

Well, then, we've now made our difficult way through a sea of argument. We are pretty much agreed that the same number and the same kinds of classes as are in the city are also in the soul of each individual.

That's true.

Therefore, it necessarily follows that the individual is wise in the same way and in the same part of himself as the city.

That's right.

And isn't the individual courageous in the same way and in the same part of himself as the city? And isn't everything else that has to do with virtue the same in both?

Necessarily.

Moreover, Glaucon, I suppose we'll say that a man is just in the same way as a city.

That too is entirely necessary.

And we surely haven't forgotten that the city was just because each of the three classes in it was doing its own work.

I don't think we could forget that.

Then we must also remember that each one of us in whom each part is doing its own work will himself be just and do his own.

Of course, we must.

Therefore, isn't it appropriate for the rational part to rule, since it is really wise and exercises foresight on behalf of the whole soul, and for the spirited part to obey it and be its ally?

It certainly is.

And isn't it, as we were saying, a mixture of music and poetry, on the one hand, and physical training, on the other, that makes the two parts harmonious, stretching and nurturing the rational part with fine words and learning, relaxing the other part through soothing stories, and making it gentle by means of harmony and rhythm?

That's precisely it.

And these two, having been nurtured in this way, and having truly learned their own roles and been educated in them, will govern the appetitive part, which is the largest part in each person's soul and is by nature most insatiable for money. They'll watch over it to see that it isn't filled with the so-called pleasures of the body and that it doesn't become so big and strong that it no longer does its own work but attempts to enslave and rule over the classes it isn't fitted to rule, thereby overturning everyone's whole life.

That's right.

Then, wouldn't these two parts also do the finest job of guarding the whole soul and body against external enemies—reason by planning, spirit by fighting, following its leader, and carrying out the leader's decisions through its courage?

Yes, that's true.

And it is because of the spirited part, I suppose, that we call a single individual courageous, namely, when it preserves through pains and pleasures the declarations of reason about what is to be feared and what isn't.

That's right.

And we'll call him wise because of that small part of himself that rules in him and makes those declarations and has within it the knowledge of what is advantageous for each part and for the whole soul, which is the community of all three parts.

Absolutely.

d And isn't he moderate because of the friendly and harmonious relations between these same parts, namely, when the ruler and the ruled believe in common that the rational part should rule and don't engage in civil war against it?

Moderation is surely nothing other than that, both in the city and in the individual.

And, of course, a person will be just because of what we've so often mentioned, and in that way.

Necessarily.

Well, then, is the justice in us at all indistinct? Does it seem to be something different from what we found in the city?

It doesn't seem so to me.

e If there are still any doubts in our soul about this, we could dispel them altogether by appealing to ordinary cases.

Which ones?

443 For example, if we had to come to an agreement about whether someone similar in nature and training to our city had embezzled a deposit of gold or silver that he had accepted, who do you think would consider him to have done it rather than someone who isn't like him?

No one.

And would he have anything to do with temple robberies, thefts, betrayals of friends in private life or of cities in public life?

No, nothing.

And he'd be in no way untrustworthy in keeping an oath or other agreement.

How could he be?

And adultery, disrespect for parents, and neglect of the gods would be more in keeping with every other kind of character than his.

With every one.

b And isn't the cause of all this that every part within him does its own work, whether it's ruling or being ruled?

Yes, that and nothing else.

Then, are you still looking for justice to be something other than this power, the one that produces men and cities of the sort we've described?

No, I certainly am not.

c Then the dream we had has been completely fulfilled—our suspicion that, with the help of some god, we had hit upon the origin and pattern of justice right at the beginning in founding our city.<sup>8</sup>

8. See 432c–433b.

Absolutely.

Indeed, Glaucon, the principle that it is right for someone who is by nature a cobbler to practice cobblery and nothing else, for the carpenter to practice carpentry, and the same for the others is a sort of image of justice—that's why it's beneficial.

Apparently.

And in truth justice is, it seems, something of this sort. However, it isn't concerned with someone's doing his own externally, but with what is inside him, with what is truly himself and his own. One who is just does not allow any part of himself to do the work of another part or allow the various classes within him to meddle with each other. He regulates well what is really his own and rules himself. He puts himself in order, is his own friend, and harmonizes the three parts of himself like three limiting notes in a musical scale—high, low, and middle. He binds together those parts and any others there may be in between, and from having been many things he becomes entirely one, moderate and harmonious. Only then does he act. And when he does anything, whether acquiring wealth, taking care of his body, engaging in politics, or in private contracts—in all of these, he believes that the action is just and fine that preserves this inner harmony and helps achieve it, and calls it so, and regards as wisdom the knowledge that oversees such actions. And he believes that the action that destroys this harmony is unjust, and calls it so, and regards the belief that oversees it as ignorance. d  
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That's absolutely true, Socrates.

Well, then, if we claim to have found the just man, the just city, and what the justice is that is in them, I don't suppose that we'll seem to be telling a complete falsehood.

No, we certainly won't.

Shall we claim it, then?

We shall.

So be it. Now, I suppose we must look for injustice.

Clearly.

Surely, it must be a kind of civil war between the three parts, a meddling and doing of another's work, a rebellion by some part against the whole soul in order to rule it inappropriately. The rebellious part is by nature suited to be a slave, while the other part is not a slave but belongs to the ruling class. We'll say something like that, I suppose, and that the turmoil and straying of these parts are injustice, licentiousness, cowardice, ignorance, and, in a word, the whole of vice. b

That's what they are.

So, if justice and injustice are really clear enough to us, then acting justly, acting unjustly, and doing injustice are also clear. c

How so?

Because just and unjust actions are no different for the soul than healthy and unhealthy things are for the body.

In what way?

Healthy things produce health, unhealthy ones disease.

Yes.

d And don't just actions produce justice in the soul and unjust ones injustice?

Necessarily.

To produce health is to establish the components of the body in a natural relation of control and being controlled, one by another, while to produce disease is to establish a relation of ruling and being ruled contrary to nature.

That's right.

Then, isn't to produce justice to establish the parts of the soul in a natural relation of control, one by another, while to produce injustice is to establish a relation of ruling and being ruled contrary to nature?

Precisely.

e Virtue seems, then, to be a kind of health, fine condition, and well-being of the soul, while vice is disease, shameful condition, and weakness.

That's true.

And don't fine ways of living lead one to the possession of virtue, shameful ones to vice?

Stop reading -->

Necessarily.

445 So it now remains, it seems, to inquire whether it is more profitable to act justly, live in a fine way, and be just, whether one is known to be so or not, or to act unjustly and be unjust, provided that one doesn't pay the penalty and become better as a result of punishment.

But, Socrates, this inquiry looks ridiculous to me now that justice and injustice have been shown to be as we have described. Even if one has every kind of food and drink, lots of money, and every sort of power to rule, life is thought to be not worth living when the body's nature is ruined.

b So even if someone can do whatever he wishes, except what will free him from vice and injustice and make him acquire justice and virtue, how can it be worth living when his soul—the very thing by which he lives—is ruined and in turmoil?

Yes, it is ridiculous. Nevertheless, now that we've come far enough to be able to see most clearly that this is so, we mustn't give up.

That's absolutely the last thing we must do.

c Then come here, so that you can see how many forms of vice there are, anyhow that I consider worthy of examination.

I'm following you, just tell me.

Well, from the vantage point we've reached in our argument, it seems to me that there is one form of virtue and an unlimited number of forms of vice, four of which are worth mentioning.

How do you mean?

It seems likely that there are as many types of soul as there are specific types of political constitution.

How many is that?

d Five forms of constitution and five of souls.

What are they?