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Answer to the question no 2

This poem's central idea is not just human love but also divine or spiritual love. The poet and love appear to be friends in the first line suggesting a certain level of familiarity.

In his poem 'Leave Me O Love' as in the greater part of his work Sidney doesn't utilize the Petrarchan structure. He utilizes, all things being equal the Shakespearian type of three quatrains rhyming on the other hand abab finishing with a rhymed couplet a variety created by Wyatt and Surrey. In the piece 'Leave Me O Love' Sidney starts by composing 'Leave me O Love' which reacheth however to clean. This could imply that he is pleading for the temporal loves that vanish from his experiences throughout his life and become nothingness. Then in line two And thou my mind seek to higher things through his reference of his desire to higher things he asserts that he doesn't want temporary ideas however rather looks for enduring ideas like information or religion. He then happens in line three composition develop wealthy in that which never taketh rust so we can infer via similitude that he doesn't look for the material abundance of gold or other significant metals yet rather looks for the timeless upsides of soul. He go on with the topic that all transient joys will blur as all that blurs does. His words demonstrate this to us. Nothing lasts as long as pleasure does. Sidney conveys a very distinct message in the first quatrain. Material wealth fleeting affections and temporal love are not deserving of his attention. He'd rather pursue a divine virtuous pursuit that he won't carry with him to the grave. Draw in thy beams and humble all thy might To that sweet yoke where lasting freedoms be Sidney begins the second quatrain. According to my understanding Sidney is requesting that the forces of temporal and material things contract and surrender to the yoke of the soul in reference to the temporal love desires for material wealth and temporal pleasures mentioned in the first quatrain. He uses the analogy of breaking through the clouds and shining to give us a vision that transcends the temporal world and reveals eternity. With this contraction and nullification anything is possible. This can be perceived from Sidney's message in lines seven and eight Which breaks the mists and opens forward the light That doth both focus and give us light to see. In the third quatrain Sidney instructs us on how to achieve our desired objective. This

can be seen in line nine O take fast hold allow that light to be thy guide. This meant to me that it was a message to us that we needed to be strong and steadfast stick to the eternal and let the pursuit of that eternal be our guide. The time we have in life is a brief period rather than forever. In this small course which birth draws out to death reads line ten from the time of birth it begins to draw to an end in what can be understood on the surface. In the wake of thinking about it the thought came to me that assuming that each pattern of birth and passing were seen as short courses of a bigger pattern of life one can interface with that what was before him and the thing will be pursuing him. He can append himself to forever by holding solid in his quest for the spirit. This is seen from Sidney`s message in line eleven and think how evil becometh him to slide. As Sidney explains in line twelve Who seeketh heaven and comes of heavenly breath those who seek connection to the eternal soul must seek the way of heaven which is through the words of heaven. It appears, in the wake of perusing line thirteen, Then goodbye world I see everything in you that Sidney is revealing to us that he has realized that he will die soon. Additionally he asserts that he has made the world`s greatest discovery. Understanding it`s worth he continues and inquires as to whether he would be able take this affection for God that he has found into his next little course of life and forge ahead composing Keep your life in me eternal Love. This sonnet is about phisical love that prompts death and natural love versus the devine one. Because man`s love for god is the only savior toward an eternal life physical love leads to slavery through desires whereas devine love leads to freedom. When a man`s mind is corrupted he becomes unable to see the light of God. We must follow the light of God because ourbirt takes us to our grave. Because man is naturally sinful he will never be perfect. However in order to live a holy life we must fight our desires and only God`s love can save us from hell. The poem`s Christian theme has been noted numerous times but Christian thought and Biblical allusions have not been made clear to our knowledge. The poem has been linked to Renaissance Platonism and Petrarch`s solemn and impressive renunciation of love's empire. However, these connections are hazy and speculative, whereas the biblical context of the sonnet is clear and the Christian meaning is paramount. The sonnet emphasizes the contrast between the shortness of this worldly things and the length of heavenly things. Despite the generalization of higher things the phrase which reachest but to dust provides a sufficient contrast between the desire for Heavenly Love and the renunciation of Earthly Love in lines 1 through 2. Even the

love between a man and a woman must pass and return to the dust from which God created them. This believed is moreover proposed by the primary quatrain of Sidney's sonnet. Attract thy radiance the relationship in lines 1-4 of common love and its articles with the lustrelessness of that "which moth and rust doth degenerate of that which blurs and brings blurring joys may recommend that the brain of the common man bowed upon common delights attempts to produce its own light dim however this be in correlation with the illumination of God to live by this bogus light contending so to speak with God's light. The genuine penitent will need to forsake the weak light of his own psyche and will submit himself in all modesty to God's light. Two additional texts reinforce the attitude of submission and humility that goes along with it. Jesus said learn from me as you accept my burden because I am humble and meek inside and you'll be able to unwind in peace. Because my burden is light and my yoke is easy. Additionally Jesus said he who follows me the world's light will not walk in darkness but will have life giving light. In lines 6 to 8 the connection between the breaking forth of light that doth both shine and give us sight to see and that sweet yoke where lasting freedoms be is now clear and compelling. Sidney has combined two of the Gospels most memorable texts and they are perfectly consistent with one another. Lines 5-8 may then be somewhat paraphrased as follows beware of the pitiful illumination of your own mind for its light is nothing more than darkness. Jesus has promised that by accepting his yoke you will find the only lasting freedom the freedom to follow the path that leads to eternal life by the light of Jesus who is the light of the world so submit to it with humility. What is it O take fast hold? Christian faith and eternal life are the responses. Even though it appears in other scriptures the image is one of St. Paul's favorites. The symbolism and references of the initial two quatrains are completely connected with the Good news accounts. Pauline takes up the majority of the mood and imagery in the third quatrain. The couplet that comes at the end is a prayer to the love eternal God because the Christian's salvation comes from the eternal love of God. As a result the sonnet conveys Christian thought and doctrine with great care and beauty. It is a significant reflection on Sidney's Christian perspective and experience.