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So, although Plato associates health with "healthy mindedness" and Aristotle with the Supreme Good, once the Supreme Good is unpacked it becomes very clear that this is merely

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This book links Plato and Epicurus, two of the most prominent ethicists in the history of philosophy, exploring how Platonic material lays the conceptual groundwork for Epicurean hedonism. It argues that, despite their significant philosophical differences, Plato and Epicurus both conceptualise pleasure in terms of the health and harmony of the human body and soul. It turns to two crucial but underexplored sources for understanding Epicurean pleasure: Plato's treatment of psychological health and pleasure in the Republic, and his physiological account of bodily harmony, pleasure, and pain in the Philebus. Kelly Arenson

shows first that, by means of his mildly hedonistic and sometimes overtly anti-hedonist approaches, Plato sets the agenda for future discussions in antiquity of the nature of pleasure and its role in the good life. She then sets Epicurus' hedonism against the backdrop of Plato's ontological and ethical assessments of pleasure, revealing a trend in antiquity to understand pleasure and pain in terms of the replenishment and maintenance of an organism's healthy functioning. Health and Hedonism in Plato and Epicurus will be of interest to anyone interested in the relationship between these two philosophers, ancient philosophy, and ethics.

Examines the conditions and opportunities that promote the moral development of health professionals.

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A consideration of current debates in the philosophy of medicine and health care regarding the nature of health and health promotion, concepts and measurements of mental health problems, phenomenological conceptions of health and illness, allocation of health care resources and medical ethics.

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.

Fredrik Svenaeus' book is a delight to read. Not only does he exhibit keen understanding of a wide range of topics and figures in both medicine and philosophy, but he manages to bring

them together in an innovative manner that convincingly demonstrates how deeply these two significant fields can be and, in the end, must be mutually enlightening. Medicine, Svenaeus suggests, reveals deep but rarely explicit themes whose proper comprehension invites a careful phenomenological and hermeneutical explication. Certain philosophical approaches, on the other hand - specifically, Heidegger's phenomenology and Gadamer's hermeneutics - are shown to have a hitherto unrealized potential for making sense of those themes long buried within Western medicine. Richard M. Zaner, Ann Geddes Stahlman Professor of Medical Ethics, Vanderbilt University

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