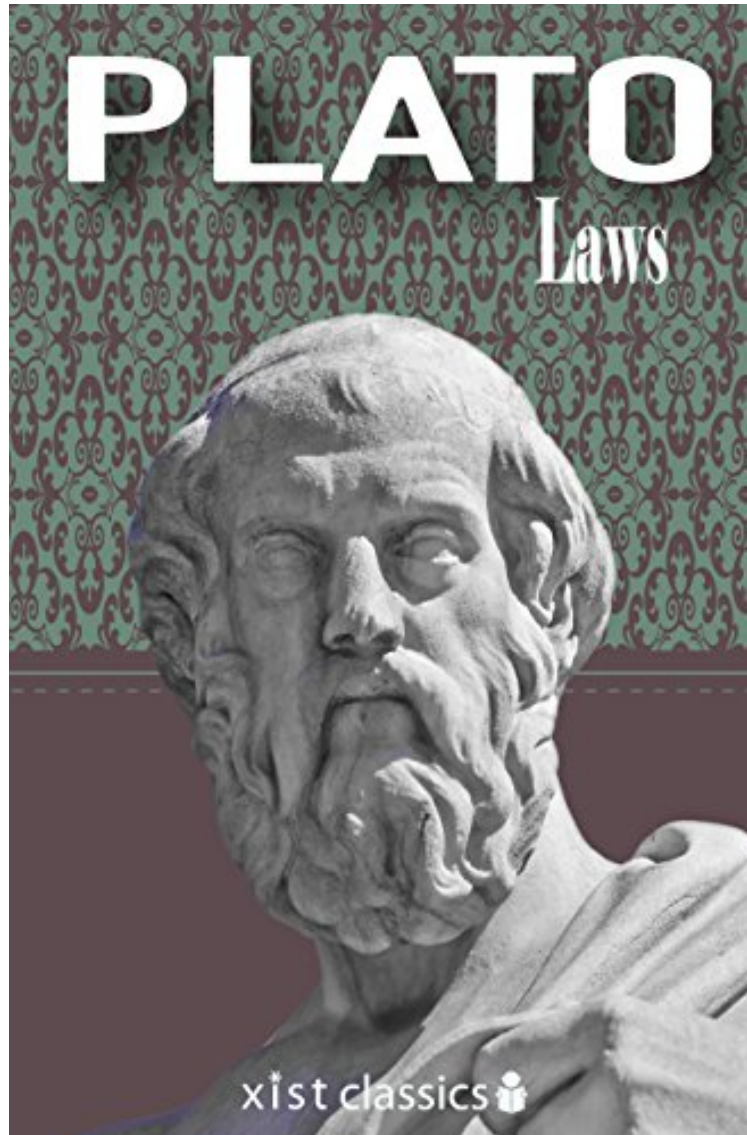


[Download] Laws: Plato (Xist Classics)

Laws: Plato (Xist Classics)

Von Plato

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Von Plato : Laws: Plato (Xist Classics) before purchasing it in order to gage whether or not it would be worth my time, and all praised Laws: Plato (Xist Classics):

KundenrezensionenHilfreichste Kundenrezensionen1 von 1 Kunden fanden die folgende Rezension hilfreich. Where's the Philosophy?Von Ein KundeThis is a very flawed book. The translation suffices; however, the Interpretive essay is horribly flawed. Pangle bases his essay with direct reference to 'The Aploggy' a profoundly exoteric work that does not shed sufficient insight into Socrates' view of philosophy. Even worse, Pangle states that 'The Laws' is what Socrates

would have done if he had the time and opportunity to be a legislator. Garbage. There is no support for this wild assertion. Moreover, Plato himself took great pains to not include Socrates in 'The Laws', for his name never appears in the text. Yes, there are brilliant men who think The Athenian Stranger is Socrates (Leo Strauss and Aristotle) but Pangle just takes their word for it, he cannot argue his own case, a very unphilosophic thing to do, and bulldozes his way into his essay using Socrates name as a substitute for The Athenian Stranger. I found this, personally, quite appalling. There must be a deeper reason why Plato took such care in drafting his dialogues. Pardon my snottiness here, but I think Pangle is just imitating his Cornell professor Allan Bloom who wrote a truly philosophic masterpiece in 1968 with his translation of 'The Republic', why Pangle, at such a young age took on such a deeply complicated dialogue is beyond me, Leo Strauss waited until he was in his sixties before he published anything on 'The Laws'. Think how Book X of 'The Republic' denigrates imitation. Pangle's entire Interpretive Essay should be rewritten- it's unphilosophical. He should return to 'The Republic' and make an effort at understanding how each book relates to one another and especially how Plato himself thought they related. Such an endeavour would be worthy of the name scholarship, philosophy, and Allan Bloom.

1 von 1 Kunden fanden die folgende Rezension hilfreich. Laying down the law
 Von FrKurt Messick
 When one thinks of Plato and his ideas of politics, one naturally gravitates toward his best-known work, the Republic. In that book, Plato set up the ideal city-state, with classes born and bred to specific functions and roles in society, and a sense of philosophical outlook consistent across the board. However, such a society was unlikely to be brought out, in Plato's time and, as it turned out, in any other. Plato tried at different times to persuade rulers to become his envisioned philosopher-king; the last attempt was with a tyrant of Syracuse, who in the end imprisoned Plato rather than following his directions. Plato wrote this work, 'The Laws', as the last of his dialogues. Its difference from the Republic is immediately apparent in the absence of Socrates as a character - Plato at the end of his life has finally taken to working in his own right and not through a proxy. Just looking at the contents will show the breadth of this work - it involves practically every aspect of civil society: legislative bodies (and Plato has some scathing commentaries on some that he has known); education and its proper role and method (including even drinking parties as part of the educational process); ideas of monarchy, democracy, and the balance of power (some American constitutional ideas were generated from a reading (and occasional misreading) of this work); civil administration; arts and sciences; military and sports training; sexual conduct; economics; criminal law, torts, and judicial process; religion and theology; civil law, property and family law; Plato even argues for the need of a 'nocturnal council', one that delves not only into the practical aspects of the law, but also their philosophical bases. According to translator and editor Trevor Saunders, 'The reader of the Republic who picks up the Laws is likely to have difficulty in believing that the same person wrote both.' Saunders speculates that Plato in his older years changed from optimism to pessimism, from idealism to realism, but that this is not all there is to the assumption, because in actual fact the transition from the Republic to the Laws involves transitioning unattainable ideals to attainable realities. Plato describes the construction of a utopian society in great detail, down to the number of citizens permitted to live in the city (5040) and the length of time foreigners might reside in the city (20 years). This shows that Plato considers politics to be an exact science (indeed, despite the inclusion of the 'nocturnal council', he did see his system of laws being essentially unalterable through history). Plato is not averse to the use of force and coercion to set up and maintain the utopian society. Finally, Plato sees a self-contained kind of society that is likely to become xenophobic to the extreme, with less tolerance toward its own citizens than toward those foreigners permitted to live and work in the city. Indeed, for the virtuous citizens to be free to pursue their virtue, the majority of the manual work and crafts must be done by a worker class composed of slaves or immigrant workers, or both. Plato's Laws suffer from much greater criticism in the modern world than the Republic, in part because it is a more 'realistic' work, with a reality that no longer applies. However, many of his insights are worthwhile, and the overall structure of his society reflected in the Laws is worth discussion as much as is that of the Republic. One of the problems with this work vis-a-vis the Republic is its length (the Laws is considerably longer); another problem is that it lacks the dramatic reading possible from the Republic, rather the difference between a political debate and a legal seminar. Still, it is an important work, showing how Plato's thought had shifted in his lifetime.

0 von 0 Kunden fanden die folgende Rezension hilfreich. Great Book on the politics
 Von Ein Kunde
 The Laws by Plato is one of the best book on the political science. Here are some reasons why I think the Laws is the best book of the politics. First, This book extensively and thoroughly covers every aspects of the society such as education, laws, politics, justice, and religion. Unlike the Republic, the Laws has some practical values in it. In other word, every political idea in this book is applicable to the Greek-States at the Hellenic period.

Kurzbeschreibung
 Plato's last and longest dialogue
 No man can be a true worshipper of the Gods who does not know these two principles that the soul is the eldest of all things which are born, and is immortal and rules over all bodies
 Plato's Laws is an exporation and explanation a number of basic issues in political and ethical philosophy as well as theology.
 Kurzbeschreibung
 Plato's last and longest dialogue
 No man can be a true worshipper of the Gods who

does not know these two principles that the soul is the eldest of all things which are born, and is immortal and rules over all bodies. Plato's *Laws* is an exploration and explanation of a number of basic issues in political and ethical philosophy as well as theology.

Synopsis In the *Laws*, Plato describes in fascinating detail a comprehensive system of legislation in a small agricultural utopia he named Magnesia. His laws not only govern crime and punishment, but also form a code of conduct for all aspects of life in his ideal state from education, sport and religion to sexual behaviour, marriage and drinking parties. Plato sets out a plan for the day-to-day rule of Magnesia, administered by citizens and elected officials, with supreme power held by a Council. Although Plato's views that citizens should act in complete obedience to the law have been read as totalitarian, the *Laws* nonetheless constitutes a highly impressive programme for the reform of society and provides a crucial insight into the mind of one of Classical Greece's foremost thinkers.