

## Ple Platoweb English 4 Answers

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excerpt from the dialogues of plato vol 4 of 4 translated into english with analyses and introductions the questions which have been thus indirectly suggested may be considered by us under four heads i the characters ii the plan iii the style and iv the relation of the laws to the republic and the other dialogues and also v to the existing athenian and spartan states about the publisher forgotten books publishes hundreds of thousands of rare and classic books find more at [forgottenbooks.com](http://forgottenbooks.com) this book is a reproduction of an important historical work forgotten books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy in rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition we do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

excerpt from the dialogues of plato vol 4 of 5 translated into english with analyses and introductions the philebus appears to be one of the later writings of plato in which the style begins to alter and the dramatic and poetical element has become subordinate to the speculative and philosophical in the development of abstract thought great advances have been made on the protagoras or the phaedrus and even on the republic but there is a corresponding diminution of artistic skill a want of character in the persons a laboured march in the dialogue and a degree of confusion and incompleteness in the general design as in the speeches of thucydides the multiplication of ideas seems to interfere with the power of expression instead of the equally diffused grace and case of the earlier dialogues there occur two or three highly wrought passages pp 15 16 63 instead of the ever flowing play of humour now appearing now concealed but always present are inserted a good many bad jests as we may venture to term them 17 e 23 a 24 b 29 b 30 e 34 d 43 a 36 c 46 b we may observe also an attempt

at artificial ornament 43 e 53 d e and far fetched modes of statement 48 d as well as other defects of style which remind us of the laws the connexion is often abrupt and inharmonious 24 c etc and at 42 d e 43 a 48 a b 49 50 far from clear many points require further explanation e g the reference of pleasure to the indefinite class 31 a compared with the assertion which almost immediately follows that pleasure and pain naturally have their seat in the third or mixed class these two statements are unreconciled in like manner the table of goods does not clearly distinguish between the two heads of measure and symmetry and though a hint is given that the divine mind has the first place 22 c nothing is said of this in the final summing up about the publisher forgotten books publishes hundreds of thousands of rare and classic books find more at [forgottenbooks.com](http://forgottenbooks.com) this book is a reproduction of an important historical work forgotten books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy in rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition we do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

this historic book may have numerous typos and missing text purchasers can usually download a free scanned copy of the original book without typos from the publisher not indexed not illustrated 1874 edition excerpt is no greater good in a state than that the citizens should be known to one another when darkness and not light reigns in the daily intercourse of life no man will receive the honor of which he is deserving or the power or the justice to which he is fairly entitled wherefore in every state above all other things every man ought to take heed of this that he have no deceit in him but that he is always true and simple and that no other deceitful person takes any

advantage of him and now comes the movement of the pieces from the sacred line as in the game of draughts the form of constitution being unusual may excite wonder when mentioned for the first time but upon reflection and trial will appear to us if not the best to be the second best and yet a person may not approve this form because he thinks that the sort of legislation is ill adapted to a legislator who has not despotic power the truth is that there are three forms of government the best the second and third best which we may just mention and then leave the selection to the ruler of the settlement following this method in the present instance let us speak of that state which is first and second and third in excellence and then leave to cleinias or to any one who has any choice the selection of that form of polity which he approves in his own country the first and highest form of the state and of the government and of the law is that in which there prevails most widely the ancient saying that friends have all things in common whether there is now or ever will be this communion of women and children and of property in which the private and individual is altogether banished from life and things which are by nature private such as

excerpt from the works of plato vol 4 a new and literal version chiefly from the text of stallbaum of this rather long frequently corrupt and therefore difficult dialogue the leading object may be expressed in a very few words it is to show that the greatest happiness is to be found not as aristippus in a lost work seems to have asserted in an unlimited indulgence in the pleasures of the body nor even in those of the mind as laid down by the school of pythagoras but in the temperate enjoyment of both as being the best suited to the mixed nature of man made up of matter and of mind in allusion to a similar union in a moral point of view of the epicurean and religious systems of living dr dodd when in prison wrote the following epigram live whilst you live the epicure would say

and taste the pleasures of the passing day live whilst you live the sacred preacher cries and give to god each moment as it flicks lord in my life let both united be i live to pleasure if i live to thee the unfortunate english divine had like the more fortunate lyric poet and satirist of rome probably learnt that however pleasant for a time is the epicurean doctrine carpe diem yet it was not the one which could be followed through life even were the remark of rochefoucauld not founded on truth that we do not leave our vices but they leave us about the publisher forgotten books publishes hundreds of thousands of rare and classic books find more at forgottenbooks.com this book is a reproduction of an important historical work forgotten books uses state of the art technology to digitally reconstruct the work preserving the original format whilst repairing imperfections present in the aged copy in rare cases an imperfection in the original such as a blemish or missing page may be replicated in our edition we do however repair the vast majority of imperfections successfully any imperfections that remain are intentionally left to preserve the state of such historical works

excerpt from the dialogues of plato vol 1 of 4 translated into english with analyses and introductions but admitting further that there is such a knowledge of what we know and do not know which would supply a rule and measure of all things still there would be no good in this for temperance is a good and the knowledge which temperance gives must be of a kind which will do us good but this universal knowledge does not tend to our happiness or good the only kind of knowledge which brings happiness is the knowledge of good and evil to this critiasz replies that the science or knowledge of good and evil and all the other sciences are regulated by the higher science or knowledge of knowledge socrates replies by again dividing the abstract from the concrete and asks how this knowledge conduces to happiness in the same definite way that medicine conduces to health

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