

THE REPUBLIC OF PLATO

TRANSLATED WITH INTRODUCTION AND NOTES BY
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CONTENTS

	<i>Page</i>
INTRODUCTION	xv
PART I (Book I). SOME CURRENT VIEWS OF JUSTICE	
CHAP. I (i. 327-331 D). Cephalus. Justice as Honesty in word and deed	2
II (331 E-336 A). Polemarchus. Justice as Helping Friends and Harming Enemies	7
III (336 B-347 E). Thrasymachus. Justice as the Interest of the Stronger	14
IV (347 E-354 C). Thrasymachus. Is Injustice more profitable than Justice?	30
PART II (Books II-IV, 445 B). JUSTICE IN THE STATE AND IN THE INDIVIDUAL	
V (ii. 357 A-367 E). The Problem stated	41
VI (367 E-372 A). The Rudiments of Social Organization	53
VII (372 A-374 E). The Luxurious State	59
VIII (375 A-376 E). The Guardian's Temperament	63
IX (376 E-iii. 412 B). Primary Education of the Guardians	66
§ 1 (376 E-iii. 392 C). Censorship of Literature for School Use	67
§ 2 (392 C-398 B). The Influence of Dramatic Recitation	80
§ 3 (398 C-400 C). Musical Accompaniment and Metre	85
§ 4 (400 C-403 C). The Aim of Education in Poetry and Music	88
§ 5 (403 C-412 B). Physical Training. Physicians and Judges	92
X (412 B-iv. 421 C). Selection of Rulers: The Guardians' Manner of Living	102
XI (421 C-427 C). The Guardians' Duties	111
XII (427 C-434 D). The Virtues in the State	119
XIII (434 D-441 C). The Three Parts of the Soul	129
XIV (441 C-445 B). The Virtues in the Individual	139

**PART II, APPENDIX (BOOKS IV, 445 B-V, 471 C). THE POSITION OF WOMEN
AND THE USAGES OF WAR**

XV (445 B-V. 457 B). The Equality of Women	144
XVI (457 B-466 D). Abolition of the Family for the Guardians	155
XVII (466 D-471 C). Usages of War	168

PART III (Books V, 471 C-VII). THE PHILOSOPHER KING

XVIII (471 C-474 B). The Paradox: Philosophers must be Kings	175
XIX (474 B-480). Definition of the Philosopher. The Two Worlds	179
XX (vi. 484 A-487 A). The Philosopher's Fitness to Rule	189
XXI (487 B-497 A). Why the Philosophic Nature is useless or corrupted in existing Society	193
XXII (497 A-502 C). A Philosophic Ruler is not an Impossibility	205
XXIII (502 C-509 C). The Good as the Highest Object of Knowledge	211
XXIV (509 D-511 E). Four Stages of Cognition. The Line	221
XXV (vii. 514 A-521 B). The Allegory of the Cave	227
XXVI (521 C-531 C). Higher Education. Mathematics	235
§ 1 (524 D-526 C). Arithmetic	240
§ 2 (526 C-527 C). Geometry	243
§ 3 (527 D-528 E). Solid Geometry	244
§ 4 (528 E-530 C). Astronomy	246
§ 5 (530 C-531 C). Harmonics	249
XXVII (531 C-535 A). Dialectic	250
XXVIII (535 A-541 B). Programme of Studies	256

**PART IV (Books VIII-IX). THE DECLINE OF SOCIETY AND OF
THE SOUL. COMPARISON OF THE JUST AND UNJUST LIVES**

XXIX (viii. 543 A-550 C). The Fall of the Ideal State. Timocracy and the Timocratic Man	265
XXX (550 C-555 B). Oligarchy (Plutocracy) and the Oligarchic Man	273
XXXI (555 B-562 A). Democracy and the Democratic Man	279
XXXII (562 A-ix. 576 B). Despotism and the Despotical Man	287
XXXIII (576 B-588 A). The Just and Unjust Lives compared in respect of Happiness	301
XXXIV (588 B-592 B). Justice, not Injustice, is profitable	315

PART V (Book X, 595 A-608 B). THE QUARREL BETWEEN
PHILOSOPHY AND POETRY

XXXV (x. 595 A-602 B). How Representation in Art is related to Truth	321
XXXVI (602 C-605 C). Dramatic Poetry appeals to the Emotions, not to the Reason	333
XXXVII (605 C-608 B). The Effect of Dramatic Poetry on Character	337
PART VI (Book X, 608 C-END). IMMORTALITY AND THE RE- WARDS OF JUSTICE	
XXXVIII (608 C-612 A). A Proof of Immortality	341
XXXIX (612 A-613 E). The Rewards of Justice in this Life	346
XL (613 E-END). The Rewards of Justice after Death. The Myth of Er	348
INDEX	361

PART I (BOOK I)

SOME CURRENT VIEWS OF JUSTICE

THE main question to be answered in the *Republic* is: What does Justice mean, and how can it be realized in human society? The Greek word for 'just' has as many senses as the English 'right.' It can mean: observant of custom or of duty, righteous; fair, honest; legally right, lawful; what is due to or from a person, deserts, rights; what one ought to do. Thus it covers the whole field of the individual's conduct in so far as it affects others—all that they have a 'right' to expect from him or he has a right to expect from them, whatever is right as opposed to wrong. A proverbial saying declared that justice is the sum of all virtue.

The demand for a definition of Justice seems to imply that there is some conception in which all these applications of the word meet like lines converging to a common centre; or, in more concrete terms, that there is some principle whereby human life might be so organized that there would exist a just society composed of just men. The justice of the society would secure that each member of it should perform his duties and enjoy his rights. As a quality residing in each individual, justice would mean that his personal life—or as a Greek would say, his soul—was correspondingly ordered with respect to the rights and duties of each part of his nature.

A society so composed and organized would be ideal, in the sense that it would offer a standard of perfection by which all existing societies might be measured and appraised according to the degrees in which they fell short of it. Any proposed reform, moreover, might be judged by its tendency to bring us nearer to, or farther from, this goal. The *Republic* is the first systematic attempt ever made to describe this ideal, not as a baseless dream, but as a possible framework within which man's nature, with its unalterable claims, might find well-being and happiness. Without some such goal in view, statecraft must be either blind and aimless or directed (as it commonly is) to false and worthless ends.

If a man of sceptical and inquiring mind were to ask, in any mixed company of intelligent people, for a definition of 'right' or 'justice,' the answers produced would be likely to be superficial and to cover only some part of the field. They might also reveal fundamental differences of conviction about what Socrates calls the most important of all questions: how we ought to live. In the first Part of the *Republic* Socrates opens up the whole range of inquiry by eliciting some typical views of the nature of justice and criticizing them as either inadequate or false. The criticism naturally reveals some glimpses of the principles which will guide the construction that is to follow.

CHAPTER I (I. 327-331 D)

CEPHALUS: JUSTICE AS HONESTY IN WORD AND DEED

The whole imaginary conversation is narrated by Socrates to an unspecified audience. The company who will take part in it assemble at the house of Cephalus, a retired manufacturer living at the Piraeus, the harbour town about five miles from Athens. It includes, besides Plato's elder brothers, Glaucon and Adeimantus, Cephalus' sons, Polemarchus, Lysias, well known as a writer of speeches, and Euthydemus; Thrasymachus of Châlcedon, a noted teacher of rhetoric, who may have formulated the definition of justice as 'the interest of the stronger,' though hardly any evidence about his opinions exists outside the Republic; and a number of Socrates' young friends. The occasion is the festival of Bendis, a goddess whose cult had been imported from Thrace. Cephalus embodies the wisdom of a long life honourably spent in business. He is well-to-do, but values money as a means to that peace of mind which comes of honesty and the ability to render to gods and men their due. This is what he understands by 'right' conduct or justice.

SOCRATES. I walked down to the Piraeus yesterday with Glaucon, the son of Ariston, to make my prayers to the goddess. As this was the first celebration of her festival, I wished also to see how the ceremony would be conducted. The Thracians, I thought, made as

fine a show in the procession as our own people, though they did well enough. The prayers and the spectacle were over, and we were leaving to go back to the city, when from some way off Polemarchus, the son of Cephalus, caught sight of us starting homewards and sent his slave running to ask us to wait for him. The boy caught my garment from behind and gave me the message.

I turned round and asked where his master was.

There, he answered; coming up behind. Please wait.

Very well, said Glaucon; we will.

A minute later Polemarchus joined us, with Glaucon's brother, Adeimantus, and Niceratus, the son of Nicias, and some others who must have been at the procession.

Socrates, said Polemarchus, I do believe you are starting back to town and leaving us.

You have guessed right, I answered.

Well, he said, you see what a large party we are?

I do.

Unless you are more than a match for us, then, you must stay here.

Isn't there another alternative? said I; we might convince you that you must let us go.

How will you convince us, if we refuse to listen?

We cannot, said Glaucon.

Well, we shall refuse; make up your minds to that.

Here Adeimantus interposed: Don't you even know that in the evening there is going to be a torch-race on horseback in honour of the goddess?

On horseback! I exclaimed; that is something new. How will they do it? Are the riders going to race with torches and hand them on to one another?

Just so, said Polemarchus. Besides, there will be a festival lasting all night, which will be worth seeing. We will go out after dinner and look on. We shall find plenty of young men there and we can have a talk. So please stay, and don't disappoint us.

It looks as if we had better stay, said Glaucon.

Well, said I, if you think so, we will.

Accordingly, we went home with Polemarchus; and there we

found his brothers, Lysias and Euthydemus, as well as Thrasymachus of Chalcedon, Charmantides of Paeania, and Cleitophon, the son of Aristonymus. Polemarchus' father, Cephalus, was at home too. I had not seen him for some time, and it struck me that he had aged a good deal. He was sitting in a cushioned chair, wearing a garland, as he had just been conducting a sacrifice in the courtyard. There were some chairs standing round, and we sat down beside him.

As soon as he saw me, Cephalus greeted me. You don't often come down to the Piraeus to visit us, Socrates, he said. But you ought to. If I still had the strength to walk to town easily, you would not have to come here; we would come to you. But, as things are, you really ought to come here oftener. I find, I can assure you, that in proportion as bodily pleasures lose their savour, my appetite for the things of the mind grows keener and I enjoy discussing them more than ever. So you must not disappoint me. Treat us like old friends, and come here often to have a talk with these young men.

To tell the truth, Cephalus, I answered, I enjoy talking with very old people. They have gone before us on a road by which we too may have to travel, and I think we do well to learn from them what it is like, easy or difficult, rough or smooth. And now that you have reached an age when your foot, as the poets say, is on the threshold, I should like to hear what report you can give and whether you find it a painful time of life.

I will tell you by all means what it seems like to me, Socrates. Some of us old men often meet, true to the old saying that people of the same age like to be together. Most of our company are very sorry for themselves, looking back with regret to the pleasures of their young days, all the delights connected with love affairs and merry-making. They are vexed at being deprived of what seems to them so important; life was good in those days, they think, and now they have no life at all. Some complain that their families have no respect for their years, and make that a reason for harping on all the miseries old age has brought. But to my mind, Socrates, they are laying the blame on the wrong shoulders. If the fault were in old age, so far as that goes, I and all who have ever reached

my time of life would have the same experience; but in point of fact, I have met many who felt quite differently. For instance, I remember someone asking Sophocles, the poet, whether he was still capable of enjoying a woman. 'Don't talk in that way,' he answered; 'I am only too glad to be free of all that; it is like escaping from bondage to a raging madman.' I thought that a good answer at the time, and I still think so; for certainly a great peace comes when age sets us free from passions of that sort. When they weaken and relax their hold, most certainly it means, as Sophocles said, a release from servitude to many forms of madness. All these troubles, Socrates, including the complaints about not being respected, have only one cause; and that is not old age, but a man's character. If you have a contented mind at peace with itself, age is no intolerable burden; without that, Socrates, age and youth will be equally painful.

I was charmed with these words and wanted him to go on talking; so I tried to draw him out. I fancy, Cephalus, said I, most people will not accept that account; they imagine that it is not character that makes your burden light, but your wealth. The rich, they say, have many consolations.

That is true, he replied; they do not believe me; and there is something in their suggestion, though not so much as they suppose. When a man from Seriphus¹ taunted Themistocles and told him that his fame was due not to himself but to his country, Themistocles made a good retort: 'Certainly, if I had been born a Seriphian, I should not be famous; but no more would you, if you had been born at Athens.' And so one might say to men who are not rich and feel old age burdensome: If it is true that a good man will not find it easy to bear old age and poverty combined, no more will riches ever make a bad man contented and cheerful.

And was your wealth, Cephalus, mostly inherited or have you made your own fortune?

Made my fortune, Socrates? As a man of business I stand somewhere between my grandfather and my father. My grandfather, who was my namesake, inherited about as much property as I have

¹ An insignificant island, among the Cyclades.

now and more than doubled it; whereas my father Lysanias reduced it below its present level. I shall be content if I can leave these sons of mine not less than I inherited, and perhaps a little more.

I asked, said I, because you strike me as not caring overmuch about money; and that is generally so with men who have not made their own fortune. Those who have are twice as fond of their possessions as other people. They have the same affection for the money they have earned that poets have for their poems, or fathers for their children: they not merely find it useful, as we all do, but it means much to them as being of their own creation. That makes them disagreeable company; they have not a good word for anything but riches.

That is quite true.

It is indeed, I said; but one more question: what do you take to be the greatest advantage you have got from being wealthy?

One that perhaps not many people would take my word for. I can tell you, Socrates, that, when the prospect of dying is near at hand, a man begins to feel some alarm about things that never troubled him before. He may have laughed at those stories they tell of another world and of punishments there for wrongdoing in this life; but now the soul is tormented by a doubt whether they may not be true. Maybe from the weakness of old age, or perhaps because, now that he is nearer to what lies beyond, he begins to get some glimpse of it himself—at any rate he is beset with fear and misgiving; he begins thinking over the past: is there anyone he has wronged? If he finds that his life has been full of wrongdoing, he starts up from his sleep in terror like a child, and his life is haunted by dark forebodings; whereas, if his conscience is clear, that 'sweet Hope' that Pindar speaks of is always with him to tend his age. Indeed, Socrates, there is great charm in those lines describing the man who has led a life of righteousness:

Hope is his sweet companion, she who guides
Man's wandering purpose, warms his heart
And nurses tenderly his age.

That is admirably expressed, admirably. Now in this, as I believe, lies the chief value of wealth, not for everyone, perhaps, but for the right-thinking man. It can do much to save us from going to that other world in fear of having cheated or deceived anyone even unintentionally or of being in debt to some god for sacrifice or to some man for money. Wealth has many other uses, of course; but, taking one with another, I should regard this as the best use that can be made of it by a man of sense.

You put your case admirably, Cephalus, said I. But take this matter of doing right: can we say that it really consists in nothing more nor less than telling the truth and paying back anything we may have received? Are not these very actions sometimes right and sometimes wrong? Suppose, for example, a friend who had lent us a weapon were to go mad and then ask for it back, surely anyone would say we ought not to return it. It would not be 'right' to do so; nor yet to tell the truth without reserve to a madman.

No, it would not.

Right conduct, then, cannot be defined as telling the truth and restoring anything we have been trusted with.

Yes, it can, Polemarchus broke in, at least if we are to believe Simonides.

Well, well, said Cephalus, I will bequeath the argument to you. It is time for me to attend to the sacrifice.

Your part, then, said Polemarchus, will fall to me as your heir.

By all means, said Cephalus with a smile; and with that he left us, to see to the sacrifice.

CHAPTER II (1. 331 E-336 A)

POLEMARCHUS: JUSTICE AS HELPING FRIENDS AND HARMING ENEMIES

Criticism now begins. No doubt it is generally right or just to tell the truth and pay one's debts; but no list of external actions such as

these can tell us what is meant by justice, the name of the quality they have in common. Also what is superficially the same action, e.g. repayment of a loan, may completely change its character when we take into account the antecedents and consequences which form its wider context.

Polemarchus can only meet this objection by citing a maxim borrowed from a famous poet. In Greece, where there was no sacred book like the Bible, the poets were regarded as inspired authorities on religion and morals; but Socrates, when he questioned them, found them unable to give any rational account of their teaching (Apology, 22 B). Polemarchus, too, has never thought out the implications of defining justice as 'giving every man his due.' What is it that is due, and to whom?

Socrates' first object is to bring home to Polemarchus the vagueness of his ideas by leading him on to an absurd conclusion. In approaching a very large and obscure question, the first step is to convince one who thinks he can answer it with a compact formula that he knows much less than he imagines and cannot even understand his own formula.

Plato often, as here, compares the practice of morality to the useful (not the fine) arts or crafts: medicine, navigation, shoemaking. He even speaks of an 'art of justice.' He adopted Socrates' belief that there should be an art of living, analogous to the craftsman's knowledge and consequent ability to achieve a purposed end. A builder, building a house, knows what he is setting out to do and how to do it; he can account for all his actions as contributing to his end. This knowledge and ability constitute the craft embodied in the builder and his special excellence or 'virtue' (areté), qua builder. Similarly a man can live well only if he knows clearly what is the end of life, what things are of real value, and how they are to be attained. This knowledge is the moral virtue of man, qua man, and constitutes the art of living. If a man imagines that the end of life is to gain wealth or power, which are valueless in themselves, all his actions will be misdirected. This doctrine is fundamental in the Republic. It leads to the central thesis that society must be ruled by men who have learnt, by long and severe train-

ing, not only the true end of human life, but the meaning of goodness in all its forms.

THEN, said I, if you are to inherit this discussion, tell me, what is this saying of Simonides about right conduct which you approve?

That it is just to render every man his due. That seems to me a fair statement.

It is certainly hard to question the inspired wisdom of a poet like Simonides; but what this saying means you may know, Polemarchus, but I do not. Obviously it does not mean what we were speaking of just now—returning something we have been entrusted with to the owner even when he has gone out of his mind. And yet surely it is his due, if he asks for it back?

Yes.

But it is out of the question to give it back when he has gone mad?

True.

Simonides, then, must have meant something different from that when he said it was just to render a man his due.

Certainly he did; his idea was that, as between friends, what one owes to another is to do him good, not harm.

I see, said I; to repay money entrusted to one is not to render what is due, if the two parties are friends and the repayment proves harmful to the lender. That is what you say Simonides meant?

Yes, certainly.

And what about enemies? Are we to render whatever is their due to them?

Yes certainly, what really is due to them; which means, I suppose, what is appropriate to an enemy—some sort of injury.

It seems, then, that Simonides was using words with a hidden meaning, as poets will. He really meant to define justice as rendering to everyone what is appropriate to him; only he called that his 'due.'

Well, why not?

But look here, said I. Suppose we could question Simonides about the art of medicine—whether a physician can be described as ren-

dering to some object what is due or appropriate to it; how do you think he would answer?

That the physician administers the appropriate diet or remedies to the body.

And the art of cookery—can that be described in the same way? Yes; the cook gives the appropriate seasoning to his dishes.

Good. And the practice of justice?

If we are to follow those analogies, Socrates, justice would be rendering services or injuries to friends or enemies.

So Simonides means by justice doing good to friends and harm to enemies?

I think so.

And in matters of health who would be the most competent to treat friends and enemies in that way?

A physician.

And on a voyage, as regards the dangers of the sea?

A ship's captain.

In what sphere of action, then, will the just man be the most competent to do good or harm?

In war, I should imagine; when he is fighting on the side of his friends and against his enemies.

I see. But when we are well and staying on shore, the doctor and the ship's captain are of no use to us.

True.

Is it also true that the just man is useless when we are not at war?

I should not say that.

So justice has its uses in peace-time too?

Yes.

Like farming, which is useful for producing crops, or shoemaking, which is useful for providing us with shoes. Can you tell me for what purposes justice is useful or profitable in time of peace?

For matters of business, Socrates.

In a partnership, you mean?

Yes.

But if we are playing draughts, or laying bricks, or making

music, will the just man be as good and helpful a partner as an expert draught-player, or a builder, or a musician?

No.

Then in what kind of partnership will he be more helpful?

Where money is involved, I suppose.

Except, perhaps, Polemarchus, when we are putting our money to some use. If we are buying or selling a horse, a judge of horses would be a better partner; or if we are dealing in ships, a shipwright or a sea-captain.

I suppose so.

Well, when will the just man be specially useful in handling our money?

When we want to deposit it for safe-keeping.

When the money is to lie idle, in fact?

Yes.

So justice begins to be useful only when our money is out of use?

Perhaps so.

And in the same way, I suppose, if a pruning-knife is to be used, or a shield, or a lyre, then a vine-dresser, or a soldier, or a musician will be of service; but justice is helpful only when these things are to be kept safe. In fact justice is never of any use in using things; it becomes useful when they are useless.

That seems to follow.

If that is so, my friend, justice can hardly be a thing of much value. And here is another point. In boxing or fighting of any sort skill in dealing blows goes with skill in keeping them off; and the same doctor that can keep us from disease would also be clever at producing it by stealth; or again, a general will be good at keeping his army safe, if he can also cheat the enemy and steal his plans and dispositions. So a man who is expert in keeping things will always make an expert thief.

Apparently.

The just man, then, being good at keeping money safe, will also be good at stealing it.

That seems to be the conclusion, at any rate.

So the just man turns out to be a kind of thief. You must have learnt that from Homer, who showed his predilection for Odysseus'

grandfather Autolycus by remarking that he surpassed all men in cheating and perjury. Justice, according to you and Homer and Simonides, turns out to be a form of skill in cheating, provided it be to help a friend or harm an enemy. That was what you meant?

Good God, no, he protested; but I have forgotten now what I did mean. All the same, I do still believe that justice consists in helping one's friends and harming one's enemies.

[The argument now becomes more serious. Polemarchus, though puzzled, clings to the belief that it must be right to help friends and harm enemies. This was a traditional maxim of Greek morality, never doubted till Socrates denied it: no one had ever said that we ought to do good, or even refrain from doing harm, to them that hate us. Socrates' denial rests on his principle, later adopted by the Stoics, that the only thing that is good in itself is the goodness, virtue, well-being of the human soul. The only way really to injure a man is to make him a worse man. This cannot be the function of justice.]

Which do you mean by a man's friends and enemies—those whom he believes to be good honest people and the reverse, or those who really are, though they may not seem so?

Naturally, his loves and hates depend on what he believes.

But don't people often mistake an honest man for a rogue, or a rogue for an honest man; in which case they regard good people as enemies and bad people as friends?

No doubt.

But all the same, it will then be right for them to help the rogue and to injure the good man?

Apparently.

And yet a good man is one who is not given to doing wrong.

True.

According to your account, then, it is right to ill-treat a man who does no wrong.

No, no, Socrates; that can't be sound doctrine.

It must be the wrongdoers, then, that it is right to injure, and the honest that are to be helped.

That sounds better.

Then, Polemarchus, the conclusion will be that for a bad judge of character it will often be right to injure his friends, when they really are rogues, and to help his enemies, when they really are honest men—the exact opposite of what we took Simonides to mean.

That certainly does follow, he said. We must shift our ground. Perhaps our definition of friend and enemy was wrong.

What definition, Polemarchus?

We said a friend was one whom we believe to be an honest man.

And how are we to define him now?

As one who really is honest as well as seeming so. If he merely seems so, he will be only a seeming friend. And the same will apply to enemies.

On this showing, then, it is the good people that will be our friends, the wicked our enemies.

Yes.

You would have us, in fact, add something to our original definition of justice: it will not mean merely doing good to friends and harm to enemies, but doing good to friends who are good, and harm to enemies who are wicked.

Yes, I think that is all right.

Can it really be a just man's business to harm any human being?

Certainly; it is right for him to harm bad men who are his enemies.

But does not harming a horse or a dog mean making it a worse horse or dog, so that each will be a less perfect creature in its own special way?

Yes.

Isn't that also true of human beings—that to harm them means making them worse men by the standard of human excellence?

Yes.

And is not justice a peculiarly human excellence?

Undoubtedly.

To harm a man, then, must mean making him less just.

I suppose so.

But a musician or a riding-master cannot be exercising his special skill, if he makes his pupils unmusical or bad riders.

No.

Whereas the just man is to exercise his justice by making men unjust? Or, in more general terms, the good are to make men bad by exercising their virtue? Can that be so?

No, it cannot.

It can no more be the function of goodness to do harm than of heat to cool or of drought to produce moisture. So if the just man is good, the business of harming people, whether friends or not, must belong to his opposite, the unjust.

I think that is perfectly true, Socrates.

So it was not a wise saying that justice is giving every man his due, if that means that harm is due from the just man to his enemies, as well as help to his friends. That is not true; because we have found that it is never right to harm anyone.

I agree.

Then you and I will make common cause against anyone who attributes that doctrine to Simonides or to any of the old canonical sages, like Bias or Pittacus.

Yes, he said, I am prepared to support you.

Do you know, I think that account of justice, as helping friends and harming enemies, must be due to some despot, so rich and powerful that he thought he could do as he liked—someone like Periander, or Perdiccas, or Xerxes, or Ismenias of Thebes.

That is extremely probable.

Very good, said I; and now that we have disposed of that definition of justice, can anyone suggest another?

CHAPTER III (I. 336 B-347 E)

THRASYMACHUS: JUSTICE AS THE INTEREST OF THE STRONGER

Socrates has opposed to the popular conception of justice one of his own deepest convictions. Polemarchus' ready acceptance of this

provokes a violent protest from Thrasymachus, who represents the doctrine that might is right in an extreme form. He holds that justice or right is nothing but the name given by the men actually holding power in any state to any actions they enjoin by law upon their subjects; and that all their laws are framed to promote their own personal or class interests. 'Just' accordingly means what is for the interest of the stronger, ruling party. Right and wrong have no other meaning at all. This is not a theory of social contract: it is not suggested that the subject has ever made a bargain with the ruler, sacrificing some of his liberty to gain the benefits of a social order. The ruler imposes his 'rights' by sheer force. The perfect example of such a ruler is the despot (the Greek 'tyrant'), whose position Thrasymachus regards as supremely enviable. He is precisely the man who has the will and the power to 'do good to himself and his friends and to harm his enemies.'

The discussion begins by clearing up the ambiguities of Thrasymachus' formula. The word translated 'stronger' commonly means also 'superior' or 'better'; but 'better' has no moral sense for Thrasymachus, who does not recognize the existence of morality. The superiority of the stronger lies in the skill and determination which enable them to seize and hold power. 'Interest,' again, means the personal satisfaction and aggrandizement of the ruling individuals.

ALL this time Thrasymachus had been trying more than once to break in upon our conversation; but his neighbours had restrained him, wishing to hear the argument to the end. In the pause after my last words he could keep quiet no longer; but gathering himself up like a wild beast he sprang at us as if he would tear us in pieces. Polemarchus and I were frightened out of our wits, when he burst out to the whole company:

What is the matter with you two, Socrates? Why do you go on in this imbecile way, politely deferring to each other's nonsense? If you really want to know what justice means, stop asking questions and scoring off the answers you get. You know very well it is easier to ask questions than to answer them. Answer yourself, and tell us what you think justice means. I won't have you telling us

it is the same as what is obligatory or useful or advantageous or profitable or expedient; I want a clear and precise statement; I won't put up with that sort of verbiage.

I was amazed by this onslaught and looked at him in terror. If I had not seen this wolf before he saw me, I really believe I should have been struck dumb;¹ but fortunately I had looked at him earlier, when he was beginning to get exasperated with our argument; so I was able to reply, though rather tremulously:

Don't be hard on us, Thrasymachus. If Polemarchus and I have gone astray in our search, you may be quite sure the mistake was not intentional. If we had been looking for a piece of gold, we should never have deliberately allowed politeness to spoil our chance of finding it; and now when we are looking for justice, a thing much more precious than gold, you cannot imagine we should defer to each other in that foolish way and not do our best to bring it to light. You must believe we are in earnest, my friend; but I am afraid the task is beyond our powers, and we might expect a man of your ability to pity us instead of being so severe.

Thrasymachus replied with a burst of sardonic laughter.

Good Lord, he said; Socrates at his old trick of shamming ignorance! I knew it; I told the others you would refuse to commit yourself and do anything sooner than answer a question.

Yes, Thrasymachus, I replied; because you are clever enough to know that if you asked someone what are the factors of the number twelve, and at the same time warned him: 'Look here, you are not to tell me that 12 is twice 6, or 3 times 4, or 6 times 2, or 4 times 3; I won't put up with any such nonsense'—you must surely see that no one would answer a question put like that. He would say: 'What do you mean, Thrasymachus? Am I forbidden to give any of these answers, even if one happens to be right? Do you want me to give a wrong one?' What would you say to that?

Humph! said he. As if that were a fair analogy!

I don't see why it is not, said I; but in any case, do you suppose our barring a certain answer would prevent the man from giving it, if he thought it was the truth?

¹ A popular superstition, that if a wolf sees you first, you become dumb.

Do you mean that you are going to give me one of those answers I barred?

I should not be surprised, if it seemed to me true, on reflection.

And what if I give you another definition of justice, better than any of those? What penalty are you prepared to pay?¹

The penalty deserved by ignorance, which must surely be to receive instruction from the wise. So I would suggest that as a suitable punishment.

I like your notion of a penalty! he said; but you must pay the costs as well.

I will, when I have any money.

That will be all right, said Glaucon; we will all subscribe for Socrates. So let us have your definition, Thrasy-machus.

Oh yes, he said; so that Socrates may play the old game of questioning and refuting someone else, instead of giving an answer himself!

But really, I protested, what can you expect from a man who does not know the answer or profess to know it, and, besides that, has been forbidden by no mean authority to put forward any notions he may have? Surely the definition should naturally come from you, who say you do know the answer and can tell it us. Please do not disappoint us. I should take it as a kindness, and I hope you will not be chary of giving Glaucon and the rest of us the advantage of your instruction.

Glaucon and the others added their entreaties to mine. Thrasy-machus was evidently longing to win credit, for he was sure he had an admirable answer ready, though he made a show of insisting that I should be the one to reply. In the end he gave way and exclaimed:

So this is what Socrates' wisdom comes to! He refuses to teach, and goes about learning from others without offering so much as thanks in return.

I do learn from others, Thrasy-machus; that is quite true; but

¹In certain lawsuits the defendant, if found guilty, was allowed to propose a penalty alternative to that demanded by the prosecution. The judges then decided which should be inflicted. The 'costs' here means the fee which the sophist, unlike Socrates, expected from his pupils.

you are wrong to call me ungrateful. I give in return all I can—praise; for I have no money. And how ready I am to applaud any idea that seems to me sound, you will see in a moment, when you have stated your own; for I am sure that will be sound.

Listen then, Thrasymachus began. What I say is that 'just' or 'right' means nothing but what is to the interest of the stronger party. Well, where is your applause? You don't mean to give it me.

I will, as soon as I understand, I said. I don't see yet what you mean by right being the interest of the stronger party. For instance, Polydamas, the athlete, is stronger than we are, and it is to his interest to eat beef for the sake of his muscles; but surely you don't mean that the same diet would be good for weaker men and therefore be right for us?

You are trying to be funny, Socrates. It's a low trick to take my words in the sense you think will be most damaging.

No, no, I protested; but you must explain.

Don't you know, then, that a state may be ruled by a despot, or a democracy, or an aristocracy?

Of course.

And that the ruling element is always the strongest?

Yes.

Well then, in every case the laws are made by the ruling party in its own interest; a democracy makes democratic laws, a despot autocratic ones, and so on. By making these laws they define as 'right' for their subjects whatever is for their own interest, and they call anyone who breaks them a 'wrongdoer' and punish him accordingly. That is what I mean: in all states alike 'right' has the same meaning, namely what is for the interest of the party established in power, and that is the strongest. So the sound conclusion is that what is 'right' is the same everywhere: the interest of the stronger party.

Now I see what you mean, said I; whether it is true or not, I must try to make out. When you define right in terms of interest, you are yourself giving one of those answers you forbade to me; though, to be sure, you add 'to the stronger party.'

An insignificant addition, perhaps!

Its importance is not clear yet; what is clear is that we must find out whether your definition is true. I agree myself that right is in a sense a matter of interest; but when you add 'to the stronger party,' I don't know about that. I must consider.

Go ahead, then.

I will. Tell me this. No doubt you also think it is right to obey the men in power?

I do.

Are they infallible in every type of state, or can they sometimes make a mistake?

Of course they can make a mistake.

In framing laws, then, they may do their work well or badly?

No doubt.

Well, that is to say, when the laws they make are to their own interest; badly, when they are not?

Yes.

But the subjects are to obey any law they lay down, and they will then be doing right?

Of course.

If so, by your account, it will be right to do what is not to the interest of the stronger party, as well as what is so.

What's that you are saying?

Just what you said, I believe; but let us look again. Haven't you admitted that the rulers, when they enjoin certain acts on their subjects, sometimes mistake their own best interests, and at the same time that it is right for the subjects to obey, whatever they may enjoin?

Yes, I suppose so.

Well, that amounts to admitting that it is right to do what is not to the interest of the rulers or the stronger party. They may unwittingly enjoin what is to their own disadvantage; and you say it is right for the others to do as they are told. In that case, their duty must be the opposite of what you said, because the weaker will have been ordered to do what is against the interest of the stronger. You with your intelligence must see how that follows.

Yes, Socrates, said Polemarchus, that is undeniable.

No doubt, Cleitophon broke in, if you are to be a witness on Socrates' side.

No witness is needed, replied Polemarchus; Thrasymachus himself admits that rulers sometimes ordain acts that are to their own disadvantage, and that it is the subjects' duty to do them.

That is because Thrasymachus said it was right to do what you are told by the men in power.

Yes, but he also said that what is to the interest of the stronger party is right; and, after making both these assertions, he admitted that the stronger sometimes command the weaker subjects to act against their interests. From all which it follows that what is in the stronger's interest is no more right than what is not.

No, said Cleitophon; he meant whatever the stronger *believes* to be in his own interest. That is what the subject must do, and what Thrasymachus meant to define as right.

That was not what he said, rejoined Polemarchus.

No matter, Polemarchus, said I; if Thrasymachus says so now, let us take him in that sense. Now, Thrasymachus, tell me, was that what you intended to say—that right means what the stronger thinks is to his interest, whether it really is so or not?

Most certainly not, he replied. Do you suppose I should speak of a man as 'stronger' or 'superior' at the very moment when he is making a mistake?

I did think you said as much when you admitted that rulers are not always infallible.

That is because you are a quibbler, Socrates. Would you say a man deserves to be called a physician at the moment when he makes a mistake in treating his patient and just in respect of that mistake; or a mathematician, when he does a sum wrong and just in so far as he gets a wrong result? Of course we do commonly speak of a physician or a mathematician or a scholar having made a mistake; but really none of these, I should say, is ever mistaken, in so far as he is worthy of the name we give him. So strictly speaking—and you are all for being precise—no one who practises a craft makes mistakes. A man is mistaken when his knowledge fails him; and at that moment he is no craftsman. And what is

true of craftsmanship or any sort of skill is true of the ruler: he is never mistaken so long as he is acting as a ruler; though anyone might speak of a ruler making a mistake, just as he might of a physician. You must understand that I was talking in that loose way when I answered your question just now; but the precise statement is this. The ruler, in so far as he is acting as a ruler, makes no mistakes and consequently enjoins what is best for himself; and that is what the subject is to do. So, as I said at first, 'right' means doing what is to the interest of the stronger.

Very well, Thrasymachus, said I. So you think I am quibbling? I am sure you are.

You believe my questions were maliciously designed to damage your position?

I know it. But you will gain nothing by that. You cannot outwit me by cunning, and you are not the man to crush me in the open.

Bless your soul, I answered, I should not think of trying. But, to prevent any more misunderstanding, when you speak of that ruler or stronger party whose interest the weaker ought to serve, please make it clear whether you are using the words in the ordinary way or in that strict sense you have just defined.

I mean a ruler in the strictest possible sense. Now quibble away and be as malicious as you can. I want no mercy. But you are no match for me.

Do you think me mad enough to beard a lion or try to outwit a Thrasymachus?

You did try just now, he retorted, but it wasn't a success.

[Thrasymachus has already shifted his ground. At first 'the stronger' meant only the men ruling by superior force; but now their superiority must include the knowledge and ability needed to govern without making mistakes. This knowledge and ability constitute an art of government, comparable to other useful arts or crafts requiring special skill. The ruler in his capacity as ruler, or the craftsman qua craftsman, can also be spoken of as the craft personified, since a craft exists only in the man who embodies it, and we are considering the man only as the embodiment of this special

capacity, neglecting all personal characteristics and any other capacities he may chance to have. When Socrates talks of the art or craft in this abstract way as having an interest of its own, he means the same thing as if he spoke of the interest of the craftsman qua craftsman. Granted that there is, as Thrasymachus suggested, an art of government exercised by a ruler who, qua ruler, is infallible and so in the full sense 'superior,' the question now is, what his interest should be, on the analogy of other crafts.]

Enough of this, said I. Now tell me about the physician in that strict sense you spoke of: is it his business to earn money or to treat his patients? Remember, I mean your physician who is worthy of the name.

To treat his patients.

And what of the ship's captain in the true sense? Is he a mere seaman or the commander of the crew?

The commander.

Yes, we shall not speak of him as a seaman just because he is on board a ship. That is not the point. He is called captain because of his skill and authority over the crew.

Quite true.

And each of these people has some special interest?¹

No doubt.

And the craft in question exists for the very purpose of discovering that interest and providing for it?

Yes.

Can it equally be said of any craft that it has an interest, other than its own greatest possible perfection?

What do you mean by that?

Here is an illustration. If you ask me whether it is sufficient for the human body just to be itself, with no need of help from without, I should say, Certainly not; it has weaknesses and defects, and its condition is not all that it might be. That is precisely why the art

¹ All the persons mentioned have some interest. The craftsman *qua* craftsman has an interest in doing his work as well as possible, which is the same thing as serving the interest of the subjects on whom his craft is exercised; and the subjects have their interest, which the craftsman is there to promote.

of medicine was invented: it was designed to help the body and provide for its interests. Would not that be true?

It would.

But now take the art of medicine itself. Has that any defects or weaknesses? Does any art stand in need of some further perfection, as the eye would be imperfect without the power of vision or the ear without hearing, so that in their case an art is required that will study their interests and provide for their carrying out those functions? Has the art itself any corresponding need of some further art to remedy its defects and look after its interests; and will that further art require yet another, and so on for ever? Or will every art look after its own interests? Or, finally, is it not true that no art needs to have its weaknesses remedied or its interests studied either by another art or by itself, because no art has in itself any weakness or fault, and the only interest it is required to serve is that of its subject-matter? In itself, an art is sound and flawless, so long as it is entirely true to its own nature as an art in the strictest sense—and it is in the strict sense that I want you to keep in view. Is not that true?

So it appears.

Then, said I, the art of medicine does not study its own interest, but the needs of the body, just as a groom shows his skill by caring for horses, not for the art of grooming. And so every art seeks, not its own advantage—for it has no deficiencies—but the interest of the subject on which it is exercised.

It appears so.

But surely, Thrasymachus, every art has authority and superior power over its subject.

To this he agreed, though very reluctantly.

So far as arts are concerned, then, no art ever studies or enjoins the interest of the superior or stronger party, but always that of the weaker over which it has authority.

Thrasymachus assented to this at last, though he tried to put up a fight. I then went on:

So the physician, as such, studies only the patient's interest, not his own. For as we agreed, the business of the physician, in the strict sense, is not to make money for himself, but to exercise his

power over the patient's body; and the ship's captain, again, considered strictly as no mere sailor, but in command of the crew, will study and enjoin the interest of his subordinates, not his own.

He agreed reluctantly.

And so with government of any kind: no ruler, in so far as he is acting as ruler, will study or enjoin what is for his own interest. All that he says and does will be said and done with a view to what is good and proper for the subject for whom he practises his art.

[Thrasymachus can hardly challenge this last argument, based as it is on his own 'precise' distinction of the ruler acting in his special capacity with knowledge and ability like the craftsman's and impeccable. Accordingly he takes refuge in an appeal to facts. The ruler, from the Homeric king onwards, had been called the shepherd of the people. Thrasymachus truly remarks that these shepherds have commonly been less concerned with the good of their flock than with shearing and butchering them for their own profit and aggrandizement. This behaviour is called 'injustice' because it means getting more than one's fair share; but the entirely selfish autocrat who practises it on a grand scale is envied and admired; and Thrasymachus himself regards him as the happiest of men. Justice, fairness, honesty, he concludes, never pay; the life of injustice is always more profitable.]

Socrates leaves this more general proposition to be challenged in the next chapter. Here he is still concerned with the art of government. He takes up the analogy of the shepherd and applies once more Thrasymachus' own distinction of 'capacities.' The shepherd qua shepherd cares for his flock; he receives wages in a different capacity, qua wage-earner. The fact that the rulers of mankind expect to be rewarded shows that the proper task of governing is commonly regarded as an irksome and unprofitable business.]

At this point, when everyone could see that Thrasymachus' definition of justice had been turned inside out, instead of making any reply, he said:

Socrates, have you a nurse?

Why do you ask such a question as that? I said. Wouldn't it be better to answer mine?

Because she lets you go about sniffing like a child whose nose wants wiping. She hasn't even taught you to know a shepherd when you see one, or his sheep either.

What makes you say that?

Why, you imagine that a herdsman studies the interests of his flocks or cattle, tending and fattening them up with some other end in view than his master's profit or his own; and so you don't see that, in politics, the genuine ruler regards his subjects exactly like sheep, and thinks of nothing else, night and day, but the good he can get out of them for himself. You are so far out in your notions of right and wrong, justice and injustice, as not to know that 'right' actually means what is good for someone else, and to be 'just' means serving the interest of the stronger who rules, at the cost of the subject who obeys; whereas injustice is just the reverse, asserting its authority over those innocents who are called just, so that they minister solely to their master's advantage and happiness, and not in the least degree to their own. Innocent as you are yourself, Socrates, you must see that a just man always has the worst of it. Take a private business: when a partnership is wound up, you will never find that the more honest of two partners comes off with the larger share; and in their relations to the state, when there are taxes to be paid, the honest man will pay more than the other on the same amount of property; or if there is money to be distributed, the dishonest will get it all. When either of them hold some public office, even if the just man loses in no other way, his private affairs at any rate will suffer from neglect, while his principles will not allow him to help himself from the public funds; not to mention the offence he will give to his friends and relations by refusing to sacrifice those principles to do them a good turn. Injustice has all the opposite advantages. I am speaking of the type I described just now, the man who can get the better of other people on a large scale: you must fix your eye on him, if you want to judge how much it is to one's own interest not to be just. You can see that best in the most consummate form of injustice, which rewards wrongdoing with supreme welfare and happiness and reduces its victims, if they won't retaliate in kind, to misery. That form is *despotism*, which uses force or fraud to plunder the goods of others, public or private, sacred or profane, and to do it in a

wholesale way. If you are caught committing any one of these crimes on a small scale, you are punished and disgraced; they call it sacrilege, kidnapping, burglary, theft and brigandage. But if, besides taking their property, you turn all your countrymen into slaves, you will hear no more of those ugly names; your countrymen themselves will call you the happiest of men and bless your name, and so will everyone who hears of such a complete triumph of injustice; for when people denounce injustice, it is because they are afraid of suffering wrong, not of doing it. So true is it, Socrates, that injustice, on a grand enough scale, is superior to justice in strength and freedom and autocratic power; and 'right,' as I said at first, means simply what serves the interest of the stronger party; 'wrong' means what is for the interest and profit of oneself.

Having deluged our ears with this torrent of words, as the man at the baths might empty a bucket over one's head, Thrasymachus meant to take himself off; but the company obliged him to stay and defend his position. I was specially urgent in my entreaties.

My good Thrasymachus, said I, do you propose to fling a doctrine like that at our heads and then go away without explaining it properly or letting us point out to you whether it is true or not? Is it so small a matter in your eyes to determine the whole course of conduct which every one of us must follow to get the best out of life?

Don't I realize it is a serious matter? he retorted.

Apparently not, said I; or else you have no consideration for us, and do not care whether we shall lead better or worse lives for being ignorant of this truth you profess to know. Do take the trouble to let us into your secret; if you treat us handsomely, you may be sure it will be a good investment; there are so many of us to show our gratitude. I will make no secret of my own conviction, which is that injustice is not more profitable than justice, even when left free to work its will unchecked. No; let your unjust man have full power to do wrong, whether by successful violence or by escaping detection; all the same he will not convince me that he will gain more than he would by being just. There may be others

here who feel as I do, and set justice above injustice. It is for you to convince us that we are not well advised.

How can I? he replied. If you are not convinced by what I have just said, what more can I do for you? Do you want to be fed with my ideas out of a spoon?

God forbid! I exclaimed; not that. But I do want you to stand by your own words; or, if you shift your ground, shift it openly and stop trying to hoodwink us as you are doing now. You see, Thrasymachus, to go back to your earlier argument, in speaking of the shepherd you did not think it necessary to keep to that strict sense you laid down when you defined the genuine physician. You represent him, in his character of shepherd, as feeding up his flock, not for their own sake but for the table or the market, as if he were out to make money as a caterer or a cattle-dealer, rather than a shepherd. Surely the sole concern of the shepherd's art is to do the best for the charges put under its care; its own best interest is sufficiently provided for, so long as it does not fall short of all that shepherding should imply. On that principle it followed, I thought, that any kind of authority, in the state or in private life, must, in its character of authority, consider solely what is best for those under its care. Now what is your opinion? Do you think that the men who govern states—I mean rulers in the strict sense—have no reluctance to hold office?

I don't think so, he replied; I know it.

Well, but haven't you noticed, Thrasymachus, that in other positions of authority no one is willing to act unless he is paid wages, which he demands on the assumption that all the benefit of his action will go to his charges? Tell me: Don't we always distinguish one form of skill from another by its power to effect some particular result? Do say what you really think, so that we may get on.

Yes, that is the distinction.

And also each brings us some benefit that is peculiar to it: medicine gives health, for example; the art of navigation, safety at sea; and so on.

Yes.

And wage-earning brings us wages; that is its distinctive product. Now, speaking with that precision which you proposed, you

would not say that the art of navigation is the same as the art of medicine, merely on the ground that a ship's captain regained his health on a voyage, because the sea air was good for him. No more would you identify the practice of medicine with wage-earning because a man may keep his health while earning wages, or a physician attending a case may receive a fee.

No.

And, since we agreed that the benefit obtained by each form of skill is peculiar to it, any common benefit enjoyed alike by all these practitioners must come from some further practice common to them all?

It would seem so.

Yes, we must say that if they all earn wages, they get that benefit in so far as they are engaged in wage-earning as well as in practising their several arts.

He agreed reluctantly.

This benefit, then—the receipt of wages—does not come to a man from his special art. If we are to speak strictly, the physician, as such, produces health; the builder, a house; and then each, in his further capacity of wage-earner, gets his pay. Thus every art has its own function and benefits its proper subject. But suppose the practitioner is not paid; does he then get any benefit from his art?

Clearly not.

And is he doing no good to anyone either, when he works for nothing?

No, I suppose he does some good.

Well then, Thrasymachus, it is now clear that no form of skill or authority provides for its own benefit. As we were saying some time ago, it always studies and prescribes what is good for its subject—the interest of the weaker party, not of the stronger. And that, my friend, is why I said that no one is willing to be in a position of authority and undertake to set straight other men's troubles, without demanding to be paid; because, if he is to do his work well, he will never, in his capacity of ruler, do, or command others to do, what is best for himself, but only what is best for the subject. For that reason, if he is to consent, he must have his recom-

pense, in the shape of money or honour, or of punishment in case of refusal.

What do you mean, Socrates? asked Glaucon. I recognize two of your three kinds of reward; but I don't understand what you mean by speaking of punishment as a recompense.

Then you don't understand the recompense required by the best type of men, or their motive for accepting authority when they do consent. You surely know that a passion for honours or for money is rightly regarded as something to be ashamed of.

Yes, I do.

For that reason, I said, good men are unwilling to rule, either for money's sake or for honour. They have no wish to be called mercenary for demanding to be paid, or thieves for making a secret profit out of their office; nor yet will honours tempt them, for they are not ambitious. So they must be forced to consent under threat of penalty; that may be why a readiness to accept power under no such constraint is thought discreditable. And the heaviest penalty for declining to rule is to be ruled by someone inferior to yourself. That is the fear, I believe, that makes decent people accept power; and when they do so, they face the prospect of authority with no idea that they are coming into the enjoyment of a comfortable berth; it is forced upon them because they can find no one better than themselves, or even as good, to be entrusted with power. If there could ever be a society of perfect men, there might well be as much competition to evade office as there now is to gain it; and it would then be clearly seen that the genuine ruler's nature is to seek only the advantage of the subject, with the consequence that any man of understanding would sooner have another to do the best for him than be at the pains to do the best for that other himself. On this point, then, I entirely disagree with Thrasymachus' doctrine that right means what is to the interest of the stronger.

CHAPTER IV (I. 347 E-354 C)

THRASYMACHUS: IS INJUSTICE MORE PROFITABLE THAN JUSTICE?

Socrates now turns from the art of government to Thrasymachus' whole view of life: that injustice, unlimited self-seeking, pursued with enough force of character and skill to ensure success, brings welfare and happiness. This is what he ultimately means by the interest of the stronger.

Socrates and Thrasymachus have a common ground for argument in that both accept the notion of an art of living, comparable to the special crafts in which trained intelligence creates some product. The goodness, excellence, or virtue of a workman lies in his efficiency, the Greek aretē, a word which, with the corresponding adjective agathos, 'good,' never lost its wide application to whatever does its work or fulfils its function well, as a good knife is one that cuts efficiently. The workman's efficiency involves trained intelligence or skill, an old sense of the word sophia, which also means wisdom. None of these words necessarily bears any moral sense; but they can be applied to the art of living. Here the product to be aimed at is assumed to be a man's own happiness and well-being. The efficiency which makes him good at attaining this end is called 'virtue'; the implied knowledge of the end and of the means to it is like the craftsman's skill and may be called 'wisdom.' But as it sounds in English almost a contradiction to say that to be unjust is to be virtuous or good and wise, the comparatively colourless phrase 'superior in character and intelligence' will be used instead.

Where Socrates and Thrasymachus differ is in their views of the nature of happiness or well-being. Thrasymachus thinks it consists in getting more than your fair share of what are commonly called the good things of life, pleasure, wealth, power. Thus virtue and wisdom mean to him efficiency and skill in achieving injustice.

HOWEVER, I continued, we may return to that question later. Much more important is the position Thrasymachus is asserting now:

that a life of injustice is to be preferred to a life of justice. Which side do you take, Glaucon? Where do you think the truth lies?

I should say that the just life is the better worth having.

You heard Thrasymachus' catalogue of all the good things in store for injustice?

I did, but I am not convinced.

Shall we try to convert him, then, supposing we can find some way to prove him wrong?

By all means.

We might answer Thrasymachus' case in a set speech of our own, drawing up a corresponding list of the advantages of justice; he would then have the right to reply, and we should make our final rejoinder; but after that we should have to count up and measure the advantages on each list, and we should need a jury to decide between us. Whereas, if we go on as before, each securing the agreement of the other side, we can combine the functions of advocate and judge. We will take whichever course you prefer.

I prefer the second, said Glaucon.

Come then, Thrasymachus, said I, let us start afresh with our questions. You say that injustice pays better than justice, when both are carried to the furthest point?

I do, he replied; and I have told you why.

And how would you describe them? I suppose you would call one of them an excellence and the other a defect?

Of course.

Justice an excellence, and injustice a defect?

Now is that likely, when I am telling you that injustice pays, and justice does not?

Then what do you say?

The opposite.

That justice is a defect?

No; rather the mark of a good-natured simpleton.

Injustice, then, implies being ill-natured?

No; I should call it good policy.

Do you think the unjust are positively superior in character and intelligence, Thrasymachus?

Yes, if they are the sort that can carry injustice to perfection and

make themselves masters of whole cities and nations. Perhaps you think I was talking of pickpockets. There is profit even in that trade, if you can escape detection; but it doesn't come to much as compared with the gains I was describing.

I understand you now on that point, I replied. What astonished me was that you should class injustice with superior character and intelligence and justice with the reverse.

Well, I do, he rejoined.

That is a much more stubborn position, my friend; and it is not so easy to see how to assail it. If you would admit that injustice, however well it pays, is nevertheless, as some people think, a defect and a discreditable thing, then we could argue on generally accepted principles. But now that you have gone so far as to rank it with superior character and intelligence, obviously you will say it is an admirable thing as well as a source of strength, and has all the other qualities we have attributed to justice.

You read my thoughts like a book, he replied.

However, I went on, it is no good shirking; I must go through with the argument, so long as I can be sure you are really speaking your mind. I do believe you are not playing with us now, Thrasymachus, but stating the truth as you conceive it.

Why not refute the doctrine? he said. What does it matter to you whether I believe it or not?

It does not matter, I replied.

[Socrates attacks separately three points in Thrasymachus' position: (1) that the unjust is superior to the just in character ('virtue') and intelligence; (2) that injustice is a source of strength; (3) that it brings happiness.]

(1) The first argument (349 B-350 C) is omitted here, because only a very loose paraphrase could liberate the meaning from the stiff and archaic form of the original. Thrasymachus has upheld the superman who will try to outdo everyone else and go to any lengths in getting the better of his neighbours. Socrates attacks this ideal of unlimited self-assertion, relying once more on the admitted analogy between the art of living and other arts. The musician, tuning an instrument, knows that there is for each string a certain

pitch which is absolutely right. He shows his excellence and mastery of the art by aiming at that 'limit' or 'measure' (as the Greeks would call it), and he would be satisfied if he could attain it. In doing so he would be outdoing or 'going one better than' less skilful musicians or the unmusical; but he would not be showing superior skill if he tried to outdo a musician who acknowledged the same measure and had actually attained it. Socrates holds that in moral conduct also there is a measure which is absolutely right, whether we recognize it or not. The just man, who does recognize it, shows a wisdom and virtue corresponding to the skill of the good musician. The unjust, who acknowledges no measure or limit, because there is no limit to getting more and more for yourself at others' expense and that is his object, is, by all analogy, exhibiting rather a lack of intelligence and character. As a man, and therefore a moral agent, he is no more 'wise and good' than an instrumentalist who should refuse to recognize such a thing as the right pitch. Jowett quotes: 'When workmen strive to do better than well, They do confound their skill in covetousness' (K. John iv. 2). Socrates concludes:

'It is evident, then, that it is the just man that is wise and good (superior in character and intelligence), the unjust that is ignorant and bad.'

(2) In the following passage Socrates has little difficulty in showing that unlimited self-assertion is not a source of strength in any association formed for a common purpose. 'Honour among thieves' is common sense, which Thrasymachus cannot challenge. Socrates infers that injustice will have the same effect within the individual soul, dividing a man against himself and destroying unity of purpose. The various desires and impulses in his nature will be in conflict, if each asserts an unlimited claim to satisfaction. This view of justice as a principle of internal order and unity will become clearer when the soul has been analysed into its principal elements.]

Thrasymachus' assent was dragged out of him with a reluctance of which my account gives no idea. He was sweating at every pore, for the weather was hot; and I saw then what I had never seen before—Thrasymachus blushing. However, now that we had agreed

that justice implies superior character and intelligence, injustice a deficiency in both respects, I went on:

Good; let us take that as settled. But we were also saying that injustice was a source of strength. Do you remember, Thrasymachus?

I do remember; only your last argument does not satisfy me, and I could say a good deal about that. But if I did, you would tell me I was haranguing you like a public meeting. So either let me speak my mind at length, or else, if you want to ask questions, ask them, and I will nod or shake my head, and say 'Hm?' as we do to encourage an old woman telling us a story.

No, please, said I; don't give your assent against your real opinion.

Anything to please you, he rejoined, since you won't let me have my say. What more do you want?

Nothing. I replied. If that is what you mean to do, I will go on with my questions.

Go on, then.

Well, to continue where we left off. I will repeat my question: What is the nature and quality of justice as compared with injustice? It was suggested, I believe, that injustice is the stronger and more effective of the two; but now we have seen that justice implies superior character and intelligence, it will not be hard to show that it will also be superior in power to injustice, which implies ignorance and stupidity; that must be obvious to anyone. However, I would rather look deeper into this matter than take it as settled off-hand. Would you agree that a state may be unjust and may try to enslave other states or to hold a number of others in subjection unjustly?

Of course it may, he said; above all if it is the best sort of state, which carries injustice to perfection.

I understand, said I; that was your view. But I am wondering whether a state can do without justice when it is asserting its superior power over another in that way.

Not if you are right, that justice implies intelligence; but if I am right, injustice will be needed.

I am delighted with your answer, Thrasymachus; this is much better than just nodding and shaking your head.

It is all to oblige you.

Thank you. Please add to your kindness by telling me whether any set of men—a state or an army or a band of robbers or thieves—who were acting together for some unjust purpose would be likely to succeed, if they were always trying to injure one another. Wouldn't they do better, if they did not?

Yes, they would.

Because, of course, such injuries must set them quarrelling and hating each other. Only fair treatment can make men friendly and of one mind.

Be it so, he said; I don't want to differ from you.

Thank you once more, I replied. But don't you agree that, if injustice has this effect of implanting hatred wherever it exists, it must make any set of people, whether freemen or slaves, split into factions, at feud with one another and incapable of any joint action?

Yes.

And so with any two individuals: injustice will set them at variance and make them enemies to each other as well as to everyone who is just.

It will.

And will it not keep its character and have the same effect, if it exists in a single person?

Let us suppose so.

The effect being, apparently, wherever it occurs—in a state or a family or an army or anywhere else—to make united action impossible because of factions and quarrels, and moreover to set whatever it resides in at enmity with itself as well as with any opponent and with all who are just.

Yes, certainly.

Then I suppose it will produce the same natural results in an individual. He will have a divided mind and be incapable of action, for lack of singleness of purpose; and he will be at enmity with all who are just as well as with himself?

Yes.

And 'all who are just' surely includes the gods?

Let us suppose so.

The unjust man, then, will be a god-forsaken creature; the good-will of heaven will be for the just.

Enjoy your triumph, said Thrasymachus. You need not fear my contradicting you. I have no wish to give offence to the company.

[(3) *The final question is, whether justice (now admitted to be a virtue) or injustice brings happiness. The argument turns on the doctrine (adopted as fundamental in Aristotle's Ethics) that man, like any other living species, has a peculiar work or function or activity, in the satisfactory exercise of which his well-being or happiness will consist; and also a peculiar excellence or virtue, namely a state of his soul from which that satisfactory activity will result. Aristotle argues (Eth. Nic. i. 7) that, a thing's function being the work or activity of which it alone is capable, man's function will be an activity involving the use of reason, which man alone possesses. Man's virtue is 'the state of character which makes him a good man and makes him do his work well' (ibid. ii. 6). It is the quality which enables him to 'live well,' for living is the soul's function; and to live well is to be happy.*

'Here again,' writes Nettleship on the following passage, 'the argument is intensely abstract. We should be inclined to break in on it and say that virtue means something very different in morality from what it means in the case of seeing or hearing, and that by happiness we mean a great many other things besides what seems to be meant here by living well. All depends, in this argument, on the strictness of the terms, upon assuming each of them to have a definite and distinct meaning. The virtues of a man and of a horse are very different, but what is the common element in them which makes us call them virtue? Can we call anything virtue which does not involve the doing well of the function, never mind what, of the agent that possesses the virtue? Is there any other sense in which we can call a thing good or bad, except that it does or does not do well that which it was made to do? Again, happiness in its largest sense, welfare, well-being, or doing well, is a very complex thing, and one cannot readily describe in detail all that goes to

make it up; but does it not necessarily imply that the human soul, man's vital activity as a whole, is in its best state, or is performing well the function it is made to perform? If by virtue and by happiness we mean what it seems we do mean, this consequence follows: when men are agreed that a certain sort of conduct constitutes virtue, if they mean anything at all, they must mean that in that conduct man finds happiness. And if a man says that what he calls virtue has nothing to do with what he calls happiness or well-being, then either in calling the one virtue he does not really mean what he says, or in calling the other happiness he does not really mean what he says. This is substantially the position that Plato takes up in this section.' (Lectures on Plato's Republic, p. 42.)]

You will make my enjoyment complete, I replied, if you will answer my further questions in the same way. We have made out so far that just men are superior in character and intelligence and more effective in action. Indeed without justice men cannot act together at all; it is not strictly true to speak of such people as ever having effected any strong action in common. Had they been thoroughly unjust, they could not have kept their hands off one another; they must have had some justice in them, enough to keep them from injuring one another at the same time with their victims. This it was that enabled them to achieve what they did achieve: their injustice only partially incapacitated them for their career of wrongdoing; if perfect, it would have disabled them for any action whatsoever. I can see that all this is true, as against your original position. But there is a further question which we postponed: Is the life of justice the better and happier life? What we have said already leaves no doubt in my mind; but we ought to consider more carefully, for this is no light matter: it is the question, what is the right way to live?

Go on, then.

I will, said I. Some things have a function;¹ a horse, for instance,

¹ The word translated 'function' is the common word for 'work.' Hence the need for illustrations to confine it to the narrower sense of 'function,' here defined for the first time.

is useful for certain kinds of work. Would you agree to define a thing's function in general as the work for which that thing is the only instrument or the best one?

I don't understand.

Take an example. We can see only with the eyes, hear only with the ears; and seeing and hearing might be called the functions of those organs.

Yes.

Or again, you might cut vine-shoots with a carving-knife or a chisel or many other tools, but with none so well as with a pruning-knife made for the purpose; and we may call that its function.

True.

Now, I expect, you see better what I meant by suggesting that a thing's function is the work that it alone can do, or can do better than anything else.

Yes, I will accept that definition.

Good, said I; and to take the same examples, the eye and the ear, which we said have each its particular function: have they not also a specific excellence or virtue? Is not that always the case with things that have some appointed work to do?

Yes.

Now consider: is the eye likely to do its work well, if you take away its peculiar virtue and substitute the corresponding defect?

Of course not, if you mean substituting blindness for the power of sight.

I mean whatever its virtue may be; I have not come to that yet. I am only asking, whether it is true of things with a function—eyes or ears or anything else—that there is always some specific virtue which enables them to work well; and if they are deprived of that virtue, they work badly.

I think that is true.

Then the next point is this. Has the soul a function that can be performed by nothing else? Take for example such actions as deliberating or taking charge and exercising control: is not the soul the only thing of which you can say that these are its proper and peculiar work?

That is so.

And again, living—is not that above all the function of the soul?

No doubt.

And we also speak of the soul as having a certain specific excellence or virtue?

Yes.

Then, Thrasymachus, if the soul is robbed of its peculiar virtue, it cannot possibly do its work well. It must exercise its power of controlling and taking charge well or ill according as it is itself in a good or a bad state.

That follows.

And did we not agree that the virtue of the soul is justice, and injustice its defect?

We did.

So it follows that a just soul, or in other words a just man, will live well; the unjust will not.

Apparently, according to your argument.

But living well involves well-being and happiness.

Naturally.

Then only the just man is happy; injustice will involve unhappiness.

Be it so.

But you cannot say it pays better to be unhappy.

Of course not.

Injustice then, my dear Thrasymachus, can never pay better than justice.

Well, he replied, this is a feast-day, and you may take all this as your share of the entertainment.

For which I have to thank you, Thrasymachus; you have been so gentle with me since you recovered your temper. It is my own fault if the entertainment has not been satisfactory. I have been behaving like a greedy guest, snatching a taste of every new dish that comes round before he has properly enjoyed the last. We began by looking for a definition of justice; but before we had found one, I dropped that question and hurried on to ask whether or not it involved superior character and intelligence; and then, as soon

as another idea cropped up, that injustice pays better, I could not refrain from pursuing that.

So now the whole conversation has left me completely in the dark; for so long as I do not know what justice is, I am hardly likely to know whether or not it is a virtue, or whether it makes a man happy or unhappy.

PART II (BOOKS II-IV, 445 B)

JUSTICE IN THE STATE AND IN THE INDIVIDUAL

CHAPTER V (II. 357 A-367 E)

THE PROBLEM STATED

The question, what Justice or Right ultimately means, being still unanswered, the conversation so far amounts to a preliminary survey of the ground to be covered in the rest of the Republic. Plato does not pretend that an immoralist like Thrasymachus could be silenced by summary arguments which seem formal and unconvincing until the whole view of life that lies behind them has been disclosed.

The case which Socrates has to meet is reopened by Glaucon and Adeimantus, young men with a generous belief that justice has a valid meaning, but puzzled by the doctrine, current in intellectual circles, that it is a mere matter of social convention, imposed from without, and is practised as an unwelcome necessity. They demand a proof that justice is not merely useful as bringing external rewards, but intrinsically good as an inward state of the soul, even though the just man be persecuted rather than rewarded. In dealing with inquirers like these, who really wish to discover the truth, Socrates drops his role of ironical critic and becomes constructive.

Glaucon opens with one of the earliest statements of the Social Contract theory. The essence of this is that all the customary rules of religion and moral conduct imposed on the individual by social sanctions have their origin in human intelligence and will and always rest on tacit consent. They are neither laws of nature nor divine enactments, but conventions which man who made them can alter, as laws are changed or repealed by legislative bodies. It is assumed that, if all these artificial restraints were removed, the

natural man would be left only with purely egoistic instincts and desires, which he would indulge in all that Thrasymachus commended as injustice.

Adeimantus supplements Glaucon's case by an attack on current moral education and some forms of mystery religion, as tacitly encouraging immorality by valuing justice only for the rewards it brings. Since these can be gained in this life by seeming just without being so, and after death by buying the favour of heaven, the young conclude that the ideal is injustice masked by a good reputation and atoned for by bribery. Both speakers accordingly demand that external rewards shall be ruled out of account and justice proved to be worth having for its own sake. The prospect of rewards and punishments after death is reserved for the myth at the end of the dialogue.

I THOUGHT that, with these words, I was quit of the discussion; but it seems this was only a prelude. Glaucon, undaunted as ever, was not content to let Thrasymachus abandon the field.

Socrates, he broke out, you have made a show of proving that justice is better than injustice in every way. Is that enough, or do you want us to be really convinced?

Certainly I do, if it rests with me.

Then you are not going the right way about it. I want to know how you classify the things we call good. Are there not some which we should wish to have, not for their consequences, but just for their own sake, such as harmless pleasures and enjoyments that have no further result beyond the satisfaction of the moment?

Yes, I think there are good things of that description.

And also some that we value both for their own sake and for their consequences—things like knowledge and health and the use of our eyes?

Yes.

And a third class which would include physical training, medical treatment, earning one's bread as a doctor or otherwise—useful, but burdensome things, which we want only for the sake of the profit or other benefit they bring.

Yes, there is that third class. What then?

In which class do you place justice?

I should say, in the highest, as a thing which anyone who is to gain happiness must value both for itself and for its results.

Well, that is not the common opinion. Most people would say it was one of those things, tiresome and disagreeable in themselves, which we cannot avoid practising for the sake of reward or a good reputation.

I know, said I; that is why Thrasymachus has been finding fault with it all this time and praising injustice. But I seem to be slow in seeing his point.

Listen to me, then, and see if you agree with mine. There was no need, I think, for Thrasymachus to yield so readily, like a snake you had charmed into submission; and nothing so far said about justice and injustice has been established to my satisfaction. I want to be told what each of them really is, and what effect each has, in itself, on the soul that harbours it, when all rewards and consequences are left out of account. So here is my plan, if you approve. I shall revive Thrasymachus' theory. First, I will state what is commonly held about the nature of justice and its origin; secondly, I shall maintain that it is always practised with reluctance, not as good in itself, but as a thing one cannot do without; and thirdly, that this reluctance is reasonable, because the life of injustice is much the better life of the two—so people say. That is not what I think myself, Socrates; only I am bewildered by all that Thrasymachus and ever so many others have dinned into my ears; and I have never yet heard the case for justice stated as I wish to hear it. You, I believe, if anyone, can tell me what is to be said in praise of justice in and for itself; that is what I want. Accordingly, I shall set you an example by glorifying the life of injustice with all the energy that I hope you will show later in denouncing it and exalting justice in its stead. Will that plan suit you?

Nothing could be better, I replied. Of all subjects this is one on which a sensible man must always be glad to exchange ideas.

Good, said Glaucon. Listen then, and I will begin with my first point: the nature and origin of justice.

What people say is that to do wrong is, in itself, a desirable thing; on the other hand, it is not at all desirable to suffer wrong,

and the harm to the sufferer outweighs the advantage to the doer. Consequently, when men have had a taste of both, those who have not the power to seize the advantage and escape the harm decide that they would be better off if they made a compact neither to do wrong nor to suffer it. Hence they began to make laws and covenants with one another; and whatever the law prescribed they called lawful and right. That is what right or justice is and how it came into existence; it stands half-way between the best thing of all—to do wrong with impunity—and the worst, which is to suffer wrong without the power to retaliate. So justice is accepted as a compromise, and valued, not as good in itself, but for lack of power to do wrong; no man worthy of the name, who had that power, would ever enter into such a compact with anyone; he would be mad if he did. That, Socrates, is the nature of justice according to this account, and such the circumstances in which it arose.

The next point is that men practise it against the grain, for lack of power to do wrong. How true that is, we shall best see if we imagine two men, one just, the other unjust, given full licence to do whatever they like, and then follow them to observe where each will be led by his desires. We shall catch the just man taking the same road as the unjust; he will be moved by self-interest, the end which it is natural to every creature to pursue as good, until forcibly turned aside by law and custom to respect the principle of equality.

Now, the easiest way to give them that complete liberty of action would be to imagine them possessed of the talisman found by Gyges, the ancestor of the famous Lydian. The story tells how he was a shepherd in the King's service. One day there was a great storm, and the ground where his flock was feeding was rent by an earthquake. Astonished at the sight, he went down into the chasm and saw, among other wonders of which the story tells, a brazen horse, hollow, with windows in its sides. Peering in, he saw a dead body, which seemed to be of more than human size. It was naked save for a gold ring, which he took from the finger and made his way out. When the shepherds met, as they did every month, to send an account to the King of the state of his flocks, Gyges came

wearing the ring. As he was sitting with the others, he happened to turn the bezel of the ring inside his hand. At once he became invisible, and his companions, to his surprise, began to speak of him as if he had left them. Then, as he was fingering the ring, he turned the bezel outwards and became visible again. With that, he set about testing the ring to see if it really had this power, and always with the same result: according as he turned the bezel inside or out he vanished and reappeared. After this discovery he contrived to be one of the messengers sent to the court. There he seduced the Queen, and with her help murdered the King and seized the throne.

Now suppose there were two such magic rings, and one were given to the just man, the other to the unjust. No one, it is commonly believed, would have such iron strength of mind as to stand fast in doing right or keep his hands off other men's goods, when he could go to the market-place and fearlessly help himself to anything he wanted, enter houses and sleep with any woman he chose, set prisoners free and kill men at his pleasure, and in a word go about among men with the powers of a god. He would behave no better than the other; both would take the same course. Surely this would be strong proof that men do right only under compulsion; no individual thinks of it as good for him personally, since he does wrong whenever he finds he has the power. Every man believes that wrongdoing pays him personally much better, and, according to this theory, that is the truth. Granted full licence to do as he liked, people would think him a miserable fool if they found him refusing to wrong his neighbours or to touch their belongings, though in public they would keep up a pretence of praising his conduct, for fear of being wronged themselves. So much for that.

Finally, if we are really to judge between the two lives, the only way is to contrast the extremes of justice and injustice. We can best do that by imagining our two men to be perfect types, and crediting both to the full with the qualities they need for their respective ways of life. To begin with the unjust man: he must be like any consummate master of a craft, a physician or a captain, who, knowing just what his art can do, never tries to do more,

and can always retrieve a false step. The unjust man, if he is to reach perfection, must be equally discreet in his criminal attempts, and he must not be found out, or we shall think him a bungler; for the highest pitch of injustice is to seem just when you are not. So we must endow our man with the full complement of injustice; we must allow him to have secured a spotless reputation for virtue while committing the blackest crimes; he must be able to retrieve any mistake, to defend himself with convincing eloquence if his misdeeds are denounced, and, when force is required, to bear down all opposition by his courage and strength and by his command of friends and money.

Now set beside this paragon the just man in his simplicity and nobleness, one who, in Aeschylus' words, 'would be, not seem, the best.' There must, indeed, be no such seeming; for if his character were apparent, his reputation would bring him honours and rewards, and then we should not know whether it was for their sake that he was just or for justice's sake alone. He must be stripped of everything but justice, and denied every advantage the other enjoyed. Doing no wrong, he must have the worst reputation for wrong-doing, to test whether his virtue is proof against all that comes of having a bad name; and under this lifelong imputation of wickedness, let him hold on his course of justice unwavering to the point of death. And so, when the two men have carried their justice and injustice to the last extreme, we may judge which is the happier.

My dear Glaucon, I exclaimed, how vigorously you scour these two characters clean for inspection, as if you were burnishing a couple of statues! ¹

I am doing my best, he answered. Well, given two such characters, it is not hard, I fancy, to describe the sort of life that each of them may expect; and if the description sounds rather coarse, take it as coming from those who cry up the merits of injustice rather than from me. They will tell you that our just man will be

¹ At Elis and Athens officials called *phaidryntai*, 'burnishers,' had the duty of cleaning cult statues (A. B. Cook, *Zeus*, iii. 967). At 612 c (p. 339), where this passage is recalled, it is admitted to be an extravagant supposition, that the just and unjust should exchange reputations.

thrown into prison, scourged and racked, will have his eyes burnt out, and, after every kind of torment, be impaled. That will teach him how much better it is to seem virtuous than to be so. In fact those lines of Aeschylus I quoted are more fitly applied to the unjust man, who, they say, is a realist and does not live for appearances: 'he would be, not seem' unjust,

reaping the harvest sown
In those deep furrows of the thoughtful heart
Whence wisdom springs.

With his reputation for virtue, he will hold offices of state, ally himself by marriage to any family he may choose, become a partner in any business, and, having no scruples about being dishonest, turn all these advantages to profit. If he is involved in a lawsuit, public or private, he will get the better of his opponents, grow rich on the proceeds, and be able to help his friends and harm his enemies.¹ Finally, he can make sacrifices to the gods and dedicate offerings with due magnificence, and, being in a much better position than the just man to serve the gods as well as his chosen friends, he may reasonably hope to stand higher in the favour of heaven. So much better, they say, Socrates, is the life prepared for the unjust by gods and men.

Here Glaucon ended, and I was meditating a reply, when his brother Adeimantus exclaimed:

Surely, Socrates, you cannot suppose that that is all there is to be said.

Why, isn't it? said I.

The most essential part of the case has not been mentioned, he replied.

Well, I answered, there is a proverb about a brother's aid. If Glaucon has failed, it is for you to make good his shortcomings; though, so far as I am concerned, he has said quite enough to put me out of the running and leave me powerless to rescue the cause of justice.

Nonsense, said Adeimantus; there is more to be said, and you

¹To help friends and harm enemies, offered as a definition of Justice by Polemarchus (p. 9), now appears as the privilege of the unjust.

must listen to me. If we want a clear view of what I take to be Glaucon's meaning, we must study the opposite side of the case, the arguments used when justice is praised and injustice condemned. When children are told by their fathers and all their pastors and masters that it is a good thing to be just, what is commended is not justice in itself but the respectability it brings. They are to let men see how just they are, in order to gain high positions and marry well and win all the other advantages which Glaucon mentioned, since the just man owes all these to his good reputation.

In this matter of having a good name, they go farther still: they throw in the favourable opinion of heaven, and can tell us of no end of good things with which they say the gods reward piety. There is the good old Hesiod,¹ who says the gods make the just man's oak-trees 'bear acorns at the top and bees in the middle; and their sheep's fleeces are heavy with wool,' and a great many other blessings of that sort. And Homer² speaks in the same strain:

As when a blameless king fears the gods and upholds right judgment; then the dark earth yields wheat and barley, and the trees are laden with fruit; the young of his flocks are strong, and the sea gives abundance of fish.

Musaeus and his son Eumolpus³ enlarge in still more spirited terms upon the rewards from heaven they promise to the righteous. They take them to the other world and provide them with a banquet of the Blest, where they sit for all time carousing with garlands on their heads, as if virtue could not be more nobly recompensed than by an eternity of intoxication. Others, again, carry the rewards of heaven yet a stage farther: the pious man who keeps his oaths is to have children's children and to leave a posterity after him. When they have sung the praises of justice in that strain, with more to same effect, they proceed to plunge the sinners and unrighteous men into a pool of mud in the world below, and set them to fetch water in a sieve. Even in this life, too, they give

¹ *Works and Days*, 232.

² *Odyssey*, xix. 109.

³ Legendary figures, to whom were attributed poems setting forth the doctrines of the mystery religion known as Orphism.

them a bad name, and make out that the unjust suffer all those penalties which Glaucon described as falling upon the good man who has a bad reputation: they can think of no others. That is how justice is recommended and injustice denounced.

Besides all this, think of the way in which justice and injustice are spoken of, not only in ordinary life, but by the poets. All with one voice reiterate that self-control and justice, admirable as they may be, are difficult and irksome, whereas vice and injustice are pleasant and very easily to be had; it is mere convention to regard them as discreditable. They tell us that dishonesty generally pays better than honesty. They will cheerfully speak of a bad man as happy and load him with honours and social esteem, provided he be rich and otherwise powerful; while they despise and disregard one who has neither power nor wealth, though all the while they acknowledge that he is the better man of the two.

Most surprising of all is what they say about the gods and virtue: that heaven itself often allots misfortunes and a hard life to the good man, and gives prosperity to the wicked. Mendicant priests and soothsayers come to the rich man's door with a story of a power they possess by the gift of heaven to atone for any offence that he or his ancestors have committed with incantations and sacrifice, agreeably accompanied by feasting. If he wishes to injure an enemy, he can, at a trifling expense, do him a hurt with equal ease, whether he be an honest man or not, by means of certain invocations and spells which, as they profess, prevail upon the gods to do their bidding. In support of all these claims they call the poets to witness. Some, by way of advertising the easiness of vice, quote the words: 'Unto wickedness men attain easily and in multitudes; smooth is the way and her dwelling is very near at hand. But the gods have ordained much sweat upon the path to virtue'¹ and a long road that is rough and steep.

Others, to show that men can turn the gods from their purpose, cite Homer: 'Even the gods themselves listen to entreaty. Their hearts are turned by the entreaties of men with sacrifice and humble prayers and libation and burnt offering, whensoever anyone

¹ Hesiod, *Works and Days*, 287.

transgresses and does amiss.’¹ They produce a whole farrago of books in which Musaeus and Orpheus, described as descendants of the Muses and the Moon, prescribe their ritual; and they persuade entire communities, as well as individuals, that, both in this life and after death, wrongdoing may be absolved and purged away by means of sacrifices and agreeable performances which they are pleased to call rites of initiation. These deliver us from punishment in the other world, where awful things are in store for all who neglect to sacrifice.

Now, my dear Socrates, when all this stuff is talked about the estimation in which virtue and vice are held by heaven and by mankind, what effect can we suppose it has upon the mind of a young man quick-witted enough to gather honey from all these flowers of popular wisdom and to draw his own conclusions as to the sort of person he should be and the way he should go in order to lead the best possible life? In all likelihood he would ask himself, in Pindar’s words: ‘Will the way of right or the by-paths of deceit lead me to the higher fortress,’ where I may entrench myself for the rest of my life? For, according to what they tell me, I have nothing to gain but trouble and manifest loss from being honest, unless I also get a name for being so; whereas, if I am dishonest and provide myself with a reputation for honesty, they promise me a marvellous career. Very well, then; since ‘outward seeming,’ as wise men inform me, ‘overpowers the truth’ and decides the question of happiness, I had better go in for appearances wholeheartedly. I must ensconce myself behind an imposing façade designed to look like virtue, and trail the fox behind me, ‘the cunning shifty fox’²—Archilochus knew the world as well as any man. You may say it is not so easy to be wicked without ever being found out. Perhaps not; but great things are never easy. Anyhow, if we are to reach happiness, everything we have been told points to this as the road to be followed. We will form secret societies to save us from exposure; besides, there are men who teach the art of winning over popular assemblies and courts of law; so that, one way or another, by persuasion or violence, we shall get the better

¹ *Iliad* ix. 497.

² An allusion to a fable by Archilochus.

of our neighbours without being punished. You might object that the gods are not to be deceived and are beyond the reach of violence. But suppose that there are no gods, or that they do not concern themselves with the doings of men; why should we concern ourselves to deceive them? Or, if the gods do exist and care for mankind, all we know or have ever heard about them comes from current tradition and from the poets who recount their family history, and these same authorities also assure us that they can be won over and turned from their purpose 'by sacrifice and humble prayers' and votive offerings. We must either accept both these statements or neither. If we are to accept both, we had better do wrong and use part of the proceeds to offer sacrifice. By being just we may escape the punishment of heaven, but we shall be renouncing the profits of injustice; whereas by doing wrong we shall make our profit and escape punishment into the bargain, by means of those entreaties which win over the gods when we transgress and do amiss. But then, you will say, in the other world the penalty for our misdeeds on earth will fall either upon us or upon our children's children. We can counter that objection by reckoning on the great efficacy of mystic rites and the divinities of absolution, vouched for by the most advanced societies and by the descendants of the gods who have appeared as poets and spokesmen of heavenly inspiration.

What reason, then, remains for preferring justice to the extreme of injustice, when common belief and the best authorities promise us the fulfilment of our desires in this life and the next, if only we conceal our ill-doing under a veneer of decent behaviour? The upshot is, Socrates, that no man possessed of superior powers of mind or person or rank or wealth will set any value on justice; he is more likely to laugh when he hears it praised. So, even one who could prove my case false and were quite sure that justice is best, far from being indignant with the unjust, will be very ready to excuse them. He will know that, here and there, a man may refrain from wrong because it revolts some instinct he is graced with or because he has come to know the truth; no one else is virtuous of his own will; it is only lack of spirit or the infirmity of age or some other weakness that makes men condemn the iniquities they

have not the strength to practise. This is easily seen: give such a man the power, and he will be the first to use it to the utmost.

What lies at the bottom of all this is nothing but the fact from which Glaucon, as well as I, started upon this long discourse. We put it to you, Socrates, with all respect, in this way. All you who profess to sing the praises of right conduct, from the ancient heroes whose legends have survived down to the men of the present day, have never denounced injustice or praised justice apart from the reputation, honours, and rewards they bring; but what effect either of them in itself has upon its possessor when it dwells in his soul unseen of gods or men, no poet or ordinary man has ever yet explained. No one has proved that a soul can harbour no worse evil than injustice, no greater good than justice. Had all of you said that from the first and tried to convince us from our youth up, we should not be keeping watch upon our neighbours to prevent them from doing wrong to us, but everyone would keep a far more effectual watch over himself, for fear lest by wronging others he should open his doors to the worst of all evils.

That, Socrates, is the view of justice and injustice which Thrasymachus and, no doubt, others would state, perhaps in even stronger words. For myself, I believe it to be a gross perversion of their true worth and effect; but, as I must frankly confess, I have put the case with all the force I could muster because I want to hear the other side from you. You must not be content with proving that justice is superior to injustice; you must make clear what good or what harm each of them does to its possessor, taking it simply in itself and, as Glaucon required, leaving out of account the reputation it bears. For unless you deprive each of its true reputation and attach to it the false one, we shall say that you are praising or denouncing nothing more than the appearances in either case, and recommending us to do wrong without being found out; and that you hold with Thrasymachus that right means what is good for someone else, being the interest of the stronger, and wrong is what really pays, serving one's own interest at the expense of the weaker. You have agreed that justice belongs to that highest class of good things which are worth having not only for their consequences, but much more for their own sakes—things

like sight and hearing, knowledge, and health, whose value is genuine and intrinsic, not dependent on opinion. So I want you, in commending justice, to consider only how justice, in itself, benefits a man who has it in him, and how injustice harms him, leaving rewards and reputation out of account. I might put up with others dwelling on those outward effects as a reason for praising the one and condemning the other; but from you, who have spent your life in the study of this question, I must beg leave to demand something better. You must not be content merely to prove that justice is superior to injustice, but explain how one is good, the other evil, in virtue of the intrinsic effect each has on its possessor, whether gods or men see it or not.

CHAPTER VI (II. 367 E-372 A)

THE RUDIMENTS OF SOCIAL ORGANIZATION

Socrates has been challenged to define justice and its effects in the individual soul. Since the life of a political society manifests the life of the men composing it on a larger scale, he proposes to look first for the principle which makes a state just and then to see if the same principle has similar effects in a man. So he starts to build up a social structure from its necessary rudiments.

Plato is not here describing the historical development of any actual state. (In Laws iii he says that civilization has often been destroyed by natural cataclysms, and he traces its growth from a simple pastoral phase on lines quite unlike those followed here.) He takes the type of state in which he lived, the Greek city-state. The construction is based on an analysis of such a society into parts corresponding to fundamental needs of human nature. These parts are put together successively in a logical, not an historical, order.

As against the social contract theory, Plato denies that society is 'unnatural,' either as being the artificial outcome of an arbitrary compact or as thwarting the individual's natural instincts, which

Thrasymachus assumed to be purely egoistic impulses to unlimited self-assertion. Men are not born self-sufficient or all alike; hence an organized society in which they are interdependent and specialize according to innate aptitudes is, according to Plato, both natural and advantageous to all the individuals.

In this chapter society is considered merely as an economic structure providing for the lowest of needs, a healthy animal existence. This aspect is isolated by abstraction from the higher elements of civilization and culture that will soon be added. The purpose is to establish the principle of specialization or division of labour as dictated by Nature. This will turn out to be the form that justice takes on this lowest economic level.

Nothing is said here about slaves, perhaps because they would first appear in the luxurious state of the next chapter. In any case the slaves (who at Athens made up more than a third of the population) were not citizens and so formed no part of the state. The institution was universally recognized and Plato seems to assume that it will continue (for instance at 469 c, p. 172).

I was delighted with these speeches from Glaucon and Adeimantus, whose gifts I had always admired. How right, I exclaimed, was Glaucon's lover to begin that poem of his on your exploits at the battle of Megara by describing you two as the

sons divine
Of Ariston's noble line!

Like father, like sons: there must indeed be some divine quality in your nature, if you can plead the cause of injustice so eloquently and still not be convinced yourselves that it is better than justice. That you are not really convinced I am sure from all I know of your dispositions, though your words might well have left me in doubt. But the more I trust you, the harder I find it to reply. How can I come to the rescue? I have no faith in my own powers, when I remember that you were not satisfied with the proof I thought I had given to Thrasymachus that it is better to be just. And yet I cannot stand by and hear justice reviled without lifting a finger. I am afraid to commit a sin by holding aloof while I have breath

and strength to say a word in its defence. So there is nothing for it but to do the best I can.

Glaucon and the others begged me to step into the breach and carry through our inquiry into the real nature of justice and injustice, and the truth about their respective advantages. So I told them what I thought. This is a very obscure question, I said, and we shall need keen sight to see our way. Now, as we are not remarkably clever, I will make a suggestion as to how we should proceed. Imagine a rather short-sighted person told to read an inscription in small letters from some way off. He would think it a godsend if someone pointed out that the same inscription was written up elsewhere on a bigger scale, so that he could first read the larger characters and then make out whether the smaller ones were the same.

No doubt, said Adeimantus; but what analogy do you see in that to our inquiry?

I will tell you. We think of justice as a quality that may exist in a whole community as well as in an individual, and the community is the bigger of the two. Possibly, then, we may find justice there in larger proportions, easier to make out. So I suggest that we should begin by inquiring what justice means in a state. Then we can go on to look for its counterpart on a smaller scale in the individual.

That seems a good plan, he agreed.

Well then, I continued, suppose we imagine a state coming into being before our eyes. We might then be able to watch the growth of justice or of injustice within it. When that is done, we may hope it will be easier to find what we are looking for.

Much easier.

Shall we try, then, to carry out this scheme? I fancy it will be no light undertaking; so you had better think twice.

No need for that, said Adeimantus. Don't waste any more time.

My notion is, said I, that a state comes into existence because no individual is self-sufficing; we all have many needs. But perhaps you can suggest some different origin for the foundation of a community?

No, I agree with you.

So, having all these needs, we call in one another's help to satisfy our various requirements; and when we have collected a number of helpers and associates to live together in one place, we call that settlement a state.

Yes.

So if one man gives another what he has to give in exchange for what he can get, it is because each finds that to do so is for his own advantage.

Certainly.

Very well, said I. Now let us build up our imaginary state from the beginning. Apparently, it will owe its existence to our needs, the first and greatest need being the provision of food to keep us alive. Next we shall want a house; and thirdly, such things as clothing.

True.

How will our state be able to supply all these demands? We shall need at least one man to be a farmer, another a builder, and a third a weaver. Will that do, or shall we add a shoemaker and one or two more to provide for our personal wants?

By all means.

The minimum state, then, will consist of four or five men.

Apparently.

Now here is a further point. Is each one of them to bring the product of his work into a common stock? Should our one farmer, for example, provide food enough for four people and spend the whole of his working time in producing corn, so as to share with the rest; or should he take no notice of them and spend only a quarter of his time on growing just enough corn for himself, and divide the other three-quarters between building his house, weaving his clothes, and making his shoes, so as to save the trouble of sharing with others and attend himself to all his own concerns?

The first plan might be the easier, replied Adeimantus.

That may very well be so, said I; for, as you spoke, it occurred to me, for one thing, that no two people are born exactly alike. There are innate differences which fit them for different occupations.

I agree.

And will a man do better working at many trades, or keeping to one only?

Keeping to one.

And there is another point: obviously work may be ruined, if you let the right time go by. The workman must wait upon the work; it will not wait upon his leisure and allow itself to be done in a spare moment. So the conclusion is that more things will be produced and the work be more easily and better done, when every man is set free from all other occupations to do, at the right time, the one thing for which he is naturally fitted.

That is certainly true.

We shall need more than four citizens, then, to supply all those necessities we mentioned. You see, Adeimantus, if the farmer is to have a good plough and spade and other tools, he will not make them himself. No more will the builder and weaver and shoemaker make all the many implements they need. So quite a number of carpenters and smiths and other craftsmen must be enlisted. Our miniature state is beginning to grow.

It is.

Still, it will not be very large, even when we have added cow-herds and shepherds to provide the farmers with oxen for the plough, and the builders as well as the farmers with draught-animals, and the weavers and shoemakers with wool and leather.

No; but it will not be so very small either.

And yet, again, it will be next to impossible to plant our city in a territory where it will need no imports. So there will have to be still another set of people, to fetch what it needs from other countries.

There will.

Moreover, if these agents take with them nothing that those other countries require in exchange, they will return as empty-handed as they went. So, besides everything wanted for consumption at home, we must produce enough goods of the right kind for the foreigners whom we depend on to supply us. That will mean increasing the number of farmers and craftsmen.

Yes.

And then, there are these agents who are to import and export

all kinds of goods—merchants, as we call them. We must have them; and if they are to do business overseas, we shall need quite a number of ship-owners and others who know about that branch of trading.

We shall.

Again, in the city itself how are the various sets of producers to exchange their products? That was our object, you will remember, in forming a community and so laying the foundation of our state.

Obviously, they must buy and sell.

That will mean having a market-place, and a currency to serve as a token for purposes of exchange.

Certainly.

Now suppose a farmer, or an artisan, brings some of his produce to market at a time when no one is there who wants to exchange with him. Is he to sit there idle, when he might be at work?

No, he replied; there are people who have seen an opening here for their services. In well-ordered communities they are generally men not strong enough to be of use in any other occupation. They have to stay where they are in the market-place and take goods for money from those who want to sell, and money for goods from those who want to buy.

That, then, is the reason why our city must include a class of shopkeepers—so we call these people who sit still in the market-place to buy and sell, in contrast with merchants who travel to other countries.

Quite so.

There are also the services of yet another class, who have the physical strength for heavy work, though on intellectual grounds they are hardly worth including in our society—hired labourers, as we call them, because they sell the use of their strength for wages. They will go to make up our population.

Yes.

Well, Adeimantus, has our state now grown to its full size?

Perhaps.

Then, where in it shall we find justice or injustice? If they have come in with one of the elements we have been considering, can you say with which one?

I have no idea, Socrates; unless it be somewhere in their dealings with one another.

You may be right, I answered. Anyhow, it is a question which we shall have to face.

CHAPTER VII (II. 372 A-374 E)

THE LUXURIOUS STATE

The answer to Socrates' last question—that justice on the level of economic relations lies in the principle of the division of labour according to natural aptitudes—will be given (433 A, p. 127) only when other aspects of justice have emerged. Here follows a picture of life in a society in which only physical needs are satisfied. It is partly a satire on sentimental nostalgia for a supposed primitive state of nature, to which, had it ever existed, there could, as Plato saw, be no return.¹ But the economic organization of the last chapter (which included manufacture for export and overseas trade) was not a self-contained primitive society; it was only the lowest storey in the structure of a civilized state. To the necessities of existence there provided are now added the refinements of civilization and culture. These satisfy higher needs, but have also entailed unhealthy elements of luxury. Hence, in contrast with the idyllic picture of the simple life, society as now existing appears morbidly 'inflamed,' needing to be purged until only the features of genuine culture remain. The further construction of the ideal state can thus be treated as a reformation of Athenian society in Plato's own day, 'purging our commonwealth of luxurious excess' (399 E, p. 87). His problem is not to build a Utopia in the air, but to discover the least changes which would radically cure the distempers of Athens.

From this standpoint it is clear why he does not contemplate the abolition of war, which could cease only if all states were united in

¹ A picture of primitive patriarchal society after the Deluge is given in *Laws* iii. 678 ff.

a world-state or if every state were reformed on Plato's principles. Neither of these issues is considered even as a possibility. He describes a single city-state, surrounded by others which are unreformed and by an outer world of non-hellenic nations. The state will need to be defended by specialists in the art of war. So we hear, for the first time, of a distinct order of Guardians.

LET us begin, then, with a picture of our citizens' manner of life, with the provision we have made for them. They will be producing corn and wine, and making clothes and shoes. When they have built their houses, they will mostly work without their coats or shoes in summer, and in winter be well shod and clothed. For their food, they will prepare flour and barley-meal for kneading and baking, and set out a grand spread of loaves and cakes on rushes or fresh leaves. Then they will lie on beds of myrtle-boughs and bryony and make merry with their children, drinking their wine after the feast with garlands on their heads and singing the praises of the gods. So they will live pleasantly together; and a prudent fear of poverty or war will keep them from begetting children beyond their means.

Here Glaucon interrupted me: You seem to expect your citizens to feast on dry bread.

True, I said; I forgot that they will have something to give it a relish, salt, no doubt, and olives, and cheese, and country stews of roots and vegetables. And for dessert we will give them figs and peas and beans; and they shall roast myrtle-berries and acorns at the fire, while they sip their wine. Leading such a healthy life in peace, they will naturally come to a good old age, and leave their children to live after them in the same manner.

That is just the sort of provender you would supply, Socrates, if you were founding a community of pigs.

Well, how are they to live, then, Glaucon?

With the ordinary comforts. Let them lie on couches and dine off tables on such dishes and sweets as we have nowadays.

Ah, I see, said I; we are to study the growth, not just of a state, but of a luxurious one. Well, there may be no harm in that; the consideration of luxury may help us to discover how justice and

injustice take root in society. The community I have described seems to me the ideal one, in sound health as it were: but if you want to see one suffering from inflammation, there is nothing to hinder us. So some people, it seems, will not be satisfied to live in this simple way; they must have couches and tables and furniture of all sorts; and delicacies too, perfumes, unguents, courtesans, sweetmeats, all in plentiful variety. And besides, we must not limit ourselves now to those bare necessities of house and clothes and shoes; we shall have to set going the arts of embroidery and painting, and collect rich materials, like gold and ivory.

Yes.

Then we must once more enlarge our community. The healthy one will not be big enough now; it must be swollen up with a whole multitude of callings not ministering to any bare necessity: hunters and fishermen, for instance; artists in sculpture, painting, and music; poets with their attendant train of professional reciters, actors, dancers, producers; and makers of all sorts of household gear, including everything for women's adornment. And we shall want more servants: children's nurses and attendants, lady's maids, barbers, cooks and confectioners. And then swineherds—there was no need for them in our original state, but we shall want them now; and a great quantity of sheep and cattle too, if people are going to live on meat.

Of course.

And with this manner of life physicians will be in much greater request.

No doubt.

The country, too, which was large enough to support the original inhabitants, will now be too small. If we are to have enough pasture and plough land, we shall have to cut off a slice of our neighbours' territory; and if they too are not content with necessities, but give themselves up to getting unlimited wealth, they will want a slice of ours.

That is inevitable, Socrates.

So the next thing will be, Glaucon, that we shall be at war.

No doubt.

We need not say yet whether war does good or harm, but only

that we have discovered its origin in desires which are the most fruitful source of evils both to individuals and to states.¹

Quite true.

This will mean a considerable addition to our community—a whole army, to go out to battle with any invader, in defence of all this property and of the citizens we have been describing.

Why so? Can't they defend themselves?

Not if the principle was right, which we all accepted in framing our society. You remember we agreed that no one man can practise many trades or arts satisfactorily.

True.

Well, is not the conduct of war an art, quite as important as shoemaking?

Yes.

But we would not allow our shoemaker to try to be also a farmer or weaver or builder, because we wanted our shoes well made. We gave each man one trade, for which he was naturally fitted; he would do good work, if he confined himself to that all his life, never letting the right moment slip by. Now in no form of work is efficiency so important as in war; and fighting is not so easy a business that a man can follow another trade, such as farming or shoemaking, and also be an efficient soldier. Why, even a game like draughts or dice must be studied from childhood; no one can become a fine player in his spare moments. Just taking up a shield or other weapon will not make a man capable of fighting that very day in any sort of warfare, any more than taking up a tool or implement of some kind will make a man a craftsman or an athlete, if he does not understand its use and has never been properly trained to handle it.

No; if that were so, tools would indeed be worth having.

These guardians of our state, then, inasmuch as their work is the most important of all, will need the most complete freedom from other occupations and the greatest amount of skill and practice.

I quite agree.

And also a native aptitude for their calling.

Certainly.

¹ 'All wars are made for the sake of getting money,' *Phaedo* 66 c.

So it is our business to define, if we can, the natural gifts that fit men to be guardians of a commonwealth, and to select them accordingly. It will certainly be a formidable task; but we must grapple with it to the best of our power.

Yes.

CHAPTER VIII (II. 375 A-376 E)

THE GUARDIAN'S TEMPERAMENT

War has been traced to aggression, consequent on the growth of luxury. With the expurgation of luxury aggression might cease; but the state would still need a force to ward off invasion and to keep internal order. The name 'Guardian' suits these defensive purposes. In Plato's century the citizen militia was found to be no match for professional soldiers; so the Guardians are, in the first instance, to be specialists, fitted by a certain combination of qualities to be at once fierce to the country's enemies and gentle to the citizens in their charge.

The fierceness is characteristic of the 'spirited element' in the soul. This term covers a group of impulses manifested in anger and pugnacity, in generous indignation allied to a sense of honour (439 E, p. 137), and in competitive ambition (581 A, p. 308). Its virtue is courage. Spirit needs to be tamed and controlled by the rational or philosophic element, which will later be seen to predominate in the nature of the higher section of Guardians, the philosophic Rulers, whom the lower section, the warriors, will obey. But for the present the Guardians form a single group, whose elementary education and manner of life will presently be described. The philosophic Rulers will be selected from among them at a later stage and subjected to a more advanced training.

At this point the lowest order—farmers, artisans, and traders—drops almost entirely out of sight. No radical change in their mode of life is proposed. They are already performing their function of satisfying the economic needs of the whole state, and any improvements will be consequent upon the reform of their rulers (425 D, p. 117). No explicit provision is made for their education; but un-

less they share in the early education provided for the Guardians, there could hardly be opportunities for promoting their most promising children to a higher order (415 B, p. 107).¹

Don't you think then, said I, that, for the purpose of keeping guard, a young man should have much the same temperament and qualities as a well-bred watch-dog? I mean, for instance, that both must have quick senses to detect an enemy, swiftness in pursuing him, and strength, if they have to fight when they have caught him.

Yes, they will need all those qualities.

And also courage, if they are to fight well.

Of course.

And courage, in dog or horse or any other creature, implies a spirited disposition. You must have noticed that a high spirit is unconquerable. Every soul possessed of it is fearless and indomitable in the face of any danger.

Yes, I have noticed that.

So now we know what physical qualities our Guardian must have, and also that he must be of a spirited temper.

Yes.

Then, Glaucon, how are men of that natural disposition to be kept from behaving pugnaciously to one another and to the rest of their countrymen?

It is not at all easy to see.

And yet they must be gentle to their own people and dangerous only to enemies; otherwise they will destroy themselves without waiting till others destroy them.

True.

What are we to do, then? If gentleness and a high temper are contraries, where shall we find a character to combine them? Both are necessary to make a good Guardian, but it seems they are incompatible. So we shall never have a good Guardian.

It looks like it.

¹The lowest order are not the 'working-class' only, but all citizens who are not chosen to be Guardians, including all owners of property.

Here I was perplexed, but on thinking over what we had been saying, I remarked that we deserved to be puzzled, because we had not followed up the comparison we had just drawn.

What do you mean? he asked.

We never noticed that, after all, there are natures in which these contraries are combined. They are to be found in animals, and not least in the kind we compared to our Guardian. Well-bred dogs, as you know, are by instinct perfectly gentle to people whom they know and are accustomed to, and fierce to strangers. So the combination of qualities we require for our Guardian is, after all, possible and not against nature.

Evidently.

Do you further agree that, besides this spirited temper, he must have a philosophical element in his nature?

I don't see what you mean.

This is another trait you will see in the dog. It is really remarkable how the creature gets angry at the mere sight of a stranger and welcomes anyone he knows, though he may never have been treated unkindly by the one or kindly by the other. Did that never strike you as curious?

I had not thought of it before; but that certainly is how a dog behaves.

Well, but that shows a fine instinct, which is philosophic in the true sense.

How so?

Because the only mark by which he distinguishes a friendly and an unfriendly face is that he knows the one and does not know the other; and if a creature makes that the test of what it finds congenial or otherwise, how can you deny that it has a passion for knowledge and understanding?

Of course, I cannot.

And that passion is the same thing as philosophy—the love of wisdom.¹

Yes.

¹The ascription of a philosophic element to dogs is not seriously meant. We might regard man's love of knowledge as rooted in an instinct of curiosity to be

THE VIRTUES IN THE STATE

The original aim in constructing an ideal state was to find in it justice exemplified on a larger scale than in the individual. Assuming that four cardinal qualities make up the whole of virtue, Plato now asks wherein consist the wisdom, courage, temperance, and justice of the state, or, in other words, of the individuals composing the state in their public capacity as citizens.

Wisdom in the conduct of state affairs will be the practical prudence or good counsel of the deliberative body. Only the philosophic Rulers will possess the necessary insight into what is good for the community as a whole. They will have 'right belief' grounded on immediate knowledge of the meaning of goodness in all its forms. The Auxiliaries will have only a right belief accepted on the authority of the Rulers. Their functions will be executive, not deliberative.

The Courage of the state will obviously be manifested in the fighting force. Socrates had defined courage as knowledge of what really is, or is not, to be feared, and he had regarded it as an inseparable part of all virtue, which consists in knowing what things are really good or evil. If the only real evil is moral evil, then poverty, suffering, and all the so-called evils that others can inflict on us, including death itself, are not to be feared, since, if they are met in the right spirit, they cannot make us worse men (cf. the Laches and the argument at 334 c ff., pp. 12 ff.). This knowledge only the philosophic Rulers will possess to the full. The courage of the Auxiliaries will consist in the power of holding fast to the conviction implanted by their education.

Temperance is not, as we might expect, the peculiar virtue of the lowest order in the state. As self-mastery, it means the subordination of the lower elements to the higher; but government must be with the willing consent of the governed, and temperance

will include the unanimous agreement of all classes as to who should rule and who obey.¹ It is consequently like a harmony pervading and uniting all parts of the whole, a principle of solidarity. In the Laws, which stresses the harmonious union of different and complementary elements, this virtue overshadows even Justice.

Justice is the complementary principle of differentiation, keeping the parts distinct. It has been before us all through the construction of the state since it first appeared on the economic level as the division of labour based on natural aptitudes (Chap. VI). 'Doing one's own work' now has the larger sense of a concentration on one's peculiar duty or function in the community. This conception of 'doing and possessing what properly belongs to one' is wide enough to cover the justice of the law-courts, assuring to each man his due rights. Injustice will mean invasion and encroachment upon the rights and duties of others.

The virtue described in this chapter is what Plato calls 'civic' or 'popular' virtue. Except in the Rulers, it is not directly based on that ultimate knowledge of good and evil which is wisdom, to be attained only at the end of the higher education of the philosopher.

So now at last, son of Ariston, said I, your commonwealth is established. The next thing is to bring to bear upon it all the light you can get from any quarter, with the help of your brother and Polemarchus and all the rest, in the hope that we may see where justice is to be found in it and where injustice, how they differ, and which of the two will bring happiness to its possessor, no matter whether gods and men see that he has it or not.

Nonsense, said Glaucon; you promised to conduct the search yourself, because it would be a sin not to uphold justice by every means in your power.

That is true; I must do as you say, but you must all help.

We will.

I suspect, then, we may find what we are looking for in this

¹ At *Statesman* 276 E the true king is distinguished from the despot by the voluntary submission of his subjects to his rule.

way. I take it that our state, having been founded and built up on the right lines, is good in the complete sense of the word.

It must be.

Obviously, then, it is wise, brave, temperate, and just.

Obviously.

Then if we find some of these qualities in it, the remainder will be the one we have not found. It is as if we were looking somewhere for one of any four things: if we detected that one immediately, we should be satisfied; whereas if we recognized the other three first, that would be enough to indicate the thing we wanted; it could only be the remaining one. So here we have four qualities. Had we not better follow that method in looking for the one we want?

Surely.

To begin then: the first quality to come into view in our state seems to be its wisdom; and there appears to be something odd about this quality.¹

What is there odd about it?

I think the state we have described really has wisdom; for it will be prudent in counsel, won't it?

Yes.

And prudence in counsel is clearly a form of knowledge; good counsel cannot be due to ignorance and stupidity.

Clearly.

But there are many and various kinds of knowledge in our commonwealth. There is the knowledge possessed by the carpenters or the smiths, and the knowledge how to raise crops. Are we to call the state wise and prudent on the strength of these forms of skill?

No; they would only make it good at furniture-making or working in copper or agriculture.

Well then, is there any form of knowledge, possessed by some among the citizens of our new-founded commonwealth, which will enable it to take thought, not for some particular interest, but for the best possible conduct of the state as a whole in its internal and external relations?

Yes, there is.

¹ In the smallest part, as explained below.

What is it, and where does it reside?

It is precisely that art of guardianship which resides in those Rulers whom we just now called Guardians in the full sense.

And what would you call the state on the strength of that knowledge?

Prudent and truly wise.

And do you think there will be more or fewer of these genuine Guardians in our state than there will be smiths?

Far fewer.

Fewer, in fact, than any of those other groups who are called after the kind of skill they possess?

Much fewer.

So, if a state is constituted on natural principles, the wisdom it possesses as a whole will be due to the knowledge residing in the smallest part, the one which takes the lead and governs the rest. Such knowledge is the only kind that deserves the name of wisdom, and it appears to be ordained by nature that the class privileged to possess it should be the smallest of all.

Quite true.

Here then we have more or less made out one of our four qualities and its seat in the structure of the commonwealth.

To my satisfaction, at any rate.

Next there is courage. It is not hard to discern that quality or the part of the community in which it resides so as to entitle the whole to be called brave.

Why do you say so?

Because anyone who speaks of a state as either brave or cowardly can only be thinking of that part of it which takes the field and fights in its defence; the reason being, I imagine, that the character of the state is not determined by the bravery or cowardice of the other parts.

No.

Courage, then, is another quality which a community owes to a certain part of itself. And its being brave will mean that, in this part, it possesses the power of preserving, in all circumstances, a conviction about the sort of things that it is right to be afraid of.

the conviction implanted by the education which the law-giver has established. Is not that what you mean by courage?

I do not quite understand. Will you say it again?

I am saying that courage means preserving something.

Yes, but what?

The conviction, inculcated by lawfully established education, about the sort of things which may rightly be feared. When I added 'in all circumstances,' I meant preserving it always and never abandoning it, whether under the influence of pain or of pleasure, of desire or of fear. If you like, I will give an illustration.

Please do.

You know how dyers who want wool to take a purple dye, first select the white wool from among all the other colours, next treat it very carefully to make it take the dye in its full brilliance, and only then dip it in the vat. Dyed in that way, wool gets a fast colour, which no washing, even with soap, will rob of its brilliance; whereas if they choose wool of any colour but white, or if they neglect to prepare it, you know what happens.

Yes, it looks washed-out and ridiculous.

That illustrates the result we were doing our best to achieve when we were choosing our fighting men and training their minds and bodies. Our only purpose was to contrive influences whereby they might take the colour of our institutions like a dye, so that, in virtue of having both the right temperament and the right education, their convictions about what ought to be feared and on all other subjects might be indelibly fixed, never to be washed out by pleasure and pain, desire and fear, solvents more terribly effective than all the soap and fuller's earth in the world. Such a power of constantly preserving, in accordance with our institutions, the right conviction about the things which ought, or ought not, to be feared, is what I call courage. That is my position, unless you have some objection to make.

None at all, he replied; if the belief were such as might be found in a slave or an animal—correct, but not produced by education—you would hardly describe it as in accordance with our institutions, and you would give it some other name than courage.

Quite true.

Then I accept your account of courage.

You will do well to accept it, at any rate as applying to the courage of the ordinary citizen;¹ if you like we will go into it more fully some other time. At present we are in search of justice, rather than of courage; and for that purpose we have said enough.

I quite agree.

Two qualities, I went on, still remain to be made out in our state, temperance and the object of our whole inquiry, justice. Can we discover justice without troubling ourselves further about temperance?

I do not know, and I would rather not have justice come to light first, if that means that we should not go on to consider temperance. So if you want to please me, take temperance first.

Of course I have every wish to please you.

Do go on then.

I will. At first sight, temperance seems more like some sort of concord or harmony than the other qualities did.

How so?

Temperance surely means a kind of orderliness, a control of certain pleasures and appetites. People use the expression, 'master of oneself,' whatever that means, and various other phrases that point the same way.

Quite true.

Is not 'master of oneself' an absurd expression? A man who was master of himself would presumably be also subject to himself, and the subject would be master; for all these terms apply to the same person.

No doubt.

I think, however, the phrase means that within the man himself, in his soul, there is a better part and a worse; and that he is his own master when the part which is better by nature has the worse under its control. It is certainly a term of praise; whereas it is considered a disgrace, when, through bad breeding or bad

¹ As distinct from the perfect courage of the philosophic Ruler, based on immediate knowledge of values.

company, the better part is overwhelmed by the worse, like a small force outnumbered by a multitude. A man in that condition is called a slave to himself and intemperate.

Probably that is what is meant.

Then now look at our newly founded state and you will find one of these two conditions realized there. You will agree that it deserves to be called master of itself, if temperance and self-mastery exist where the better part rules the worse.

Yes, I can see that is true.

It is also true that the great mass of multifarious appetites and pleasures and pains will be found to occur chiefly in children and women and slaves, and, among free men so called, in the inferior multitude; whereas the simple and moderate desires which, with the aid of reason and right belief, are guided by reflection, you will find only in a few, and those with the best inborn dispositions and the best educated.

Yes, certainly.

Do you see that this state of things will exist in your commonwealth, where the desires of the inferior multitude will be controlled by the desires and wisdom of the superior few? Hence, if any society can be called master of itself and in control of pleasures and desires, it will be ours.

Quite so.

On all these grounds, then, we may describe it as temperate. Furthermore, in our state, if anywhere, the governors and the governed will share the same conviction on the question who ought to rule.¹ Don't you think so?

I am quite sure of it.

Then, if that is their state of mind, in which of the two classes of citizens will temperance reside—in the governors or in the governed?

In both, I suppose.

So we were not wrong in divining a resemblance between temperance and some kind of harmony. Temperance is not like cour-

¹ This principle of freedom—government with consent of the governed—is thus recognized. The 'democratic' freedom to 'do whatever you like' will be condemned in Chap. XXXI.

age and wisdom, which made the state wise and brave by residing each in one particular part. Temperance works in a different way; it extends throughout the whole gamut of the state, producing a consonance of all its elements from the weakest to the strongest as measured by any standard you like to take—wisdom, bodily strength, numbers, or wealth. So we are entirely justified in identifying with temperance this unanimity or harmonious agreement between the naturally superior and inferior elements on the question which of the two should govern, whether in the state or in the individual.

I fully agree.

Good, said I. We have discovered in our commonwealth three out of our four qualities, to the best of our present judgment. What is the remaining one, required to make up its full complement of goodness? For clearly this will be justice.

Clearly.

Now is the moment, then, Glaucon, for us to keep the closest watch, like huntsmen standing round a covert, to make sure that justice does not slip through and vanish undetected. It must certainly be somewhere hereabouts; so keep your eyes open for a view of the quarry, and if you see it first, give me the alert.

I wish I could, he answered; but you will do better to give me a lead and not count on me for more than eyes to see what you show me.

Pray for luck, then, and follow me.

I will, if you will lead on.

The thicket looks rather impenetrable, said I; too dark for it to be easy to start up the game. However, we must push on.

Of course we must.

Here I gave the view halloo. Glaucon, I exclaimed, I believe we are on the track and the quarry is not going to escape us altogether.

That is good news.

Really, I said, we have been extremely stupid. All this time the thing has been under our very noses from the start, and we never saw it. We have been as absurd as a person who hunts for some-

thing he has all the time got in his hand. Instead of looking at the thing, we have been staring into the distance. No doubt that is why it escaped us.

What do you mean?

I believe we have been talking about the thing all this while without ever understanding that we were giving some sort of account of it.

Do come to the point. I am all ears.

Listen, then, and judge whether I am right. You remember how, when we first began to establish our commonwealth and several times since, we have laid down, as a universal principle, that every one ought to perform the one function in the community for which his nature best suited him. Well, I believe that that principle, or some form of it, is justice.

We certainly laid that down.

Yes, and surely we have often heard people say that justice means minding one's own business and not meddling with other men's concerns; and we have often said so ourselves.¹

We have.

Well, my friend, it may be that this minding of one's own business, when it takes a certain form, is actually the same thing as justice. Do you know what makes me think so?

No, tell me.

I think that this quality which makes it possible for the three we have already considered, wisdom, courage, and temperance, to take their place in the commonwealth, and so long as it remains present secures their continuance, must be the remaining one. And we said that, when three of the four were found, the one left over would be justice.

It must be so.

Well now, if we had to decide which of these qualities will contribute most to the excellence of our commonwealth, it would be hard to say whether it was the unanimity of rulers and subjects, or the soldier's fidelity to the established conviction about what is, or

¹ If 'justice' here is taken in the wide sense of 'the right way to behave,' 'right conduct,' this has, of course, been stated several times in the *Republic*. But the statement need not refer to any passage in the dialogue.

is not, to be feared, or the watchful intelligence of the Rulers; or whether its excellence were not above all due to the observance by everyone, child or woman, slave or freeman or artisan, ruler or ruled, of this principle that each one should do his own proper work without interfering with others.

It would be hard to decide, no doubt.

It seems, then, that this principle can at any rate claim to rival wisdom, temperance, and courage as conducing to the excellence of a state. And would you not say that the only possible competitor of these qualities must be justice?

Yes, undoubtedly.

Here is another thing which points to the same conclusion. The judging of law-suits is a duty that you will lay upon your Rulers, isn't it?

Of course.

And the chief aim of their decisions will be that neither party shall have what belongs to another or be deprived of what is his own.

Yes.

Because that is just?

Yes.

So here again justice admittedly means that a man should possess and concern himself with what properly belongs to him.

True.

Again, do you agree with me that no great harm would be done to the community by a general interchange of most forms of work, the carpenter and the cobbler exchanging their positions and their tools and taking on each other's jobs, or even the same man undertaking both?

Yes, there would not be much harm in that.

But I think you will also agree that another kind of interchange would be disastrous. Suppose, for instance, someone whom nature designed to be an artisan or tradesman should be emboldened by some advantage, such as wealth or command of votes or bodily strength, to try to enter the order of fighting men; or some member of that order should aspire, beyond his merits, to a seat in the

¹ Here the legal conception of justice is connected with its moral significance.

council-chamber of the Guardians. Such interference and exchange of social positions and tools, or the attempt to combine all these forms of work in the same person, would be fatal to the commonwealth.

Most certainly.

Where there are three orders, then, any plurality of functions or shifting from one order to another is not merely utterly harmful to the community, but one might fairly call it the extreme of wrongdoing. And you will agree that to do the greatest of wrongs to one's own community is injustice.

Surely.

This, then, is injustice. And, conversely, let us repeat that when each order—tradesman, Auxiliary, Guardian—keeps to its own proper business in the commonwealth and does its own work, that is justice and what makes a just society.

I entirely agree.

CHAPTER XIII (iv. 434 D-441 C)

THE THREE PARTS OF THE SOUL

It has been shown that justice in the state means that the three chief social functions—deliberative and governing, executive, and productive—are kept distinct and rightly performed. Since the qualities of a community are those of the component individuals, we may expect to find three corresponding elements in the individual soul. All three will be present in every soul; but the structure of society is based on the fact that they are developed to different degrees in different types of character.

The existence of three elements or 'parts' of the soul is established by an analysis of the conflict of motives. A simple case is the thirsty man's appetite for drink, held in check by the rational reflection that to drink will be bad for him. That two distinct elements must be at work here follows from the general principle that the same thing cannot act or be affected in two opposite ways at the same

time. By 'thirst' is meant simply the bare craving for drink; it must not be confused with a desire for some good (e.g., health or pleasure) expected as a consequence of drinking. This simple craving says, 'Drink'; Reason says, 'Do not drink': the contradiction shows that two elements are at work.

A third factor is the 'spirited' element, akin to our 'sense of honour,' manifested in indignation, which takes the side of reason against appetite, but cannot be identified with reason, since it is found in children and animals and it may be rebuked by reason.

This analysis is not intended as a complete outline of psychology; that could be reached only by following 'a longer road.' It is concerned with the factors involved in moral behaviour. Later (Chap. XXXIII, p. 307) they will be represented as three forms of desire, each with its characteristic object: wisdom; honour; gain as a means to the satisfaction of bodily appetites. In Plato's myth of creation (the Timaeus) the three parts are lodged in the head, the chest, and the belly and organs of generation; and the reason alone is immortal and separable from the body. But in Chapter XXXVIII, p. 347, it will be indicated that this mythical picture must not be taken literally as implying that the soul is like a material thing, which can be destroyed by being broken up into parts out of which it has been put together.

WE must not be too positive yet, said I. If we find that this same quality when it exists in the individual can equally be identified with justice, then we can at once give our assent; there will be no more to be said; otherwise, we shall have to look further. For the moment, we had better finish the inquiry which we began with the idea that it would be easier to make out the nature of justice in the individual if we first tried to study it in something on a larger scale. That larger thing we took to be a state, and so we set about constructing the best one we could, being sure of finding justice in a state that was good. The discovery we made there must now be applied to the individual. If it is confirmed, all will be well; but if we find that justice in the individual is something different, we must go back to the state and test our new result. Perhaps if we

brought the two cases into contact like flint and steel, we might strike out between them the spark of justice, and in its light confirm the conception in our own minds.

A good method. Let us follow it.

Now, I continued, if two things, one large, the other small, are called by the same name, they will be alike in that respect to which the common name applies. Accordingly, in so far as the quality of justice is concerned, there will be no difference between a just man and a just society.

No.

Well, but we decided that a society was just when each of the three types of human character it contained performed its own function; and again, it was temperate and brave and wise by virtue of certain other affections and states of mind of those same types.

True.

Accordingly, my friend, if we are to be justified in attributing those same virtues to the individual, we shall expect to find that the individual soul contains the same three elements and that they are affected in the same way as are the corresponding types in society.

That follows.

Here, then, we have stumbled upon another little problem: Does the soul contain these three elements or not?

Not such a very little one, I think. It may be a true saying, Socrates, that what is worth while is seldom easy.

Apparently; and let me tell you, Glaucon, it is my belief that we shall never reach the exact truth in this matter by following our present methods of discussion; the road leading to that goal is longer and more laborious.¹ However, perhaps we can find an answer that will be up to the standard we have so far maintained in our speculations.

Is not that enough? I should be satisfied for the moment.

Well, it will more than satisfy me, I replied.

Don't be disheartened, then, but go on.

¹ Socrates refers to this 'longer road' later, at 504 B, D. 214.

Surely, I began, we must admit that the same elements and characters that appear in the state must exist in every one of us; where else could they have come from? It would be absurd to imagine that among peoples with a reputation for a high-spirited character, like the Thracians and Scythians and northerners generally, the states have not derived that character from their individual members; or that it is otherwise with the love of knowledge, which would be ascribed chiefly to our own part of the world, or with the love of money, which one would specially connect with Phoenicia and Egypt.

Certainly.

So far, then, we have a fact which is easily recognized. But here the difficulty begins. Are we using the same part of ourselves in all these three experiences, or a different part in each? Do we gain knowledge with one part, feel anger with another, and with yet a third desire the pleasures of food, sex, and so on? Or is the whole soul at work in every impulse and in all these forms of behaviour? The difficulty is to answer that question satisfactorily.

I quite agree.

Let us approach the problem whether these elements are distinct or identical in this way. It is clear that the same thing cannot act in two opposite ways or be in two opposite states at the same time, with respect to the same part of itself, and in relation to the same object. So if we find such contradictory actions or states among the elements concerned, we shall know that more than one must have been involved.

Very well.

Consider this proposition of mine, then. Can the same thing, at the same time and with respect to the same part of itself, be at rest and in motion?

Certainly not.

We had better state this principle in still more precise terms, to guard against misunderstanding later on. Suppose a man is standing still, but moving his head and arms. We should not allow anyone to say that the same man was both at rest and in motion at the same time, but only that part of him was at rest, part in motion. Isn't that so?

Yes.

An ingenious objector might refine still further and argue that a peg-top, spinning with its peg fixed at the same spot, or indeed any body that revolves in the same place, is both at rest and in motion as a whole. But we should not agree, because the parts in respect of which such a body is moving and at rest are not the same. It contains an axis and a circumference; and in respect of the axis it is at rest inasmuch as the axis is not inclined in any direction, while in respect of the circumference it revolves; and if, while it is spinning, the axis does lean out of the perpendicular in all directions, then it is in no way at rest.

That is true.

No objection of that sort, then, will disconcert us or make us believe that the same thing can ever act or be acted upon in two opposite ways, or be two opposite things, at the same time, in respect of the same part of itself, and in relation to the same object.

I can answer for myself at any rate.

Well, anyhow, as we do not want to spend time in reviewing all such objections to make sure that they are unsound, let us proceed on this assumption, with the understanding that, if we ever come to think otherwise, all the consequences based upon it will fall to the ground.

Yes, that is a good plan.

Now, would you class such things as assent and dissent, striving after something and refusing it, attraction and repulsion, as pairs of opposite actions or states of mind—no matter which?

Yes, they are opposites.

And would you not class all appetites such as hunger and thirst, and again willing and wishing, with the affirmative members of those pairs I have just mentioned? For instance, you would say that the soul of a man who desires something is striving after it, or trying to draw to itself the thing it wishes to possess, or again, in so far as it is willing to have its want satisfied, it is giving its assent to its own longing, as if to an inward question.

Yes.

And, on the other hand, disinclination, unwillingness, and dis-

like, we should class on the negative side with acts of rejection or repulsion.

Of course.

That being so, shall we say that appetites form one class, the most conspicuous being those we call thirst and hunger?

Yes.

Thirst being desire for drink, hunger for food?

Yes.

Now, is thirst, just in so far as it is thirst, a desire in the soul for anything more than simply drink? Is it, for instance, thirst for hot drink or for cold, for much drink or for little, or in a word for drink of any particular kind? Is it not rather true that you will have a desire for cold drink only if you are feeling hot as well as thirsty, and for hot drink only if you are feeling cold; and if you want much drink or little, that will be because your thirst is a great thirst or a little one? But, just in itself, thirst or hunger is a desire for nothing more than its natural object, drink or food, pure and simple.

Yes, he agreed, each desire, just in itself, is simply for its own natural object. When the object is of such and such a particular kind, the desire will be correspondingly qualified.¹

We must be careful here, or we might be troubled by the objection that no one desires mere food and drink, but always wholesome food and drink. We shall be told that what we desire is always something that is good; so if thirst is a desire, its object must be, like that of any other desire, something—drink or whatever it may be—that will be good for one.²

Yes, there might seem to be something in that objection.

¹ The object of the following subtle argument about relative terms is to distinguish thirst as a mere blind craving for drink from a more complex desire whose object includes the pleasure or health expected to result from drinking. We thus forestall the objection that all desires have 'the good' (apparent or real) for their object and include an intellectual or rational element, so that the conflict of motives might be reduced to an intellectual debate, in the same 'part' of the soul, on the comparative values of two incompatible ends.

² If this objection were admitted, it would follow that the desire would always be correspondingly qualified. It is necessary to insist that we do experience blind cravings which can be isolated from any judgement about the goodness of their object.

But surely, wherever you have two correlative terms, if one is qualified, the other must always be qualified too; whereas if one is unqualified, so is the other.

I don't understand.

Well, 'greater' is a relative term; and the greater is greater than the less; if it is much greater, then the less is much less; if it is greater at some moment, past or future, then the less is less at that same moment. The same principle applies to all such correlatives, like 'more' and 'fewer,' 'double' and 'half'; and again to terms like 'heavier' and 'lighter,' 'quicker' and 'slower,' and to things like hot and cold.

Yes.

Or take the various branches of knowledge: is it not the same there? The object of knowledge pure and simple is the knowable—~~is~~ if that is the right word—without any qualification; whereas a particular kind of knowledge has an object of a particular kind. For example, as soon as men learnt how to build houses, their craft was distinguished from others under the name of architecture, because it had a unique character, which was itself due to the character of its object; and all other branches of craft and knowledge were distinguished in the same way.

True.

This, then, if you understand me now, is what I meant by saying that, where there are two correlatives, the one is qualified if, and only if, the other is so. I am not saying that the one must have the same quality as the other—that the science of health and disease is itself healthy and diseased, or the knowledge of good and evil is itself good and evil—but only that, as soon as you have a knowledge that is restricted to a particular kind of object, namely health and disease, the knowledge itself becomes a particular kind of knowledge. Hence we no longer call it merely knowledge, which would have for its object whatever can be known, but we add the qualification and call it medical science.

I understand now and I agree.

Now, to go back to thirst: is not that one of these relative terms? It is essentially thirst for something.

Yes, for drink.

And if the drink desired is of a certain kind, the thirst will be correspondingly qualified. But thirst which is just simply thirst is not for drink of any particular sort—much or little, good or bad—but for drink pure and simple.

Quite so.

We conclude, then, that the soul of a thirsty man, just in so far as he is thirsty, has no other wish than to drink. That is the object of its craving, and towards that it is impelled.

That is clear.

Now if there is ever something which at the same time pulls it the opposite way, that something must be an element in the soul other than the one which is thirsting and driving it like a beast to drink; in accordance with our principle that the same thing cannot behave in two opposite ways at the same time and towards the same object with the same part of itself. It is like an archer drawing the bow: it is not accurate to say that his hands are at the same time both pushing and pulling it. One hand does the pushing, the other the pulling.

Exactly.

Now, is it sometimes true that people are thirsty and yet unwilling to drink?

Yes, often.

What, then, can one say of them, if not that their soul contains something which urges them to drink and something which holds them back, and that this latter is a distinct thing and overpowers the other?

I agree.

And is it not true that the intervention of this inhibiting principle in such cases always has its origin in reflection; whereas the impulses driving and dragging the soul are engendered by external influences and abnormal conditions?¹

Evidently.

We shall have good reason, then, to assert that they are two dis-

¹ Some of the most intense bodily desires are due to morbid conditions, e.g. thirst in fever, and even milder desires are caused by a departure from the normal state, which demands 'replenishment' (*Philebus*, 45-46, and Chap. XXXIII below, p. 310 f.).

tinct principles. We may call that part of the soul whereby it reflects, rational; and the other, with which it feels hunger and thirst and is distracted by sexual passion and all the other desires, we will call irrational appetite, associated with pleasure in the replenishment of certain wants.

Yes, there is good ground for that view.

Let us take it, then, that we have now distinguished two elements in the soul. What of that passionate element which makes us feel angry and indignant? Is that a third, or identical in nature with one of those two?

It might perhaps be identified with appetite.

I am more inclined to put my faith in a story I once heard about Leontius, son of Aglaion. On his way up from the Piraeus outside the north wall, he noticed the bodies of some criminals lying on the ground, with the executioner standing by them. He wanted to go and look at them, but at the same time he was disgusted and tried to turn away. He struggled for some time and covered his eyes, but at last the desire was too much for him. Opening his eyes wide, he ran up to the bodies and cried, 'There you are, curse you; feast yourselves on this lovely sight!'

Yes, I have heard that story too.

The point of it surely is that anger is sometimes in conflict with appetite, as if they were two distinct principles. Do we not often find a man whose desires would force him to go against his reason, reviling himself and indignant with this part of his nature which is trying to put constraint on him? It is like a struggle between two factions, in which indignation takes the side of reason. But I believe you have never observed, in yourself or anyone else, indignation make common cause with appetite in behaviour which reason decides to be wrong.

No, I am sure I have not.

Again, take a man who feels he is in the wrong. The more generous his nature, the less can he be indignant at any suffering, such as hunger and cold, inflicted by the man he has injured. He recognizes such treatment as just, and, as I say, his spirit refuses to be roused against it.

That is true.

But now contrast one who thinks it is he that is being wronged. His spirit boils with resentment and sides with the right as he conceives it. Persevering all the more for the hunger and cold and other pains he suffers, it triumphs and will not give in until its gallant struggle has ended in success or death; or until the restraining voice of reason, like a shepherd calling off his dog, makes it relent.

An apt comparison, he said; and in fact it fits the relation of our Auxiliaries to the Rulers: they were to be like watch-dogs obeying the shepherds of the commonwealth.

Yes, you understand very well what I have in mind. But do you see how we have changed our view? A moment ago we were supposing this spirited element to be something of the nature of appetite; but now it appears that, when the soul is divided into factions, it is far more ready to be up in arms on the side of reason.

Quite true.

Is it, then, distinct from the rational element or only a particular form of it, so that the soul will contain no more than two elements, reason and appetite? Or is the soul like the state, which had three orders to hold it together, traders, Auxiliaries, and counsellors? Does the spirited element make a third, the natural auxiliary of reason, when not corrupted by bad upbringing?

It must be a third.

Yes, I said, provided it can be shown to be distinct from reason, as we saw it was from appetite.

That is easily proved. You can see that much in children: they are full of passionate feelings from their very birth; but some, I should say, never become rational, and most of them only late in life.

A very sound observation, said I, the truth of which may also be seen in animals. And besides, there is the witness of Homer in that line I quoted before: 'He smote his breast and spoke, chiding his heart.' The poet is plainly thinking of the two elements as distinct, when he makes the one which has chosen the better course after reflection rebuke the other for its unreasoning passion.

I entirely agree.

CHAPTER XIV (iv. 441 c-445 b)

THE VIRTUES IN THE INDIVIDUAL

The virtues in the state were the qualities of the citizen, as such, considered as playing the special part in society for which he was qualified by the predominance in his nature of the philosophic, the pugnacious, or the commercial spirit. But all three elements exist in every individual, who is thus a replica of society in miniature. In the perfect man reason will rule, with the spirited element as its auxiliary, over the bodily appetites. Self-control or temperance will be a condition of internal harmony, all the parts being content with their legitimate satisfactions. Justice finally appears, no longer only as a matter of external behaviour towards others, but as an internal order of the soul, from which right behaviour will necessarily follow. Injustice is the opposite state of internal discord and faction. To ask whether justice or injustice pays the better is now seen to be as absurd as to ask whether health is preferable to disease.

AND so, after a stormy passage, we have reached the land. We are fairly agreed that the same three elements exist alike in the state and in the individual soul.

That is so.

Does it not follow at once that state and individual will be wise or brave by virtue of the same element in each and in the same way? Both will possess in the same manner any quality that makes for excellence.

That must be true.

Then it applies to justice: we shall conclude that a man is just in the same way that a state was just. And we have surely not forgotten that justice in the state meant that each of the three orders in it was doing its own proper work. So we may henceforth bear in mind that each one of us likewise will be a just person, fulfilling

his proper function, only if the several parts of our nature fulfil theirs.

Certainly.

And it will be the business of reason to rule with wisdom and forethought on behalf of the entire soul; while the spirited element ought to act as its subordinate and ally. The two will be brought into accord, as we said earlier, by that combination of mental and bodily training which will tune up one string of the instrument and relax the other, nourishing the reasoning part on the study of noble literature and allaying the other's wildness by harmony and rhythm. When both have been thus nurtured and trained to know their own true functions, they must be set in command over the appetites, which form the greater part of each man's soul and are by nature insatiably covetous. They must keep watch lest this part, by battenning on the pleasures that are called bodily, should grow so great and powerful that it will no longer keep to its own work, but will try to enslave the others and usurp a dominion to which it has no right, thus turning the whole of life upside down. At the same time, those two together will be the best of guardians for the entire soul and for the body against all enemies from without: the one will take counsel, while the other will do battle, following its ruler's commands and by its own bravery giving effect to the ruler's designs.

Yes, that is all true.

And so we call an individual brave in virtue of this spirited part of his nature, when, in spite of pain or pleasure, it holds fast to the injunctions of reason about what he ought or ought not to be afraid of.

True.

And wise in virtue of that small part which rules and issues these injunctions, possessing as it does the knowledge of what is good for each of the three elements and for all of them in common.

Certainly.

And, again, temperate by reason of the unanimity and concord of all three, when there is no internal conflict between the ruling ele-

ment and its two subjects, but all are agreed that reason should be ruler.

Yes, that is an exact account of temperance, whether in the state or in the individual.

Finally, a man will be just by observing the principle we have so often stated.

Necessarily.

Now is there any indistinctness in our vision of justice, that might make it seem somehow different from what we found it to be in the state?

I don't think so.

Because, if we have any lingering doubt, we might make sure by comparing it with some commonplace notions. Suppose, for instance, that a sum of money were entrusted to our state or to an individual of corresponding character and training, would anyone imagine that such a person would be specially likely to embezzle it?

No.

And would he not be incapable of sacrilege and theft, or of treachery to friend or country; never false to an oath or any other compact; the last to be guilty of adultery or of neglecting parents or the due service of the gods?

Yes.

And the reason for all this is that each part of his nature is exercising its proper function, of ruling or of being ruled.

Yes, exactly.

Are you satisfied, then, that justice is the power which produces states or individuals of whom that is true, or must we look further?

There is no need; I am quite satisfied.

And so our dream has come true—I mean the inkling we had that, by some happy chance, we had lighted upon a rudimentary form of justice from the very moment when we set about founding our commonwealth. Our principle that the born shoemaker or carpenter had better stick to his trade turns out to have been an adumbration of justice; and that is why it has helped us. But in a reality justice, though evidently analogous to this principle, is not a matter of external behaviour, but of the inward self and of attend-

ing to all that is, in the fullest sense, a man's proper concern. The just man does not allow the several elements in his soul to usurp one another's functions; he is indeed one who sets his house in order, by self-mastery and discipline coming to be at peace with himself, and bringing into tune those three parts, like the terms in the proportion of a musical scale, the highest and lowest notes and the mean between them, with all the intermediate intervals. Only when he has linked these parts together in well-tempered harmony and has made himself one man instead of many, will he be ready to go about whatever he may have to do, whether it be making money and satisfying bodily wants, or business transactions, or the affairs of state. In all these fields when he speaks of just and honourable conduct, he will mean the behaviour that helps to produce and to preserve this habit of mind; and by wisdom he will mean the knowledge which presides over such conduct. Any action which tends to break down this habit will be for him unjust; and the notions governing it he will call ignorance and folly.

That is perfectly true, Socrates.

Good, said I. I believe we should not be thought altogether mistaken, if we claimed to have discovered the just man and the just state, and wherein their justice consists.

Indeed we should not.

Shall we make that claim, then?

Yes, we will.

So be it, said I. Next, I suppose, we have to consider injustice. Evidently.

This must surely be a sort of civil strife among the three elements, whereby they usurp and encroach upon one another's functions and some one part of the soul rises up in rebellion against the whole, claiming a supremacy to which it has no right because its nature fits it only to be the servant of the ruling principle. Such turmoil and aberration we shall, I think, identify with injustice, intemperance, cowardice, ignorance, and in a word with all wickedness.

Exactly.

And now that we know the nature of justice and injustice, we can be equally clear about what is meant by acting justly and again by unjust action and wrongdoing.

How do you mean?

Plainly, they are exactly analogous to those wholesome and unwholesome activities which respectively produce a healthy or unhealthy condition in the body; in the same way just and unjust conduct produce a just or unjust character. Justice is produced in the soul, like health in the body, by establishing the elements concerned in their natural relations of control and subordination, whereas injustice is like disease and means that this natural order is inverted.

Quite so.

It appears, then, that virtue is as it were the health and comeliness and well-being of the soul, as wickedness is disease, deformity, and weakness.

True.

And also that virtue and wickedness are brought about by one's way of life, honourable or disgraceful.

That follows.

So now it only remains to consider which is the more profitable course: to do right and live honourably and be just, whether or not anyone knows what manner of man you are, or to do wrong and be unjust, provided that you can escape the chastisement which might make you a better man.

But really, Socrates, it seems to me ridiculous to ask that question now that the nature of justice and injustice has been brought to light. People think that all the luxury and wealth and power in the world cannot make life worth living when the bodily constitution is going to rack and ruin; and are we to believe that, when the very principle whereby we live is deranged and corrupted, life will be worth living so long as a man can do as he will, and wills to do anything rather than to free himself from vice and wrongdoing and to win justice and virtue?

Yes, I replied, it is a ridiculous question.

[REDACTED]

CHAPTER XXXIV (IX. 588 B-592 B)

JUSTICE, NOT INJUSTICE, IS PROFITABLE

Socrates now gives the final answer to Thrasymachus' contention, restated in Glaucon's opening speech at 360 E ff., p. 45, that injustice pays when it goes unpunished. The question of rewards and punishments after death, expressly excluded at the outset, is still reserved for the closing myth in Chapter XL.

¹ The translation here simplifies the text, which is perhaps intentionally obscure. It is not explained why 9 is to be raised to the third power, 729. J. A. Stewart, *Myths of Plato*, 349, notes the importance attached later to this number, which is the square of 27 as well as the cube of 9. Plutarch makes it the number of the Sun (*de anim. proc.* 31), which stands for Reason (*nous*) in *de fac. in orbe lunae*, 28.

² According to Censorinus *de die nat.* 18-19 (Diels-Kranz, *Vors.*² 44 A 22) the Pythagorean Philolaus reckoned 364½ days (and presumably the same number of nights) to the year, and $2 \times 364\frac{1}{2} = 729$. This may explain 'days and nights.' He had also a 'great year' of 729 months. These numerical correspondences between macrocosm and microcosm, which seem to us fantastic, may not be literally meant but they cannot have been mere nonsense to Plato.

This chapter ends with a doubt whether the ideal state can ever be founded on earth. There is more hope that, here and there, some man may come near to realizing the ideal of justice in the economy of his own soul. Plato had before him the example of Socrates himself, the one man he knew who seemed to have found complete happiness in 'living well.'

Good, said I. And now that the argument has brought us to this point, let us recall something that was said at the outset, namely, if I remember aright, that wrongdoing is profitable when a man is completely unjust but has a reputation for justice.

Yes, that position was stated.

Well, we are now agreed about the real meaning and consequences of doing wrong as well as of doing right, and the time has come to point out to anyone who maintains that position what his statement implies. We may do so by likening the soul to one of those many fabulous monsters said to have existed long ago, such as the Chimaera or Scylla or Cerberus, which combined the forms of several creatures in one. Imagine, to begin with, the figure of a multifarious and many-headed beast, girt round with heads of animals, tame and wild, which it can grow out of itself and transform at will.

That would tax the skill of a sculptor; but luckily the stuff of imagination is easier to mould than wax.

Now add two other forms, a lion and a man. The many-headed beast is to be the largest by far, and the lion next to it in size. Then join them in such a way that the three somehow grow together into one. Lastly, mould the outside into the likeness of one of them, the man, so that, to eyes which cannot see inside the outward sheath, the whole may look like a single creature, a human being.

Very well. What then?

We can now reply to anyone who says that for this human creature wrongdoing pays and there is nothing to be gained by doing right. This simply means, we shall tell him, that it pays to feed up and strengthen the composite beast and all that belongs to the lion, and to starve the man till he is so enfeebled that the

other two can drag him whither they will, and he cannot bring them to live together in peace, but must leave them to bite and struggle and devour one another. On the other hand, to declare that justice pays is to assert that all our words and actions should tend towards giving the man within us complete mastery over the whole human creature, and letting him take the many-headed beast under his care and tame its wildness, like the gardener who trains his cherished plants while he checks the growth of weeds. He should enlist the lion as his ally, and, caring for all alike, should foster their growth by first reconciling them to one another and to himself.

Yes, such are the implications when justice or injustice is commended.

From every point of view, then, whether of pleasure or reputation or advantage, one who praises justice speaks the truth; he who disparages it does not know what it is that he idly condemns.

I agree; he has no conception.

But his error is not wilful; so let us reason with him gently. We will ask him on what grounds conduct has come to be approved or disapproved by law and custom. Is it not according as conduct tends to subdue the brutish parts of our nature to the human—perhaps I should rather say to the divine in us—or to enslave our humanity to the savagery of the beast? Will he agree?

Yes, if he has any regard for my opinion.

On that showing, then, can it profit a man to take money unjustly, if he is thereby enslaving the best part of his nature to the vilest? No amount of money could make it worth his while to sell a son or daughter as slaves into the hands of cruel and evil men; and when it is a matter of ruthlessly subjugating all that is most godlike in himself to whatsoever is most ungodly and despicable, is not the wretch taking a bribe far more disastrous than the necklace Eriphyle took as the price of her husband's life? ¹

Far more, said Glaucon, if I may answer on his behalf.

You will agree, too, with the reasons why certain faults have

¹ Eriphyle was bribed with a necklace by Polynices to persuade her husband, the seer Amphiaraus, to become one of the seven champions who made war on Thebes and of whom all but one lost their lives.

always been condemned: profligacy, because it gives too much licence to the multiform monster; self-will and ill temper, when the lion and serpent¹ part of us is strengthened till its sinews are overstrung: luxury and effeminacy, because they relax those sinews till the heart grows faint; flattery and meanness, in that the heart's high spirit is subordinated to the turbulent beast, and for the sake of money to gratify the creature's insatiable greed the lion is brow-beaten and schooled from youth up to become an ape. Why, again, is mechanical toil discredited as debasing? Is it not simply when the highest thing in a man's nature is naturally so weak that it cannot control the animal parts but can only learn how to pamper them?

I suppose so.

Then, if we say that people of this sort ought to be subject to the highest type of man, we intend that the subject should be governed, not, as Thrasymachus thought, to his own detriment, but on the same principle as his superior, who is himself governed by the divine element within him. It is better for everyone, we believe, to be subject to a power of godlike wisdom residing within himself, or, failing that, imposed from without, in order that all of us, being under one guidance, may be so far as possible equal and united. This, moreover, is plainly the intention of the law in lending its support to every member of the community, and also of the government of children; for we allow them to go free only when we have established in each one of them as it were a constitutional ruler, whom we have trained to take over the guardianship from the same principle in ourselves.

True.

On what ground, then, can we say that it is profitable for a man to be unjust or self-indulgent or to do any disgraceful act which will make him a worse man, though he may gain money and power? Or how can it profit the wrongdoer to escape detection and punishment? He will only grow still worse; whereas if he is found out, chastisement will tame the brute in him and lay it to rest, while the gentler part is set free; and thus the entire soul, restored to its native soundness, will gain, in the temperance and

¹ The serpent, perhaps a symbol of cunning, occurs here only (if the text is sound).

righteousness which wisdom brings, a condition more precious than the strength and beauty which health brings to the body, in proportion as the soul itself surpasses the body in worth. To this end the man of understanding will bend all his powers through life, prizing in the first place those studies only which will fashion these qualities in his soul; and, so far from abandoning the care of his bodily condition to the irrational pleasures of the brute and setting his face in that direction, he will not even make health his chief object. Health, strength, and beauty he will value only in so far as they bring soundness of mind, and you will find him keeping his bodily frame in tune always for the sake of the resulting concord in the soul.

Yes, if he is to have true music in him.

And in the matter of acquiring wealth he will order his life in harmony with the same purpose. He will not be carried away by the vulgar notion of happiness into heaping up an unbounded store which would bring him endless troubles. Rather, in adding to or spending his substance, he will, to the best of his power, be guided by watchful care that neither want nor abundance may unsettle the constitution set up in his soul. Again, in accepting power and honours he will keep the same end in view, ready to enjoy any position in public or private life which he thinks will make him a better man, and avoiding any that would break down the established order within him.

Then, if that is his chief concern, he will have no wish to take part in politics.

Indeed he will, in the politics of his own commonwealth, though not perhaps in those of his country, unless some miraculous chance should come about.

I understand, said Glaucon: you mean this commonwealth we have been founding in the realm of discourse; for I think it nowhere exists on earth.

No, I replied; but perhaps there is a pattern set up in the heavens¹ for one who desires to see it and, seeing it, to found one in

¹ The heavens' probably means the visible order (cosmos) of the universe (sometimes called 'the heaven') and in particular of the heavenly bodies, which preserves the stars from wrong and manifests, though imperfectly, the divine order which the

himself. But whether it exists anywhere or ever will exist is no matter; for this is the only commonwealth in whose politics he can ever take part.

I suspect you are right.

philosopher tries to reproduce in himself (500 a ff., p. 208 f. Cf. the account of the Astronomer-Guardians in *Laws* xii. 965 ff.). The word has not the Christian associations of 'heaven' or of the kingdom of heaven. But this passage inspired both Stoics and Christians with the idea of the City of God.

CHAPTER XXV (VII. 514 A-521 B)

THE ALLEGORY OF THE CAVE

The progress of the mind from the lowest state of unenlightenment to knowledge of the Good is now illustrated by the famous parable comparing the world of appearance to an underground Cave. In Empedocles' religious poem the powers which conduct the soul to its incarnation say, 'We have come under this cavern's roof.' The image was probably taken from mysteries held in caves or dark chambers representing the underworld, through which the candidates for initiation were led to the revelation of sacred objects in a blaze of light. The idea that the body is a prison-house, to which the soul is condemned for past misdeeds, is attributed by Plato to the Orphics.

One moral of the allegory is drawn from the distress caused by a too sudden passage from darkness to light. The earlier warning against plunging untrained minds into the discussion of moral problems (498 A, p. 206), as the Sophists and Socrates himself had done, is reinforced by the picture of the dazed prisoner dragged out into the sunlight. Plato's ten years' course of pure mathematics is to habituate the intellect to abstract reasoning before moral ideas are called in question (537 E, ff., p. 259).

NEXT, said I, here is a parable to illustrate the degrees in which our nature may be enlightened or unenlightened. Imagine the condition of men living in a sort of cavernous chamber underground, with an entrance open to the light and a long passage all down the cave.¹ Here they have been from childhood, chained by the leg and also by the neck, so that they cannot move and can see only what is in front of them, because the chains will not let them turn their heads. At some distance higher up is the light of a fire burning behind them; and between the prisoners and the

¹ The length of the 'way in' (*eisodos*) to the chamber where the prisoners sit is an essential feature, explaining why no daylight reaches them.

fire is a track¹ with a parapet built along it, like the screen at a puppet-show, which hides the performers while they show their puppets over the top.

I see, said he.

Now behind this parapet imagine persons carrying along various artificial objects, including figures of men and animals in wood or stone or other materials, which project above the parapet. Naturally, some of these persons will be talking, others silent.²

It is a strange picture, he said, and a strange sort of prisoners.

Like ourselves, I replied; for in the first place prisoners so confined would have seen nothing of themselves or of one another, except the shadows thrown by the fire-light on the wall of the Cave facing them, would they?

Not if all their lives they had been prevented from moving their heads.

And they would have seen as little of the objects carried past.

Of course.

Now, if they could talk to one another, would they not suppose that their words referred only to those passing shadows which they saw?³

Necessarily.

And suppose their prison had an echo from the wall facing them? When one of the people crossing behind them spoke, they could only suppose that the sound came from the shadow passing before their eyes.

No doubt.

¹ The track crosses the passage into the cave at right angles, and is *above* the parapet built along it.

² A modern Plato would compare his Cave to an underground cinema, where the audience watch the play of shadows thrown by the film passing before a light at their backs. The film itself is only an image of 'real' things and events in the world outside the cinema. For the film Plato has to substitute the clumsier apparatus of a procession of artificial objects carried on their heads by persons who are merely part of the machinery, providing for the movement of the objects and the sounds whose echo the prisoners hear. The parapet prevents these persons' shadows from being cast on the wall of the Cave.

³ Adam's text and interpretation. The prisoners, having seen nothing but shadows, cannot think their words refer to the objects carried past behind their backs. For them shadows (images) are the only realities.

In every way, then, such prisoners would recognize as reality nothing but the shadows of those artificial objects.¹

Inevitably.

Now consider what would happen if their release from the chains and the healing of their unwisdom should come about in this way. Suppose one of them set free and forced suddenly to stand up, turn his head, and walk with eyes lifted to the light; all these movements would be painful, and he would be too dazzled to make out the objects whose shadows he had been used to see. What do you think he would say, if someone told him that what he had formerly seen was meaningless illusion, but now, being somewhat nearer to reality and turned towards more real objects, he was getting a truer view? Suppose further that he were shown the various objects being carried by and were made to say, in reply to questions, what each of them was. Would he not be perplexed and believe the objects now shown him to be not so real as what he formerly saw?²

Yes, not nearly so real.

And if he were forced to look at the fire-light itself, would not his eyes ache, so that he would try to escape and turn back to the things which he could see distinctly, convinced that they really were clearer than these other objects now being shown to him?

Yes.

And suppose someone were to drag him away forcibly up the steep and rugged ascent and not let him go until he had hauled him out into the sunlight, would he not suffer pain and vexation at such treatment, and, when he had come out into the light, find his eyes so full of its radiance that he could not see a single one of the things that he was now told were real?

Certainly he would not see them all at once.

He would need, then, to grow accustomed before he could see things in that upper world.³ At first it would be easiest to make out shadows, and then the images of men and things reflected in

¹ The state of mind called *eikasia* in the previous chapter.

² The first effect of Socratic questioning is perplexity. Cf. p. 8.

³ Here is the moral—the need of habituation by mathematical study before discussing moral ideas and ascending through them to the Form of the Good.

water, and later on the things themselves. After that, it would be easier to watch the heavenly bodies and the sky itself by night, looking at the light of the moon and stars rather than the Sun and the Sun's light in the day-time.

Yes, surely.

Last of all, he would be able to look at the Sun and contemplate its nature, not as it appears when reflected in water or any alien medium, but as it is in itself in its own domain.

No doubt.

And now he would begin to draw the conclusion that it is the Sun that produces the seasons and the course of the year and controls everything in the visible world, and moreover is in a way the cause of all that he and his companions used to see.

Clearly he would come at last to that conclusion.

Then if he called to mind his fellow prisoners and what passed for wisdom in his former dwelling-place, he would surely think himself happy in the change and be sorry for them. They may have had a practice of honouring and commending one another, with prizes for the man who had the keenest eye for the passing shadows and the best memory for the order in which they followed or accompanied one another, so that he could make a good guess as to which was going to come next.¹ Would our released prisoner be likely to covet those prizes or to envy the men exalted to honour and power in the Cave? Would he not feel like Homer's Achilles, that he would far sooner 'be on earth as a hired servant in the house of a landless man'² or endure anything rather than go back to his old beliefs and live in the old way?

Yes, he would prefer any fate to such a life.

Now imagine what would happen if he went down again to take his former seat in the Cave. Coming suddenly out of the sunlight, his eyes would be filled with darkness. He might be required once more to deliver his opinion on those shadows, in com-

¹ The empirical politician, with no philosophic insight, but only a 'knack of remembering what usually happens' (*Gorg.* 501 A). He has *eikasia* = conjecture as to what is likely (*eikos*).

² This verse (already quoted at 386 c, p. 76), being spoken by the ghost of Achilles, suggests that the Cave is comparable with Hades.

petition with the prisoners who had never been released, while his eyesight was still dim and unsteady; and it might take some time to become used to the darkness. They would laugh at him and say that he had gone up only to come back with his sight ruined; it was worth no one's while even to attempt the ascent. If they could lay hands on the man who was trying to set them free and lead them up, they would kill him.¹

Yes, they would.

Every feature in this parable, my dear Glaucon, is meant to fit our earlier analysis. The prison dwelling corresponds to the region revealed to us through the sense of sight, and the fire-light within it to the power of the Sun. The ascent to see the things in the upper world you may take as standing for the upward journey of the soul into the region of the intelligible; then you will be in possession of what I surmise, since that is what you wish to be told. Heaven knows whether it is true; but this, at any rate, is how it appears to me. In the world of knowledge, the last thing to be perceived and only with great difficulty is the essential Form of Goodness. Once it is perceived, the conclusion must follow that, for all things, this is the cause of whatever is right and good; in the visible world it gives birth to light and to the lord of light, while it is itself sovereign in the intelligible world and the parent of intelligence and truth. Without having had a vision of this Form no one can act with wisdom, either in his own life or in matters of state.

So far as I can understand, I share your belief.

Then you may also agree that it is no wonder if those who have reached this height are reluctant to manage the affairs of men. Their souls long to spend all their time in that upper world—naturally enough, if here once more our parable holds true. Nor, again, is it at all strange that one who comes from the contemplation of divine things to the miseries of human life should appear awkward and ridiculous when, with eyes still dazed and not yet accustomed to the darkness, he is compelled, in a law-court or else-

¹ An allusion to the fate of Socrates.

where, to dispute about the shadows of justice or the images that cast those shadows, and to wrangle over the notions of what is right in the minds of men who have never beheld Justice itself.¹

It is not at all strange.

No; a sensible man will remember that the eyes may be confused in two ways—by a change from light to darkness or from darkness to light; and he will recognize that the same thing happens to the soul. When he sees it troubled and unable to discern anything clearly, instead of laughing thoughtlessly, he will ask whether, coming from a brighter existence, its unaccustomed vision is obscured by the darkness, in which case he will think its condition enviable and its life a happy one; or whether, emerging from the depths of ignorance, it is dazzled by excess of light. If so, he will rather feel sorry for it; or, if he were inclined to laugh, that would be less ridiculous than to laugh at the soul which has come down from the light.

That is a fair statement.

If this is true, then, we must conclude that education is not what it is said to be by some, who profess to put knowledge into a soul which does not possess it, as if they could put sight into blind eyes. On the contrary, our own account signifies that the soul of every man does possess the power of learning the truth and the organ to see it with; and that, just as one might have to turn the whole body round in order that the eye should see light instead of darkness, so the entire soul must be turned away from this changing world, until its eye can bear to contemplate reality and that supreme splendour which we have called the Good. Hence there may well be an art whose aim would be to effect this very thing, the conversion of the soul, in the readiest way; not to put the power of sight into the soul's eye, which already has it, but to ensure that, instead of looking in the wrong direction, it is turned the way it ought to be.

Yes, it may well be so.

It looks, then, as though wisdom were different from those ordinary virtues, as they are called, which are not far removed from

¹ In the *Gorgias* 486 A, Callicles, forecasting the trial of Socrates, taunts him with the philosopher's inability to defend himself in a court.

bodily qualities, in that they can be produced by habituation and exercise in a soul which has not possessed them from the first. Wisdom, it seems, is certainly the virtue of some diviner faculty, which never loses its power, though its use for good or harm depends on the direction towards which it is turned. You must have noticed in dishonest men with a reputation for sagacity the shrewd glance of a narrow intelligence piercing the objects to which it is directed. There is nothing wrong with their power of vision, but it has been forced into the service of evil, so that the keener its sight, the more harm it works.

Quite true.

And yet if the growth of a nature like this had been pruned from earliest childhood, cleared of those clinging overgrowths which come of gluttony and all luxurious pleasure and, like leaden weights charged with affinity to this mortal world, hang upon the soul, bending its vision downwards; if, freed from these, the soul were turned round towards true reality, then this same power in these very men would see the truth as keenly as the objects it is turned to now.

Yes, very likely.

Is it not also likely, or indeed certain after what has been said, that a state can never be properly governed either by the uneducated who know nothing of truth or by men who are allowed to spend all their days in the pursuit of culture? The ignorant have no single mark before their eyes at which they must aim in all the conduct of their own lives and of affairs of state; and the others will not engage in action if they can help it, dreaming that, while still alive, they have been translated to the Islands of the Blest.

Quite true.

It is for us, then, as founders of a commonwealth, to bring compulsion to bear on the noblest natures. They must be made to climb the ascent to the vision of Goodness, which we called the highest object of knowledge; and, when they have looked upon it long enough, they must not be allowed, as they now are, to remain on the heights, refusing to come down again to the prisoners or to take any part in their labours and rewards, however much or little these may be worth.

Shall we not be doing them an injustice, if we force on them a worse life than they might have?

You have forgotten again, my friend, that the law is not concerned to make any one class specially happy, but to ensure the welfare of the commonwealth as a whole. By persuasion or constraint it will unite the citizens in harmony, making them share whatever benefits each class can contribute to the common good; and its purpose in forming men of that spirit was not that each should be left to go his own way, but that they should be instrumental in binding the community into one.

True, I had forgotten.

You will see, then, Glaucon, that there will be no real injustice in compelling our philosophers to watch over and care for the other citizens. We can fairly tell them that their compeers in other states may quite reasonably refuse to collaborate: there they have sprung up, like a self-sown plant, in despite of their country's institutions; no one has fostered their growth, and they cannot be expected to show gratitude for a care they have never received. 'But,' we shall say, 'it is not so with you. We have brought you into existence for your country's sake as well as for your own, to be like leaders and king-bees in a hive; you have been better and more thoroughly educated than those others and hence you are more capable of playing your part both as men of thought and as men of action. You must go down, then, each in his turn, to live with the rest and let your eyes grow accustomed to the darkness. You will then see a thousand times better than those who live there always; you will recognize every image for what it is and know what it represents, because you have seen justice, beauty, and goodness in their reality; and so you and we shall find life in our commonwealth no mere dream, as it is in most existing states, where men live fighting one another about shadows and quarrelling for power, as if that were a great prize; whereas in truth government can be at its best and free from dissension only where the destined rulers are least desirous of holding office.'

Quite true.

Then will our pupils refuse to listen and to take their turns at

sharing in the work of the community, though they may live together for most of their time in a purer air?

No; it is a fair demand, and they are fair-minded men. No doubt, unlike any ruler of the present day, they will think of holding power as an unavoidable necessity.

Yes, my friend; for the truth is that you can have a well-governed society only if you can discover for your future rulers a better way of life than being in office; then only will power be in the hands of men who are rich, not in gold, but in the wealth that brings happiness, a good and wise life. All goes wrong when, starved for lack of anything good in their own lives, men turn to public affairs hoping to snatch from thence the happiness they hunger for. They set about fighting for power, and this internecine conflict ruins them and their country.¹ The life of true philosophy is the only one that looks down upon offices of state; and access to power must be confined to men who are not in love with it; otherwise rivals will start fighting. So whom else can you compel to undertake the guardianship of the commonwealth, if not those who, besides understanding best the principles of government, enjoy a nobler life than the politician's and look for rewards of a different kind?

There is indeed no other choice.

CHAPTER XXVI (VII. 521 C-531 C)

HIGHER EDUCATION. MATHEMATICS

The Pythagorean Archytas, Plato's contemporary, enumerates as sister subjects (mathemata) geometry, arithmetic, astronomy, and music. Plato adopts these four, adding solid geometry. These sciences are here described and criticized with respect to their

¹ Aristotle, *Politics* iii. 6: 'Nowadays men seek to be always in office for the sake of the advantages to be gained from office and from the public revenues.' Thucydides, iii. 82 (on the revolution at Corcyra): 'The cause of all these things was the pursuit of office for motives of greed and ambition.'