

Theanor continues, relating this to the daemon:

While we are swamped by the world, changing from body to body—from one boat to another, as it were—struggling and enduring in the effort to save ourselves by our own virtue and reach harbour safely, they let us alone. But once a soul has run the long race well and heartily through many births and is at the
 594 end of its cycle, enduring the risks, sweat, and effort of landing in the upper regions, then god is not indignant if that soul's own *daimon* goes to its aid; indeed, he gives it permission to do so if it so wishes. Different *daimones* wish to encourage and rescue different souls. The souls, who are now close at hand, listen and are saved. If they do not heed, and the *daimon* abandons them, they come to no good end.'

[25] At the end of all this, Epaminondas looked at me. 'Time for you to go to the gymnasium, Caphisias,' he said, 'and not give up your friends. We will end this discussion when we think fit, and we will look after Theanor.'

'Let us do that,' I replied, 'but I think Theocritus here, with Galaxidorus and myself, would like to have a few words with you.'

'Fine,' he said, 'he can have them.'

So he got up and led us out to the corner of the colonnade. Standing round him, we all tried to urge him to take part in our venture. He said he knew the date of the exiles' return, and had made plans with his friends, with Gorgidas' help, to meet the situation; but he would not kill any citizen without fair trial, unless under absolute necessity. Also, it was better for the ordinary people of Thebes that there should be some persons without

part or responsibility for the *coup*.