

Para ¹	Side notes ²	BOOK VI	Remarks ³
		[...]	
1	SOCRATES, GLAUCON.	Still, I must implore you, Socrates, said Glaucon, not to turn away just as you are reaching the goal; if you will only give such an explanation of the good as you have already given of justice and temperance and the other virtues, we shall be satisfied.	The good 是至善。Socrates 已经讨论过正义、节制和其他德性，Glaucon 请求他别要离开，因为他应当讨论至善。
2	We can only attain to the things of mind through the things of sense. The 'child' of the good.	Yes, my friend, and I shall be at least equally satisfied, but I cannot help fearing that I shall fall, and that my indiscreet zeal will bring ridicule upon me. No, sweet sirs, let us not at present ask what is the actual nature of the good, for to reach what is now in my thoughts would be an effort too great for me. But of the child of the good who is likest him, I would fain speak, if I could be sure that you wished to hear—otherwise, not. By all means, he said, tell us about the child, and you shall remain in our debt for the account of the parent.	这里用了拟人法，把由至善所衍生的事物视作其孩子。Socrates 认为自己未必能胜任讨论至善，所以还是先讨论至善的孩子。 这里的 parent 当然就是指至善本身。 Account 不是户口，而是描述。

¹ Added by the course instructor.

² Added by Benjamin Jowett.

³ Added by the course instructor.

3	<p>I do indeed wish, I replied, that I could pay, and you receive, the account of the parent, and not, as now, of the offspring only; take, however, this latter by way of interest⁴, and at the same time have a care that I do not render a false account, although I have no intention of deceiving you.</p> <p>Yes, we will take all the care that we can: proceed.</p>	<p>Socrates 重申他始终会讨论至善的，讨论其孩子是权宜之计。Offspring（后裔）跟上面孩子同义。</p>
4	<p>Yes, I said, but I must first come to an understanding with you, and remind you of what I have mentioned in the course of this discussion, and at many other times.</p> <p>What?</p>	<p>Course 不是课程，而是过程的意思。</p>
5	<p>The old story, that there is a many beautiful and a many good, and so of other things which we describe and define; to all of them 'many' is applied.</p> <p>True, he said.</p>	<p>beautiful 的事物有很多，good 的事物有很多，其他性质（由我们描述和定义）的事物也有很多。</p>
6	<p>And there is an absolute beauty and an absolute good, and of other things to which the term 'many' is applied there is an absolute; for they may be brought under a single idea, which is called the essence of each.</p> <p>Very true.</p>	<p>既有许多(many)称为 beauty/good（或其他）的事物，则必存在 absolute 的 beauty/good（或其他）。这个 absolute 是一个 idea（可译作 form），即理型，是每类事物的本质(essence)。</p>

⁴ A play upon τόκος, which means both 'offspring' and 'interest.'

7		<p>The many, as we say, are seen but not known, and the ideas are known but not seen.</p> <p>Exactly.</p>	<p>Socrates 把许多事物(the many)和理型 (idea, 或 form) 作对照。前者可见而不可知, 后者可知而不可见。</p> <p>从这里至第 23 段, Socrates 要做三个类比:</p> <ul style="list-style-type: none">▫ 可见事物 对比 理型▫ 太阳 对比 至善▫ 可见世界 对比 理型世界
8		<p>And what is the organ with which we see the visible things?</p> <p>The sight, he said.</p>	
9		<p>And with the hearing, I said, we hear, and with the other senses perceive the other objects of sense?</p> <p>True.</p>	
10	Sight the most complex of the senses,	<p>But have you remarked that sight is by far the most costly and complex piece of workmanship which the artificer of the senses ever contrived?</p> <p>No, I never have, he said.</p>	

11		<p>Then reflect; has the ear or voice need of any third or additional nature in order that the one may be able to hear and the other to be heard?</p> <p>Nothing of the sort.</p>	
12		<p>No, indeed, I replied; and the same is true of most, if not all, the other senses—you would not say that any of them requires such an addition?</p> <p>Certainly not.</p>	
13		<p>But you see that without the addition of some other nature there is no seeing or being seen?</p> <p>How do you mean?</p>	
14	and, unlike the other senses, requires the addition of a third nature before it can be used. This third nature is light.	<p>Sight being, as I conceive, in the eyes, and he who has eyes wanting to see; colour being also present in them, still unless there be a third nature specially adapted to the purpose, the owner of the eyes will see nothing and the colours will be invisible.</p> <p>Of what nature are you speaking?</p>	<p>从现代眼光看来，Socrates 的说法是有问题的。Socrates 在第 11 段显然忽略了发声体，更没留意声音是发声体和耳朵之间的 the third nature。可是，这里却显示他知道在发光体和眼睛之间，光是 the third nature。下面几段会把这一点说得更明白。</p>

15		Of that which you term light, I replied. True, he said.	
16		Noble, then, is the bond which links together sight and visibility, and great beyond other bonds by no small difference of nature; for light is their bond, and light is no ignoble thing? Nay, he said, the reverse of ignoble.	光是尊贵的。
17		And which, I said, of the gods in heaven would you say was the lord of this element? Whose is that light which makes the eye to see perfectly and the visible to appear? You mean the sun, as you and all mankind say.	Element 是指光。古希腊人认为天体是神祇，太阳是神祇之一。他们认为视力不是眼睛本身拥有，而是从光而来。
18		May not the relation of sight to this deity be described as follows? How?	开始讨论太阳（神祇）和视力的关系。
19		Neither sight nor the eye in which sight resides is the sun? No.	视力和眼睛都不是太阳。
20	The eye like the sun, but not the same with it.	Yet of all the organs of sense the eye is the most like the sun? By far the most like.	但在各种感官中，眼睛最像太阳。

21	<p>And the power which the eye possesses is a sort of effluence which is dispensed from the sun?</p> <p>Exactly.</p>	<p>视力在某种意义上从太阳而来。</p>
22	<p>Then the sun is not sight, but the author of sight who is recognised by sight.</p> <p>True, he said.</p>	<p>太阳是视力的作者。</p>
23	<p>And this is he whom I call the child of the good, whom the good begat in his own likeness, to be in the visible world, in relation to sight and the things of sight, what the good is in the intellectual world in relation to mind and the things of mind.</p> <p>Will you be a little more explicit? he said.</p>	<p>那就是说：</p> <ul style="list-style-type: none">▫ 太阳是至善生出来的孩子。▫ 在可见世界，太阳照耀，眼睛能看见事物。▫ 同样，在理型世界，至善也照耀，思维(mind)就能明白各种理型。
24	<p>Why, you know, I said, that the eyes, when a person directs them towards objects on which the light of day is no longer shining, but the moon and stars only, see dimly, and are nearly blind; they seem to have no clearness of vision in them?</p> <p>Very true.</p>	<p>第 24 至 26 段比较眼睛和灵魂。</p>

25	Visible objects are to be seen only when the sun shines upon them; truth is only known when illuminated by the idea of good.	<p>But when they are directed towards objects on which the sun shines, they see clearly and there is sight in them?</p> <p>Certainly.</p>	
26		<p>And the soul is like the eye: when resting upon that on which truth and being shine, the soul perceives and understands and is radiant with intelligence; but when turned towards the twilight of becoming and perishing, then she has opinion only, and goes blinking about, and is first of one opinion and then of another, and seems to have no intelligence?</p> <p>Just so.</p>	<p>Truth 和 being (being 是存有, 即真正存在的) 是一对, becoming (还在变化的事物) 和 perishing (消亡中的事物) 是一对。Soul 和第 23 段的 mind 是相同的。有两点要注意:</p> <ul style="list-style-type: none">▫ 正如视力由光而来, 理解能力也由 intelligence 而来。▫ 当灵魂有 intelligence, 就能了解, 否则人只有 opinion。

27	The idea of good higher than science or truth (the objective than the subjective).	<p>Now, that which imparts truth to the known and the power of knowing to the knower is what I would have you term the idea of good, and this you will deem to be the cause of science⁵, and of truth in so far as the latter becomes the subject of knowledge; beautiful too, as are both truth and knowledge, you will be right in esteeming this other nature as more beautiful than either; and, as in the previous instance, light and sight may be truly said to be like the sun, and yet not to be the sun, so in this other sphere, science and truth may be deemed to be like the good, but not the good; the good has a place of honour yet higher.</p> <p>What a wonder of beauty that must be, he said, which is the author of science and truth, and yet surpasses them in beauty; for you surely cannot mean to say that pleasure is the good?</p>	<p>有三个词的关系要弄清楚：truth、knowledge、science。文本说 the idea of good (i) 能把 truth 传递给 the known (即 knowledge)，把 power 传递给 knower；(ii) 是 science 的原因，是 truth 的原因。比较这两点，可见：(i) truth 像光一样能射进 knowledge；(ii) science 是学习 knowledge 的能力和方法。后半段能证实这看法。值得留意，古代的 science 跟现代科学不同。古代的 science 主要包括四大科目：arithmetic、astronomy、geometry、solid geometry。The idea of good 现在通常译作 the form of the Good (至善的理型)。Sphere 指范围，并非球体。</p>
28		<p>God forbid, I replied; but may I ask you to consider the image in another point of view?</p> <p>In what point of view?</p>	

⁵ Reading διανοοῦ.

29		<p>You would say, would you not, that the sun is only the author of visibility in all visible things, but of generation and nourishment and growth, though he himself is not generation?</p> <p>Certainly.</p>	<p>太阳使万物出现，养育它们成长，使它们能见，但太阳超越这些。</p>
30	<p>As the sun is the cause of generation, so the good is the cause of being and essence.</p>	<p>In like manner the good may be said to be not only the author of knowledge to all things known, but of their being and essence, and yet the good is not essence, but far exceeds essence in dignity and power.</p> <p>Glaucou said, with a ludicrous earnestness: By the light of heaven, how amazing!</p>	<p>至善带来知识，但至善本身在地位和能力上都超越了知识。</p>
31		<p>Yes, I said, and the exaggeration may be set down to you; for you made me utter my fancies.</p> <p>And pray continue to utter them; at any rate let us hear if there is anything more to be said about the similitude of the sun.</p>	
32		<p>Yes, I said, there is a great deal more.</p> <p>Then omit nothing, however slight.</p>	
33		<p>I will do my best, I said; but I should think that a great deal will have to be omitted.</p>	

34

You have to imagine, then, that there are two ruling powers, and that one of them is set over the intellectual world, the other over the visible. I do not say heaven, lest you should fancy that I am playing upon the name (οὐρανός, ὁρατός). May I suppose that you have this distinction of the visible and intelligible fixed in your mind?

I have.

35

The two spheres of sight and knowledge are represented by a line which is divided into two unequal parts.

Now take a line which has been cut into two unequal⁶ parts, and divide each of them again in the same proportion, and suppose the two main divisions to answer, one to the visible and the other to the intelligible, and then compare the subdivisions in respect of their clearness and want of clearness, and you will find that the first section in the sphere of the visible consists of images. And by images I mean, in the first place, shadows, and in the second place, reflections in water and in solid, smooth and polished bodies and the like: Do you understand?

Yes, I understand.

第二句难明，暂时可以忽略。

Reason

Understanding

Faith

Perception of shadows

若四段长度分别为 a 、 b 、 c 、 d ，Plato 认为 $a:b = c:d = a+b:c+d$ 。第 44 段是这条线的总结。

⁶ Reading: ἄνισα.

36		Imagine, now, the other section, of which this is only the resemblance, to include the animals which we see, and everything that grows or is made.	
		Very good.	
37		Would you not admit that both the sections of this division have different degrees of truth, and that the copy is to the original as the sphere of opinion is to the sphere of knowledge?	
		Most undoubtedly.	
38		Next proceed to consider the manner in which the sphere of the intellectual is to be divided.	
		In what manner?	
39	Images and hypotheses.	Thus:—There are two subdivisions, in the lower of which the soul uses the figures given by the former division as images; the enquiry can only be hypothetical, and instead of going upwards to a principle descends to the other end; in the higher of the two, the soul passes out of hypotheses, and goes up to a principle which is above hypotheses, making no use of images ⁷ as in the former case, but proceeding only in and through the ideas themselves.	在 the sphere of the intellectual 的第二 subdivision, 灵魂思考各种图形, 这些图形的 image 在 the sphere of the visible 可以找到。
		I do not quite understand your meaning, he said.	

⁷ Reading ὥνπερ ἐκεῖνο εἰκόνων.

40	The hypotheses of mathematics.	<p>Then I will try again; you will understand me better when I have made some preliminary remarks. You are aware that students of geometry, arithmetic, and the kindred sciences assume the odd and the even and the figures and three kinds of angles and the like in their several branches of science; these are their hypotheses, which they and everybody are supposed to know, and therefore they do not deign to give any account of them either to themselves or others; but they begin with them, and go on until they arrive at last, and in a consistent manner, at their conclusion?</p> <p>Yes, he said, I know.</p>	<p>在 the sphere of the intellectual 的第二 subdivision, 学生通常从假说开始推导一些结果。</p>
41	In both spheres hypotheses are used, in the lower taking the form of images, but in the higher the soul ascends above hypotheses to the idea of good.	<p>And do you not know also that although they make use of the visible forms and reason about them, they are thinking not of these, but of the ideals which they resemble; not of the figures which they draw, but of the absolute square and the absolute diameter, and so on—the forms which they draw or make, and which have shadows and reflections in water of their own, are converted by them into images, but they are really seeking to behold the things themselves, which can only be seen with the eye of the mind?</p> <p>That is true.</p>	<p>在几何学里, 人思想的, 是那些完美的图形 (绝对的正方形和直径等等), 而不是绘画出来的图形, 尽管两者相似。</p>

42		<p>And of this kind I spoke as the intelligible, although in the search after it the soul is compelled to use hypotheses; not ascending to a first principle, because she is unable to rise above the region of hypothesis, but employing the objects of which the shadows below are resemblances in their turn as images, they having in relation to the shadows and reflections of them a greater distinctness, and therefore a higher value.</p> <p>I understand, he said, that you are speaking of the province of geometry and the sister arts.</p>	<p>现实中的图形就如 the sphere of the intellectual 中完美图形的影子。</p>
43	Dialectic by the help of hypotheses rises above hypotheses.	<p>And when I speak of the other division of the intelligible, you will understand me to speak of that other sort of knowledge which reason herself attains by the power of dialectic, using the hypotheses not as first principles, but only as hypotheses—that is to say, as steps and points of departure into a world which is above hypotheses, in order that she may soar beyond them to the first principle of the whole; and clinging to this and then to that which depends on this, by successive steps she descends again without the aid of any sensible object, from ideas, through ideas, and in ideas she ends.</p> <p>I understand you, he replied; not perfectly, for you seem to me to be describing a task which is really tremendous; but, at any rate, I understand you to say that knowledge and being, which the science of dialectic contemplates, are clearer than the notions of the arts, as they are termed, which proceed from hypotheses only: these are also contemplated by the understanding, and not by the senses: yet, because they start from hypotheses and do not ascend to a principle, those who contemplate them appear to you not to exercise the higher reason upon them, although when a first principle is added to them they are cognizable by the higher reason. And the habit which is concerned with geometry and the cognate sciences I</p>	<p>Dialectic 指逻辑论证，这里看作理性思考就可以。通过逻辑论证，人可以找到 the first principle，然后可以逐步向下走而不用倚靠可感的事物。</p>

Return to

	psychology.	suppose that you would term understanding and not reason, as being intermediate between opinion and reason.	
44	Four faculties: Reason, understanding, faith, perception of shadows.	<p>You have quite conceived my meaning, I said; and now, corresponding to these four divisions, let there be four faculties in the soul—reason answering to the highest, understanding to the second, faith (or conviction) to the third, and perception of shadows to the last—and let there be a scale of them, and let us suppose that the several faculties have clearness in the same degree that their objects have truth.</p> <p>I understand, he replied, and give my assent, and accept your arrangement.</p>	<p>第 35 段那条线的四分段这里对应灵魂的 四种官能: reason、understanding、 faith/conviction、perception of shadows。</p>

Para ⁸	Side notes ⁹	BOOK VII	Remarks ¹⁰
45	<p>Republic VII.</p> <p>SOCRATES, GLAUCON.</p> <p>The den, the prisoners; the light at a distance;</p>	<p>AND now, I said, let me show in a figure how far our nature is enlightened or unenlightened:—Behold! human beings living in a underground den, which has a mouth open towards the light and reaching all along the den; here they have been from their childhood, and have their legs and necks chained so that they cannot move, and can only see before them, being prevented by the chains from turning round their heads. Above and behind them a fire is blazing at a distance, and between the fire and the prisoners there is a raised way; and you will see, if you look, a low wall built along the way, like the screen which marionette players have in front of them, over which they show the puppets.</p> <p>I see.</p>	<p>想象课堂的情境。同学看着投影幕，投影机在后上方。</p>
46	<p>the low wall, and the moving figures of which the shadows are seen on the opposite wall of the den.</p>	<p>And do you see, I said, men passing along the wall carrying all sorts of vessels, and statues and figures of animals made of wood and stone and various materials, which appear over the wall? Some of them are talking, others silent.</p> <p>You have shown me a strange image, and they are strange prisoners.</p>	

⁸ Added by the course instructor.

⁹ Added by Benjamin Jowett.

¹⁰ Added by the course instructor.

47		Like ourselves, I replied; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?	
		True, he said; how could they see anything but the shadows if they were never allowed to move their heads?	
48		And of the objects which are being carried in like manner they would only see the shadows?	
		Yes, he said.	
49		And if they were able to converse with one another, would they not suppose that they were naming what was actually before them ¹¹ ?	
		Very true.	
50	The prisoners would mistake the shadows for realities.	And suppose further that the prison had an echo which came from the other side, would they not be sure to fancy when one of the passers-by spoke that the voice which they heard came from the passing shadow?	声音在墙壁上反射。
		No question, he replied.	
51		To them, I said, the truth would be literally nothing but the shadows of the images.	
		That is certain.	

¹¹ Reading παρόντα.

52

And when
released, they
would still persist
in maintaining the
superior truth of
the shadows.

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains; the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more real existence, he has a clearer vision,—what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them,—will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

Far truer.

53

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take refuge in the objects of vision which he can see, and which he will conceive to be in reality clearer than the things which are now being shown to him?

True, he said.

54	When dragged upwards, they would be dazzled by excess of light.	<p>And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he is forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities.</p> <p>Not all in a moment, he said.</p>	
55		<p>He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves; then he will gaze upon the light of the moon and the stars and the spangled heaven; And he will see the sky and the stars by night better than the sun or the light of the sun by day?</p> <p>Certainly.</p>	可以跟前一卷的四线段比较: Reason、understanding、faith、perception of shadows。
56	At length they will see the sun and understand his nature.	<p>Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is.</p> <p>Certainly.</p>	这里的 him 指太阳。英译本保留了希腊文中太阳的性别。

57		<p>He will then proceed to argue that this is he who gives the season and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?</p> <p>Clearly, he said, he would first see the sun and then reason about him.</p>
58	They would then pity their old companions of the den.	<p>And when he remembered his old habitation, and the wisdom of the den and his fellow-prisoners, do you not suppose that he would felicitate himself on the change, and pity them?</p> <p>Certainly, he would.</p>
59		<p>And if they were in the habit of conferring honours among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together; and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honours and glories, or envy the possessors of them? Would he not say with Homer,</p> <p style="text-align: center;">‘Better to be the poor servant of a poor master,’</p> <p>and to endure anything, rather than think as they do and live after their manner?</p> <p>Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.</p>

60 But when they
returned to the
den they would
see much worse
than those who
had never left it.

Imagine once more, I said, such an one coming suddenly out of the sun to be replaced in his old situation; would he not be certain to have his eyes full of darkness?

“Such an one”是旧英语的写法。

To be sure, he said.

61

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable), would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death.

No question, he said.

62 The prison is the
world of sight, the
light of the fire is
the sun.

This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison-house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at your desire, I have expressed—whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally either in public or private life must have his eye fixed.

I agree, he said, as far as I am able to understand you.

63

Moreover, I said, you must not wonder that those who attain to this beatific vision are unwilling to descend to human affairs; for their souls are ever hastening into the upper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be trusted.

Yes, very natural.

64	Nothing extraordinary in the philosopher being unable to see in the dark.	<p>And is there anything surprising in one who passes from divine contemplations to the evil state of man, misbehaving himself in a ridiculous manner; if, while his eyes are blinking and before he has become accustomed to the surrounding darkness, he is compelled to fight in courts of law, or in other places, about the images or the shadows of images of justice, and is endeavouring to meet the conceptions of those who have never yet seen absolute justice?</p> <p>Anything but surprising, he replied.</p>
65	The eyes may be blinded in two ways, by excess or by defect of light.	<p>Any one who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye; and he who remembers this when he sees any one whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul of man has come out of the brighter life, and is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. And he will count the one happy in his condition and state of being, and he will pity the other; or, if he have a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den.</p> <p>That, he said, is a very just distinction.</p>

66	The conversion of the soul is the turning round the eye from darkness to light.	<p>But then, if I am right, certain professors of education must be wrong when they say that they can put a knowledge into the soul which was not there before, like sight into blind eyes.</p> <p>They undoubtedly say this, he replied.</p>	
67		<p>Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good.</p> <p>Very true.</p> <p>[...]</p>	<p>柏拉图认为人天生就有学习的能力。教育不是教新知识，而是帮助学生看到他们本来就能看到的。对这一点有兴趣的同学可阅读柏拉图的 <i>Meno</i>。</p>