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PHILOSOPHY - Plato*PHILOSOPHY - The Good Life: Aristotle [HD]* ~~Plato Aristotle And The Purpose~~

Cherry compares the views of Plato and Aristotle about the practice, study and, above all, the purpose of politics. The first scholar to place Aristotle's Politics in sustained dialogue with Plato's ...

~~Plato, Aristotle, and the Purpose of Politics~~

Humans started building cities four thousand years ago, in Mesopotamia, then in Egypt, China, India. 1. Complexities of life arose, Myth of Cain, ...

~~Religion in Early Civilizations~~

Such clarification is the primary and overriding purpose of the next four chapters of ... From World-Mind towards Aether and Pneuma (pp. 120-134) Aristotle claims in Metaphysics A (988A) that Plato in ...

~~The Mind of Aristotle: A Study in Philosophical Growth~~

Music therapists often use music and their relationship with a client to work toward changing behavior, mental health, communication, motor function, sensory processing, pain management, milestone dev ...

~~'Music is powerful' at Tanager Place's music therapy program in Cedar Rapids~~

If the legacy of the Holocaust has given us anything, it is the hollow cry of "Never Again." Yet the past 76 years have shown us that if we want to act, if we want to stand up to injustice, we need to ...

~~Opinion: We've been teaching about the Holocaust all wrong. Here's how we're going to change that~~

Source: Sanzio Rafaello, The School of Athens (Plato and Aristotle, detail ... ancient thinker's view of players as puppets with a purpose is profoundly alien to us. The sentiment of the ...

~~Psychology Today~~

Plato was a student of Socrates who deeply believed that the purpose of life was to look ... let's discuss Aristotle - a student of Plato who had different thoughts than his mentor and Socrates.

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Plato, Aristotle, Euclid, Apollonios of Perga, Aristarchos of Samos, Ktesibios, Archimedes and Hipparchos. However, starting in mid-nineteenth century, those who had benefitted from the ...

~~Can Civilization be Regenerated?~~

Plato: TheRepublic, III 3. Aristotle: The Poetics; 4 ... Pierre Corneille: On the Purpose and Parts of a Play OnVerisimilitude and the Necessary On the Three Unities; 26. Charles deSaint-Evremond: On ...

~~Sources of Dramatic Theory. Volume 1, Plato to Congreve~~

1-39) MILTON'S THINKING ABOUT SUBSTANCE—about the complex relationship between form and matter, Plato and Aristotle—started early and continued late. My present purpose is to examine how the ...

~~"Matter of Glorious Trial": Spiritual and Material Substance in "Paradise Lost"~~

Analysis of passages by Aristotle and legislative process in ancient Athens points to a "middle way" that transcends those limitations. Relevant Expertise Aggregation (REA) offers an epistemic ...

~~Princeton/Stanford Working Papers in Classics~~

The first part examines the authorial voice of the commentator and the overall purpose ... to Stoicism, Aristotle, potential sources, and the Christian tradition. This commentary was one of the main ...

~~Calcidius on Plato's Timaeus~~

The great philosopher Ibn Rushd (known in the West as Averroes) almost single-handedly restored Greek philosophy, especially that of Plato and Aristotle ... The purpose of their studies was ...

~~Golden Age of Islam and lessons for today — I~~

Every act that a person does should be preceded by an awareness of the purpose of that act ... ideas found within the works of Aristotle and Plato. Others emphasize that the teachings contained ...

~~Start With "Why"~~

It may, however, serve some such purpose for our times as the writings ... could hope for was to comment on the writings of Plato and Aristotle, or perhaps remeasure the earth and catalogue ...

~~Recent Progress in Astronomy~~

It is not my purpose here to comment in any way ... political philosophers since Socrates and, his student, Plato, who later taught Aristotle. The most sustained argument against it appeared ...

~~Encouraging signs for governance by dialogue~~

These are experiences we encourage generally in our courses, but the seminar, with 15 or fewer students, is ideally suited to this purpose. The classes are ... Hegel), Ancient Greek Philosophy ...

In this book, Kevin M. Cherry compares the views of Plato and Aristotle about the practice, study and, above all, the purpose of politics. The first scholar to place Aristotle's Politics in sustained dialogue with Plato's Statesman, Cherry argues that Aristotle rejects the view of politics advanced by Plato's Eleatic Stranger, contrasting them on topics such as the proper categorization of regimes, the usefulness and limitations of the rule of law, and the proper understanding of phronēsis. The various differences between their respective political philosophies, however, reflect a more fundamental difference in how they view the relationship of human beings to the natural world around them. Reading the Politics in light of the Statesman sheds new light on Aristotle's political theory and provides a better understanding of Aristotle's criticism of Socrates. Most importantly, it highlights an enduring and important question: should politics have as its primary purpose the preservation of life, or should it pursue the higher good of living well?

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"In this book, Kevin M. Cherry compares the views of Aristotle and Plato about the practice, study, and above all, the purpose of politics"--Provided by publisher.

A.W. Price explores the views of Plato and Aristotle on how virtue of character and practical reasoning enable agents to achieve eudaimonia--the state of living or acting well. He provides a full philosophical analysis and argues that the perennial question of action within human life is central to the reflections of these ancient philosophers.

How did ancient philosophers understand the relationship between human capacities for thinking and our experiences of pleasure and pain?

The present essay grew out of an inte:rest in exploring the relationship be tween "imagination" and "reason" in the history of naturalistic thinking. The essay tries to show something of the spirit of naturalism coming to terms with the place of imagination and reason in knowing, making, and doing as activities of human experience. This spirit is discussed by taking as its point of departure the thinking of five writers: Plato, Aristotle, Giam battista Vieo, Jean-Jacques Rousseau, and John Keats. Plato and Aristotle are considered as spokesmen of reason in a world which appeared to be dominated by non-reason. They found it essential for human beings to try to learn how to distinguish between the work of imagin ation and the work of reason. In trying to make such a distinction, it becomes clear that imagination has its legitimate place, along with reason, in human activity. Or we might say that determining the place which each has is a continuing problem when human beings take seriously what is involved in shaping mind and character.

This volume concentrates on a hedonistic argument that enters the philosophical debate, when philosophers argue that what they present as the good life is the truly pleasurable life. The book investigates more precisely how this point was made by Plato and his successors.

Enduringly profound treatise, whose lasting effect on Western philosophy continues to resonate. Aristotle identifies the goal of life as happiness and discusses its attainment through the contemplation of philosophic truth.

In this book Reale presents Plato and Aristotle. At the center of Reale's interpretation of Plato is the fulcrum of the supersensible, the metaphysical discovery that Plato presented as a result of the Second Voyage. This discovery of the supersensible is, in Reale's view, not only the fundamental phase of ancient thought, but it also constitutes a milestone on the path of western philosophy. Reale presents Plato in three different dimensions: the theoretic, the mystical-religious, and the political. Each of these components takes on meaning from the Second Voyage. In addition, Reale has shown that only in the light of the Unwritten Doctrines handed down through the indirect tradition, do these three components, and the Second Voyage itself, acquire their full meaning, and only in this way is a unitary conception of Plato's thought achieved. The interpretation of Aristotle that Reale proposes depends on his interpretation of Plato. Aristotle read without preconceptions is not the antithesis of Plato. Reale points out that Aristotle was unique among thinkers close to Plato, in being the one who developed, at least in part, his Second Voyage. The systematic-unitary interpretation of Aristotle which Reale has previously supported converges with the new systematic-unitary interpretation of Plato. Certain doctrinal positions which are usually reserved to treatments in monographs will be explored, because only in this way can the two distinctive traits of Aristotle's thought emerge: the way in which he tries to overcome and confirm the Socratic-Platonic positions, and the way in which he formally creates the system of philosophical knowledge.

Pauliina Remes and Juha Sihvola In the course of history, philosophers have given an impressive variety of answers to the question, "What is self?" Some of them have even argued that there is no such thing at all. This volume explores the various ways in which selfhood was approached and conceptualised in antiquity. How did the ancients understand what it is that I am, fundamentally, as an acting and affected subject, interpreting the world around me, being distinct from others like and unlike me? The authors hi- light the attempts in ancient philosophical sources to grasp the evasive character of the specifically human presence in the world. They also describe how the ancient philosophers understood human agents as capable of causing changes and being affected in and by the world. Attention will be paid to the various ways in which the ancients conceived of human beings as subjects of reasoning and action, as well as responsible individuals in the moral sphere and in their relations to other people. The themes of persistence, identity, self-examination and self-improvement recur in many of these essays. The articles of the collection combine systematic and historical approaches to ancient sources that range from Socrates to Plotinus and Augustine.

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