtue is the greatest of evils if life be immortal, but not so great if the bad man lives but a short time.

The Morality of Happiness