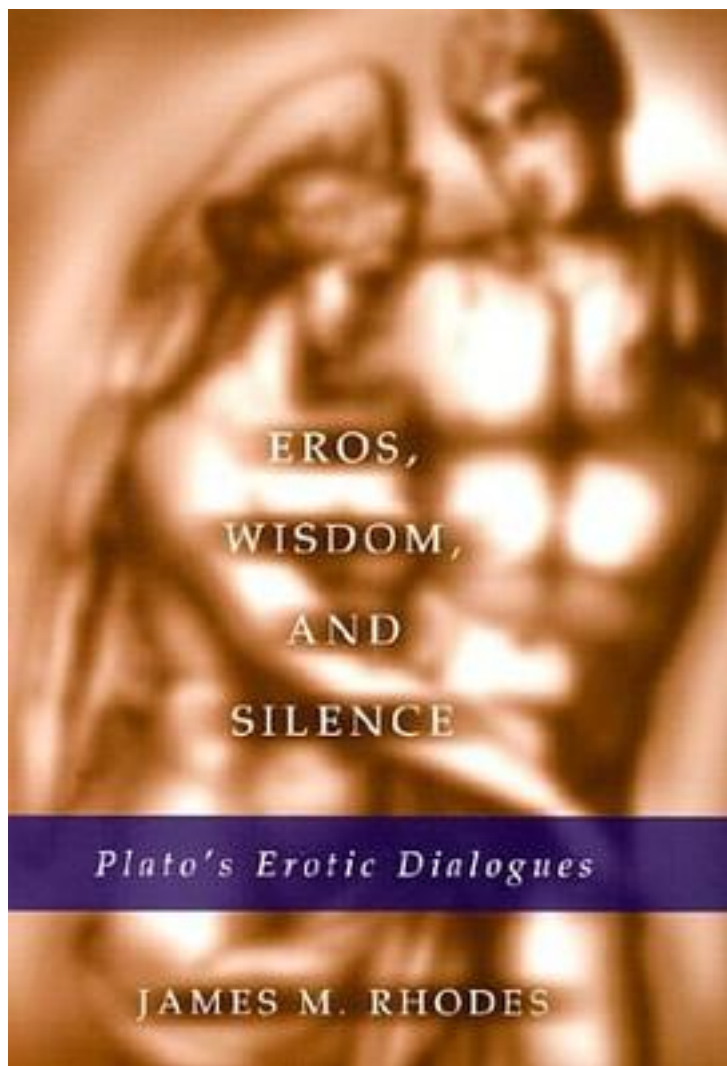


Eros, Wisdom and Silence



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著者:James M. Rhodes

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Eros, Wisdom, and Silence is a close reading of Plato's Seventh Letter and his dialogues Symposium and Phaedrus, with significant attention also given to Alcibiades I. A book about love, James Rhodes's work was conceived as a conversation and meant to be read side by side with Plato's works and those of his worthy interlocutors. It invites lovers to participate in conversations that move their souls to love, and it also invites the reader to take part in the author's dialogues with Plato and his commentators. Rhodes addresses two closely related questions: (1) What does Plato mean when he says in the Seventh Letter that he never has written and never will write anything concerning that about which he is serious? and (2) What does Socrates mean when he claims to have an art of eros and that this techne is the only thing he knows? Through careful analysis, Rhodes establishes answers to these questions. He determines that Plato cannot write anything concerning that about which he is serious because his most profound knowledge consists of his soul's silent vision of ultimate, transcendent reality, which is ineffable. Rhodes asserts that Leo Strauss and his students are wrong to say that Plato is an esoteric writer who keeps secrets from and deliberately dupes the many. For Socrates, Rhodes shows, eros is a symbol for the soul's experience of divine reality, which pulls every element of human nature toward its proper end, but which also leads people to evil and tyranny when human resistance causes it to become diseased. Opening up a new avenue of Plato scholarship, Eros, Wisdom, and Silence is political philosophy at its conversational best. Scholars and students in political philosophy, classical studies, and religious studies will find this work invaluable.

作者介绍:

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标签

柏拉图

哲学

RHODES

M.

JAMES

评论

Rhodes自称其柏拉图研究处于沃格林《秩序与历史》的解释进路下，其实他的理解更接近施特劳斯。通过对《第七封信》的分析，Rhodes认为柏拉图哲学选择“沉默”的原因：正义是一种严肃的理论，并且正确的哲学是灵魂中的善好之物，它从哲人王的灵魂中流溢至现实秩序。但其无法用总体的语言说明，因此柏拉图使用了隐喻和神话。eidolon和episteme与第五层面的知识（即存在本身）有着属性与本质的区分，所以，如果通过言说来诉诸严肃的理论，必然产生迷狂。唯一的知识与灵魂联合之后才可能发生。柏拉图只建议学习“善”向我们展现的外部形式，而非“善”本身。

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书评

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