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Five dialogues euthyphro

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G.M.A. Groove, Closeclose Export to revised Cooper.philosophy is a topic I don't really get. Many of those topics can find fascinating when reading about them in the context of science, psychology, sociology, modern religion/theory debates, etc. or as informal conversations. But reading a long book of serious abstract stuff missing all the interesting, real bits? I've never seen quite a point, and I'd almost rather learn crochet or golf and more [from December 2013] to the Hackett Classic Edition, tr. G.M.A. Groove, Revision Cooper.Philosophy is a topic I don't really get. Many of those topics can find fascinating when reading about them in the context of science, psychology, sociology, modern religion/theory debates, etc. or as informal conversations. But reading a long book of serious abstract stuff missing all the interesting, real bits? I've never seen quite a point, and I would almost rather learn crochet or golf or any other equally dull and useless hobby. Classic text and my record are not much better. Catulus is a good favorite. Sapoda is good. I finished the Odipus play, but Herodotus (although I kept reading his bits to take a break from this, but it was a lot more fun than I remember). That's pretty much it. All my adult life has farmed out some Greek and Roman questions that can't be answered online to friends studying classics, it seemed useless to try and catch up. Why is that? It was set up nearly two years ago for a short-term book group in Goodreads, and it only has 150 pages. The book group fizzled almost before I could leave it - which is a record - and we wouldn't round to read this. While reading I found that I consider what text like this is nowadays. Very strange really, I find the classics (small c variety) essentially interesting historical documents do not care anything else, I have a little patience with those who criticize them because they do not contain 100% modern values, as if it was their purpose. It's an attitude I've rarely heard from intelligent people in the UK and Europe, mostly related to the American Culture Wars.Here's a common root: a surprising conservative American great book programme compared to the British literary syllabuses I've known in my lifetime, implying that you can be educated about anything you say, or almost anything, simply by thinking about the 20th century in advance. (It is claimed More magnificently, and as the book itself would do it, I can't remember hearing about any British process. They even used old text in the center in science classes, the history of science.) The culture war began in part as a revolt against the program. The book group followed a list inspired by the great books. The web has given you a better view of these lists than it did outside the U.S. 10 years ago, and it's easier to bump into them if you find a list of important books. Perhaps I was more vulnerable to the claims of that great book list as a historian because it contains a lot of pre-20th century educational substances. (I would never have been happy that I couldn't muster the passion for the material of the Renaissance humanists I studied, and I studied so myself - or if I had learned 150 years ago, I would never have been happy with the idea that much of what constituted learning might have thickened a little because it didn't interest me.) As I read more of this conversation, I would thankfully expect to be a magical guide to all this mediocre daft, rather than a few ancient Greeks, and those influenced by them, as Dickens's story gives some idea of some Victorian thinking, than a translated primary source that gives some ideas by thinking, the general daft theory that I expect to be some magical guide to everything. It's an interesting text because it shows that many of the same questions have been obsessing intellectuals in Western traditions (and probably others) for two and a half thousand years - although it has rather passed the plow. It made me wonder if we're still a little trapped in that legacy, and whether these things are universally important to humans around the world. (The great book program, I decided, is an attractive fringe eccentric that should not normally have been treated as a representative... I'm going to have to read more about the history of the culture wars to see how fair that means for opponents.) I'll just look back at my reviews and notes about the actual conversation and see how long they are, so this will be a true essay, no one has time to read it and probably pass.--- My reaction to the conversation is inevitably flip-pant, but I would be very interested in discussions from friends who know the material, or would be very interested in the discussion of friends who know a lot about Plato and Socrates if they can both ploughing through this post. Euthyphrol thinks Socrays is rather rude about harassing Uif at these lengths and times like this, and I think Euthyphro would have had quite the right to tell him to have sex, but it's next to that. I imagine this accusation of disrespect is being argued like a pedal, as Socrate does here, and the idea is completely exhausted. If I had to explain most of my political principles I would have to start in terms of Nordic bits and psychology (especially attachment theory and people-centric) Quite a lot of socialism and mil-type liberalism (these days it sounds so extreme that it's easier to describe it as liberal). All this has left a lot of room for human factors, and for a system that is never based on cold Vulcan logic. I try to turn to Socrate and those who argue like that ultimately. Euthyphro describes his father's indictment of the slaughter of a species in which he killed slaves as a pious act. (I tend to approve euthyphro here because I seem to think that the law should apply equally to different social classes; Socrays questions the definition of godly behavior by establishing that other gods approve of other things; I'm sure they both want to do things as individuals because they sound so arrogant and don't want to enjoy hearing arguments... I don't like arguments and that's kind of a problem. I also struggle with Socrates' idea that I know nothing. Everyone, even those with vast knowledge, know a small part of things in the world, and knowledge can be changed based on new events and new evidence. But people know something. Detailed knowledge of medieval canon law may not be bloody eye for if you were asked to run a combined harvester for the first time, but it meant something at an academic conference. These are two completely separate domains of knowledge agreed on by people who use them one or every day. Within these systems, within certain areas of existence, they are knowledgeable and certain philosophers who have not spent enough time doing practical work, even if non-ivory tower work wants to chunter about whether life and perception are real: human activity continues every day using this knowledge. I don't agree with anything cited here as a basic principle, and I don't agree that wrongs should be punished. I don't believe in retaliation or punishment, but some people need to stay away from most of society to prevent them from doing more harm. It may also be possible to rehabilitate. If you've ever seen a British story come loose in a Norwegian prison... It will all work that way. In addition, more prevalent in society, conditioning inevitably occurs and some actions work in the form of punishing conditioning. I tried to use this reading to move on to some basic principles that apply today, but the main thing I actually learned from this was the extent to which greek morality and justice were thought to come from the gods, and I could understand why some people may find Socrates annoying. Apologies (apologies, not apologies, defenses) in his own defense, not from the historical record of Socrate's speech, of manufactured set pieces. The first example of stealth bragging is the idea that classical texts that don't want to defend sounds like the kind of minor point-scoring in a discussion at a student party have something to do with everything or that you can learn everything from them - I'm not in a hurry to add that the two friends mentioned above have ever pushed this to me. It seems that america came more from reading about the Great Book Reading Program. (It's much more conservative than we are here.) Gaffly: Why don't you like him when you usually like similar characters? Is it because of his cold? Does he actually say he is a gods gift? I can't find very interesting things when I put them in this abstract way. It would have thickened a bit if I had lived 20 centuries ago (although I wouldn't have survived as a child, although the point is moot) I think most of the learning constitutes these things and I think it's pretty dull. Chores, manual work, physical activity, and perhaps even embroidery are things that operate very closely, but it is all desirable to read the obvious abstract waffles. Perhaps even if everything seemed so obvious. CritoPeople can't help doing anything wrong -- hardly agree that this is something that really doesn't have a problem with plenty of modern people with grand long arguments, just as they did with Oscar Wilde not escaping on the continent. MenoParallel is in principle the answer to the natural upbringing debate, although absolutely detailed by the understanding of genetic environmental interactions and epigenetics, for that content. Alternatively, thinking skills classes may be useful at the age of 12. It's clear that people who don't know bad things don't want bad things, but they think they [e] are good, but they actually want bad. Virtu and virtue are very different things. I am reading this very differently from the way I automatically read most other old books that I treat as historical documents. I keep trying to understand its direct modern application. I think it's a problem with the way too many people on this site approach older books than they do. I saw this as a very shortsighted approach, but if it actually has to do with conservative American traditions than britain, where culture wars were a revolt, I think I'm still thinking the wrong thing, but I understand their context better. No, oh, look, it's an early example of a hypothetical approach, more, what can I learn from this now? That's the point. Certain qualities are judged by the authorities to be bad when taken extremely. Natural. Foster The possibility of education -- the question is now more research and evidence, but still debated in psychology. The text is short of examples and bad writing -- Crito especially [cheek] but I had to say I didn't embark on these types of texts, maybe "translated" in a less dry way?] can teach goodness? Implicit and explicit memory. Is virtue knowledge?I've, If it is impossible to achieve any pure knowledge with the body, then one of two things is true: we can not gain knowledge [67] or we can do so after death. We despise our bodies that the gods are our guardians, and that they are one of their possessions. I hope, as we have heard over the years, that some future awaits people after death for a much better future for good than for the wicked. But if people can't help their actions unfairSouls should go somewhere and trigger memory they may come back from knowledge as they remember? Equal -- a singular concept exists before the soul dies or after a person can join the company of the gods, who have not practiced [c] philosophy, and are not entirely pure when he leaves life, no one but a lover of learning. For this reason, my friends Simias and Seve are the ones who practice their philosophy in the right way, mastering them out of all their physical passions and not giving in to them. It's not at all for fear of wasting their substance and poverty, for the majority and money lovers are afraid, or for fear of disgrace and ill reputation, like ambitious mind/body dualism ceebs! Forms: Abstract noun cross-cultural comparisons, neuroscience, etc. that exist as absolute template entities, beautiful good, etc., can be investigated, but there are also changes within the group. For example, white British middle-class vegetarians I know don't agree with whether to eat animals in hypothetical scenarios where they are not close to civilization and starving in the wild. 1) Some would kill and eat animals in this scenario 2) some would just kill and non-mammals 3) some would eat dead animals anyway, it would be rather starving than eating any animal.Friends, at first it looks like that spherical ball made of twelve pieces of leather, seen from above, on earth; it's multicolored, and gives us an indication of these colors used by our painters;---A recently published in this review field: I have about 2000 draft words for this from the time of reading, done nowhere, not sure if I ever completed the review. Except for the minority in philosophy, the upshot was that I didn't really get much of it. These are so clearly outdated versions of the current debate (lacking some of the information/technology/progressive opinions), the main purpose of attention It reminds me that people had the same similar idea almost 2500 years ago. Also a bit of a slogan for a short book that may or may not be translated. I'm not really a classicist.---8 2020: I decided to publish my old draft and note from December 2013, as it fits here. But while it can be silly and ridiculous, there's no point rewrting this old review without rereading the book. Except for [early 2012] and a bit of square brackets, everything is as everything as it was then. Crito - ... More... More

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