

THE REPUBLIC, BOOK VI

point we then passed by, that we must exercise them in many studies, watching them to see whether their nature is capable of enduring the greatest and most difficult studies or whether it will faint and flinch^a as men flinch in the trials and contests of the body." "That is certainly the right way of looking at it," he said. "But what do you understand by the greatest studies?"

XVI. "You remember, I presume," said I, "that after distinguishing three kinds^b in the soul, we established definitions of justice, sobriety, bravery and wisdom severally." "If I did not remember," he said, "I should not deserve to hear the rest." "Do you also remember what was said before this?" "What?" "We were saying, I believe, that for the most perfect discernment of these things another longer way^c was requisite which would make them plain to one who took it, but that it was possible to add proofs on a par with the preceding discussion. And you said that that was sufficient, and it was on this understanding that what we then said was said, falling short of ultimate precision as it appeared to me, but if it contented you it is for you to say." "Well," he said, "it was measurably satisfactory to me, and apparently to the rest of the company."

The outcome of such an education is described as the vision of the idea of good, which for ethics and politics means a restatement of the provisional psychological definition of the cardinal virtues in terms of the ultimate elements of human welfare. For metaphysics and cosmogony the vision of the idea of good may mean a teleological interpretation of the universe and the interpretation of all things in terms of benevolent design. That is reserved for poetical and mythical treatment in the *Timaeus*. The *Republic* merely glances at the thought from time to time and returns to its own theme. Cf. also *Introd.*, p. xxxv.

ἐγώ, μέτρον τῶν τοιούτων ἀπολείπον καὶ ὁτιοῦν τοῦ ὄντος οὐ πάνυ μετρίως γίγνεται· ἀτελὲς γὰρ οὐδὲν οὐδενὸς μέτρον· δοκεῖ δ' ἐνίοτέ τισιν ἱκανῶς ἤδη ἔχειν καὶ οὐδὲν δεῖν περαιτέρω ζητεῖν. Καὶ μάλ', ἔφη, συχνοὶ πάσχουσιν αὐτὸ διὰ ῥαθυμίαν. Τούτου δέ γε, ἦν δ' ἐγώ, τοῦ παθήματος ἥκιστα προσδεῖ φύλακι πόλεώς τε καὶ νόμων. Εἰκός, ἦ δ' ὅς. Τὴν μακροτέραν τοίνυν, ὦ ἐταῖρε, ἔφη, D περιτέον τῷ τοιούτῳ, καὶ οὐχ ἥττον μανθάνοντι πονητέον ἢ γυμναζομένῳ· ἢ, ὃ νῦν δὴ ἐλέγομεν, τοῦ μεγίστου τε καὶ μάλιστα προσήκοντος μαθήματος ἐπὶ τέλος οὐποτε ἤξει. Οὐ γὰρ ταῦτα, ἔφη, μέγιστα, ἀλλ' ἔτι τι μείζον δικαιοσύνης τε καὶ ὧν διήλθομεν; Καὶ μείζον, ἦν δ' ἐγώ, καὶ αὐτῶν τούτων οὐχ ὑπογραφὴν δεῖ ὥσπερ νῦν θεάσασθαι, ἀλλὰ τὴν τελεωτάτην ἀπεργασίαν μὴ παριέναι· ἢ οὐ γελοῖον, ἐπὶ μὲν ἄλλοις σμικροῦ ἀξίοις πᾶν E ποιεῖν συντεινομένους ὅπως ὁ τι ἀκριβέστατα καὶ καθαρώτατα ἔξει, τῶν δὲ μεγίστων μὴ μεγίστας

^a Cf. Cic. *De fin.* i. 1 "nec modus est ullus investigandi veri nisi inveneris."

Note not only the edifying tone and the unction of the style but the definite suggestion of Plato's distaste for relativity and imperfection which finds expression in the criticism of the *homo mensura* in the *Theaetetus*, in the statement of the *Laws* 716 c, that God is the measure of all things (*What Plato Said*, p. 631), and in the contrast in the *Politicus* 283-284 between measuring things against one another and measuring them by an idea. Cf. *infra* 531 A.

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“Nay, my friend,” said I, “a measure of such things that in the least degree falls short of reality proves no measure at all. For nothing that is imperfect is the measure of anything,^a though some people sometimes think that they have already done enough^b and that there is no need of further inquiry.” “Yes, indeed,” he said, “many experience this because of their sloth.” “An experience,” said I, “that least of all befits the guardians of a state and of its laws.” “That seems likely,” he said. “Then,” said I, “such a one must go around^c the longer way and must labour no less in studies than in the exercises of the body; or else, as we were just saying, he will never come to the end of the greatest study and that which most properly belongs to him.” “Why, are not these things the greatest?” said he; “but is there still something greater than justice and the other virtues we described?” “There is not only something greater,” I said, “but of these very things we need not merely to contemplate an outline^d as now, but we must omit nothing of their most exact elaboration. Or would it not be absurd to strain every nerve^e to attain to the utmost precision and clarity of knowledge about other things of trifling moment and not to demand the greatest precision for the

^b Cf. *Menex.* 234 A, *Charm.* 158 c, *Symp.* 204 A, *Epist.* vii. 341 A.

From here to the end of this Book the notes are to be used in connexion with the Introduction, pp. xxiii-xxxvi, where the idea of good and the divided line are discussed.

^c Cf. *Phaedr.* 274 A.

^d i.e. sketch, adumbration. The *ὑπογραφή* is the account of the cardinal virtues in Bk. iv. 428-433.

^e For *πάν ποιεῖν* cf. on 488 c, for *συντεταγμένους* *Euthydem.* 288 D.

ἀξιούν εἶναι καὶ τὰς ἀκριβείας; Καὶ μάλα, ἔφη, [ἄξιον τὸ διανόημα]¹. ὁ μέντοι μέγιστον μάθημα καὶ περὶ ὃ τι αὐτὸ λέγεις, οἷε τιν' ἂν σε, ἔφη, ἀφεῖναι μὴ ἐρωτήσαντα τί ἐστίν; Οὐ πάνυ, ἦν δ' ἐγώ, ἀλλὰ καὶ σὺ ἐρώτα. πάντως αὐτὸ οὐκ ὀλιγάκις ἀκήκοας· νῦν δὲ ἢ οὐκ ἐννοεῖς ἢ αὖ διανοεῖ ἐμοὶ
 505 πράγματα παρέχειν ἀντιλαμβανόμενος. οἶμαι δὲ τοῦτο μᾶλλον· ἐπεὶ ὅτι γε ἡ τοῦ ἀγαθοῦ ἰδέα μέγιστον μάθημα, πολλάκις ἀκήκοας, ἢ δὴ δίκαια καὶ τᾶλλα προσχρησάμενα χρήσιμα καὶ ὠφέλιμα γίγνεται. καὶ νῦν σχεδὸν οἶσθ' ὅτι μέλλω τοῦτο λέγειν, καὶ πρὸς τούτῳ ὅτι αὐτὴν οὐχ ἱκανῶς ἴσμεν· εἰ δὲ μὴ ἴσμεν, ἄνευ δὲ ταύτης, εἰ ὃ τι μάλιστα τᾶλλα ἐπισταίμεθα, οἶσθ' ὅτι οὐδὲν ἡμῖν
 B ὄφελος, ὥσπερ οὐδ' εἰ κεκτῆμέθα τι ἄνευ τοῦ ἀγαθοῦ. ἢ οἷε τι πλέον εἶναι πᾶσαν κτῆσιν ἐκτῆσθαι, μὴ μέντοι ἀγαθὴν; ἢ πάντα τᾶλλα φρονεῖν

¹ Bracketed by Scheiermacher, whom the Oxford text follows. Cf. also Adam *ad loc.* Stallbaum *ad loc.* defends.

^a Such juxtaposition of different forms of the same word is one of the most common features of Plato's style. Cf. 453 B ἕνα ἕν, 466 D πάντα πάντῃ, 467 D πολλὰ πολλοῖς, 496 C οὐδεὶς οὐδέν, *Laws* 835 C μόνῳ μόνος, 958 B ἐκόντα ἐκόν. Cf. also *Protag.* 327 B, *Gorg.* 523 B, *Symp.* 217 B, *Tim.* 92 B, *Phaedo* 109 B, *Apol.* 32 C, and *Laws passim*.

^b The answer is to the sense. Cf. 346 E, *Crito* 47 C, and D, *Laches* 195 D, *Gorg.* 467 E. See critical note.

^c Plato assumed that the reader will understand that the unavailing quest for "the good" in the earlier dialogues is an anticipation of the idea of good. Cf. *supra* Vol. I. on 476 A and *What Plato Said*, p. 71. Wilamowitz, *Platon*, i. p. 567, does not understand.

^d Cf. 508 E, 517 C, *Cratyl.* 418 E. Cf. *Phileb.* 64 E and *What Plato Said*, p. 534, on *Phaedo* 99 A.

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greatest^a matters?" "It would indeed,^b" he said; "but do you suppose that anyone will let you go without asking what is the greatest study and with what you think it is concerned?" "By no means," said I; "but do you ask the question. You certainly have heard it often, but now you either do not apprehend or again you are minded to make trouble for me by attacking the argument. I suspect it is rather the latter. For you have often heard^c that the greatest thing to learn is the idea of good^d by reference to which^e just things^f and all the rest become useful and beneficial. And now I am almost sure you know that this is what I am going to speak of and to say further that we have no adequate knowledge of it. And if we do not know it, then, even if without the knowledge of this we should know all other things never so well, you are aware that it would avail us nothing, just as no possession either is of any avail^g without the possession of the good. Or do you think there is any profit^h in possessing everything except that which is good, or in understanding all things else apart from the

Plato is unwilling to confine his idea of good to a formula and so seems to speak of it as a mystery. It was so regarded throughout antiquity (*cf.* Diog. Laert. iii. 27), and by a majority of modern scholars. *Cf.* my *Idea of Good in Plato's Republic*, pp. 188-189, *What Plato Said*, pp. 72, 230-231, *Introd.* Vol. I. pp. xl-xli, and Vol. II. pp. xxvii, xxxiv.

^a Lit. "the use of which," *i.e.* a theory of the cardinal virtues is scientific only if deduced from an ultimate sanction or ideal.

^b The omission of the article merely gives a vaguely generalizing colour. It makes no difference.

^c For the idiom οὐδὲν ὄφελος *cf.* *Euthyph.* 4 E, *Lysis* 208 E, *supra* 365 B, *Charm.* 155 E, etc.

^d *Cf.* 427 A, *Phaedr.* 275 C, *Cratyl.* 387 A, *Euthyd.* 288 E, *Laws* 751 B, 944 D, etc.

ἄνευ τοῦ ἀγαθοῦ, καλὸν δὲ καὶ ἀγαθὸν μηδὲν φρονεῖν; Μὰ Δί' οὐκ ἔγωγ', ἔφη.

XVII. Ἀλλὰ μὴν καὶ τόδε γε οἶσθα, ὅτι τοῖς μὲν πολλοῖς ἡδονὴ δοκεῖ εἶναι τὸ ἀγαθόν, τοῖς δὲ κομψότεροις φρόνησις. Πῶς δ' οὐ; Καὶ ὅτι γε, ὦ φίλε, οἱ τοῦτο ἡγούμενοι οὐκ ἔχουσι δεῖξαι ἥτις φρόνησις, ἀλλ' ἀναγκάζονται τελευτῶντες τὴν τοῦ ἀγαθοῦ φάναι. Καὶ μάλα, ἔφη, γελοίως. Πῶς
C γὰρ οὐχί, ἦν δ' ἐγώ, εἰ ὀνειδίζοντές γε ὅτι οὐκ ἴσμεν τὸ ἀγαθόν, λέγουσι πάλιν ὡς εἰδόσι; φρόνησιν γὰρ αὐτό φασιν εἶναι ἀγαθοῦ, ὡς αὖ ξυνιέντων ἡμῶν ὃ τι λέγουσιν, ἐπειδὰν τὸ τοῦ ἀγαθοῦ φθέγξωνται ὄνομα. Ἀληθέστατα, ἔφη. Τί δαί; οἱ τὴν ἡδονὴν ἀγαθὸν ὀριζόμενοι μὴν μή τι ἐλάττονος πλάνης ἔμπλεω τῶν ἐτέρων; ἢ οὐ καὶ οὗτοι ἀναγκάζονται ὁμολογεῖν ἡδονὰς εἶναι κακάς;

^a καλὸν δὲ καὶ ἀγαθόν suggests but does not mean καλοκἀγαθόν in its half-technical sense. The two words fill out the rhythm with Platonic fulness and are virtual synonyms. Cf. *Phileb.* 65 A and *Symp.* 210-211 where because of the subject the καλόν is substituted for the ἀγαθόν.

^b So Polus and Callicles in the *Gorgias* and later the Epicureans and Cyrenaics. Cf. also *What Plato Said*, p. 131: Eurip. *Hippol.* 382 οἱ δ' ἡδονὴν προθέντες ἀντὶ τοῦ καλοῦ, and *supra* on 329 A-B.

There is no contradiction here with the *Philebus*. Plato does not himself say that either pleasure or knowledge is the good.

^c κομψότεροις is very slightly if at all ironical here. Cf. the American "sophisticated" in recent use. See too *Theaet.* 156 A, Aristot. *Eth. Nic.* 1905 a 18 οἱ χαρίεντες.

^d Plato does not distinguish synonyms in the style of Prodicus (cf. *Protag.* 337 A ff.) and Aristotle (cf. *Eth. Nic.* 1140-1141) when the distinction is irrelevant to his purpose. Cf. *Euthyd.* 281 D, *Theaet.* 176 B with 176 C.

^e Cf. 428 B-C, *Euthydem.* 288 D f., *Laws* 961 E ὁ περὶ τί

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good while understanding and knowing nothing that is fair and good^a?" "No, by Zeus, I do not," he said.

XVII. "But, furthermore, you know this too, that the multitude believe pleasure^b to be the good, and the finer^c spirits intelligence or knowledge.^d" "Certainly." "And you are also aware, my friend, that those who hold this latter view are not able to point out what knowledge^e it is but are finally compelled to say that it is the knowledge of the good." "Most absurdly," he said. "Is it *not* absurd," said I, "if while taunting us with our ignorance of the good they turn about and talk to us as if we knew it? For they say it is the knowledge of the good,^f as if we understood their meaning when they utter^g the word 'good.' " "Most true," he said. "Well, are those who define the good as pleasure infected with any less confusion^h of thought than the others? Or are not they in like mannerⁱ compelled to admit that there

voûs. See *Unity of Plato's Thought*, n. 650. The demand for specification is frequent in the dialogues. Cf. *Euthyph.* 13 D, *Laches* 192 E, *Gorg.* 451 A, *Charm.* 165 C-E, *Alc. I.* 124 E ff.

^f There is no "the" in the Greek. Emendations are idle. Plato is supremely indifferent to logical precision when it makes no difference for a reasonably intelligent reader. Cf. my note on *Phileb.* 11 B-C in *Class. Phil.* vol. iii. (1908) pp. 343-345.

^g φθέγγονται logically of mere physical utterance (cf. *Theaet.* 157 B), not, I think, as Adam says, of high-sounding oracular utterance.

^h Lit. "wandering," the mark of error. Cf. 484 B, *Lysis* 213 E, *Phaedo* 79 C, *Soph.* 230 B, *Phaedr.* 263 B, *Parmen.* 135 E, *Laws* 962 D.

ⁱ καὶ οὗτοι is an illogical idiom of over-particularization. The sentence begins generally and ends specifically. Plato does not care, since the meaning is clear. Cf. *Protag.* 336 C, *Gorg.* 456 C-D, *Phaedo* 62 A.

Σφόδρα γε. Συμβαίνει δὴ αὐτοῖς, οἶμαι, ὁμο-
D λογεῖν ἀγαθὰ εἶναι καὶ κακὰ ταῦτά. ἦ γάρ; Τί
μήν; Οὐκοῦν ὅτι μὲν μεγάλαι καὶ πολλαὶ ἀμφισ-
βητήσεις περὶ αὐτοῦ, φανερόν; Πῶς γὰρ οὐ;
Τί δέ;· τόδε οὐ φανερόν, ὥς δίκαια μὲν καὶ καλὰ
πολλοὶ ἂν ἔλαιντο τὰ δοκοῦντα, κὰν μὴ ᾗ, ὅμως
ταῦτα πράττειν καὶ κεκτῆσθαι καὶ δοκεῖν, ἀγαθὰ
δὲ οὐδενὶ ἔτι ἀρκεῖ τὰ δοκοῦντα κτᾶσθαι, ἀλλὰ τὰ
ὄντα ζητοῦσι, τὴν δὲ δόξαν ἐνταῦθα ἤδη πᾶς
E ἀτιμάζει; Καὶ μάλα, ἔφη. Ὁ δὴ διώκει μὲν
ἅπαντα ψυχὴ καὶ τούτου ἔνεκα πάντα πράττει,
ἀπομαντευομένη τι εἶναι, ἀποροῦσα δὲ καὶ οὐκ
ἔχουσα λαβεῖν ἱκανῶς τί ποτ' ἐστὶν οὐδὲ πίστει
χρήσασθαι μονίμῳ οἷᾳ καὶ περὶ τᾶλλα, διὰ τοῦτο
δὲ ἀποτυγχάνει καὶ τῶν ἄλλων εἴ τι ὄφελος ᾗν,
506 περὶ δὴ τὸ τοιοῦτον καὶ τοσοῦτον οὕτω φῶμεν δεῖν
ἐσκοτῶσθαι καὶ ἐκείνους τοὺς βελτίστους ἐν τῇ

^a A distinct reference to Callicles' admission in *Gorgias* 499 B τὰς μὲν βελτίους ἡδονάς, τὰς δὲ χείρους, cf. 499 C, *Rep.* 561 C, and *Phileb.* 13 C πάσας ὁμολας εἶναι. Stenzel's notion (*Studien zur Entw. d. Plat. Dialektik*, p. 98) that in the *Philebus* Plato "ist von dem Standpunkt des Staates 503 C weit entfernt" is uncritical. The *Republic* merely refers to the *Gorgias* to show that the question is disputed and the disputants contradict themselves.

^b ἀμφισβητήσεις is slightly disparaging, cf. *Theaet.* 163 C, 158 C, 198 C, *Sophist* 233 B, 225 B, but less so than ἐρίζειν in *Protag.* 337 A.

^c Men may deny the reality of the conventional virtues but not of the ultimate sanction, whatever it is. Cf. *Theaet.* 167 C, 172 A-B, and Shorey in *Class. Phil.* xvi. (1921) pp. 164-168.

^d Cf. *Gorg.* 468 B τὸ ἀγαθὸν ἄρα διώκοντες, *supra* 505 A-B, *Phileb.* 20 D, *Symp.* 206 A, *Euthyd.* 278 E, Aristot. *Eth. Nic.*

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are bad pleasures^a?" "Most assuredly." "The outcome is, I take it, that they are admitting the same things to be both good and bad, are they not?" "Certainly." "Then is it not apparent that there are many and violent disputes^b about it?" "Of course." "And again, is it not apparent that while in the case of the just and the honourable many would prefer the semblance^c without the reality in action, possession, and opinion, yet when it comes to the good nobody is content with the possession of the appearance but all men seek the reality, and the semblance satisfies nobody here?" "Quite so," he said. "That, then, which every soul pursues^d and for its sake does all that it does, with an intuition^e of its reality, but yet baffled^f and unable to apprehend its nature adequately, or to attain to any stable belief about it as about other things,^g and for that reason failing of any possible benefit from other things,—in a matter of this quality and moment, can we, I ask you, allow a like blindness and obscurity in those best citizens^h

1173 a, 1094 a οὐ πάντα ἐφίεται, Zeller, *Aristot.* i. pp. 344-345, 379, Boethius iii. 10, Dante, *Purg.* xvii. 127-129.

^a Cf. *Phileb.* 64 Α μαντευτόν. Cf. Arnold's phrase, *God and the Bible*, chap. i. p. 23 "approximate language thrown out as it were at certain great objects which the human mind augurs and feels after."

^f As throughout the minor dialogues. Cf. *What Plato Said*, p. 71.

^g Because, in the language of Platonic metaphysics, it is the *παρουσία τοῦ ἀγαθοῦ* that makes them good; but for the practical purpose of ethical theory, because they need the sanction. Cf. *Introd.* p. xxvii, and Montaigne i. 24 "Toute aultre science est dommageable à celui qui n'a la science de la bonté."

^h As in the "longer way" Plato is careful not to commit himself to a definition of the ideal or the sanction, but postulates it for his guardians.

πόλει, οἷς πάντα ἐγχειριοῦμεν; "Ηκιστά γ', ἔφη. Οἶμαι γοῦν, εἶπον, δίκαιά τε καὶ καλὰ ἀγνοοῦμενα ὅπη ποτὲ ἀγαθὰ ἐστίν, οὐ πολλοῦ τινὸς ἄξιον φύλακα κεκτηῆσθαι ἢ ἐαυτῶν τὸν τοῦτο ἀγνοοῦντα, μαντεύομαι δὲ μηδένα αὐτὰ πρότερον γνώσεσθαι ἱκανῶς. Καλῶς γάρ, ἔφη, μαντεύει. Οὐκοῦν ἡμῖν
B ἡ πολιτεία τελέως κεκοσμήσεται, ἐὰν ὁ τοιοῦτος αὐτὴν ἐπισκοπῇ φύλαξ, ὁ τούτων ἐπιστήμων;

XVIII. Ἀνάγκη, ἔφη. ἀλλὰ σὺ δὴ, ὦ Σώκρατες, πότερον ἐπιστήμην τὸ ἀγαθὸν φῆς εἶναι ἢ ἡδονήν; ἢ ἄλλο τι παρὰ ταῦτα; Οὗτος, ἦν δ' ἐγώ, ἀνὴρ, καλῶς ἦσθα καὶ πάσαι καταφανῆς ὅτι σοι οὐκ ἀποχρήσοι τὸ τοῖς ἄλλοις δοκοῦν περὶ αὐτῶν. Οὐδὲ γὰρ δίκαιόν μοι, ἔφη, ὦ Σώκρατες, φαίνεται τὰ τῶν ἄλλων μὲν ἔχειν εἰπεῖν δόγματα, τὸ δ' αὐτοῦ μή, τοσοῦτον χρόνον περὶ ταῦτα πραγματευόμενον.
C Τί δαί; ἦν δ' ἐγώ· δοκεῖ σοι δίκαιον εἶναι περὶ ὧν τις μὴ οἶδε λέγειν ὥς εἰδότα; Οὐδαμῶς γ', ἔφη, ὥς εἰδότα, ὥς μέντοι οἰόμενον ταῦθ' ἂ οἴεται ἐθέλειν λέγειν. Τί δέ; εἶπον· οὐκ ἥσθησαι τὰς ἄνευ ἐπιστήμης δόξας, ὥς πᾶσαι αἰσχυραί; ὧν αἱ βέλτισται τυφλαί· ἢ δοκοῦσί τί σοι τυφλῶν

^a The personal or *ab urbe condita* construction. Cf. *Theaet.* 169 E.

^b The guardians must be able to give a reason, which they can do only by reference to the sanction. For the idea that the statesman must know better than other men cf. *Laws* 968 A, 964 C, 858 D-E, 817 C, Xen. *Mem.* iii. 6. 8.

^c For the effect of the future perfect cf. 457 B λελέξεται, 465 A προστετάξεται, Eurip. *Heracleidae* 980 πεπράξεται.

to whose hands we are to entrust all things?" "Least of all," he said. "I fancy, at any rate," said I, "that the just and the honourable, if their relation and reference to the good is not known,^a will not have secured a guardian^b of much worth in the man thus ignorant, and my surmise is that no one will understand them adequately before he knows this." "You surmise well," he said. "Then our constitution will have its perfect and definitive organization^c only when such a guardian, who knows these things, oversees it."

XVIII. "Necessarily," he said. "But you yourself, Socrates, do you think that knowledge is the good or pleasure or something else and different?" "What a man it is," said I; "you made it very plain^d long ago that you would not be satisfied with what others think about it." "Why, it does not seem right to me either, Socrates," he said, "to be ready to state the opinions of others but not one's own when one has occupied himself with the matter so long."^e "But then," said I, "do you think it right to speak as having knowledge about things one does not know?" "By no means," he said, "as having knowledge, but one ought to be willing to tell as his opinion what he opines." "Nay," said I, "have you not observed that opinions divorced from knowledge^f are ugly things? The best of them are blind."^g Or do you think that those who hold some

^a For the personal construction cf. 348 E, Isoc. *To Nic.* 1. *καταφανής* is a variation in this idiom for *δηλος*. Cf. also *Theaet.* 189 c, *Symp.* 221 B, *Charm.* 162 c, etc.

^b Cf. 367 D-E.

^c This is not a contradiction of *Meno* 97 B, *Theaet.* 201 B-C, and *Phileb.* 62 A-B, but simply a different context and emphasis. Cf. *Unity of Plato's Thought*, p. 47, nn. 338 and 339.

^d Cf. on 484 c, *Phaedr.* 270 E.

διαφέρειν ὁδὸν ὀρθῶς πορευομένων οἱ ἄνευ νοῦ ἀληθές τι δοξάζοντες; Οὐδέν, ἔφη. Βούλει οὖν
D αἰσχροῖα θεάσασθαι τυφλά τε καὶ σκόλια, ἐξὸν παρ' ἄλλων ἀκούειν φανὰ τε καὶ καλά; Μὴ πρὸς Διός, ἦ δ' ὅς, ὦ Σώκρατες, ὁ Γλαῦκων, ὥσπερ ἐπὶ τέλει ὦν ἀποστῆς. ἀρκέσει γὰρ ἡμῖν, καὶ ὥσπερ δικαιοσύνης πέρι καὶ σωφροσύνης καὶ τῶν ἄλλων διηλθες, οὕτω καὶ περὶ τοῦ ἀγαθοῦ διέλθης. Καὶ γὰρ ἐμοί, ἦν δ' ἐγώ, ὦ ἑταῖρε, καὶ μάλα ἀρκέσει· ἀλλ' ὅπως μὴ οὐχ οἷός τ' ἔσομαι, προθυμούμενος δὲ ἀσχημονῶν γέλωτα ὀφλήσω. ἀλλ', ὦ μακάριοι,
E αὐτὸ μὲν τί ποτ' ἐστὶ τὰγαθόν, εἰσώμεν τὸ νῦν εἶναι· πλεόν γάρ μοι φαίνεται ἢ κατὰ τὴν παροῦσαν ὁρμὴν ἐφικέσθαι τοῦ γε δοκοῦντος ἐμοὶ τὰ νῦν· ὅς δὲ ἔκγονός τε τοῦ ἀγαθοῦ φαίνεται καὶ ὁμοιότατος ἐκείνῳ, λέγειν ἐθέλω, εἰ καὶ ὑμῖν φίλον, εἰ δὲ μή, ἑάν. Ἄλλ', ἔφη, λέγε· εἰσαῦθις γὰρ τοῦ πατρὸς ἀποτίσεις τὴν διήγησιν. Βου-
507 λοίμην ἄν, εἶπον, ἐμέ τε δύνασθαι αὐτὴν ἀποδοῦναι

^a Probably an allusion to the revelation of the mysteries. Cf. *Phaedr.* 250 c, *Phileb.* 16 c, *Rep.* 518 c, 478 c, 479 d, 518 a. It is fantastic to see in it a reference to what Cicero calls the *lumina orationis* of Isocratean style. The rhetoric and synonyms of this passage are not to be pressed.

^b Cf. *Phileb.* 64 c ἐπὶ μὲν τοῖς τοῦ ἀγαθοῦ ἤδη προθύροις, "we are now in the vestibule of the good."

^c καὶ μάλα, "jolly well," humorous emphasis on the point that it is much easier to "define" the conventional virtues than to explain the "sanction." Cf. *Symp.* 189 a, *Euthydem.* 298 d-e, Herod. viii. 66. It is frequent in the *Republic*. Ritter gives forty-seven cases. I have fifty-four! But the point that matters is the humorous tone. Cf. e.g. 610 e.

^d Excess of zeal, προθυμία, seemed laughable to the Greeks.

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true opinion without intelligence differ appreciably from blind men who go the right way?" "They do not differ at all," he said. "Is it, then, ugly things that you prefer to contemplate, things blind and crooked, when you might hear from others what is luminous^a and fair?" "Nay, in heaven's name, Socrates," said Glaucon, "do not draw back, as it were, at the very goal.^b For it will content us if you explain the good even as you set forth the nature of justice, sobriety, and the other virtues." "It will right well^c content me, my dear fellow," I said, "but I fear that my powers may fail and that in my eagerness I may cut a sorry figure and become a laughing-stock.^d Nay, my beloved, let us dismiss for the time being the nature of the good in itself;^e for to attain to my present surmise of that seems a pitch above the impulse that wings my flight to-day.^f But of what seems to be the offspring of the good and most nearly made in its likeness^g I am willing to speak if you too wish it, and otherwise to let the matter drop." "Well, speak on," he said, "for you will duly pay me the tale of the parent another time." "I could wish," I said, "that I were able to make Cf. my interpretation of *Iliad* i. in *fine*, *Class. Phil.* xxii. (1927) pp. 222-223.

^a Cf. More, *Principia Ethica*, p. 17 "Good, then, is indefinable; and yet, so far as I know, there is only one ethical writer, Professor Henry Sidgwick, who has clearly recognized and stated this fact."

^f This is not superstitious mysticism but a deliberate refusal to confine in a formula what requires either a volume or a symbol. See *Introd.* p. xxvii, and my *Idea of Good in Plato's Republic*, p. 212. τὰ νῦν repeats τὸ νῦν εἶναι (cf. *Tim.* 48 c), as the evasive phrase εἰσαῖθις below sometimes lays the topic on the table, never to be taken up again. Cf. 347 ε and 430 c.

^g Cf. *Laws* 897 D-E, *Phaedr.* 246 A.

καὶ ὑμᾶς κομίσασθαι, ἀλλὰ μὴ ὥσπερ νῦν τοὺς
τόκους μόνον. τοῦτον δὲ δὴ οὖν τὸν τόκον τε καὶ
ἔκγονον αὐτοῦ τοῦ ἀγαθοῦ κομίσασθε. εὐλαβεῖσθε
μέντοι μὴ πῇ ἐξαπατήσω ὑμᾶς ἄκων, κίβδηλον
ἀποδιδούς τὸν λόγον τοῦ τόκου. Εὐλαβησόμεθα,
ἔφη, κατὰ δύναμιν· ἀλλὰ μόνον λέγε. Διομολο-
γησάμενός γ', ἔφην ἐγώ, καὶ ἀναμνήσας ὑμᾶς τὰ
τ' ἐν τοῖς ἔμπροσθεν ῥηθέντα καὶ ἄλλοτε ἤδη
B πολλάκις εἰρημένα. Τὰ ποῖα; ἦ δ' ὅς. Πολλὰ
καλά, ἦν δ' ἐγώ, καὶ πολλὰ ἀγαθὰ καὶ ἕκαστα
οὕτως εἶναί φασκέν τε καὶ διορίζομεν τῷ λόγῳ.
Φασκέν γάρ. Καὶ αὐτὸ δὴ καλὸν καὶ αὐτὸ ἀγαθὸν
καὶ οὕτω περὶ πάντων, ἃ τότε ὥς πολλὰ ἐτίθεμεν,
πάλιν αὖ κατ' ἰδέαν μίαν ἐκάστου ὥς μιᾶς οὔσης
τιθέντες ὃ ἔστιν ἕκαστον προσαγορεύομεν. Ἔστι
ταῦτα. Καὶ τὰ μὲν δὴ ὁρᾶσθαι φασκέν, νοεῖσθαι
C δ' οὐ, τὰς δ' αὖ ιδέας νοεῖσθαι μὲν, ὁρᾶσθαι δ' οὐ.
Παντάπασιν μὲν οὖν. Τῷ οὖν ὁρώμεν ἡμῶν αὐτῶν
τὰ ὁρώμενα; Τῇ ὅψει, ἔφη. Οὐκοῦν, ἦν δ' ἐγώ,
καὶ ἀκοῇ τὰ ἀκουόμενα, καὶ ταῖς ἄλλαις αἰσθήσεσι
πάντα τὰ αἰσθητά; Τί μὴν; Ἄρ' οὖν, ἦν δ' ἐγώ,
ἐννεόηκας τὸν τῶν αἰσθήσεων δημιουργὸν ὅσω

^a This playful interlude relieves the monotony of argument and is a transition to the symbolism. *τόκος* means both interest and offspring. Cf. 555 E, *Polit.* 267 A, *Aristoph. Clouds* 34, *Thesm.* 845, *Pindar, Ol.* x. 12. The equivocation, which in other languages became a metaphor, has played a great part in the history of opinion about usury. Cf. the article "Usury" in *Hastings's Encyclopaedia of Relig. and Ethics*, and Antonio's

. . . when did friendship take
A breed for barren metal of his friend?

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and you to receive the payment and not merely as now the interest. But at any rate receive this interest^a and the offspring of the good. Have a care, however, lest I deceive you unintentionally with a false reckoning of the interest." "We will do our best," he said, "to be on our guard. Only speak on." "Yes," I said, "after first coming to an understanding with you and reminding you of what has been said here before and often on other occasions."^b "What?" said he. "We predicate 'to be'^c of many beautiful things and many good things, saying of them severally that they *are*, and so define them in our speech." "We do." "And again, we speak of a self-beautiful and of a good that is only and merely good, and so, in the case of all the things that we then posited as many, we turn about and posit each as a single idea or aspect, assuming it to be a unity and call it that which each really is."^d "It is so." "And the one class of things we say can be seen but not thought, while the ideas can be thought but not seen." "By all means." "With which of the parts of ourselves, with which of our faculties, then, do we see visible things?" "With sight," he said. "And do we not," I said, "hear audibles with hearing, and perceive all sensibles with the other senses?" "Surely." "Have you ever observed," said I, "how much the

^b Cf. 475 E f. Plato as often begins by a restatement of the theory of ideas, i.e. practically of the distinction between the concept and the objects of sense. Cf. *Rep.* 596 A ff., *Phaedo* 108 B ff.

^c The modern reader will never understand Plato from translations that talk about "Being." Cf. *What Plato Said*, p. 605.

^d ὁ ἔστιν is technical for the reality of the ideas. Cf. *Phaedo* 75 B, D, 78 D, *Parmen.* 129 B, *Symp.* 211 C, *Rep.* 490 B, 532 A, 597 A.

πολυτελεστάτην τὴν τοῦ ὁράν τε καὶ ὁράσθαι δύναμιν ἐδημιούργησεν; Οὐ πάνν, ἔφη. Ἄλλ' ὥδε σκόπει. ἔστιν ὃ τι προσδεῖ ἀκοῇ καὶ φωνῇ γένους ἄλλου εἰς τὸ τὴν μὲν ἀκούειν, τὴν δὲ ἀκούε-

D σθαι, ὃ εἰάν μὴ παραγένηται τρίτον, ἢ μὲν οὐκ ἀκούσεται, ἢ δὲ οὐκ ἀκουσθήσεται; Οὐδενός, ἔφη. Οἶμαι δέ γε, ἦν δ' ἐγώ, οὐδ' ἄλλαις πολλαῖς, ἵνα μὴ εἴπω ὅτι οὐδεμιᾷ, τοιούτου προσδεῖ οὐδενός. ἦ σύ τινα ἔχεις εἰπεῖν; Οὐκ ἔγωγε, ἦ δ' ὅς. Τὴν δὲ τῆς ὄψεως καὶ τοῦ ὁρατοῦ οὐκ ἐννοεῖς ὅτι προσδεῖται; Πῶς; Ἐνούσης που ἐν ὁμμασιν ὄψεως καὶ ἐπιχειροῦντος τοῦ ἔχοντος χρῆσθαι αὐτῇ, παρούσης δὲ χρώας ἐν αὐτοῖς, εἰάν μὴ

E παραγένηται γένος τρίτον ἰδίᾳ ἐπ' αὐτὸ τοῦτο πεφυκός, οἶσθα, ὅτι ἢ τε ὄψις οὐδὲν ὄψεται τὰ τε χρώματα ἔσται ἀόρατα. Τίνος δὴ λέγεις, ἔφη, τούτου; Ὁ δὴ σὺ καλεῖς, ἦν δ' ἐγώ, φῶς. Ἀληθῆ, ἔφη, λέγεις. Οὐ σμικρᾷ ἄρα ἰδέᾳ ἢ τοῦ
508 ὁράν αἰσθησις καὶ ἢ τοῦ ὁράσθαι δύναμις τῶν ἄλλων ξυζεύξεων τιμιωτέρῳ ζυγῷ ἐζύγησαν, εἶπερ μὴ ἄτιμον τὸ φῶς. Ἀλλὰ μήν, ἔφη, πολλοῦ γε δεῖ ἄτιμον εἶναι.

^a Creator, δημιουργός, God, the gods, and nature, are all virtual synonyms in such passages.

^b Cf. *Phaedr.* 250 D, *Tim.* 45 B.

^c This is literature, not science. Plato knew that sound required a medium, *Tim.* 67 B. But the statement here is true enough to illustrate the thought.

^d Lit. "kind of thing," γένος. Cf. 507 C-D.

^e Cf. Troland, *The Mystery of Mind*, p. 82: "In order that there should be vision, it is not sufficient that a physical object should exist before the eyes. There must also be a source of so-called 'light.'" Cf. Sir John Davies' poem on the Soul:

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greatest expenditure the creator^a of the senses has lavished on the faculty of seeing and being seen?^b "Why, no, I have not," he said. "Well, look at it thus. Do hearing and voice stand in need of another medium^c so that the one may hear and the other be heard, in the absence of which third element the one will not hear and the other not be heard?" "They need nothing," he said. "Neither, I fancy," said I, "do many others, not to say that none require anything of the sort. Or do you know of any?" "Not I," he said. "But do you not observe that vision and the visible do have this further need?" "How?" "Though vision may be in the eyes and its possessor may try to use it, and though colour be present, yet without the presence of a third thing^d specifically and naturally adapted to this purpose, you are aware that vision will see nothing and the colours will remain invisible.^e" "What^f is this thing of which you speak?" he said. "The thing," I said, "that you call light." "You say truly," he replied. "The bond, then, that yokes together visibility and the faculty of sight is more precious by no slight form^g than that which unites the other pairs, if light is not without honour." "It surely is far from being so," he said.

But as the sharpest eye discerneth nought
Except the sunbeams in the air do shine;
So the best soul with her reflecting thought
Sees not herself without some light divine.

^f Plato would not have tried to explain this loose colloquial genitive, and we need not.

^g The loose Herodotean-Thucydidean-Isocratean use of *îdêa*. Cf. *Laws* 689 *ἡ καὶ τὸ μικρότατον εἶδος*. "Form" over-translates *îdêa* here, which is little more than a synonym for *γένος* above. Cf. Wilamowitz, *Platon*, ii. p. 250.

XIX. Τίνα οὖν ἔχεις αἰτιάσασθαι τῶν ἐν οὐρανῷ θεῶν τούτου κύριον, οὗ ἡμῖν τὸ φῶς ὅψιν τε ποιεῖ ὁρᾶν ὃ τι κάλλιστα καὶ τὰ ὀρώμενα ὁρᾶσθαι; "Ονπερ καὶ σύ, ἔφη, καὶ οἱ ἄλλοι· τὸν ἥλιον γὰρ δῆλον ὅτι ἐρωτᾷς. Ἄρ' οὖν ὧδε πέφυκεν ὅψις πρὸς τοῦτον τὸν θεόν; Πῶς; Οὐκ ἔστιν ἥλιος ἢ ὅψις οὔτε αὐτὴ οὔτε ἐν ᾧ ἐγγίγνεται, ὃ δὲ κα-
B λουῖμεν ὄμμα. Οὐ γὰρ οὖν. Ἄλλ' ἡλιοειδέστατόν γε οἶμαι τῶν περὶ τὰς αἰσθήσεις ὀργάνων. Πολύ γε. Οὐκοῦν καὶ τὴν δύναμιν, ἣν ἔχει, ἐκ τούτου ταμιευομένην ὥσπερ ἐπίρρυτον κέκτῃται; Πάνν μὲν οὖν. Ἄρ' οὖν οὐ καὶ ὁ ἥλιος ὅψις μὲν οὐκ ἔστιν, αἴτιος δ' ὢν αὐτῆς ὁρᾶται ὑπ' αὐτῆς ταύτης;

^a Plato was willing to call the stars gods as the barbarians did (*Cratyl.* 397 D, *Aristoph. Peace* 406 ff., *Herod.* iv. 188). Cf. *Laws* 821 B, 899 B, 950 D, *Apol.* 26 D, *Epinomis* 985 B, 988 B.

^b Cf. my *Idea of Good in Plato's Republic*, pp. 223-225, Reinhardt, *Kosmos und Sympathie*, pp. 374-384, Arnold, "Mycerinus":

Yet, surely, O my people, did I deem
Man's justice from the all-just Gods was given;
A light that from some upper fount did beam,
Some better archetype, whose seat was heaven;
A light that, shining from the blest abodes,
Did shadow somewhat of the life of Gods.

Complete Poems of Henry More, p. 77:

Lift myself up in the Theologie
Of heavenly Plato. There I'll contemplate
The Archetype of this sunne, that bright Idee
Of steddie Good, that doth his beams dilate
Through all the worlds, all lives and beings
propagate . . .

. . . a fair delineament
Of that which Good in Plato's school is hight,
His T'agathon with beauteous rayes bedight.

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XIX. "Which one can you name of the divinities in heaven ^a as the author and cause of this, whose light makes our vision see best and visible things to be seen?" "Why, the one that you too and other people mean," he said; "for your question evidently refers to the sun. ^b" "Is not this, then, the relation of vision to that divinity?" "What?" "Neither vision itself nor its vehicle, which we call the eye, is identical with the sun." "Why, no." "But it is, I think, the most sunlike ^c of all the instruments of sense." "By far the most." "And does it not receive the power which it possesses as an influx, as it were, dispensed from the sun?" "Certainly." "Is it not also true that the sun is not vision, yet as being the cause ^d thereof

Mediaeval writers have much to say of Plato's mysterious Tagathon. Aristotle, who rejects the idea of good, uses *τάγαθόν* in much the same way.

It is naïve to take the language of Platonic unction too literally. Cf. *What Plato Said*, pp. 394 ff.

^c Cf. 509 A, Plotinus, *Enn.* i. 6. 9 οὐ γὰρ ἂν πώποτε εἶδεν ὀφθαλμοὺς ἥλιον ἡλιοειδὴς μὴ γεγεννημένος and vi. 7. 19, Cic. *Tusc.* i. 25. 63 *in fine* "quod si in hoc mundo fieri sine deo non potest, ne in sphaera quidem eosdem motus Archimedes sine divino ingenio potuisset imitare," Manilius ii. 115:

quis caelum posset nisi caeli munere nosse,
et reperire deum nisi qui pars ipse deorum?

Goethe's

Wär' nicht das Auge sonnenhaft,
Die Sonne könnt es nie erblicken,

and Goethe to Eckermann, Feb. 26, 1824: "Hätte ich nicht die Welt durch Anticipation bereits in mir getragen, ich wäre mit sehenden Augen blind geblieben."

^d Cf. *Complete Poems of Henry More*, p. 113:

Behold a fit resemblance of this truth,
The Sun begetteth both colours and sight . . . , etc.

Οὕτως, ἡ δ' ὅς. Τοῦτον τοίνυν, ἣν δ' ἐγώ, φάναι
 με λέγειν τὸν τοῦ ἀγαθοῦ ἔκγονον, ὃν τὰγαθὸν
 C ἐγέννησεν ἀνάλογον ἑαυτῷ, ὃ τι περ αὐτὸ ἐν τῷ
 νοητῷ τόπῳ πρὸς τε νοῦν καὶ τὰ νοούμενα, τοῦτο
 τοῦτον ἐν τῷ ὁρατῷ πρὸς τε ὄψιν καὶ τὰ ὁρώμενα.
 Πῶς; ἔφη· ἔτι διέλθέ μοι. Ὁφθαλμοί, ἣν δ'
 ἐγώ, οἶσθ' ὅτι, ὅταν μηκέτι ἐπ' ἐκείνά τις αὐτοὺς
 τρέπη ὧν ἂν τὰς χροᾶς τὸ ἡμερινὸν φῶς ἐπέχῃ,
 ἀλλὰ ὧν νυκτερινὰ φέγγη, ἀμβλυώττουσί τε καὶ
 ἐγγὺς φαίνονται τυφλῶν, ὥσπερ οὐκ ἐνούσης
 καθαρᾶς ὀψεως; Καὶ μάλα, ἔφη. Ὅταν δέ γ',
 D οἶμαι, ὧν ὁ ἥλιος καταλάμπει, σαφῶς ὁρῶσι, καὶ
 τοῖς αὐτοῖς τούτοις ὄμμασιν ἐνούσα φαίνεται. Τί
 μὴν; Οὕτω τοίνυν καὶ τὸ τῆς ψυχῆς ὧδε νόει·
 ὅταν μὲν, οὗ καταλάμπει ἀλήθειά τε καὶ τὸ ὄν, εἰς
 τοῦτο ἀπερείσῃται, ἐνόησέ τε καὶ ἔγνω αὐτὸ καὶ
 νοῦν ἔχειν φαίνεται· ὅταν δὲ εἰς τὸ τῷ σκότῳ
 κεκραμένον, τὸ γιγνόμενόν τε καὶ ἀπολλύμενον,
 δοξάζει τε καὶ ἀμβλυώττει ἄνω καὶ κάτω τὰς
 δόξας μεταβάλλον καὶ ἔοικεν αὖ νοῦν οὐκ ἔχοντι.
 E Ἐοικε γάρ. Τοῦτο τοίνυν τὸ τὴν ἀλήθειαν παρέχον
 τοῖς γιγνωσκομένοις καὶ τῷ γινώσκοντι τὴν

^a i.e. creation was the work of benevolent design. This is one of the few passages in the *Republic* where the idea of good is considered in relation to the universe, a thesis reserved for poetical or mythical development in the *Timaeus*. It is idle to construct a systematic metaphysical theology for Plato by identification of τὰγαθόν here either with God or

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is beheld by vision itself? ” “ That is so,” he said. “ This, then, you must understand that I meant by the offspring of the good ^a which the good begot to stand in a proportion ^b with itself : as the good is in the intelligible region to reason and the objects of reason, so is this in the visible world to vision and the objects of vision.” “ How is that ? ” he said ; “ explain further.” “ You are aware,” I said, “ that when the eyes are no longer turned upon objects upon whose colours the light of day falls but that of the dim luminaries of night, their edge is blunted and they appear almost blind, as if pure vision did not dwell in them.” “ Yes, indeed,” he said. “ But when, I take it, they are directed upon objects illumined by the sun, they see clearly, and vision appears to reside in these same eyes.” “ Certainly.” “ Apply this comparison to the soul also in this way. When it is firmly fixed on the domain where truth and reality shine resplendent ^c it apprehends and knows them and appears to possess reason ; but when it inclines to that region which is mingled with darkness, the world of becoming and passing away, it opines only and its edge is blunted, and it shifts its opinions hither and thither, and again seems as if it lacked reason.” “ Yes, it does.” “ This reality, then, that gives their truth to the objects of knowledge and the power of knowing with the ideas as a whole. Cf. *Unity of Plato's Thought*, p. 512.

^b Cf. *Gorg.* 465 B-C, *infra* 510 A-B, 511 E, 530 D, 534 A, 576 C, *Phaedo* 111 A-B, *Tim.* 29 C, 32 A-B. For ἀνάλογον in this sense cf. 511 E, 534 A, *Phaedo* 110 D.

^c Plato's rhetoric is not to be pressed. Truth, being, the good, are virtual synonyms. Still, for Plato's ethical and political philosophy the light that makes things intelligible is the idea of good, i.e. the “sanction,” and not, as some commentators insist, the truth.

δύναμιν ἀποδιδὸν τὴν τοῦ ἀγαθοῦ ἰδέαν φάθι εἶναι, αἰτίαν δ' ἐπιστήμης οὖσαν καὶ ἀληθείας ὡς γινγνωσκομένης μὲν διανοοῦ, οὕτω δὲ καλῶν ἀμφοτέρων ὄντων, γνώσεώς τε καὶ ἀληθείας, ἄλλο καὶ κάλλιον ἔτι τούτων ἡγούμενος αὐτὸ ὀρθῶς ἡγήσει· ἐπιστήμην δὲ καὶ ἀλήθειαν, ὥσπερ ἐκεῖ
 509 φῶς τε καὶ ὄψιν ἡλιοειδῇ μὲν νομίζειν ὀρθόν, ἥλιον δὲ ἡγεῖσθαι οὐκ ὀρθῶς ἔχει, οὕτω καὶ ἐνταῦθα ἀγαθοειδῇ μὲν νομίζειν ταῦτ' ἀμφοτέρα ὀρθόν, ἀγαθὸν δὲ ἡγεῖσθαι ὁπότερον αὐτῶν οὐκ ὀρθόν, ἀλλ' ἔτι μειζόνως τιμητέον τὴν τοῦ ἀγαθοῦ ἕξιν. Ἀμύχανον κάλλος, ἔφη, λέγεις, εἰ ἐπιστήμην μὲν καὶ ἀλήθειαν παρέχει, αὐτὸ δ' ὑπὲρ ταῦτα κάλλει ἐστίν· οὐ γὰρ δήπου σύ γε ἡδονὴν αὐτὸ

^a No absolute distinction can be drawn between εἶδος and ἰδέα in Plato. But ἰδέα may be used to carry the notion of "apprehended aspect" which I think is more pertinent here than the metaphysical entity of the idea, though of course Plato would affirm that. Cf. 369 A, *Unity of Plato's Thought*, p. 35, *What Plato Said*, p. 585, *Class. Phil.* xx. (1925) p. 347.

^b The meaning is clear. We really understand and know anything only when we apprehend its purpose, the aspect of the good that it reveals. Cf. *Introd.* pp. xxxv-xxxvi. The position and case of γινγνωσκομένης are difficult. But no change proposed is any improvement.

^c Plato likes to cap a superlative by a further degree of completeness, a climax beyond the climax. Cf. 405 B αἰσχιστον . . . αἰσχιον, 578 B, *Symp.* 180 A-B and *Bury ad loc.* The same characteristic can be observed in his method, e.g. in the *Symposium* where Agathon's speech, which seems the climax, is surpassed by that of Socrates; similarly in the *Gorgias* and the tenth book of the *Republic*. Cf. Friedländer, *Platon*, i. p. 174, *supra* *Introd.* p. lxi.

This and the next half page belong, I think, to rhetoric rather than to systematic metaphysics. Plato the idealist uses transcendental language of his ideal, and is never willing

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to the knower, you must say is the idea ^a of good, and you must conceive it as being the cause of knowledge, and of truth in so far as known.^b Yet fair as they both are, knowledge and truth, in supposing it to be something fairer still ^c than these you will think rightly of it. But as for knowledge and truth, even as in our illustration it is right to deem light and vision sunlike, but never to think that they are the sun, so here it is right to consider these two their counterparts, as being like the good or boniform,^d but to think that either of them is the good ^e is not right. Still higher honour belongs to the possession and habit ^f of the good." "An inconceivable beauty you speak of," he said, "if it is the source of knowledge and truth, and yet itself surpasses them in beauty. For you surely ^g cannot mean that it is pleasure." "Hush,"

to admit that expression has done justice to it. But Plato the rationalist distinctly draws the line between his religious language thrown out at an object and his definite logical and practical conclusions. Cf. e.g. *Meno* 81 D-E.

^d ἀγαθοειδῆ occurs only here in classical Greek literature. Plato quite probably coined it for his purpose.

^e There is no article in the Greek. Plato is not scrupulous to distinguish good and the good here. Cf. on 505 c, p. 89, note f.

^f ἔξις is not yet in Plato quite the technical Aristotelian "habit." However *Protag.* 344 c approaches it. Cf. also *Phileb.* 11 D, 41 c, Ritter-Preller, p. 285.

Plato used many words in periphrasis with the genitive, e.g. ἔξις *Laws* 625 c, γένεσις *Laws* 691 B, *Tim.* 73 B, 76 E, μοῖρα *Phaedr.* 255 B, 274 E, *Menex.* 249 B, φύσις *Phaedo* 109 E, *Symp.* 186 B, *Laws* 729 c, 845 D, 944 D, etc. He may have chosen ἔξις here to suggest the ethical aspect of the good as a habit or possession of the soul. The introduction of ἡδονή below supports this view. Some interpreters think it = τὸ ἀγαθὸν ὡς ἔχει, which is possible but rather pointless.

^g For οὐ γὰρ δῆπου cf. *Apol.* 20 c, *Gorg.* 455 A, *Euthyph.* 13 A.

λέγεις. Εὐφήμει, ἦν δ' ἐγώ· ἀλλ' ὧδε μᾶλλον
 B τὴν εἰκόνα αὐτοῦ ἔτι ἐπισκόπει. Πῶς; Τὸν
 ἥλιον τοῖς ὀρωμένοις οὐ μόνον, οἶμαι, τὴν τοῦ
 ὀραῖσθαι δύναμιν παρέχειν φήσεις, ἀλλὰ καὶ τὴν
 γένεσιν καὶ αὔξην καὶ τροφήν, οὐ γένεσιν αὐτὸν
 ὄντα. Πῶς γάρ; Καὶ τοῖς γινγνωσκομένοις τοίνυν
 μὴ μόνον τὸ γιννώσκεισθαι φάναι ὑπὸ τοῦ ἀγαθοῦ
 παρεῖναι, ἀλλὰ καὶ τὸ εἶναί τε καὶ τὴν οὐσίαν ὑπ'
 ἐκείνου αὐτοῖς προσεῖναι, οὐκ οὐσίας ὄντος τοῦ
 ἀγαθοῦ, ἀλλ' ἔτι ἐπέκεινα τῆς οὐσίας πρεσβεῖα
 καὶ δυνάμει ὑπερέχοντος.

C XX. Καὶ ὁ Γλαῦκων μάλα γελοίως, "Απολλων,
 ἔφη, δαιμονίας ὑπερβολῆς! Σὺ γάρ, ἦν δ' ἐγώ,
 αἴτιος, ἀναγκάζων τὰ ἐμοὶ δοκοῦντα περὶ αὐτοῦ
 λέγειν. Καὶ μηδαμῶς γ', ἔφη, παύσῃ, εἰ μή τι
 ἀλλὰ τὴν περὶ τὸν ἥλιον ὁμοιότητα αὐτῷ διεξιῶν, εἴ
 πη ἀπολείπεις. Ἀλλὰ μήν, εἶπον, συχνά γε ἀπο-

^a i.e. not only do we understand a thing when we know its purpose, but a purpose in some mind is the chief cause of its existence, God's mind for the universe, man's mind for political institutions. This, being the only interpretation that makes sense of the passage, is presumably more or less consciously Plato's meaning. Cf. *Intro.* pp. xxxv-xxxvi.

Quite irrelevant are Plato's supposed identification of the ἀγαθόν with the ἓν, one, and Aristotle's statement, *Met.* 988 a, that the ideas are the cause of other things and the one is the cause of the ideas.

The remainder of the paragraph belongs to transcendental rhetoric. It has been endlessly quoted and plays a great part in Neoplatonism, in all philosophies of the unknowable and in all negative and mystic theologies.

^b It is an error to oppose Plato here to the Alexandrians who sometimes said ἐπέκεινα τοῦ ὄντος. Plato's sentence would have made ὄντος very inconvenient here. But εἶναι shows that οὐσίας is not distinguished from τοῦ ὄντος here. ἐπέκεινα became technical and a symbol for the transcendental

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said I, "but examine the similitude of it still further in this way.^a" "How?" "The sun, I presume you will say, not only furnishes to visibles the power of visibility but it also provides for their generation and growth and nurture though it is not itself generation."

"Of course not." "In like manner, then, you are to say that the objects of knowledge not only receive from the presence of the good their being known, but their very existence and essence is derived to them from it, though the good itself is not essence but still transcends essence^b in dignity and surpassing power."

XX. And Glaucon very ludicrously^c said, "Heaven save us, hyperbole^d can no further go." "The fault is yours," I said, "for compelling me to utter my thoughts about it." "And don't desist," he said, "but at least^e expound the similitude of the sun, if there is anything that you are omitting." "Why, certainly," I said, "I am omitting a great deal." "Well,

in Neoplatonism and all similar philosophies. Cf. Plotinus xvii. 1, Dionysius Areop. *De divinis nominibus*, ii. 2, Friedländer, *Platon*, i. p. 87.

^c He is amused at Socrates' emphasis. Fanciful is Wilamowitz' notion (*Platon*, i. p. 209) that the laughable thing is Glaucon's losing control of himself, for which he compares Aristoph. *Birds* 61. Cf. the extraordinary comment of Proclus, p. 265.

The dramatic humour of Glaucon's surprise is Plato's way of smiling at himself, as he frequently does in the dialogues. Cf. 536 B, 540 B, *Lysis* 223 B, *Protag.* 340 E, *Charm.* 175 E, *Cratyl.* 426 B, *Theaet.* 200 B, 197 D, etc. Cf. Friedländer, *Platon*, i. p. 172 on the *Phaedo*.

^d "What a comble!" would be nearer the tone of the Greek. There is no good English equivalent for *ὑπερβολῆς*. Cf. Sir Thomas Browne's remark that "nothing can be said hyperbolically of God." The banter here relieves the strain, as is Plato's manner.

^e Cf. 502 A, *Symp.* 222 E, *Meno* 86 E.

λείπω. Μηδὲ σμικρὸν τοίνυν, ἔφη, παραλίπῃς. Οἶμαι μὲν, ἦν δ' ἐγώ, καὶ πολὺ· ὅμως δέ, ὅσα γ' ἐν τῷ παρόντι δυνατόν, ἐκὼν οὐκ ἀπολείψω. Μὴ
D γάρ, ἔφη. Νόησον τοίνυν, ἦν δ' ἐγώ, ὥσπερ λέγομεν, δύω αὐτὰ εἶναι, καὶ βασιλεύειν τὸ μὲν νοητοῦ γένους τε καὶ τόπου, τὸ δ' αὖ ὁρατοῦ, ἵνα μὴ οὐρανοῦ εἰπὼν δόξω σοι σοφίζεσθαι περὶ τὸ ὄνομα. ἀλλ' οὖν ἔχεις ταῦτα διττὰ εἶδη, ὁρατόν, νοητόν; Ἐχω. Ὡσπερ τοίνυν γραμμὴν δίχα τετμημένην λαβὼν ἄνισα¹ τμήματα, πάλιν τέμνε ἑκάτερον τμήμα ἀνὰ τὸν αὐτὸν λόγον, τό τε τοῦ ὀρωμένου γένους καὶ τὸ τοῦ νοουμένου, καὶ σοι ἔσται σαφηνεία καὶ ἀσαφεία πρὸς ἀλλήλα ἐν μὲν
E τῷ ὀρωμένῳ τὸ μὲν ἕτερον τμήμα εἰκόνες. λέγω
510 δὲ τὰς εἰκόνας πρῶτον μὲν τὰς σκιάς, ἔπειτα τὰ ἐν τοῖς ὕδασι φαντάσματα καὶ ἐν τοῖς ὅσα πυκνά τε καὶ λεῖα καὶ φανὰ ξυνέστηκε, καὶ πᾶν τὸ τοιοῦτον, εἰ κατανοεῖς. Ἀλλὰ κατανοῶ. Τὸ τοίνυν ἕτερον τίθει ὧ τοῦτο ἔοικε, τά τε περὶ ἡμᾶς ζῶα καὶ πᾶν τὸ φυτευτὸν καὶ τὸ σκευαστὸν ὅλον γένος. Τίθημι, ἔφη. Ἡ καὶ ἐθέλοις ἂν αὐτὸ φάναι, ἦν δ' ἐγώ, διηρῆσθαι ἀληθεία τε καὶ μή, ὥς τὸ δοξαστὸν πρὸς τὸ γνωστόν, οὕτω τὸ ὁμοιωθὲν
B πρὸς τὸ ὧ ὁμοιώθη; Ἐγώ, ἔφη, καὶ μάλα. Σκόπει δὴ αὖ καὶ τὴν τοῦ νοητοῦ τομὴν ἢ τμητέον.

¹ ἄνισα ADM Proclus, ἄν, ἴσα F, ἀν' ἴσα Stallbaum.

^a Cf. the similar etymological pun in *Cratyl.* 396 B-C. Here, as often, the translator must choose between over-translating for some tastes, or not translating at all.

^b The meaning is given in the text. Too many commentators lose the meaning in their study of the imagery. Cf. the notes of Adam, Jowett, Campbell, and Apelt. See *Introd.* p. xxxi for my interpretation of the passage.

^c Some modern and ancient critics prefer ἀν' ἴσα. It is a

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don't omit the least bit," he said. "I fancy," I said, "that I shall have to pass over much, but nevertheless so far as it is at present practicable I shall not willingly leave anything out." "Do not," he said. "Conceive then," said I, "as we were saying, that there are these two entities, and that one of them is sovereign over the intelligible order and region and the other over the world of the eye-ball, not to say the sky-ball,^a but let that pass. You surely apprehend the two types, the visible and the intelligible." "I do." "Represent them then, as it were, by a line divided^b into two unequal^c sections and cut each section again in the same ratio (the section, that is, of the visible and that of the intelligible order), and then as an expression of the ratio of their comparative clearness and obscurity you will have, as one of the sections of the visible world, images. By images^d I mean, first, shadows, and then reflections in water and on surfaces of dense, smooth and bright texture, and everything of that kind, if you apprehend." "I do." "As the second section assume that of which this is a likeness or an image, that is, the animals about us and all plants and the whole class of objects made by man." "I so assume it," he said. "Would you be willing to say," said I, "that the division in respect of reality and truth or the opposite is expressed by the proportion: ^e as is the opinable to the knowable so is the likeness to that of which it is a likeness?" "I certainly would." "Consider then again the way in which we are to make the division of the intelligible section." "In what way?"

little more plausible to make the sections unequal. But again there is doubt which shall be longer, the higher as the more honourable or the lower as the more multitudinous. Cf. *Plut. Plat. Quest.* 3.

^a Cf. *supra* 402 B, *Soph.* 266 B-C.

^c Cf. *supra* on 508 c, p. 103. note b.

Πῇ; *Ἡ τοῦ μὲν αὐτοῦ τοῖς τότε τμηθεῖσιν¹ ὡς εἰκόσι χρωμένη ψυχὴ ζητεῖν ἀναγκάζεται ἐξ ὑποθέσεων, οὐκ ἐπ' ἀρχὴν πορευομένη, ἀλλ' ἐπὶ τελευτήν, τὸ δ' αὖ ἕτερον ἐπ'² ἀρχὴν ἀνυπόθετον ἐξ ὑποθέσεως ἰοῦσα καὶ ἄνευ ὧν περ ἐκείνο εἰκόνων αὐτοῖς εἶδεσι δι' αὐτῶν τὴν μέθοδον ποιουμένη. Ταῦτ', ἔφη, ἃ λέγεις, οὐχ ἱκανῶς ἔμαθον. Ἄλλ' C αὖθις, ἦν δ' ἐγώ· ῥᾶον γάρ τούτων προειρημένων μαθήσει. οἶμαι γάρ σε εἰδέναι, ὅτι οἱ περὶ τὰς γεωμετρίας τε καὶ λογισμοὺς καὶ τὰ τοιαῦτα πραγματευόμενοι, ὑποθέμενοι τό τε περιττὸν καὶ τὸ ἄρτιον καὶ τὰ σχήματα καὶ γωνιῶν τριττὰ εἶδη καὶ ἄλλα τούτων ἀδελφὰ καθ' ἐκάστην μέθοδον, ταῦτα μὲν ὡς εἰδότες, ποιησάμενοι ὑποθέσεις αὐτά, οὐδένα λόγον οὔτε αὐτοῖς οὔτε ἄλλοις ἔτι ἀξιοῦσι περὶ αὐτῶν διδόναι ὡς παντὶ φανερῶν, ἐκ τούτων D δ' ἀρχόμενοι τὰ λοιπὰ ἤδη διεξιόντες τελευτῶσιν ὁμολογουμένως ἐπὶ τοῦτο, οὗ ἂν ἐπὶ σκέψιν ὁρμήσωσιν. Πάνυ μὲν οὖν, ἔφη, τοῦτό γε οἶδα. Οὐκ-

¹ τμηθεῖσιν DM, μιμηθεῖσιν A Proclus, τιμηθεῖσιν F.

² [τὸ] ἐπ' Ast.

^a Cf. my *Idea of Good in Plato's Republic*, pp. 230-234, for the ἀνυπόθετον. Ultimately, the ἀνυπόθετον is the Idea of Good so far as we assume that idea to be attainable either in ethics or in physics. But it is the Idea of Good, not as a transcendental ontological mystery, but in the ethical sense already explained. The ideal dialectician is the man who can, if challenged, run his reasons for any given proposition back, not to some assumed *axioma medium*, but to its relation to ultimate Good. To call the ἀνυπόθετον the Unconditioned or the Absolute introduces metaphysical associations foreign to the passage. Cf. also *Intro.* pp. xxxiii-xxxiv.

^b The practical meaning of this is independent of the disputed metaphysics. Cf. *Intro.* pp. xvi-xviii.

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“By the distinction that there is one section of it which the soul is compelled to investigate by treating as images the things imitated in the former division, and by means of assumptions from which it proceeds not up to a first principle but down to a conclusion, while there is another section in which it advances from its assumption to a beginning or principle that transcends assumption,^a and in which it makes no use of the images employed by the other section, relying on ideas^b only and progressing systematically through ideas.” “I don’t fully understand^c what you mean by this,” he said. “Well, I will try again,” said I, “for you will better understand after this preamble. For I think you are aware that students of geometry and reckoning and such subjects first postulate the odd and the even and the various figures and three kinds of angles and other things akin to these in each branch of science, regard them as known, and, treating them as absolute assumptions, do not deign to render any further account of them^d to themselves or others, taking it for granted that they are obvious to everybody. They take their start from these, and pursuing the inquiry from this point on consistently, conclude with that for the investigation of which they set out.” “Certainly,” he said, “I know that.”

^a Cf. Vol. I. p. 79, note *c* on 347 A and p. 47, note *f* on 338 D; *What Plato Said*, p. 503 on *Gorg.* 463 D.

^b Aristot. *Top.* 100 b 2-3 οὐ δὲ γὰρ ἐν ταῖς ἐπιστημονικαῖς ἀρχαῖς ἐπιζητεῖσθαι τὸ διὰ τί, exactly expresses Plato’s thought and the truth, though Aristotle may have meant it mainly for the principle of non-contradiction and other first principles of logic. Cf. the mediaeval “contra principium negantem non est disputandum.” A teacher of geometry will refuse to discuss the psychology of the idea of space, a teacher of chemistry will not permit the class to ask whether matter is “real.”

οὖν καὶ ὅτι τοῖς ὀρωμένοις εἶδεσι προσχρῶνται καὶ τοὺς λόγους περὶ αὐτῶν ποιοῦνται, οὐ περὶ τούτων διανοούμενοι, ἀλλ' ἐκείνων πέρι, οἷς ταῦτα ἔοικε, τοῦ τετραγώνου αὐτοῦ ἔνεκα τοὺς λόγους ποιούμενοι καὶ διαμέτρου αὐτῆς, ἀλλ' οὐ ταύτης ἦν
 Ε γράφουσι, καὶ τᾶλλα οὕτως, αὐτὰ μὲν ταῦτα, ἃ πλάττουσί τε καὶ γράφουσιν, ὧν καὶ σκιαὶ καὶ ἐν ὕδασι εἰκόνες εἰσὶ, τούτοις μὲν ὡς εἰκόσιν αὐχρῶμενοι, ζητοῦντές δὲ αὐτὰ ἐκείνα ἰδεῖν, ἃ οὐκ
 511 ἂν ἄλλως ἴδοι τις ἢ τῇ διανοίᾳ. Ἀληθῆ, ἔφη, λέγεις.

XXI.-Τοῦτο τοίνυν νοητὸν μὲν τὸ εἶδος ἔλεγον, ὑποθέσεις δ' ἀναγκαζομένην ψυχὴν χρῆσθαι περὶ τὴν ζήτησιν αὐτοῦ, οὐκ ἐπ' ἀρχὴν ἰοῦσαν, ὡς οὐ δυναμένην τῶν ὑποθέσεων ἀνωτέρω ἐκβαίνειν, εἰκόσι δὲ χρωμένην αὐτοῖς τοῖς ὑπὸ τῶν κάτω ἀπεικασθεῖσι καὶ ἐκείνοις πρὸς ἐκείνα ὡς ἐναργέσι δεδοξασμένοις τε καὶ τετιμημένοις. Μανθάνω,
 Β ἔφη, ὅτι τὸ ὑπὸ ταῖς γεωμετρίαις τε καὶ ταῖς ταύτης ἀδελφαῖς τέχναις λέγεις. Τὸ τοίνυν ἕτερον μάθανε τμῆμ' οὐ νοητοῦ λέγοντά με τοῦτο, οὐ αὐτὸς ὁ λόγος ἄπτεται τῇ τοῦ διαλέγεσθαι δυνάμει,

^a Cf. 527 A-B. This explanation of mathematical reasoning does not differ at all from that of Aristotle and Berkeley and the moderns who praise Aristotle, except that the metaphysical doctrine of ideas is in the background to be asserted if challenged.

^b i.e. a bronze sphere would be the original of its imitative reflection in water, but it is in turn only the imperfect imitation of the mathematical idea of a sphere.

^c Stenzel, *Handbuch*, 118 "das er nur mit dem Verstande (διανοίᾳ) sieht" is mistaken. διανοίᾳ is used not in its special sense ("understanding." See p. 116, note c), but generally for the mind as opposed to the senses. Cf. 511 c.

^d For the concessive μὲν cf. 546 E, 529 D, *Soph.* 225 c.

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“And do you not also know that they further make use of the visible forms and talk about them, though they are not thinking of them but of those things of which they are a likeness, pursuing their inquiry for the sake of the square as such and the diagonal as such, and not for the sake of the image of it which they draw^a? And so in all cases. The very things which they mould and draw, which have shadows and images of themselves in water, these things they treat in their turn^b as only images, but what they really seek is to get sight of those realities which can be seen only by the mind.^c” “True,” he said.

XXI. “This then is the class that I described as intelligible, it is true,^d but with the reservation first that the soul is compelled to employ assumptions in the investigation of it, not proceeding to a first principle because of its inability to extricate itself from and rise above its assumptions, and second, that it uses as images or likenesses the very objects that are themselves copied and adumbrated by the class below them, and that in comparison with these latter^e are esteemed as clear and held in honour.^f” “I understand,” said he, “that you are speaking of what falls under geometry and the kindred arts.” “Understand then,” said I, “that by the other section of the intelligible I mean that which the reason^g itself lays hold of by the power of dialectics,^h treating its

* The loosely appended dative *ἐκείνους* is virtually a dative absolute. Cf. *Phaedo* 105 A. Wilamowitz' emendation (*Platon*, ii. p. 384) to *πρὸς ἐκείνα, καὶ ἐκείνους* rests on a misunderstanding of the passage.

^f The translation of this sentence is correct. But cf. Adam *ad loc.*

^g *λόγος* here suggests both the objective personified argument and the subjective faculty.

^h Cf. 533 A. *Phileb.* 57 E.

τὰς ὑποθέσεις ποιούμενος οὐκ ἀρχάς, ἀλλὰ τῷ ὄντι ὑποθέσεις, οἷον ἐπιβάσεις τε καὶ ὁρμάς, ἵνα μέχρι τοῦ ἀνυποθέτου ἐπὶ τὴν τοῦ παντὸς ἀρχὴν ἰὼν, ἡ ἀψάμενος αὐτῆς, πάλιν αὖ ἐχόμενος τῶν ἐκείνης ἐχομένων, οὕτως ἐπὶ τελευτὴν καταβαίνει, C αἰσθητῷ παντάπασιν οὐδενὶ προσχρῶμενος, ἀλλ' εἶδесιν αὐτοῖς δι' αὐτῶν εἰς αὐτά, καὶ τελευτᾷ εἰς εἶδη. Μανθάνω, ἔφη, ἱκανῶς μὲν οὐ—δοκεῖς γάρ μοι συχνὸν ἔργον λέγειν—ὅτι μέντοι βούλει δι- ορίζειν σαφέστερον εἶναι τὸ ὑπὸ τῆς τοῦ διαλέγεσθαι ἐπιστήμης τοῦ ὄντος τε καὶ νοητοῦ θεωρούμενον ἢ τὸ ὑπὸ τῶν τεχνῶν καλουμένων, αἷς αἱ ὑπο- θέσεις ἀρχαὶ καὶ διανοία μὲν ἀναγκάζονται ἀλλὰ μὴ D αἰσθήσεσιν αὐτὰ θεᾶσθαι οἱ θεώμενοι, διὰ δὲ τὸ μὴ ἐπ' ἀρχὴν ἀνελθόντες σκοπεῖν, ἀλλ' ἐξ ὑπο- θέσεων, νοῦν οὐκ ἴσχειν περὶ αὐτὰ δοκοῦσί σοι,

^a τῷ ὄντι emphasizes the etymological meaning of the word. Similarly ὡς ἀληθῶς in 551 E, *Phaedo* 80 D, *Phileb.* 64 E. For hypotheses cf. Burnet, *Greek Philosophy*, p. 229, Thompson on *Meno* 86 E. But the thing to note is that the word according to the context may emphasize the arbitrariness of an assumption or the fact that it is the starting-point—ἀρχή—of the inquiry.

^b Cf. *Symp.* 211 C ὥσπερ ἐπαναβάσμοις, "like steps of a stair."

^c παντὸς ἀρχὴν taken literally lends support to the view that Plato is thinking of an absolute first principle. But in spite of the metaphysical suggestions for practical purposes the παντὸς ἀρχή may be the virtual equivalent of the ἱκανόν of the *Phaedo*. It is the ἀρχή on which all in the particular case depends and is reached by dialectical agreement, not by arbitrary assumption. Cf. on 510 B, p. 110, note a.

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assumptions not as absolute beginnings but literally as hypotheses,^a underpinnings, footings,^b and spring-boards so to speak, to enable it to rise to that which requires no assumption and is the starting-point of all,^c and after attaining to that again|taking hold of the first dependencies from it, so to proceed downward to the conclusion, making no use whatever of any object of sense^d but only of pure ideas moving on through ideas to ideas and ending with ideas.^e”

“I understand,” he said; “not fully, for it is no slight task that you appear to have in mind, but I do understand that you mean to distinguish the aspect of reality and the intelligible, which is contemplated by the power of dialectic, as something truer and more exact than the object of the so-called arts and sciences whose assumptions are arbitrary starting-points. And though it is true that those who contemplate them are compelled to use their understanding^f and not their senses, yet because they do not go back to the beginning in the study of them but start from assumptions you do not think they possess true

^a This is one of the passages that are misused to attribute to Plato disdain for experience and the perceptions of the senses. Cf. on 530 B, p. 187, note c. The dialectician is able to reason purely in concepts and words without recurring to images. Plato is not here considering how much or little of his knowledge is ultimately derived from experience.

^e The description undoubtedly applies to a metaphysical philosophy that deduces all things from a transcendent first principle. I have never denied that. The point of my interpretation is that it also describes the method which distinguishes the dialectician as such from the man of science, and that this distinction is for practical and educational purposes the chief result of the discussion, as Plato virtually says in the next few lines. Cf. *What Plato Said*, pp. 233-234.

^f *διανοία* here as in 511 A is general and not technical.

καίτοι νοητῶν ὄντων μετὰ ἀρχῆς. διάνοιαν δὲ καλεῖν μοι δοκεῖς τὴν τῶν γεωμετρικῶν τε καὶ τὴν τῶν τοιούτων ἕξιν ἄλλ' οὐ νοῦν, ὥς μεταξύ τι δόξης τε καὶ νοῦ τὴν διάνοιαν οὔσαν. Ἰκανώτατα, ἦν δ' ἐγώ, ἀπεδέξω. καί μοι ἐπὶ τοῖς τέτταρσι τμήμασι τέτταρα ταῦτα παθήματα ἐν τῇ ψυχῇ γιγνόμενα λαβέ, νόησιν μὲν ἐπὶ τῷ ἀνωτάτῳ, E διάνοιαν δὲ ἐπὶ τῷ δευτέρῳ, τῷ τρίτῳ δὲ πίστιν ἀπόδος καὶ τῷ τελευταίῳ εἰκασίαν, καὶ τάξον αὐτὰ ἀνὰ λόγον, ὥσπερ ἐφ' οἷς ἔστιν ἀληθείας μετέχειν, οὕτω ταῦτα σαφηνείας ἡγήσάμενος μετέχειν. Μανθάνω, ἔφη, καὶ συγχωρῶ καὶ τάττω ὥς λέγεις.

^a νοῦν οὐκ ἴσχειν is perhaps intentionally ambiguous. Colloquially the phrase means "have no sense." For its higher meaning cf. *Meno* 99 c, *Laws* 962 a.

^b Unnecessary difficulties have been raised about καίτοι and μετὰ here. Wilamowitz, *Platon*, ii. p. 345 mistakenly resorts to emendation. The meaning is plain. Mathematical ideas are ideas or concepts like other ideas; but the mathematician does not deal with them quite as the dialectician deals with ideas and therefore does not possess νοῦς or reason in the highest sense.

^c Here the word διάνοια is given a technical meaning as a

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intelligence^a about them although^b the things themselves are intelligibles when apprehended in conjunction with a first principle. And I think you call the mental habit of geometers and their like mind or understanding^c and not reason because you regard understanding as something intermediate between opinion and reason." "Your interpretation is quite sufficient," I said; "and now, answering to^d these four sections, assume these four affections occurring in the soul: intellection or reason for the highest, understanding for the second; assign belief^e to the third, and to the last picture-thinking or conjecture,^f and arrange them in a proportion,^g considering that they participate in clearness and precision in the same degree as their objects partake of truth and reality." "I understand," he said; "I concur and arrange them as you bid."

faculty inferior to *νοῦς*, but, as Plato says, the terminology does not matter. The question has been much and often idly discussed.

^a For *ἐπὶ* cf. *Polit.* 280 A, *Gorg.* 463 B.

^c *πίστις* is of course not "faith" in Plato, but Neoplatonists, Christians, and commentators have confused the two ideas hopelessly.

^f *εἰκασία* undoubtedly had this connotation for Plato.

^g Cf. on 508 c, p. 103, note b.

Z

514 I. Μετὰ ταῦτα δὴ, εἶπον, ἀπείκασον τοιούτῳ πάθει τὴν ἡμετέραν φύσιν παιδείας τε πέρι καὶ ἀπαιδευσίας. ἰδὲ γὰρ ἀνθρώπους οἷον ἐν καταγείῳ οἰκήσει σπηλαιῶδει, ἀναπεπταμένην πρὸς τὸ φῶς τὴν εἴσοδον ἐχούσῃ μακρὰν παρ' ἅπαν τὸ σπήλαιον, ἐν ταύτῃ ἐκ παίδων ὄντας ἐν δεσμοῖς

^a The image of the cave illustrates by another proportion the contrast between the world of sense-perception and the world of thought. Instead of going above the plane of ordinary experience for the other two members of the proportion, Plato here goes below and invents a fire and shadows cast from it on the walls of a cave to correspond to the sun and the "real" objects of sense. In such a proportion our "real" world becomes the symbol of Plato's ideal world.

Modern fancy may read what meanings it pleases into the Platonic antithesis of the "real" and the "ideal." It has even been treated as an anticipation of the fourth dimension. But Plato never leaves an attentive and critical reader in doubt as to his own intended meaning. There may be at the most a little uncertainty as to which precise traits are intended to carry the symbolism and which are merely indispensable parts of the picture.

The source and first suggestion of Plato's imagery is an interesting speculation, but it is of no significance for the interpretation of the thought. Cf. John Henry Wright, "The Origin of Plato's Cave" in *Harvard Studies in Class. Phil.* xvii. (1906) pp. 130-142. Burnet, *Early Greek Philosophy*, pp. 89-90, thinks the allegory Orphic. Cf. also Wright, *loc. cit.* pp. 134-135. Empedocles likens our world

BOOK VII

I. "Next," said I, "compare our nature in respect of education and its lack to such an experience as this. Picture men dwelling in a sort of subterranean cavern^a with a long entrance open^b to the light on its entire width. Conceive them as having their legs and necks fettered^c from childhood, so that they

to a cave, Diels i.³ 269. Cf. Wright, *loc. cit.* Wright refers it to the Cave of Vari in Attica, pp. 140-142. Others have supposed that Plato had in mind rather the puppet and marionette shows to which he refers. Cf. Diès in *Bulletin Budé*, No. 14 (1927) pp. 8 f.

The suggestiveness of the image has been endless. The most eloquent and frequently quoted passage of Aristotle's early writings is derived from it, Cic. *De nat. deor.* ii. 37. It is the source of Bacon's "idols of the den." Sir Thomas Browne writes in *Urn Burial*: "We yet discourse in Plato's den and are but embryo philosophers." Huxley's allegory of "Jack and the Beanstalk" in *Evolution and Ethics*, pp. 47 ff. is a variation on it. Berkeley recurs to it, *Siris*, § 263. The Freudians would have still more fantastic interpretations. Cf. Jung, *Analytic Psych.* p. 232. Eddington perhaps glances at it when he attributes to the new physics the frank realization that physical science is concerned with a world of shadows. Cf. also *Complete Poems of Henry More* (ed. Grossart), p. 44:

Like men new made contriv'd into a cave
That ne'er saw light, but in that shadowy pit
Some uncouth might them hoodwink hither drave, etc.

^b Cf. *Phaedo* 111 c ἀναπεπταμένους.

^c Cf. *Phaedo* 67 D.

καὶ τὰ σκέλη καὶ τοὺς αὐχένας, ὥστε μένειν τε
 B αὐτοῦ¹ εἰς τε τὸ πρόσθεν μόνον ὁρᾶν, κύκλῳ δὲ
 τὰς κεφαλὰς ὑπὸ τοῦ δεσμοῦ ἀδυνάτους περιάγειν,
 φῶς δὲ αὐτοῖς πυρὸς ἄνωθεν καὶ πόρρωθεν καό-
 μενον ὀπισθεν αὐτῶν, μεταξὺ δὲ τοῦ πυρὸς καὶ
 τῶν δεσμωτῶν ἐπάνω ὁδόν, παρ' ἣν ἰδὲ τειχίον
 παρωκοδομημένον, ὥσπερ τοῖς θαυματοποιοῖς πρὸ
 τῶν ἀνθρώπων πρόκειται τὰ παραφράγματα, ὑπὲρ
 ὧν τὰ θαύματα δεικνύασιν. Ὅρῳ, ἔφη. Ὅρα
 τοίνυν παρὰ τοῦτο τὸ τειχίον φέροντας ἀνθρώπους
 σκεύη τε παντοδαπὰ ὑπερέχοντα τοῦ τειχίου καὶ
 515 ἀνδριάντας καὶ ἄλλα ζῶα λίθινά τε καὶ ξύλινα καὶ
 παντοῖα εἰργασμένα, οἷον εἰκὸς τοὺς μὲν φθεγ-
 γομένους, τοὺς δὲ σιγῶντας τῶν παραφερόντων.
 Ἄτοπον, ἔφη, λέγεις εἰκόνα καὶ δεσμώτας ἀτό-
 πους. Ὅμοίους ἡμῖν, ἦν δ' ἐγώ· τοὺς γὰρ τοιού-
 τους πρῶτον μὲν ἑαυτῶν τε καὶ ἀλλήλων οἶει ἄν τι
 ἑωρακέειν ἄλλο πλὴν τὰς σκιὰς τὰς ὑπὸ τοῦ πυρὸς
 εἰς τὸ καταντικρὺ αὐτῶν τοῦ σπηλαίου προσ-
 πιπτούσας; Πῶς γάρ, ἔφη, εἰ ἀκινήτους γε τὰς
 B κεφαλὰς ἔχειν ἠναγκασμένοι εἶεν διὰ βίου; Τί δὲ
 τῶν παραφερομένων; οὐ ταῦτόν τοῦτο. Τί μήν;
 Εἰ οὖν διαλέγεσθαι οἰοί τ' εἶεν πρὸς ἀλλήλους, οὐ
 ταῦτα² ἡγεί ἂν τὰ παριόντα³ αὐτοὺς νομίζειν ὀνομά-

¹ αὐτοῦ Hirschig: αὐτοῦς.

² οὐ ταῦτα D, οὐ ταῦτά AFM, οὐκ αὐτά ci. Vermehren.

³ παριόντα scr. recce., παρόντα AFDM, ὄντα Iamblichus.

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remain in the same spot, able to look forward only, and prevented by the fetters from turning their heads. Picture further the light from a fire burning higher up and at a distance behind them, and between the fire and the prisoners and above them a road along which a low wall has been built, as the exhibitors of puppet-shows^a have partitions before the men themselves, above which they show the puppets." "All that I see," he said. "See also, then, men carrying^b past the wall implements of all kinds that rise above the wall, and human images and shapes of animals as well, wrought in stone and wood and every material, some of these bearers presumably speaking and others silent." "A strange image you speak of," he said, "and strange prisoners." "Like to us," I said; "for, to begin with, tell me do you think that these men would have seen anything of themselves or of one another except the shadows cast from the fire on the wall of the cave that fronted them?" "How could they," he said, "if they were compelled to hold their heads unmoved through life?" "And again, would not the same be true of the objects carried past them?" "Surely." "If then they were able to talk to one another, do you not think that they would suppose that in naming the things

^a H. Rackham, *Class. Rev.* xxix. pp. 77-78, suggests that the τοῖς θαυματοποιοῖς should be translated "at the marionettes" and be classed with καινοῖς τραγῳδοῖς (*Pseph. ap. Dem.* xviii. 116). For the dative he refers to Kuehner-Gerth, *ii. i. p. 445*.

^b The men are merely a part of the necessary machinery of the image. Their shadows are not cast on the wall. The artificial objects correspond to the things of sense and opinion in the divided line, and the shadows to the world of reflections, εἰκόνας.

ζειν ἄπερ ὁρῶεν; Ἀνάγκη. Τί δ'; εἰ καὶ ἡχὼ
 τὸ δεσμωτήριον ἐκ τοῦ καταντικρὺ ἔχοι, ὅποτε τις
 τῶν παριόντων φθέγγαιτο, οἷοι ἂν ἄλλο τι αὐτοὺς
 ἡγεῖσθαι τὸ φθεγγόμενον ἢ τὴν παριούσαν σκιάν;
 Μὰ Δι' οὐκ ἔγωγ', ἔφη. Παντάπασι δὴ, ἦν δ' ἐγώ,
 C οἱ τοιοῦτοι οὐκ ἂν ἄλλο τι νομίζοιεν τὸ ἀληθές ἢ
 τὰς τῶν σκευαστῶν σκιάς. Πολλὴ ἀνάγκη, ἔφη.
 Σκόπει δὴ, ἦν δ' ἐγώ, αὐτῶν λύσιν τε καὶ ἴασιν
 τῶν δεσμῶν καὶ τῆς ἀφροσύνης, οἷα τις ἂν εἴη, εἰ
 φύσει τοιαύδε ξυμβαίνει αὐτοῖς· ὅποτε τις λυθείη
 καὶ ἀναγκάζοιτο ἐξαίφνης ἀνίστασθαι τε καὶ περι-
 ἀγειν τὸν αὐχένα καὶ βαδίζειν καὶ πρὸς τὸ φῶς
 ἀναβλέπειν,* πάντα δὲ ταῦτα ποιῶν ἀλγοῖ τε καὶ
 D τότε τὰς σκιάς ἑώρα, τί ἂν οἷοι αὐτὸν εἰπεῖν, εἴ
 τις αὐτῷ λέγοι, ὅτι τότε μὲν ἑώρα φλυαρίας, νῦν
 δὲ μᾶλλον τι ἐγγυτέρω τοῦ ὄντος καὶ πρὸς μᾶλλον

^a Cf. *Parmen.* 130 D, *Tim.* 51 B, 52 A, and my *De Platonis Idearum doctrina*, pp. 24-25; also E. Hoffmann in *Wochenschrift f. klass. Phil.* xxxvi. (1919) pp. 196-197. As we use the word tree of the trees we see, though the reality (αὐτὸ δ' ἔστι) is the idea of a tree, so they would speak of the shadows as the world, though the real reference unknown to them would be to the objects that cause the shadows, and back of the objects to the things of the "real" world of which they are copies. The general meaning, which is quite certain, is that they would suppose the shadows to be the realities. The text and the precise turn of expression are doubtful. See crit. note. παριόντα is intentionally ambiguous in its application to the shadows or to the objects which cast them. They suppose that the names refer to the passing shadows, but (as we know) they

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that they saw^a they were naming the passing objects?" "Necessarily." "And if their prison had an echo^b from the wall opposite them, when one of the passers-by uttered a sound, do you think that they would suppose anything else than the passing shadow to be the speaker?" "By Zeus, I do not," said he. "Then in every way such prisoners would deem reality to be nothing else than the shadows of the artificial objects." "Quite inevitably," he said. "Consider, then, what would be the manner of the release^c and healing from these bonds and this folly if in the course of nature^d something of this sort should happen to them: When one was freed from his fetters and compelled to stand up suddenly and turn his head around and walk and to lift up his eyes to the light, and in doing all this felt pain and, because of the dazzle and glitter of the light, was unable to discern the objects whose shadows he formerly saw, what do you suppose would be his answer if someone told him that what he had seen before was all a cheat and an illusion, but that now, being nearer to reality really apply to the objects. Ideas and particulars are homonymous. Assuming a slight illogicality we can get somewhat the same meaning from the text *ταύτά*. "Do you not think that they would identify the passing objects (which strictly speaking they do not know) with what they saw?"

Cf. also P. Corssen, *Philologische Wochenschrift*, 1913, p. 286. He prefers *οὐκ αὐτά* and renders: "Sie würden in dem, was sie sähen, das Vorübergehende selbst zu benennen glauben."

^b The echo and the voices (515 A) merely complete the picture.

^c Cf. *Phaedo* 67 D *λύειν*, and 82 D *λύσει τε καὶ καθαρμῶ*. *λύσις* became technical in Neoplatonism.

^d Lit. "by nature." *φύσις* in Plato often suggests reality and truth.

ὄντα τετραμμένος ὀρθότερα βλέποι, καὶ δὴ καὶ ἕκαστον τῶν παριόντων δεικνὺς αὐτῷ ἀναγκάζει ἐρωτῶν ἀποκρίνεσθαι ὃ τι ἔστιν; οὐκ οἶει αὐτὸν ἀπορεῖν τε ἂν καὶ ἡγεῖσθαι τὰ τότε ὁρώμενα ἀληθέστερα ἢ τὰ νῦν δεικνύμενα; Πολύ γ', ἔφη.

II. Οὐκοῦν κἂν εἰ πρὸς αὐτὸ τὸ φῶς ἀναγκάζει E αὐτὸν βλέπειν, ἀλγεῖν τε ἂν τὰ ὄμματα καὶ φεύγειν ἀποστρεφόμενον πρὸς ἐκεῖνα ἃ δύναται καθορᾶν, καὶ νομίζειν ταῦτα τῷ ὄντι σαφέστερα τῶν δεικνυμένων; Οὕτως, ἔφη. Εἰ δέ, ἦν δ' ἐγώ, ἐντεῦθεν ἔλκοι τις αὐτὸν βία διὰ τραχείας τῆς ἀναβάσεως καὶ ἀνάντους καὶ μὴ ἀνείη πρὶν ἐξελκύσειεν εἰς τὸ τοῦ ἡλίου φῶς, ἄρα οὐχὶ 516 ὀδυνᾶσθαι τε ἂν καὶ ἀγανακτεῖν ἐλκόμενον, καὶ ἐπειδὴ πρὸς τὸ φῶς ἔλθοι, αὐγῆς ἂν ἔχοντα τὰ ὄμματα μεστὰ ὀρᾶν οὐδ' ἂν ἐν δύνασθαι τῶν νῦν λεγομένων ἀληθῶν; Οὐ γὰρ ἂν, ἔφη, ἐξαίφνης γε. Συνηθείας δὴ, οἶμαι, δέοιτ' ἂν, εἰ μέλλοι τὰ ἄνω ὄψεσθαι· καὶ πρῶτον μὲν τὰς σκιάς ἂν ῥᾶστα καθορῶ, καὶ μετὰ τοῦτο ἐν τοῖς ὕδασι τά τε τῶν ἀνθρώπων καὶ τὰ τῶν ἄλλων εἶδωλα, ὕστερον δέ αὐτά· ἐκ δὲ τούτων τὰ ἐν τῷ οὐρανῷ καὶ αὐτὸν τὸν οὐρανὸν νύκτωρ ἂν ῥᾶον θεάσαιτο, προσβλέπων τὸ B τῶν ἄστρον τε καὶ σελήνης φῶς, ἢ μεθ' ἡμέραν

^a The entire passage is an obvious allegory of the painful experience of one whose false conceit of knowledge is tested by the Socratic *elenchus*. Cf. *Soph.* 230 B-D, and for *ἀπορεῖν* *Meno* 80 A, 84 B-C, *Theaet.* 149 A, *Apol.* 23 D. Cf. also *What Plato Said*, p. 513 on *Meno* 80 A, Eurip. *Hippol.* 247 τὸ γὰρ ὀρθοῦσθαι γνώμαν ὀδυνᾶ, "it is painful to have one's opinions set right," and *infra* 517 A, *supra* 494 D.

^b Cf. *Theaet.* 175 B, Boethius, *Cons.* iii. 12 "quicumque in superum diem mentem ducere quaeritis"; *infra* 529 A, 521 c, and the Neoplatonists' use of ἀνάγειν and their

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and turned toward more real things, he saw more truly? And if also one should point out to him each of the passing objects and constrain him by questions to say what it is, do you not think that he would be at a loss^a and that he would regard what he formerly saw as more real than the things now pointed out to him?" "Far more real," he said.

II. "And if he were compelled to look at the light itself, would not that pain his eyes, and would he not turn away and flee to those things which he is able to discern and regard them as in very deed more clear and exact than the objects pointed out?" "It is so," he said. "And if," said I, "someone should drag him thence by force up the ascent^b which is rough and steep, and not let him go before he had drawn him out into the light of the sun, do you not think that he would find it painful to be so haled along, and would chafe at it, and when he came out into the light, that his eyes would be filled with its beams so that he would not be able to see^c even one of the things that we call real?" "Why, no, not immediately," he said. "Then there would be need of habituation, I take it, to enable him to see the things higher up. And at first he would most easily discern the shadows and, after that, the likenesses or reflections in water^d of men and other things, and later, the things themselves, and from these he would go on to contemplate the appearances in the heavens and heaven itself, more easily by night, looking at the light of the stars and the moon, than by day

"anagogical" virtue and interpretation. Cf. Leibniz, ed. Gerhardt, vii. 270.

^a Cf. *Laws* 897 D, *Phaedo* 99 D.

^d Cf. *Phaedo* 99 D. Stallbaum says this was imitated by Themistius, *Orat.* iv. p. 51 B.

τὸν ἡλιόν τε καὶ τὸ τοῦ ἡλίου. Πῶς δ' οὐ;
 Τελευταῖον δὴ, οἶμαι, τὸν ἡλίον, οὐκ ἐν ὕδασι
 οὐδ' ἐν ἀλλοτρίᾳ ἔδρα φαντάσματα αὐτοῦ, ἀλλ'
 αὐτὸν καθ' αὐτὸν ἐν τῇ αὐτοῦ χώρᾳ δύναιτ' ἂν
 κατιδεῖν καὶ θεάσασθαι οἷός ἐστιν. Ἀναγκαῖον,
 ἔφη. Καὶ μετὰ ταῦτ' ἂν ἤδη συλλογίζοιτο περὶ
 αὐτοῦ ὅτι οὗτος ὁ τὰς τε ὥρας παρέχων καὶ
 ἐνιαυτοὺς καὶ πάντα ἐπιτροπεύων τὰ ἐν τῷ
 C ὄρωμένῳ τόπῳ, καὶ ἐκείνων, ὧν σφεῖς ἐώρων,
 τρόπον τινὰ πάντων αἴτιος. Δῆλον, ἔφη, ὅτι ἐπὶ
 ταῦτα ἂν μετ' ἐκείνα ἔλθοι. Τί οὖν; ἀναμιμνη-
 σκόμενον αὐτὸν τῆς πρώτης οἰκήσεως καὶ τῆς ἐκεί
 σοφίας καὶ τῶν τότε ξυνδεσμωτῶν οὐκ ἂν οἶει αὐτὸν
 μὲν εὐδαιμονίζειν τῆς μεταβολῆς, τοὺς δὲ ἐλεεῖν;
 Καὶ μάλα. Τιμαὶ δὲ καὶ ἔπαινοι εἴ τινες αὐτοῖς
 ἦσαν τότε παρ' ἀλλήλων καὶ γέρα τῷ ὀξύτατα καθ-
 ορῶντι τὰ παριόντα, καὶ μνημονεύοντι μάλιστα
 D ὅσα τε πρότερα αὐτῶν καὶ ὕστερα εἰώθει καὶ ἅμα
 πορεύεσθαι, καὶ ἐκ τούτων δὴ δυνατώτατα ἀπο-
 μαντευομένῳ τὸ μέλλον ἥξειν, δοκεῖς ἂν αὐτὸν
 ἐπιθυμητικῶς αὐτῶν ἔχειν καὶ ζηλοῦν τοὺς παρ'
 ἐκείνοις τιμωμένους τε καὶ ἐνδυναστεύοντας, ἢ τὸ
 τοῦ Ὀμήρου ἂν πεπονθέναι καὶ σφόδρα βούλεσθαι

* It is probably a mistake to look for a definite symbolism in all the details of this description. There are more stages of progress than the proportion of four things calls for. All that Plato's thought requires is the general contrast between an unreal and a real world, and the goal of the rise from one to the other in the contemplation of the sun, or the idea of good. Cf. 517 B-C. ^b i.e. a foreign medium.

* Cf. 508 B, and for the idea of good as the cause of all things cf. on 509 B, and *Introd.* pp. xxxv-xxxvi.

P. Corssen, *Philol. Wochenschrift*, 1913, pp. 287-288, unnecessarily proposes to emend ὧν σφεῖς ἐώρων to ὧν σκιὰς ἐ. or

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the sun and the sun's light.^a "Of course." "And so, finally, I suppose, he would be able to look upon the sun itself and see its true nature, not by reflections in water or phantasms of it in an alien setting,^b but in and by itself in its own place." "Necessarily," he said. "And at this point he would infer and conclude that this it is that provides the seasons and the courses of the year and presides over all things in the visible region, and is in some sort the cause^c of all these things that they had seen." "Obviously," he said, "that would be the next step." "Well then, if he recalled to mind his first habitation and what passed for wisdom there, and his fellow-bondsmen, do you not think that he would count himself happy in the change and pity them^d?" "He would indeed." "And if there had been honours and commendations among them which they bestowed on one another and prizes for the man who is quickest to make out the shadows as they pass and best able to remember their customary precedences, sequences and co-existences,^e and so most successful in guessing at what was to come, do you think he would be very keen about such rewards, and that he would envy and emulate those who were honoured by these prisoners and lorded it among them, or that he would feel with Homer^f and greatly

ὦν σφεῖς σκιὰς ἐ., "ne sol umbrarum, quas videbant, auctor fuisse dicatur, cum potius earum rerum, quarum umbras videbant, fuerit auctor."^g Cf. on 486 A, p. 10, note a.

* Another of Plato's anticipations of modern thought. This is precisely the Humian, Comtian, positivist, pragmatist view of causation. Cf. *Gorg.* 501 A τριβῇ καὶ ἐμπειρίᾳ μνήμην μόνον σωζομένη τοῦ εἰωθότος γίγνεσθαι, "relying on routine and habitude for merely preserving a memory of what is wont to result." (Loeb tr.)

^f *Odys.* xi. 489. The quotation is almost as apt as that at the beginning of the *Crito*.

ἐπάρουρον ἔοντα θητευέμεν ἄλλω ἀνδρὶ παρ' ἀκλήρῳ καὶ ὅτιοῦν ἂν πεπονθέναι μᾶλλον ἢ 'κεῖνά
 E τε δοξάζειν καὶ ἐκείνως ζῆν; Οὕτως, ἔφη, ἔγωγε οἶμαι, πᾶν μᾶλλον πεπονθέναι ἂν δέξασθαι ἢ ζῆν ἐκείνως. Καὶ τόδε δὴ ἐννόησον, ἦν δ' ἐγώ. εἰ πάλιν ὁ τοιοῦτος καταβὰς εἰς τὸν αὐτὸν θᾶκον καθίζοιτο, ἂρ' οὐ σκότους ἂν πλέως¹ σχοίῃ τοὺς ὀφθαλμούς, ἐξαίφνης ἤκων ἐκ τοῦ ἡλίου; Καὶ μάλα γ', ἔφη. Τὰς δὲ δὴ σκιὰς ἐκείνας πάλιν εἰ δέοι αὐτὸν γνωματεύοντα διαμιλλᾶσθαι τοῖς αἰ
 517 δεσμώταις ἐκείνοις, ἐν ᾧ ἀμβλυώττει, πρὶν καταστῆναι τὰ ὄμματα, οὗτος δ' ὁ χρόνος μὴ πάνυ ὀλίγος εἴη τῆς συνηθείας, ἂρ' οὐ γέλωτ' ἂν παράσχοι, καὶ λέγοιτο ἂν περὶ αὐτοῦ, ὥς ἀναβὰς ἄνω διεφθαρμένος ἦκει τὰ ὄμματα, καὶ ὅτι οὐκ ἄξιον οὐδὲ πειρᾶσθαι ἄνω ἵέναι; καὶ τὸν ἐπιχειροῦντα λύειν τε καὶ ἀν-
 ἀγειν, εἴ πως ἐν ταῖς χερσὶ δύναιντο λαβεῖν καὶ ἀπο-
 κτείνειν, ἀποκτείνουσαι ἂν²; Σφόδρα γ', ἔφη.

III. Ταύτην τοίνυν, ἦν δ' ἐγώ, τὴν εἰκόνα, ᾧ φίλε Γλαῦκων, προσαπτεόν ἅπασαν τοῖς ἔμπροσθεν
 B λεγομένοις, τὴν μὲν δι' ὄψεως φαινομένην ἔδραν τῇ τοῦ δεσμωτηρίου οἰκῆσει ἀφομοιοῦντα, τὸ δὲ τοῦ πυρὸς ἐν αὐτῇ φῶς τῇ τοῦ ἡλίου δυνάμει· τὴν δὲ ἄνω ἀνάβασιν καὶ θέαν τῶν ἄνω τὴν εἰς τὸν νοητὸν

¹ ἂν πλέως Stallb., ἀνάπλεως MSS., ἂν ἀνάπλεως Baiter. See Adam *ad loc.* on the text.

² ἀποκτείνειν, ἀποκτείνουσαι ἂν F: ἀποκτείνειν, ἀποκτινύνουσαι ἂν AD Iamblichus: ἀποκτείνειν, ἀποκτινύνουσαι αὐ M, ἀποκτείνουσαι ἂν ci. Baiter.

^a On the metaphor of darkness and light *cf.* also *Soph.* 254 A.

^b Like the philosopher in the court-room. *Cf.* *Theaet.* 172 c, 173 c ff., *Gorg.* 484 D-E. *Cf.* also *supra* on 487 c-D. 515 D, *infra* 517 D, *Soph.* 216 D, *Laches* 196 B, *Phaedr.* 249 D.

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prefer while living on earth to be serf of another, a landless man, and endure anything rather than opine with them and live that life?" "Yes," he said, "I think that he would choose to endure anything rather than such a life." "And consider this also," said I, "if such a one should go down again and take his old place would he not get his eyes full^a of darkness, thus suddenly coming out of the sunlight?" "He would indeed." "Now if he should be required to contend with these perpetual prisoners in 'evaluating' these shadows while his vision was still dim and before his eyes were accustomed to the dark—and this time required for habituation would not be very short—would he not provoke laughter,^b and would it not be said of him that he had returned from his journey aloft with his eyes ruined and that it was not worth while even to attempt the ascent? And if it were possible to lay hands on and to kill the man who tried to release them and lead them up, would they not kill him^c?" "They certainly would," he said.

III. "This image then, dear Glaucon, we must apply as a whole to all that has been said, likening the region revealed through sight to the habitation of the prison, and the light of the fire in it to the power of the sun. And if you assume that the ascent and the contemplation of the things above is the soul's

^a An obvious allusion to the fate of Socrates. For other stinging allusions to this cf. *Gorg.* 486 B, 521 C, *Meno* 100 B-C. Cf. Hamlet's "Wormwood, wormwood" (III. ii. 191). The text is disputed. See crit. note. A. Drachmann, "Zu Platons Staat," *Hermes*, 1926, p. 110, thinks that an *ολεῖ* or something like it must be understood as having preceded, at least in Plato's thought, and that ἀποκτείνειν can be taken as a gloss or variant of ἀποκτείνῃναι and the correct reading must be λαβεῖν, καὶ ἀποκτείνῃναι αὐν. See also Adam *ad loc.*

τόπον τῆς ψυχῆς ἄνοδον τιθεὶς οὐχ ἁμαρτήσῃ τῆς
 γ' ἐμῆς ἐλπίδος, ἐπειδὴ ταύτης ἐπιθυμεῖς ἀκούειν.
 θεὸς δέ που οἶδεν, εἰ ἀληθῆς οὔσα τυγχάνει. τὰ
 δ' οὖν ἐμοὶ φαινόμενα οὕτω φαίνεται, ἐν τῷ
 γνωστῷ τελευταία ἢ τοῦ ἀγαθοῦ ἰδέα καὶ μόγις
 C ὁράσθαι, ὁφθεῖσα δὲ συλλογιστέα εἶναι ὥς ἄρα
 πᾶσι πάντων αὕτη ὀρθῶν τε καὶ καλῶν αἰτία, ἔν
 τε ὁρατῷ φῶς καὶ τὸν τούτου κύριον τεκοῦσα, ἔν
 τε νοητῷ αὕτη κυρία ἀλήθειαν καὶ νοῦν παρα-
 σχομένη, καὶ ὅτι δεῖ ταύτην ἰδεῖν τὸν μέλλοντα
 ἐμφρόνως πράξειν ἢ ἰδίᾳ ἢ δημοσίᾳ. Συνοίομαι,
 ἔφη, καὶ ἐγώ, ὅν γε δὴ τρόπον δύναμαι. Ἴθι
 τοίνυν, ἣν δ' ἐγώ, καὶ τόδε ξυνοιήθητι καὶ μὴ
 θαυμάσης ὅτι οἱ ἐνταῦθα ἐλθόντες οὐκ ἐθέλουσι
 τὰ τῶν ἀνθρώπων πράττειν, ἀλλ' ἄνω ἀεὶ ἐπείγον-
 D ται αὐτῶν αἱ ψυχαὶ διατρίβειν· εἰκὸς γάρ που οὕτως,
 εἴπερ αὖ κατὰ τὴν προειρημένην εἰκόνα τοῦτ' ἔχει.
 Εἰκὸς μέντοι, ἔφη. Τί δέ; τόδε οἶε τι θαυμαστόν,
 εἰ ἀπὸ θείων, ἣν δ' ἐγώ, θεωριῶν ἐπὶ τὰ ἀνθρώπειά
 τις ἐλθὼν κακὰ ἀσχημονεῖ τε καὶ φαίνεται σφόδρα
 γελοῖος ἔτι ἀμβλυώττων καὶ πρὶν ἱκανῶς συνήθης

^a Cf. 508 B-C, where Arnou (*Le Désir de dieu dans la philos. de Plotin*, p. 48) and Robin (*La Théorie plat. de l'amour*, pp. 83-84) make *τόπος νοητός* refer to *le ciel astronomique* as opposed to the *ὑπερουράνιος τόπος* of the *Phaedrus* 247 A-E, 248 B, 248 D-249 A. The phrase *νοητὸς κόσμος*, often attributed to Plato, does not occur in his writings.

^b Plato was much less prodigal of affirmation about metaphysical ultimates than interpreters who take his myths literally have supposed. Cf. *What Plato Said*, p. 515, on *Meno* 86 B.

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ascension to the intelligible region,^a you will not miss my surmise, since that is what you desire to hear. But God knows^b whether it is true. But, at any rate, my dream as it appears to me is that in the region of the known the last thing to be seen and hardly seen is the idea of good, and that when seen it must needs point us to the conclusion that this is indeed the cause for all things of all that is right and beautiful, giving birth^c in the visible world to light, and the author of light and itself in the intelligible world being the authentic source of truth and reason, and that anyone who is to act wisely^d in private or public must have caught sight of this." "I concur," he said, "so far as I am able." "Come then," I said, "and join me in this further thought, and do not be surprised that those who have attained to this height are not willing^e to occupy themselves with the affairs of men, but their souls ever feel the upward urge and the yearning for that sojourn above. For this, I take it, is likely if in this point too the likeness of our image holds." "Yes, it is likely." "And again, do you think it at all strange," said I, "if a man returning from divine contemplations to the petty miseries^f of men cuts a sorry figure^g and appears most ridiculous, if, while still blinking through the gloom, and before he has become sufficiently accustomed

^a Cf. 506 E.

^b This is the main point for the *Republic*. The significance of the idea of good for cosmogony is just glanced at and reserved for the *Timaeus*. Cf. on 503 B, p. 102, note *a* and pp. 505-506. For the practical application cf. *Meno* 81 D-E. See also *Intro.* pp. xxxv-xxxvi.

^c Cf. 521 A, 345 E, and Vol. I. on 347 D, p. 81, note *d*.

^d Cf. 346 E.

^e Cf. *Theaet.* 174 c ἀσχημοσύνη.

γενέσθαι τῷ παρόντι σκότῳ ἀναγκαζόμενος ἐν
δικαστηρίοις ἢ ἄλλοθί που ἀγωνίζεσθαι περὶ τῶν
τοῦ δικαίου σκιῶν ἢ ἀγαλμάτων ὧν αἱ σκιαί, καὶ
Ε διαμιλλᾶσθαι περὶ τούτου, ὅπῃ ποτὲ ὑπολαμβάνεται
ταῦτα ὑπὸ τῶν αὐτὴν δικαιοσύνην μὴ πώποτε
ἰδόντων; Οὐδ' ὅπωςτιοῦν θαυμαστόν, ἔφη. Ἄλλ'
518 εἰ νοῦν γε ἔχοι τις, ἣν δ' ἐγώ, μεμνητ' ἄν, ὅτι
διτταὶ καὶ ἀπὸ διττῶν γίνονται ἐπιταράξεις ὁμ-
μασιν, ἔκ τε φωτὸς εἰς σκότος μεθισταμένων καὶ
ἐκ σκότους εἰς φῶς· ταῦτα δὲ ταῦτα νομίσας
γίγνεσθαι καὶ περὶ ψυχὴν, ὁπότε ἴδοι θορυβου-
μένην τινὰ καὶ ἀδυνατουσάν τι καθορᾶν, οὐκ ἂν
ἀλογίστως γελῶ, ἀλλ' ἐπισκοποῖ ἂν πότερον ἐκ
φανοτέρου βίου ἤκουσα ὑπὸ ἀηθείας ἐσκότῳ ἢ
Β ἐξ ἀμαθίας πλείονος εἰς φανότερον ἰοῦσα ὑπὸ λαμ-
προτέρου μαρμαρυγῆς ἐμπέπλησται, καὶ οὕτω δὴ
τὴν μὲν εὐδαιμονίσειεν ἂν τοῦ πάθους τε καὶ βίου,
τὴν δὲ ἐλεήσειεν, καὶ εἰ γελᾶν ἐπ' αὐτῇ βούλοιτο,
ἦττον ἂν καταγέλαστος ὁ γέλως αὐτῷ εἴη ἢ ὁ ἐπὶ
τῇ ἄνωθεν ἐκ φωτὸς ἡκούση. Καὶ μάλα, ἔφη,
μετρίως λέγεις.

IV. Δεῖ δὴ, εἶπον, ἡμᾶς τοιόνδε νομίσαι περὶ
αὐτῶν, εἰ ταῦτ' ἀληθῆ, τὴν παιδείαν οὐχ οἶαν τινὲς
ἐπαγγελλόμενοί φασιν εἶναι τοιαύτην καὶ εἶναι.

^a For the contrast between the philosophical and the
pettifogging soul cf. *Theaet.* 173 c-175 e. Cf. also on
517 A, p. 128, note b.

^b For ἀγαλμάτων cf. my *Idea of Good in Plato's Republic*,
p. 237, *Soph.* 234 c, *Polit.* 303 c.

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to the environing darkness, he is compelled in court-rooms^a or elsewhere to contend about the shadows of justice or the images^b that cast the shadows and to wrangle in debate about the notions of these things in the minds of those who have never seen justice itself?" "It would be by no means strange," he said. "But a sensible man," I said, "would remember that there are two distinct disturbances of the eyes arising from two causes, according as the shift is from light to darkness or from darkness to light,^c and, believing that the same thing happens to the soul too, whenever he saw a soul perturbed and unable to discern something, he would not laugh^d unthinkingly, but would observe whether coming from a brighter life its vision was obscured by the unfamiliar darkness, or whether the passage from the deeper dark of ignorance into a more luminous world and the greater brightness had dazzled its vision.^e And so^f he would deem the one happy in its experience and way of life and pity the other, and if it pleased him to laugh at it, his laughter would be less laughable than that at the expense of the soul that had come down from the light above." "That is a very fair statement," he said.

IV. "Then, if this is true, our view of these matters must be this, that education is not in reality what some people proclaim it to be in their profes-

^a Aristotle, *De an.* 422 a 20 f. says the over-bright is *ἀόρατον* but otherwise than the dark.

^b Cf. *Theaet.* 175 D-E.

^c Lit. "or whether coming from a deeper ignorance into a more luminous world, it is dazzled by the brilliance of a greater light."

^f i.e. only after that. For *οὕτω δὴ* in this sense cf. 484 D, 429 D, 443 E, *Charm.* 171 E.

- C φασὶ δέ που οὐκ ἐνούσης ἐν τῇ ψυχῇ ἐπιστήμης σφεῖς ἐντιθέναι, οἷον τυφλοῖς ὀφθαλμοῖς ὄψιν ἐντιθέντες. Φασὶ γὰρ οὖν, ἔφη. Ὁ δέ γε νῦν λόγος, ἦν δ' ἐγώ, σημαίνει, ταύτην τὴν ἐνούσαν ἐκάστου δύναμιν ἐν τῇ ψυχῇ καὶ τὸ ὄργανον, ᾧ καταμανθάνει ἕκαστος, οἷον εἰ ὄμμα μὴ δυνατόν ἦν ἄλλως ἢ ξὺν ὄλῳ τῷ σώματι στρέφειν πρὸς τὸ φανὸν ἐκ τοῦ σκοτώδους, οὕτω ξὺν ὅλῃ τῇ ψυχῇ ἐκ τοῦ γιγνομένου περιακτέον εἶναι, ἕως ἂν εἰς τὸ ὄν καὶ τοῦ ὄντος τὸ φανότατον δυνατὴ γένηται
- D ἀνασχέσθαι θεωμένη· τοῦτο δ' εἶναί φαμεν τὰγαθόν· ἦ γάρ; Ναί. Τούτου τοίνυν, ἦν δ' ἐγώ, αὐτοῦ τέχνη ἂν εἴη τῆς περιαγωγῆς, τίνα τρόπον ὥς ῥᾶστά τε καὶ ἀνυσιμώτατα μεταστραφήσεται, οὐ τοῦ ἐμποιῆσαι αὐτῷ τὸ ὄραν, ἀλλ' ὥς ἔχοντι μὲν αὐτό, οὐκ ὀρθῶς δὲ τετραμμένῳ οὐδὲ βλέποντι οἱ ἔδει, τοῦτο διαμηχανήσασθαι. Ἔοικε γάρ, ἔφη.

^a ἐπαγγελλόμενοι connotes the boastfulness of their claims. Cf. *Protag.* 319 A, *Gorg.* 447 c, *Laches* 186 c, *Euthyd.* 273 E, *Isoc. Soph.* 1, 5, 9, 10, *Antid.* 193, *Xen. Mem.* iii. 1. 1, i. 2. 8, *Aristot. Rhet.* 1402 a 25.

^b Cf. *Theognis* 429 ff. Stallbaum compares Eurip. *Hippol.* 917 f. Similarly *Anon. Theaet. Comm.* (Berlin, 1905), p. 32, 48. 4 καὶ δεῖν αὐτῇ οὐκ ἐνθέσεως μαθημάτων, ἀλλὰ ἀναμνήσεως. Cf. also St. Augustine: "Nolite putare quemquam hominem aliquid discere ab homine. Admonere possumus per strepitum vocis nostrae;" and Emerson's "Strictly speaking, it is not instruction but provocation that I can receive from another soul."

^c περιακτέον is probably a reference to the *περίλακτοι* or triangular prisms on each side of the stage. They revolved on an axis and had different scenes painted on their three faces. Many scholars are of the opinion that they were not known in the classical period, as they are mentioned only by late

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sions.^a What they aver is that they can put true knowledge into a soul that does not possess it, as if they were inserting^b vision into blind eyes." "They do indeed," he said. "But our present argument indicates," said I, "that the true analogy for this indwelling power in the soul and the instrument whereby each of us apprehends is that of an eye that could not be converted to the light from the darkness except by turning the whole body. Even so this organ of knowledge must be turned around from the world of becoming together with the entire soul, like the scene-shifting periaet^c in the theatre, until the soul is able to endure the contemplation of essence and the brightest region of being. And this, we say, is the good,^d do we not?" "Yes." "Of this very thing, then," I said, "there might be an art,^e an art of the speediest and most effective shifting or conversion of the soul, not an art of producing vision in it, but on the assumption that it possesses vision but does not rightly direct it and does not look where it should, an art of bringing this about." "Yes, that seems likely," he said. "Then writers; but others do not consider this conclusive evidence, as a number of classical plays seem to have required something of the sort. Cf. O. Navarre in Daremberg-Saglio *s.v.* Machine, p. 1469.

^d Hard-headed distaste for the unction or seeming mysticism of Plato's language should not blind us to the plain meaning. Unlike Schopenhauer, who affirms the moral will to be unchangeable, Plato says that men may be preached and drilled into ordinary morality, but that the degree of their intelligence is an unalterable endowment of nature. Some teachers will concur.

^e Plato often distinguishes the things that do or do not admit of reduction to an art or science. Cf. on 488 E, p. 22, note b. Adam is mistaken in taking it "Education (ἡ παιδεία) would be an art," etc.