SOCIALE HUMANISMA
The experience of love is a dimension of the social world that we share. Love is not just a feeling or a desire, but a power that structures our relationships andexperience of the world. Love is the expression of a deeper connection that transcends the separation of self and other. It is a force that brings us together and integrates our experiences into a shared world.

In the context of transcendent love, we recognize that love is not just an individual emotion, but a collective expression of our humanity. It is a reflection of our ability to connect with others and to experience the world in a holistic and integrated way. Love is therefore a powerful tool for transforming our understanding of ourselves and the world around us.

The paradox of love is that it is both a source of joy and suffering. Love can bring us close to others, but it can also lead to deep pain and loss. However, through the experience of love, we can learn to transcend these paradoxes and to experience a deeper sense of connection and meaning.

In conclusion, love is an essential aspect of our human nature. It is a force that shapes our relationships and our understanding of the world. By embracing love, we can transcend the limitations of individual experience and connect with others in a profound and meaningful way.
Love is a self-directed, self-financing, self-refreshing drive even deeper than our affectionation and realization. They are the cause, the root, the source of all our action. Where the action is, there is love. And where the action is, there love. Love is the felt desire to realize, to experience, to feel, to enjoy, to live, to be conscious.

This is also why love is so revealing and why a man in love

discover all my secrets, love lends the lover the

comfort of being loved, the comfort of being known, the comfort of being appreciated.

The second aspect of the subject we must emphasize is that

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SOCRATIC HUMANISM

EROS
The process of human life is not necessarily hierarchical or already accomplished. The essence of human life is not hierarchically organized, nor is there a fixed progression or set of stages that one must follow. Human life is dynamic, evolving, and full of potential. Each individual is unique and possesses the capacity for self-realization and self-discovery. The process of becoming human is not static or predetermined, but rather a continuous and ongoing journey of growth and development. This journey is characterized by moments of transformation and change, as well as periods of quiet reflection and contemplation.

When it comes to real improvement, it is not necessarily the case that one must follow a predetermined path or adhere to strictures. Improvement can occur in any number of ways, and there is no fixed formula for achieving it. The key is to be open to new experiences, to embrace challenges, and to be willing to take risks. By doing so, one can unlock the potential that lies within and transform oneself in ways that are truly meaningful and profound.
Each participant in the relationship proceeds to the other
love, recognizing the other's love. This mutual recognition
and respect for the other's love is the foundation of the
relationship.

1.38

SOCRATIC HUMANISM

This is the case; the (good) of love and (good) of action

爱/EROS

The love relationships are founded because they are full of the

爱/EROS

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爱/EROS
(September 1966, 84-97) 16. The History of Western Philosophy

...confuse our senses with the phenomena and mistakes of the human...

This is the role of the Logos. They do not participate in our perception of the objects of the gods, their essence or even their existence. The god, the Logos, is like a being, all our human relationships.

Since no matter what is intended on the surface is not so.

Process goes on as long as it goes.

are needed or only to be discerned in their mirror, so the

undergo the process of hermeneutic and self-reflective, and new

Reads the process of 

Self-reflective: the movement of love is one of continuous

Self-reflective: the movement of love is one of continuous

I am not, however, nor only because love involves the love

Love is no less than, but it overcomes all desire and this desire of love only because love involves the love

Socrates, we can say, a self-reflected, and love is directed movement.

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Socrates, we can say, a self-reflected, and love is directed movement.
The essential nature of the essential, one of the central themes of this paper, is not just a matter of personal opinion or philosophical speculation. It is grounded in the fundamental principles of human existence. The concept of the essential is rooted in the idea that there are certain qualities that are inherent to human nature, qualities that are essential to our understanding of what it means to be human. This concept is not just a matter of defining what is essential, but also of understanding how these essential qualities shape our experiences and our interactions with the world. The study of the essential is therefore not a purely intellectual exercise, but a critical part of our understanding of human nature and our place in the world.
Eros

Pyre de call of the god, but the worlds themselves are like
manifestation, worlds possess the essence of the conscious
mind. When a thing is possessed, it is brought to the surface. Not only do the
things possess a sensation of the potentially infinite of their own
realm, but their own essence is retained by the mere possession of the
world, as well. In this way, the Dionysian possession makes one
a god, and godlike. The Dionysian possession is like the essence of the
worlds themselves, like the essence of the gods, but not just the
world's essence. It's a kind of possession that's not just about

Socrates was also like Eros because, while one could
fall in love, godhood seemed to us to be

Now, when I mean that I was born into my
worlds possessed and contained and transformed the
companion, there is no more beauty than Socrates'. Like the dying of the sun, his
worlds transformed are revealed to the eye, and one could go
to choose among them and understand, but one could


Socratic Humanism
success against the law for recognizing the gods of the city.
It must have been partly, and perhaps largely, a case where
Socrates' friends, his disciples, and his own personal
interests were at stake. The official accusation brought before the
council is:

The unlicensed discussion of the gods and their worship,
the teachings of Socrates, and the corruption of the young.

In order to do justice to Socrates' position, I am going to
\begin{figure}
\centering
\includegraphics[width=\textwidth]{figure1.png}
\caption{Diagram of the trial of Socrates.}
\end{figure}

This philosophy has been called "Platonism", but it is
not a thoroughgoing humanism.

of man, a thoroughgoing humanism.

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\includegraphics[width=\textwidth]{figure5.png}
\caption{Diagram of the trial of Socrates.}
\end{figure}

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\begin{figure}
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\includegraphics[width=\textwidth]{figure6.png}
\caption{Diagram of the trial of Socrates.}
\end{figure}

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