

**Athens Institute for Education and Research**

**ATINER**



**ATINER's Conference Paper Series**

**LIT2014-1000**

**The Basil the Great's Treatise**  
*Address to Young Men on the Right*  
*Use of Greek Literature*

**Tamar Melikidze**

**PhD Student**

**Tbilisi State University**

**Georgia**

An Introduction to  
ATINER's Conference Paper Series

ATINER started to publish this conference papers series in 2012. It includes only the papers submitted for publication after they were presented at one of the conferences organized by our Institute every year. The papers published in the series have not been refereed and are published as they were submitted by the author. The series serves two purposes. First, we want to disseminate the information as fast as possible. Second, by doing so, the authors can receive comments useful to revise their papers before they are considered for publication in one of ATINER's books, following our standard procedures of a blind review.

Dr. Gregory T. Papanikos  
President  
Athens Institute for Education and Research

This paper should be cited as follows:

**Melikidze, T., (2014) "The Basil the Great's Treatise Address to Young Men on the Right Use of Greek Literature". Athens: ATINER'S Conference Paper Series, No: **LIT2014-1000**.**

Athens Institute for Education and Research  
8 Valaoritou Street, Kolonaki, 10671 Athens, Greece  
Tel: + 30 210 3634210 Fax: + 30 210 3634209 Email: info@atiner.gr  
URL: www.atiner.gr  
URL Conference Papers Series: www.atiner.gr/papers.htm

Printed in Athens, Greece by the Athens Institute for Education and Research. All rights reserved. Reproduction is allowed for non-commercial purposes if the source is fully acknowledged.

ISSN: **2241-2891**

03/07/2014

**The Basil the Great's Treatise**  
*Address to Young Men on the Right Use of Greek Literature*

**Tamar Melikidze**  
**PhD Student**  
**Tbilisi State University**  
**Georgia**

**Abstract**

The main purpose of this article is to reveal attitude of Basil the Great towards classical culture that is based on his work *Address to young men on Greek literature*. The possible sources and Intertextual relations to Plato and Plutarch are evident in article as well. To reveal such kind of relations indicates Basil the Great's attempt to combine classical culture and philosophy with Christianity, in order to reach a consensus. Basil the Great aims to benefit from Greek literature. While discussing this problem Basil the Great considers several issues. Particularly, what kind of influence have Classical poetry, historiography, theatre, music, philosophy on human soul. Basil the Great like Plato thinks similarly about the influence of the music on human's soul. Brutal instincts like hypocrisy and meanness derive from fallacious (vise) music. In a treatise we come across the idea that philosophy stands on the top of the hierarchy of "outer wisdom". This kind of hierarchy comes from the dialog *The Republic*. Relation between soul and body is also extensively discussed in treatise. Such confrontation is very common for Christian literature, but is very similar to Plato as well.

**Keywords:** Basil the Great, Plato, outer wisdom.

The attitude towards the issue of what should be and should not be acquired from the pagan culture varied among the fathers. The most topical issue in the midst of variety of opinions was approached towards the philosophy. Despite the philosophy being important for the Christian studies, it appears to be perilous at the same time. If we have a look at the history of interrelation between the Christianity and pagan culture, it will become obvious that the situation had become tense when the pagan world gave the mankind three final philosophical syntheses, such as Stoicism, Epicureanism and later on the Neo-Platonism. For the purpose of overcoming the above approaches, the Christianity had to accept Platonic tradition of dialectics. Understanding of “Demiurge” who was the constructor and arranger of the cosmos (Plato, *Timaeus*) was identified with the God-creator from the first chapters of the Bible [1].

Education of the Christian fathers was provided at the Pagan schools due to its theories of Homer, Demosthenes, Hesiod, Euripides and others was the part of the Christian fathers' view. Therefore, the Christian liberal ideology was similar to Plato's philosophy. Role of the Paganism is crucial for the Christians through the education, whose way of thinking was well interpreted Ancient ideology.

As it is known, founder of Catechism school, Clement of Alexandria endeavored to combine Christianity with Antiquity. He thought that the Hellenic culture existed due to the God's will and was presented as a preparation period for the mankind in terms of accepting the Christianity.

Ideological follower of Clement of Alexandria was Origen. They were first to endeavor mixing Christianity with Greek philosophy. The second period of “Saint Fathers' work” was created by the representatives of the Cappadocian church in the East – Gregory of Nazianzus (329-390), Basil the Great<sup>1</sup> (330- and Gregory of Nyssa (331-394); as for the West was Saint Augustine. Those authors are the protectors of the Platonic line in philosophy, they are basing the Christian orthodox dogmatism and struggle against the Heresies. Craving towards the ancient philosophy was still presented among the Cappadocian Fathers. Desire of combining theology and philosophy was still strong.

The main purpose of this article is to reveal attitude of Basil the Great towards “outer wisdom” as well as ethical-moral principles existing in that wisdom on the basis of his treatise “Address To Young Men on The Right Use of Greek Literature”. Possible sources and intertextual relations to Plato and Plutarch are evident in article as well.<sup>1</sup> Outlining such interrelations (allusion, citation) indicates endeavor of Basil the Great to fit Christianity with ancient philosophy and literature and reach consensus.

Topic of the treatise that is discussed by the author is a benefit Christian can get from the Greek literature. Discussion is presented in several directions. The author tries to highlight the balance between ancient classical thought and orthodox postulates. Since it is of utmost importance to protect the soul a human being should be constantly striving to obtain virtue.

At the beginning of the treatise the author points out that a life is like a “journey” that enables a person to get acquainted with various human deeds. The author himself is almost through with the “journey” and feels obliged to share advise with those (the youth men, listeners), who are still struggling with the difficulties of life. He thinks he has to point at the safest way that can lead the youth towards the ultimate truth [7].

A Christian should seek a benefit to his/her soul that can be acquired through reading “the learned men of old” - pagan authors as well, but at the same time he should have an aptitude to make selection. One should differentiate good from the bad and not get to sink in pagan's writings. “You should not unqualifiedly give over your minds to these men, as a ship is surrendered to the rudder, to follow whither they list, but that, while receiving whatever of value they have to offer, you yet recognize what it is wise to ignore.” [7]. Ancient writings consist of such kind of peril. An analogy of a ship stems from the conception of Plato. Plato

---

<sup>1</sup> According to scholarly literature, source of the named writing by Basil the Great was Plutarch's work “How a Young Man Ought to Hear Poems” as well as idea of poets given in Plato's “The Republic”[10, p. 242; 3.]. Therefore, parallels with Plutarch are presented in footnotes.

keeps referring to the analogy of a captain and a ship in dialog “The Republic” when contemplating on possible sovereign of the state. “Imagine then a fleet or a ship in which there is a captain who is taller and stronger than any of the crew, but he is a little deaf and has a similar infirmity in sight, and his knowledge of navigation is not much better. The sailors are quarrelling with one another about the steering-- every one is of opinion that he has a right to steer, though he has never learned the art of navigation and cannot tell who taught him or when he learned, and will further assert that it cannot be taught, and they are ready to cut in pieces any one who says the contrary. They throng about the captain, begging and praying him to commit the helm to them; and if at any time they do not prevail, but others are preferred to them, they kill the others or throw them overboard, and having first chained up the noble captain's senses with drink or some narcotic drug, they mutiny and take possession of the ship and make free with the stores; thus, eating and drinking, they proceed on their voyage in such manner as might be expected of them. Him who is their partisan and cleverly aids them in their plot for getting the ship out of the captain's hands into their own, whether by force or persuasion, they compliment with the name of sailor, pilot, able seaman, and abuse the other sort of man, whom they call a good-for-nothing; but that the true pilot must pay attention to the year and seasons and sky and stars and winds, and whatever else belongs to his art, if he intends to be really qualified for the command of a ship, and that he must and will be the steerer, whether other people like or not--the possibility of this union of authority with the steerer's art has never seriously entered into their thoughts or been made part of their calling”[11, 488 c,d,e]

Basil the Great urges young people to stay away from unworthy literary works the way Odysseus refrained from listening to the song of Sirens by plugging his ears with beeswax. The author presents the myth about Odysseus in a slightly different way. According to Homer Odysseus made his sailors plug their ears with wax and asked them to tie him to the mast so that he was not carried away by the song of Sirens and led astray. Basil the Great transforms this passage – here Odysseus plugs his ears like his sailors to protect himself from temptation. Music can have both positive and negative influence on the human soul. Hence Odysseus tries his best to avoid the vice [5, p.19]

The Scriptures form and feed human soul through revelations – “But so long as our immaturity forbids our understanding their deep thought, we exercise our spiritual perceptions upon profane writings, which are not altogether different, and in which we perceive the truth as it were in shadows and in mirrors” [7]. Various writings in the cited excerpt must be referring to pagan literature. Since “the outer wisdom” makes human beings get accustomed to look at the sun gleam in the water, they find it easy to gaze at the sun light i.e. at the Biblical truth afterwards.

In author’s view, the “outer wisdom” is useful for training the mind. Hence one should value science and philosophy that strive to get us closer to the ultimate truth. From Basil’s perspective, the empirical knowledge is similar to the tree.

“Just as it is the chief mission of the tree to bear its fruit in its season, though at the same time it puts forth for ornament the leaves which quiver on its boughs, even so the real fruit of the soul is truth, yet it is not without advantage for it to embrace the pagan wisdom, as also leaves offer shelter to the fruit, and an appearance not untimely” [7].

Since pagan writings may be detrimental to the soul, a human being should act like a bee; the latter can both get benefit and an aesthetic pleasure from flowers. “For just as bees know how to extract honey from flowers, which to men are agreeable only for their fragrance and color, even so here also those who look for something more than pleasure and enjoyment in such writers may derive profit for their souls. Now, then,

altogether after the manner of bees must we use these writings, for the bees do not visit all the flowers without discrimination, nor indeed do they seek to carry away entire those upon which they light, but rather, having taken so much as is adapted to their needs, they let the rest go” [7]. With the metaphor of a bee, author suggests it is wise to benefit from everything. Bee is practical. It gets what is necessary from the flower. Basil thinks that a man like a bee should act within reasonable limits. He should grasp the useful from the ancient writings and stay away from temptation. The flower has both odor and nectar and the bee has an ability to obtain nectar from the green. A human being like the bee should be capable of obtaining the wise from the classical literature [5, p. 57]; Basil the Great claims, that is important to selective towards “the pleasures” when reading “the writings of the Learned Men of Old”. This can be classified as an aesthetic-moral wisdom that is free from religious content. It shall help a human soul get prepared for the eternal life and obtain virtue.

The Young men should grasp the wisdom closely related to the Christian ideology and stay away from the rest, “and just as in culling roses we avoid the thorns” [7]. According to the scholarly literature a thorn refers to the earthly, pragmatic deeds, it can also denote an “outer wisdom” in relation with the holy wisdom. “A rose among the thorns” implies the relation between earthly and holy wisdoms, the distinction between the truth and the evil in the worldly wisdom e.g. in the works by Gregory of Nazianzus, Ephrem Mtsire, John of Damascus [2].

Basil considers an ethical viewpoint to be the most important when reading pagan writings. One should take an interest in those works that enable readers to attain the moral perfection of a human being that act like heroes and lives a virtuous life. These authors should be listened to and the characters drawn by them should be imitated<sup>2</sup>.

In fact, Basil treats Greek literature the way that enables him to correspond it to the Christian ideology, to demonstrate how a pagan literature can become a preparatory stage for a human being to cognize the Scriptures. The benefit that a man can get through reading ancient authors approaches him closer to the truth and the virtue.

Basil thinks Hesiod urges young men to be virtuous when saying that “Rough is the start and hard, and the way steep, and full of labor and pain, that leads toward virtue. Wherefore, on account of the steepness, it is not granted to every man to set out, nor, to the one having set out, easily to reach the summit. But when he has reached the top, he sees that the way is smooth and fair, easy and light to the foot, and more pleasing than the other, which leads to wickedness” [7]. In author’s view, if anyone praises the virtue the way Hesiod does, he should by all means be listened to.

In order to highlight the difference between the virtue and the vice Basil the Great refers to the characters of the ancient literature – Odysseus and Heracles. As a result of shipwreck Odysseus lands on the island of Pheaceans. He has nothing to wear or eat. Still the Pheaceans envy him since Homer presents him to the residents of the island as muffled with virtuous. According to this passage, the only treasure is virtue, material belongings are temporary.

This method of distinction reminds us of Plato’s principle of selection which suggests that an ideal human soul should be formed based upon the poetry chosen by the philosophers. One should disregard those poets who present the gods and heroes

---

<sup>2</sup> But as, in the same plant, the bee feeds on the flower, the goat on the bud, the hog on the root, and other living creatures on the seed and the fruit; so in reading of poems, one man singleth out the historical part, another dwells upon the elegancy and fit disposal of words, as Aristophanes says of Euripides — *His gallant language runs so smooth and round, That I am ravisht with th’ harmonious sound;* (See “Aristophanes,” Frag. 397). But others, to whom this part of my discourse is directed, mind only such things as are useful to the bettering of manners. And such we are to put in mind that it is an absurd thing, that those who delight in fables should not let anything slip them of the vain and extravagant stories they find in poets, and that those who affect language should pass over nothing that is elegantly and floridly expressed; and that only the lovers of honor and virtue, who apply themselves to the study of poems not for delight but for instruction’s sake, should slightly and negligently observe what is spoken in them relating to valor, temperance, or justice. [8]

negative way. Plato disagrees with Hesiod. He thinks Uranus was unable to do the evil that Hesiod ascribes to him. Even if Uranus did the vice the poets still have no right to distort the souls of inexperienced children through recounting those vicious stories. According to Plato, the god is ultimate virtue and thus he is unable to act immorally, be cruel and if the poets say so they are blaspheming.

Basil the Great uses the same method of selection towards the poets; for him, the poets are different – “when they portray base conduct, you must flee from them and stop up your ears, as Odysseus is said to have fled past the song of the sirens, for familiarity with evil writings paves the way for evil deeds. Therefore the soul must be guarded with great care, lest through our love for letters it receive some contamination unawares, as men drink in poison with honey. We shall not praise the poets when they scoff and rail, when they represent fornicators and winebibbers, when they define blissfulness by groaning tables and wanton songs” [7].

Towards the treatise we come across with Platonic hierarchy of “outer wisdom”, due to it “Our attention is to be chiefly fastened upon those many passages from the poets, from the historians, and especially from the philosophers, in which virtue itself is praised” [10, p. 241; 7]

One should assume that philosophy is of greater importance than any other sphere of art; even the role of poetry is of less significance when compared with philosophy<sup>3</sup> [10, p. 241].

An ethical function is given to philosophy. This assumption is confirmed with the following excerpt: Let the philosophy free the soul from the dark, from the willingness to bodily desire [7].

According to Plato, a philosopher deciphers the meaning of individual things, strives to understand the general idea. As for an artist, he would not think through dialectics. Instead, he is guided by fantasy and would not approach to the general idea. “A philosophical thinking strives to get the mask (created by feelings) off the things and illuminate their essence, intent or idea. An artistic endeavor instead puts the mask on the things, darkens and blurs their essence, idea. The art refers to the outer appearance of the things, covers the art with the fresh layer of fantasy” [11]. Philosophy aims to free the soul from the dark and get it closer to the truth. Some spheres of art won’t serve the virtue and the idea of perfecting the soul. One can name the comedy as having the harmful influence on the man and won’t do any good to him. “And does not the same hold also of the ridiculous? There are jests which you would be ashamed to make yourself, and yet on the comic stage, or indeed in private, when you hear them, you are greatly amused by them, and are not at all disgusted at their unseemliness;--the case of pity is repeated;--there is a principle in human nature which is disposed to raise a laugh, and this which you once restrained by reason, because you were afraid of being thought a buffoon, is now let out again; and having stimulated the risible faculty at the theatre, you are betrayed unconsciously to yourself into playing the comic poet at home.” [11, 606c]

As we have seen above, poetry in comparison to philosophy is degraded. Basil treats the theatrical art even worse since he believes the actors lose their own individuality and mainly act with imitation.

Words are of great importance but they become even more influential when realized in deeds. There is generally considerable difference between words and actions. It is quite possible that you seem to be just with your words but at the same time unjust with your actions and different lifestyle. Basil cites the words by Plato in order to support his viewpoint: “For the height of injustice is to seem just without being so” [11, 361a]

Moral is the goodness that the Lord has granted the mankind. A moral code often reminds humans about itself, St. Paul says -“Indeed, when Gentiles, who do not have

---

<sup>3</sup> <sup>1</sup>See Plutarch [8]

the law, do by nature things required by the law, they are a law for themselves, even though they do not have the law, 15 since they show that the requirements of the law are written on their hearts, their consciences also bearing witness, and their thoughts now accusing, now even defending them” [Romans 2:14-15]. Pagans may survive like Judeans. The pagans listen to their conscience that is the inner voice of a person, his intuition.

The similar view is being developed by Maximus the Confessor. He believes that pagans prefer to do the good over the evil because they are generally guided by the Holy Spirit that accompanies human being from birth [6].

The famous pagan authors, through the natural law, natural justice demonstrate about the attraction of virtue not only with words but also gave examples of morality with their deeds.

Pericles, one of the prominent Athenian politician, was being insulted by someone the whole day. Notwithstanding the offense Pericles accompanied him on his way home since he did not want to misuse the achievement obtained in wisdom that day [7].

According to Basil the Great what Euclides of Megara did, can be presented as a brilliant example of forgiveness; he swore that he would coax the man (the one who wanted to kill him) to stop being an enemy to him.

The deeds of pagan Pericles and Euclides are related to Gospel commandments: “And if someone wants to sue you and take your tunic, let him have your cloak as well. If someone forces you to go one mile, go with him two miles. Give to the one who asks you, and do not turn away from the one who wants to borrow from you. Love for Enemies "You have heard that it was said, 'Love your neighbor and hate your enemy.' But I tell you: Love your enemies and pray for those who persecute you” [Matthew 5:40-44]. As Basil states, “How invaluable it is to have such examples in mind when a man is seized with anger! On the other hand, one must altogether ignore the tragedy which says in so many words: 'Anger arms the hand against the enemy;' for it is much better not to give way to anger at all. But if such restraint is not easy, we shall at least curb our anger by reflection, so as not to give it too much rein”[7]<sup>4</sup>.

The deed of Alexander of Macedon presented in the treatise is also in correlation with the Scriptural wisdom – “Thou shalt not commit adultery”. The young men should take an example of Alexander of Macedon for a model when he behaved with reserved, with discretion. He took daughters of Darius, the King of Persia prisoners but refused to see them. Alexander the Great did not subordinate to his innermost passions since he thought that it was more glorious action for a worthy king to refrain from his passions than to achieve a victory in a battle.

Just like athletes who were trained through various physical exercises, Christian’s soul should be trained the same way since the soul is more precious than the body. This point of issue is close to St. Paul – Do you not know that in a race all the runners run, but only one gets the prize? Run in such a way as to get the prize. Everyone who competes in the games goes into strict training. They do it to get a crown that will not last, but we do it to get a crown that will last forever. Therefore I do not run like someone running aimlessly; I do not fight like a boxer beating the air. No, I strike a blow to my body and make it my slave so that after I have preached to others, I myself will not be disqualified for the prize”. [1 Corinthians 9:24-27.] Like Apostle Paul, Basil highlights the difference between physical and incorruptible crowns. Athletes strive to attain a secular fame and steel their bodies. A Christian like them should not fear the compilation of training he have to go through to achieve the incorruptible crown [5, p. 43].

After referring to athletes Basil focuses on the soul subordinating the body, the latter portrayed as a fierce beast. There is no point in caring about the body excessively since he believes the soul should be given more freedom and should be avoided from

---

<sup>4</sup> See Plutarch [8]



physical needs. A man should eat moderately so that he would not weaken. Being obsessed with the body caring is considered as evil.

The interaction between soul and body reminds us of “Phaedo” by Plato. Socrates states that “will be by itself apart from the body, but not before. And while we live, we shall, I think, be nearest to knowledge when we avoid, so far as possible, intercourse and communion with the body, except what is absolutely necessary, and are not filled with its nature, but keep ourselves pure from it until God himself sets us free” [9].

Significance of a music is also discussed in the treatise. The author believes the music has a considerable influence on a human soul. An erroneous music can distort the soul. Before revealing Basil’s attitude towards the music in more detail we should point at the role of music in ancient world.

According to the scholarly researches, music is one of those spheres of art that can have an enormous influence on a human soul. Hence music had a great educational significance in ancient world. Boëthius<sup>5</sup> create a work about music and divided it into three stages: 1) *musica mundana* – music of the world/music of spheres; 2) *musica humana* – bodily and spiritual harmony; 3) *musica instrumentalis* – instrumental music, that is a poor spectre of the music of the first category.

As it is known music was given a crucial impotence by Pythagorean. With regard to their musical theory, if a music is used properly, it can provide a positive influence on human soul. “Pythagoras calls this “learning through music”. Pythagoras conceived that the first attention that should be given to men should be addressed to the senses, as when one perceives beautiful figures and forms, or hears beautiful rhythms and melodies. Consequently he laid down that the first erudition was that which subsists through music’s melodies and rhythms, and from these he obtained remedies of human manners and passions, and restored the pristine harmony of the faculties of the soul. Moreover, he devised medicines calculated to repress and cure the diseases of both bodies and souls. In the evening, likewise, when his disciples were retiring to sleep, he would thus liberate them from the day’s perturbations and tumults, purifying their intellectual powers from the influxive and effluxive waves of corporeal nature, quieting their sleep, and rendering their dreams pleasing and prophetic” [4].

Based on the above-mentioned we can assume that the structurally different tunes can have ethically different influence on human soul.

In the works of Plato training with music became more systematic. As Plato states, the ultimate goal of music is to ensure the psycho-somatic harmony of the guard of an ideal state. Since various musical structures have different effect upon the soul, the philosopher believes only the music arousing positive emotions in the mind of a faithful guard and directs him to justice and kindness. Since poetry should not cause lamentation and pain, philosophers should deny the musical modes that are close to weeping. The morally perfect mode in music are Dorian and Phrygian ones according to Plato –“leave us that mode that would fittingly imitate the utterances and the accents of a brave man who is engaged in warfare or in any enforced business, and who, when he has failed, either meeting wounds or death or having fallen into some other mishap, in all these conditions confronts fortune with steadfast endurance and repels her strokes. And another for such a man engaged in works of peace, not enforced but voluntary, either trying to persuade somebody of something and imploring him—whether it be a

---

<sup>5</sup> Anicius Manlius Severinus Boethius (born: circa 475–7 C.E., died: 526? C.E.) has long been recognized as one of the most important intermediaries between ancient philosophy and the Latin Middle Ages and, through his *Consolation of Philosophy*, as a talented literary writer, with a gift for making philosophical ideas dramatic and accessible to a wider public. He had previously translated Aristotle's logical works in latin, written commentaries on them as well as logical textbooks, and used his logical training to contribute to the theological discussions of the time. All these writings, which would be enormously influential in the Middle Ages, drew extensively on the thinking of Greek Neoplatonists such as Porphyry and Iamblichus. Recent work has also tried to identify and evaluate Boethius's own contribution, as an independent thinker, though one working within a tradition which put little obvious weight on philosophical originality. <http://plato.stanford.edu/entries/boethius/>

god, through prayer, or a man, by teaching and admonition—or contrariwise yielding himself to another who petitioning or teaching him or trying to change his opinions, and in consequence faring according to his wish, and not bearing himself arrogantly, but in all this acting modestly and moderately” [11, 399b]. It is clear that in ancient world music had a crucial essence in educating a morally improved person.

Basil the Great is a successor of above-mentioned tradition. He also thinks that formation the soul of a worthy Christian is the most essential thing. Like Plato, Basil the Great claims that music is of great importance. He believes that the brute instincts like hypocrisy and meanness derive from doomed music. “We must employ that class of music which is better in itself and which leads to better things, which David, the sacred psalmist, is said to have used to assuage the madness of the king“[7].

Like Plato and Pythagorean an Early Christian father also highlights the importance of Dorian and Phrygian modes that help a human to obtain calmness of mind and soul.

Correspondingly, if music contributes arising bodily passions and does not purify a human soul, Christian should avoid it like unworthy deeds.

Thus, Basil the Great is a representative of Greek Patristic line. He attempts to combine Ancient culture and literature with Christian world view. He underlines an importance of temporal, secular knowledge, but the latter should be a preparatory stage for attaining the major purpose. A person should act with prudence when reading ancient literature, since it is likely the young readers might be influenced by the Pagan ideology.

## References

- [1] Averintsev S.S., "European Cultural Tradition in the Period of Transition from the Period of the Antiquity to the Middle Ages", in: *From the History of Culture in the Middle Ages and Renaissance*, Moscow, 1976, 17-64, (all Russian). <http://www.philology.ru>
- [2] Bezarashvili K. “Christianity and Civilisation”, *Emaosi*, #3, 2002. [www. nplg.gov.ge](http://www.nplg.gov.ge).
- [3] *Essays on the Study and Use of Poetry by Plutarch and Basil the Great*, F.M. Padelford, trans., Yale Studies in English, Vol XV, New York, 1902
- [4] Guthrie Kenneth Sylvan, Iamblichus, *The Life of Pythagoras*, 1919.
- [5] Highful Kyle David, B.A. *St. Basil's "Address to Young Men – Metaphors to live by*. May 2006. [https://ttuir.tdl.org/ttuir/bitstream/handle/2346/13023/St Basils Address to Young Men Metaphors to Live By.pdf?sequence=1](https://ttuir.tdl.org/ttuir/bitstream/handle/2346/13023/St_Basils_Address_to_Young_Men_Metaphors_to_Live_By.pdf?sequence=1)
- [6] Maximus the Confessor, *About several difficulties of Scriptures*, question XV, “Scientific-Dogmatic works”, II, [www.orthodoxy.ge](http://www.orthodoxy.ge)
- [7] Migne, *Patrologiae Cursus Completus, Series Graeca*, Vol. 31. col. 563-590.
- [8] Plutarch, *Essays and Miscellanies, How a Young Man Ought to Hear Poems*. [http://www.bostonleadershipbuilders.com/plutarch/moralia/study\\_poems.htm](http://www.bostonleadershipbuilders.com/plutarch/moralia/study_poems.htm)
- [9] Plato, 2005, *Euthyphro, Apology, Crito, Phaedo, Phaedrus* with an English translation by Herold North Fowler. Harvard University Press, Cambridge, Massachusetts, London <http://www.perseus.tufts.edu/hopper/text?doc=plat.+phaedo+67a>
- [10] Siradze R., *Questions of Old Georgian Theoretical-literary Thought*. Tbilisi 1975.
- [11] *The Republic of Plato*, Second Edition, translated by Allan Bloom, Basic Books, A division of Harper Collins Publishers, 1968. <http://www.literatureproject.com/republic/>.

