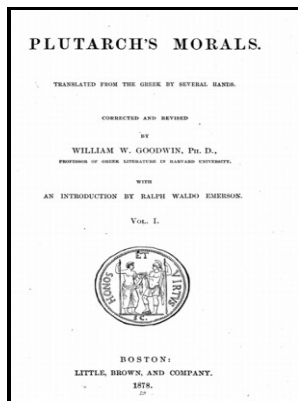


Educational theory of Plutarch

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Ethical Education in Plutarch

BCE, which in a way he continues. In accordance with this conception of Platonism, Plutarch himself writes dialogues, which, like Plato's, are either dramatic e.

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In the case of natural phenomena, this means that explanations should make reference to intelligible causes De primo frigido 948B-C which account for the nature of things in the world, while in the case of human beings, their nature and their final end in life, that is, their happiness cannot be determined unless one understands that the human constitution is similar to that of the world, consisting of body, soul, and intellect De facie 943A, 945A, De virtute morali 441D. Socrates, Plutarch claims, was in a position to do that because he had purified his soul from passions De genio Socratis 588E, hence he was capable of understanding the voice of his daimôn, his intellect see below, sect.

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This does justice to the nature of the soul, which for Platonists is not subject to change and corruption.

Ethical Education in Plutarch

Misticismo y religiones místicas en la obra de Plutarco. This is illustrated in the myth presented in On Delays in Divine Punishment of a certain Aridaeus, who like Er in the Republic, died but has come back to life to narrate his experience after death.

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Even if God is not responsible for occurrences of evil see above, sect. Yet, on the other hand, he does distinguish between the rule of nature, or fate, on the one hand, and divine providence on the other, arguing, against the Stoics, that God can dominate nature De facie 927A-B and can function providentially for us De comm.

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The two most prominent of Plutarch's Stoic contemporaries or near-contemporaries, Epictetus and Seneca, devote most of their attention in their writings to ethics, and this is the case also with the Peripatetic Aristocles of Messene 1 st c. According to Plutarch the first God constitutes a unity of utter simplicity, a unity including all divine beings in it De Iside 377F , and is identified with the Good and with Being De E 393B—D; see Opsomer 2009, 158—160. To the extent that virtue reflects the operation of reason in the human soul, which is capable of following reason, virtue, Plutarch argues, is natural to us.

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He criticizes Stoics and Epicureans for proposing misguided ethical ideals e. In this Plutarch anticipates Plotinus' distinction of two kinds of ethical life, a political and a theoretical one. Plutarch actually goes so far as to distinguish two kinds of death, first when intellect leaves soul and body, second when soul leaves body De facie 943A—B; see Donini 1988b, 140—143, Brenk 1994, 15.

The educational theory of Plutarch (1922 edition)

This suggests that Plutarch probably maintained the existence of the Forms in God cf. Suspension of judgment, he thinks, is rather an established method of philosophical research followed by several illustrious ancient philosophers Heraclitus, Parmenides, Socrates, Plato , rather than an innovation of Arcesilaus Adv.

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