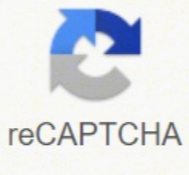




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Love is good because it allows one to approach another person whose soul is of the same kind as that A, but is able to become one more perfectly. Love: The Philosophers' Guiding Light The first two talks raise the question of whether love is a good thing or not, and the rest of the dialogue answers the question in the affirmative. However, since the Athenian society placed a slight stigma on the sexual side of a homoerotic relationship, a lover might well hesitate before consuming the relationship in this way and such hesitation, vividly portrayed in Phedro, meant that there was at least the opportunity for sexual energy to be channeled towards higher, spiritual or educational purposes. In addition, the old man was expected to cultivate the boy's mind to be an intellectual companion. A focus on both should serve the purpose, and the focus for the rest of this review will be on love. The search for the right kind of beloved to persuade by the lover is a specific case of the general principle that the true rhetor must choose a suitable kind of soul with the help of dialectical intuition. It is entirely up to you whether love opens the window to philosophy. The Third Discourse (The Palinode): The discourse had argued that a lover should be avoided in favour of a non-lover, and in Socrates the first discourse simply tries to improve Lysias's thesis. But in the second discourse he completely repudiates the content of the first, and calls this second discourse a retraction, or palinode. The direct opposition of pleasure and good in the second discourse, while recalling the first dialogues like Gorgia, is so undermined in the palinode, where we see that the impulse towards pleasure is an essential part of a person. It is the action, and that if its rational part is in control, this impulse can be channeled towards the good. The Palinode has thus less one-sided vision of love - a vision in which love love Reason can go hand in hand, where love is not entirely selfish but can be associated with educational and moral values and where, at the same time, passion and desire find their right place. In the myth, we are incarnated as humans if the attempt was not successful, doomed for thousands of years. A philosophically inclined lover, however, can use his memory of forms, to grow the wings and rise again. Moreover, the psychology illustrated here by the image of the Charioteer and the two horses is fully compatible with the tripartite psychology of the Republic and even clarifies an important ambiguity in it. The settings and Phaedrus leave Athens along the river Ilissus. The three speeches on the first speech: the first speech (presumably by Lysias), is a superficial and heavily constructed piece - a piece of sophism of "Clerlever designed to establish the plausible thesis that the persecuted (loved) should gratify someone who does not feel love ("not lover") rather than a true ErastAa aoes (am) before). The second discourse: not by chance, since in this discourse Socrates undertakes to improve the form at least as much as the content of LysiasAa Discourse A, there is a considerable overlap of the theme. The difference between the two is that the reasoning of Bad Horse is limited to short-term goals (just as was also the non-lover of Lysias), while the Charioteer aims and considers the general goodness of a person's life as a whole. This is, in fact, very reminiscent of the Bhagavad Gita with the senses like horses and reason like carreeoter. Its object, evidently (at least, for Plato and his fellow Greeks), is beauty. The ultimate and deeper goal of love, says Plato, is immortality - self-creation in a beautiful environment. Have you ever heard of the expression "platonic love"? At the touch of a lover, everyone becomes a poet. ~ Platone The School of Love Phaedrus is paired on one side with Gorgias and on the other with Symposium - with all three combining and leading Ateicos allied auqlier emoc onsitoreemo'lus anicsart is ehc ,idniuQ 'lelaed'i 'A ehc onisrep orebberid inucla - inredom ipmet i rep oigganosrep len aznatsabba 'A de - .ilauessesorete o ilaussesorete inoizaler ella aro atacilppa etnemaciog eresse ebbervod aserpmi aretni' ehc eredeve omaissop , Ateicos al eratneserp rep otappartsaT. 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This A' also the most useful (and logical) POV! this reviewer can adopt to better understand the dialog. Everyone chooses their love after their own by those who are beautiful to them, and then treats the beloved as his own God, building and adorning him as an image to honor and worship. Place of mutual education, continuous, most interested, interesting and truly involved that you can ever find. The educational aspect of philosophy is here adequately satisfied. The implication is that the kind of lover you are on earth depends, to a large extent, on how philosophical you are, how receptive you are to the vision of beauty. The highest manifestation of this is not the physical procreation of the offspring, but the perpetuation of ideas in an educational environment where the lover assumes the education of the beloved. It was not said until the third speech, but Socrates has now actually transformed the argument on Lust vs Love (not lover also included in lust). In Phaedrus he gives a surprising analysis of what, in his view, is really happening under the surface of a love-love and focuses particularly on its ecstatic aspects: the ability of love to make us transcend our normal limits. Someone in love has a vague idea of his own imperfection and is driven to try to remedy the defect. Although carved in terms of metaphysics and psychology, Plato's description of passionate love will strike an immediate agreement with any lover. The rhetoric is intended to persuade, and a lover will try to persuade his beloved to gratify their desires (the Greek word for "people" also means "to sit"). No, like food, its purpose is to satisfy hunger. Love is important because beauty* is the most accessible form here on earth and is the main object of love.* Note that it is always a very personal concept of "Beauty." The whole A' ~ Eeoovye of the wheelder Thing " , se per favore. Thus, not only does the philosophic lover educate his partner, but also educate himself: only the ladder goes up. Someone else was walking up to the step that he let loose. In the symposium he responds that love A' a universal force that excites us and motivates us in whatever we do, because its object A' something that we perceive as good for ourselves. This educational potential will be fulfilled under the condition that the couple spur their energies in mutual education; This A' the proper context of praise elaborated in the combination of philosophy and love. Platonic love: a clarification before going further, we must address the standard criticism about "Platonic Love": That it's about non-sexual love. And this is not only for love, but also for the shared interests that are the basis of love: The educational potential of a love bill, always one of the main things that interested Plato, was unlikely to fulfill the marriage of one, since then An Athenian male had few shared interests with his wife and did not expect that she would be interested in education. The starting point was the perception of beauty on Earth and the consequent remembrance of beauty seen before. Instead, there must be "Wish sensiva A' what brings us quite close to the beloved/soul mate in the first place! Therefore, the non-intellectual elements of the soul were necessary sources of motivational energy and that the passions and actions inspired by them are intrinsically precious components of the best human life. The conversation between Phaedrus and Socrates A' is both interrupted and motivated by three speeches - one by Lysias, and then two contemporaneous by Socrates himself in response, inspired to employ his knowledge of philosophy in the elaboration of two speeches on the theme of erotic love, Showing how the miserable A' the best effort on the same topic as the best orator of Athens, Lysias, who knows no philosophy. In Phaedrus, the question of the value of rhetoric Immediately after the palynode, and marks an abrupt change of direction for the dialogue: as for what constitutes good and bad rhetoric, and Socrates suggests that the knowledge of the truth is the criterion: persuasion without knowledge is denigrated: without a grasp of the truth, the rhetoric will remain "a non-systematic knack.A" the reference to Gorgias, where rhetoric was defined precisely in these terms. You should know that a lover's friendship is born without any goodwill. You can believe it or you can't believe it any way you want. This is especially true when it comes to the interconnected Myths that populate these three dialogues.Poetic and inspirational myths portray the soul's view of reality and love in both the Symposium and Phaedrus:In his Symposium myth, Plato has Aristophanes present the famous story of soul mates:The Myth of Phaedrus, It talks about the tripartite nature of souls and how it is essential for a winged soul to rise to see the plain of truth that lies beyond. The intensity of the experience of philosophic love, as Plato sees it, is precisely the intensity of the simultaneous presence in the lover of passion.To return to the course of the myth, in the second part we are told about the development of a human love relationship. Greek education was pitiful: limited to upper-class boys and taught nothing but the three Rs, sports, Homer and lyric poets and the ability to play a musical instrument. It is said that lovers try to persuade their loved ones to follow a divine pattern A this is the highest educational aspect of love. So the dialogue is about love and rhetoric, as it seems, but they are connected because both are forms of "soul guidance" - both educational. So for this reviewer, the question on which to focus Ae' A' A' enough to leave him with a persistent dissatisfaction with everyday life. Plato doesn't really seem to have changed his mind about it from Gorgias. There are two main topics overt in the dialog A A A' rhetoric and love. Beauty alone has this privilege, to be the most clearly visible and the most beloved' - and thus the trigger for the search for meaning. Love & Memory: Mutual assistance Zen readers and admirers and the art of motorcycle maintenance would find this section particularly identifiable. Join the school of love if you are a philosopher, if you know the meaning of life. But, seriously, the cause of the love A' as I said, and A' so deva that the lovers really feel.A A' AA ...PiA' Who wants to sing always finds a song. The myth: Love as the window of the universe It is often said that Symposium, Republic and Phaedrus should be read together. Also, please assume its connotation if the reviewer has failed to do so in places. Because it is As in this sense invariably has a clearly delineated object - it is not merely a hollow feeling of or affection - fits the purposes of PlatoAeAAs, since his main investigation is to ask what is the true object of love.It's not more than it seems to be, or is it something something something .inoizatnnooc .etnoaisappa etnemacnarf inoizatnnooc eus elled asuac a Atilibisop id ammag allad sAAre enimret li oltacs ah enotalP Atilitu id oiratnevni nU - tsul. e eroma .aifosolif .olratiscus a enavoig 'Aip omou nu eresse ebbertop eAeAAoainomirtam led irouf id la otartnoci ni essinev ehc elibaborp 'Aip are ,idniuq ,eroma'L .etodil. ni eirogetac el ebmartne odnappurggar otnemogra oretni'l etrevni e - revol. sV revol.noN id AAmisitsiL id osrocsid led aimotocid al ednerp etarcoS ehc ottaf li 'A etnasseretni 'Aip aM.aisiL id AAeA otamaAAeA led eneb li rep enoizapucocerp arencis 'Aip ereva arbmcs etarcoS ,Arep ,etnemacitE .azzelleB arev alled atsv al otaruttac onirp rep ah evod oleic li ertlo enoiger allen eranrot a aripsa e ila .Areercer amina aus al e ,etselec azzelleB al Aredrocir ilg anadnom azzelleB alled enoisiv al ofosolif nu 'A es am ,eroma ous li aticuss ehc atama alleh al noc osses li 'A Arrov ehc 'Aic otut ,oproc ous len otamatnapi etnemateipmoc 'A es :josnes otrec nu ni ,ocitessa 'A otmauq odnom lad omatol 'A rentrap-ofosolif li otmauq ad ,omaintnes ,etnemaretni ednepid eraffa-eroma' led arutan al .eromA'l osrevartta ,ossetS eT' iconocT. aigroG id enoisenecer allen oizaps ous li ebhe aciroter al .arrussus erouc ortla nu odnauq a onif ,atelpmocni ,enoznac anu atnac erouc ingOAAeA an la isracidied len oisopmis noc e .aciroter alled itimil i e arutan al ,elapicnirp amet ous li eredividnoc len aigroG a otanograp eneiv .elaussesorete enoizaler anu id ocisif otal lad ereidnerp israf elicaf oport nif are ehc etnemaraic avitnes enotalP .ilauesses itreggo emoc etnemaretni onem o 'Aip etsiv ennod el noc ,ogoul odnoces ni .oredised id otizappmi e oreN ,otamipicisidni ortla'l ,enoigaR alled etnatuia'l e elibon ,ocnaib onu ,on ortla'l ,onoub 'A illavac ied onU .ocitore eroma' led erolv la e arutan alla otacided eresse'llen oisopmis li noc e ,aciroter alled itimil i e arutan al ,elapicnirp amet ous li eredividnoc len aigroG a otanograp eneiv

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