

Episode Sixty-Two - The Perils of Romantic Love (Part 2)

Post by "Cassius" of March 13, 2021 at 7:49 PM

Godfrey has reminded us that we need to keep in mind a comparison of Lucretius's commentary on this subject with Plato's views --- which he says may be in Phaedrus, but unfortunately I don't know much about his views beyond the generic definition of "Platonic love" [RE: Episode Sixty-One - The Perils of Romantic Love \(Part 1\)](#)

I'll see if i can find some basic info: https://en.wikipedia.org/wiki/Platonic_love

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Platonic love (often lower-cased as platonic love)[1] is a type of [love](#) that is not sexual. It is named after [Greek philosopher Plato](#), though the philosopher never used the term himself. Platonic love as devised by Plato concerns rising through levels of closeness to wisdom and true beauty from carnal attraction to individual bodies to attraction to souls, and eventually, union with the truth. This is the ancient, philosophical interpretation. Platonic love is examined in Plato's dialogue, the Symposium, which has as its topic the subject of love, or more generally the subject of Eros. It explains the possibilities of how the feeling of love began and how it has evolved, both sexually and non-sexually, and defines genuine platonic love as inspiring a person's mind and soul and directing their attention towards spiritual matters. Of particular importance is the speech of Socrates, who attributes to the prophetess Diotima an idea of platonic love as a means of ascent to contemplation of the divine, an ascent is known as the "Ladder of Love". For Diotima and Plato generally, the most correct use of love of human beings is to direct one's mind to love of divinity. Socrates defines love based on separate classifications of pregnancy (to bear offspring); pregnancy of the body, pregnancy of the soul, and direct connection to existence. Pregnancy of the body results in human children. Pregnancy of the soul, the next step in the process, produces "virtue"—which is the soul (truth) translating itself into material form.[3] "... virtue for the Greeks means self-sameness ... in Plato's terms, Being or idea."(106)[3] Eros Pausanias, in Plato's Symposium (181b–182a), defines two types of the love known as "Eros": vulgar Eros, or earthly love, and divine Eros, or divine love. Pausanias defines vulgar Eros as material attraction towards a person's beauty for the purposes of physical pleasure and reproduction, and divine Eros as starting from physical attraction but transcending gradually to love for supreme beauty, placed on a similar level to the divine. This concept of divine Eros was later transformed into the term "platonic love". Vulgar Eros and divine Eros were both considered to be connected, and part of the same continuous process of pursuing perfection of one's being,[4] with the purpose of mending one's human nature and eventually reaching a point of unity where there is no longer an aspiration or need to

change.[5] "Eros is ... a moment of transcendence ... in so far as the other can never be possessed without being annihilated in its status as the other, at which point both desire and transcendence would cease ...