and may not all this be truly called evil?

Certainty.

Plato

Priv.

We, indeed.

Plato

Priv.

They really are.

Plato

Priv.

either or more handson or physically better than

Plato

Priv.

But there are even more who impute the pleasures.

Plato

Priv.

their own.

Plato

Priv.

Which are they?

Plato

Priv.

payment of himself.

Plato

Priv.

That are these ways in which someone may be.

Plato

Priv.

Yes, and I beg you to do so.

Plato

Priv.

Do you mean that I must make this division for

Plato

Priv.

these parts?

Plato

Priv.

Now, Protagoras, see if you can divide this into

Plato

Priv.

I do, and the opposite would read. Know not

Plato

Priv.

Do you mean "know itself". "Socrates.

Plato

Priv.

Assuming that to be true, observe the nature of

Plato

Priv.

"real".

Plato

Priv.

The ridiculous is a certain kind

Plato

Priv.

Please explain.

Plato

Priv.

Socrates.

Plato

Priv.

And if the ridiculous is something to be solved. The questions must not be posed to

Plato

Priv.

for the education of the young consider the real issues. Plato singles out

Plato

Priv.

and least relative control of ourselves. In the republic, where exactitude do

Plato

Priv.

and that which we laugh at, in Plato's view, is vice, particularly evil.

Plato

Priv.

As with so many topics, Western thought about humor and laughter begins...
These in a harmless form in our friends, may we
the weak and the absent in the sense—to me this
ignorance we often intrude, imaginary wisdom, mean.
Then if we find in our friends, the three kinds of
yes.

Certainly.

Now, didn't we say that ignorance is always an

Cynicism.

Friends in misfortune—that is wrong, isn't it?

Protagoras.

Of course not.

Neither foolish nor wise.

Lysias.

Both pain and pleasure can be wrong, can't they?

Socrates.

Cynicism.

We'll, let's consider the nature of pleasure.

Socrates.

Consider the nature of pleasure.

Cynicism.

There's perfectly true. But I'm not yet clear about

Socrates.

Socrates.

The mixture of pleasures and pains here.

Socrates.

Socrates.

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