



BOOK IX

"Well," I said, "the tyrannic man himself remains to be considered—how he is transformed out of the democratic man, and, once come into being, what sort of man he is and how he lives, wretchedly or blessedly."

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"Yes," he said, "he is the one who still remains."

"Do you know," I said, "what I still miss?"

"What?"

"In my opinion we haven't adequately distinguished the kinds and number of the desires. And with this lacking, the investigation we are making will be less clear."

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"Isn't it," he said, "still a fine time to do so?"

"Most certainly. And just consider that aspect of them I wish to observe. It's this. Of the unnecessary pleasures and desires, there are, in my opinion, some that are hostile to law and that probably come to be in everyone; but, when checked by the laws and the better desires, with the help of argument, in some human beings they are entirely gotten rid of or only a few weak ones are left, while in others stronger and more numerous ones remain."

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"Which ones do you mean?" he said.

"Those," I said, "that wake up in sleep when the rest of the soul—all that belongs to the calculating, tame, and ruling part of it—slumbers, while the beastly and wild part, gorged with food or

571 c drink, is skittish and, pushing sleep away, seeks to go and satisfy its dispositions. You know that in such a state it dares to do everything as though it were released from, and rid of, all shame and prudence. And it doesn't shrink from attempting intercourse, as it supposes, with a mother or with anyone else at all—human beings, gods, and beasts; or attempting any foul murder at all, and there is no food from which it abstains. And, in a word, it omits no act of folly or shamelessness."

"What you say," he said, "is very true."

572 a "But, on the other hand, I can suppose a man who has a healthy and moderate relationship to himself and who goes to sleep only after he does the following: first, he awakens his calculating part and feasts it on fair arguments and considerations, coming to an understanding with himself; second, he feeds the desiring part in such a way that it is neither in want nor surfeited—in order that it will rest and not disturb the best part by its joy or its pain, but rather leave that best part alone pure and by itself, to consider and to long for the perception of something that it doesn't know, either something that has been, or is, or is going to be; and, third, he soothes the spirited part in the same way and does not fall asleep with his spirit aroused because there are some he got angry at. When a man has silenced these two latter forms and set the third—the one in which prudent thinking comes to be—in motion, and only then takes his rest, you know that in such a state he most lays hold of the truth and at this time the sights that are hostile to law show up least in his dreams."

"I suppose," he said, "it's exactly that way."

"Well now, we have been led out of the way and said too much about this. What we wish to recognize is the following: surely some terrible, savage, and lawless form of desires is in every man, even in some of us who seem to be ever so measured. And surely this becomes plain in dreams. Now reflect whether I seem to be saying something and whether you agree with me."

"I do agree."

c "Well then, recall the character we attributed to the man of the people. He was presumably produced by being reared from youth by a stingy father who honored only the money-making desires while despising the ones that aren't necessary but exist for the sake of play and showing off. Isn't that so?"

"Yes."

"And once having had intercourse with subtler men who are full of those desires we just went through, he began by plunging himself into every insolence and assuming the form of these men, out of hatred of his father's stinginess. But, because he has a nature better than that of

his corrupters, he was drawn in both directions, and settled down exactly in the middle between the two ways; and enjoying each in measure, as he supposed, he lives a life that is neither illiberal nor hostile to law, a man of the people come from an oligarchic man."

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"That was and is," he said, "the opinion about this kind of man."

"Well, then," I said, "assume again that such a man, now grown older, has a young son reared, in turn, in his father's dispositions."

"I shall assume that."

"Well, assume further that those same things happen to the son that also happened to his father and he is drawn to complete hostility to law, though it is named complete freedom by those who are introducing him to it, and that his father and his other relatives bring aid to those middle desires while these dread enchanters and tyrant-makers give aid to the other side. And when they have no hope of getting hold of the young man in any other way, they contrive to implant some love in him—a great winged drone—to be the leader of the idle desires that insist on all available resources being distributed to them. Or do you suppose that love in such men is anything other than a winged drone?"

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573 a

"I suppose," he said, "that it is nothing but this."

"Then, when the other desires—overflowing with incense, myrrh, crowns, wines and all the pleasures with which such societies are rife—buzz around the drone, making it grow great and fostering it, they plant the sting of longing in it. Now this leader of the soul takes madness for its armed guard and is stung to frenzy. And if it finds in the man any opinions or desires accounted good and still admitting of shame, it slays them and pushes them out of him until it purges him of moderation and fills him with madness brought in from abroad."

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"Your account," he said, "of a tyrannic man's genesis is quite perfect."

"Is it for this reason, too," I said, "that love has from old been called a tyrant?"

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"That's likely," he said.

"And, my friend," I said, "doesn't a drunken man also have something of a tyrannic turn of mind?"

"Yes, he does."

"And, further, the man who is mad and deranged undertakes and expects to be able to rule not only over human beings but gods, too."

"Quite so," he said.

"And, you demonic man," I said, "a man becomes tyrannic in the precise sense when, either by nature or by his practices or both, he has become drunken, erotic, and melancholic."¹

"That's perfectly certain."

573 c "This, as it seems, is also the way such a man comes into being.
Now how does he live?"

d "As those who play say," he said, "you'll tell me this too."²

"I shall," I said. "I suppose that next there are among them feasts, revels, parties, courtesans, and everything else of the sort that belongs to those in whom the tyrant love dwells and pilots all the elements of the soul."

"Necessarily," he said.

"Don't many terrible and very needy desires sprout up beside it every day and night?"

"They are indeed many."

"So that whatever revenues there may be are quickly used up."

"Of course."

e "And next surely come borrowing and the stripping away of his estate."

"What else?"

"Then when all this gives out, won't the crowd of intense desires hatched in the nest necessarily cry out; and won't these men, driven as it were by the stings of the other desires but especially by love itself, which guides all the others as though they were its armed guards, rage and consider who has anything they can take away by deceit or force?"

574 a "Very much so," he said.

"Then it is necessary to get contributions from every source or be caught in the grip of great travail and anguish."

"Yes, it is necessary."

"Then, just as the pleasures that came to be in him later got the better of the old ones and took away what belonged to them, so won't he, a younger man, claim he deserves to get the better of his father and mother and, if he has spent his own part, take away and distribute the paternal property?"

"Of course," he said.

b "And then if they won't turn it over to him, wouldn't he first attempt to steal from his parents and deceive them?"

"Exactly."

"And where he's not able to, won't he next seize it and use force?"

"I suppose so," he said.

"And then, you surprising man, if the old man and the old woman hold their ground and fight, would he watch out and be reluctant to do any tyrannic deeds?"

"I'm not," he said, "very hopeful for such a man's parents."

"But, in the name of Zeus, Adeimantus, is it your opinion that for the sake of a newly-found lady friend and unnecessary concubine such a man will strike his old friend and necessary mother, or that for the sake of a newly-found and unnecessary boy friend, in the bloom of youth, he will strike his elderly and necessary father who is no longer in the bloom of youth and is the oldest of friends, and that he will enslave his parents to them if he should bring them into the same house?"

574 b
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"Yes, by Zeus," he said, "it is."

"How very blessed it seems to be," I said, "to bear a tyrannic son."

"Oh, quite," he said.

"What then? When what belongs to his father and mother gives out on such a man and there's already quite a swarm of pleasures densely gathered in him, won't he begin by taking hold of the wall³ of someone's house or the cloak of someone who goes out late at night, and next, sweep out some temple? And throughout all this, those opinions he held long ago in childhood about fine and base things, the opinions accounted just,⁴ are mastered by the opinions newly released from slavery, now acting as love's bodyguard and conquering along with it. These are the opinions that were formerly released as dreams in sleep when, still under laws and a father, there was a democratic regime in him. But once a tyranny was established by love, what he had rarely been in dreams, he became continuously while awake. He will stick at no terrible murder, or food, or deed. Rather, love lives like a tyrant within him in all anarchy and lawlessness; and, being a monarch, will lead the man whom it controls, as though he were a city, to every kind of daring that will produce wherewithal for it and the noisy crowd around it—one part of which bad company caused to come in from outside; the other part was from within and was set loose and freed by his own bad character. Or isn't this the life of such a man?"

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575 a

"It certainly is," he said.

"And if," I said, "there are few such men in a city and the rest of the multitude is behaving moderately, they emigrate and serve as bodyguards to some other tyrant or as auxiliaries for wages, if there is war somewhere. And if they come to be in a period of peace and quiet, then they remain there in the city and do many small evil deeds."

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"What kind of deeds do you mean?"

"Oh, they steal, break into houses, cut purses, go off with people's clothes, rob temples, and lead men into slavery; at times they are sycophants, if they are able to speak, and they bear false witness and take bribes."

575 c "These are small evils you speak of," he said, "if such men are few."

d "That's because small things," I said, "are small compared to big ones; and for the badness and wretchedness of a city all of these things together surely don't, as the saying goes, come within striking distance of a tyrant. But when such men and the others who follow them become many in a city, and they become aware of their own multitude, it is then that they, together with the folly of the people, generate the tyrant, that one among them who in particular has the biggest and most extreme tyrant within his own soul."

e "Fitting," he said. "For he would be the most tyrannic."

"That's if they submit willingly. But if the city doesn't offer itself, just as he then punished his mother and father, so now he will, if he can, punish the fatherland, bringing in new comrades; and his way of keeping and cherishing his dear old motherland—as the Cretans say—and fatherland will be to enslave them to these men. And this must surely be the end toward which such a man's desire is directed."

e "That's exactly it," he said.

576 a "When these men are in private life, before they rule, aren't they like this: in the first place, as to their company, either they have intercourse with their flatterers, who are ready to serve them in everything, or, if they have need of anything from anyone, they themselves cringe and dare to assume any posture, acting as though they belonged to him, but when they have succeeded they become quite alien."

"Very much so," he said.

"Therefore, they live their whole life without ever being friends of anyone, always one man's master or another's slave. The tyrannic nature never has a taste of freedom or true friendship."

"Most certainly."

"Wouldn't we be right in calling such men faithless?"

"Of course."

b "And, further, could we call them as unjust as they can be, if our previous agreement about what justice is was right?"

"But surely it was right," he said.

"Well, then," I said, "let's sum up the worst man. He is awake, presumably, what we described a dreaming man to be."

"Most certainly."

"And he comes from a man who is by nature most tyrannic and gets a monarchy; and the longer he lives in tyranny, the more he becomes like that."

"Necessarily," Glaucon said, as he took over the argument.

"The man who turns out to be worst," I said, "will he also turn

out to be most wretched? And he who is for the longest time the most a tyrant, will he also have been most wretched for the longest time—in the light of the truth? However, the many have many opinions."

576 c

"But, regardless," he said, "this is necessarily so."

"With respect to likeness," I said, "does the tyrannic man correspond to anything other than the city under a tyranny, and the man of the people to anything other than the city under a democracy, and similarly with the other men?"

"Of course not."

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"And as city is to city with respect to virtue and happiness so is man to man?"

"Of course."

"With respect to virtue, what is the relation between a city under a tyranny and the one under a kingship such as we first described?"

"Everything is the opposite," he said. "The one was the best, the other the worst."

"I won't ask you which you mean," I said. "It's plain. But as to their happiness and wretchedness, do you judge similarly or differently? And let's not be overwhelmed at the sight of the tyrant—one man—or a certain few around him; but, as one must, let's go in and view the city as a whole, and, creeping down into every corner and looking, only then declare our opinion."

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"What you suggest is right," he said. "And it's plain to everyone that there is no city more wretched than one under a tyranny and none happier than one under a kingship."

"And about these same things, as they exist in the men," I said, "would I also be right in suggesting that that man should be deemed fit to judge them who is able with his thought to creep into a man's disposition and see through it—a man who is not like a child looking from outside and overwhelmed by the tyrannic pomp set up as a facade for those outside, but who rather sees through it adequately? And what if I were to suppose that all of us must hear that man who is both able to judge and has lived together with the tyrant in the same place and was witness to his actions at home and saw how he is with each of his own, among whom he could most be seen stripped of the tragic gear; and, again, has seen him in public dangers; and, since he has seen all that, we were to bid him to report how the tyrant stands in relation to the others in happiness and wretchedness?"

577 a

"You would," he said, "be quite right in suggesting these things too."

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"Do you want us," I said, "to pretend that we are among those who would be able to judge and have already met up with such men, so that we'll have someone to answer what we ask?"

577 b "Certainly."

c "Come, then," I said, "and consider it in this way for me. Recalling for yourself the likeness of the city and the man, and reflecting on each in turn, tell of the states of both."

"Which ones?" he said.

"In the first place," I said, "speaking of a city, will you say that one under a tyranny is free or slave?"

"Slave," he said, "in the highest possible degree."

"However, you do see masters and free men in it too."

"I do," he said, "see a small part of the kind, but virtually the whole of it and the most decent part is slave, without honor, and wretched."

d "If, then," I said, "a man is like his city, isn't it also necessary that the same arrangement be in him and that his soul be filled with much slavery and illiberality, and that, further, those parts of it that are most decent be slaves while a small part, the most depraved and maddest, be master?"

"That is necessary," he said.

"What, then? Will you assert that such a soul is slave or free?"

"Slave, of course."

"And, further, doesn't the city that is slave and under a tyranny least do what it wants?"

"By far."

e "And therefore, the soul that is under a tyranny will least do what it wants—speaking of the soul as a whole. Always forcibly drawn by a gadfly, it will be full of confusion and regret."

"Of course."

"And is the city under a tyranny necessarily rich or poor?"

"Poor."

578 a "And, therefore, the tyrannic soul is necessarily always poverty-ridden and insatiable."

"That's so," he said.

"And what about this? Isn't such a city necessarily as full of fear as such a man?"

"Quite necessarily."

"Do you suppose you'll find more complaining, sighing, lamenting or suffering in any other city?"

"Not at all."

"But, in a man, do you believe there is more of this sort of thing in anyone other than this tyrannic man maddened by desires and loves?"

"How could I?" he said.

b "I suppose, then, that you looked to all these things and others

like them and judged this city to be the most wretched of cities." 578 b

"Wasn't I right in doing so?" he said.

"Quite right," I said. "But, now, what do you say about the tyrannic man in looking at these same things?"

"That he is by far," he said, "the most wretched of all men."

"In saying that," I said, "you are no longer right."

"How's that?" he said.

"This man," I said, "is not yet, I suppose, the most wretched."

"Then who is?"

"Perhaps this man will, in your opinion, be even more wretched than the other."

"What man?"

"The man," I said, "who is tyrannic and doesn't live out a private life but has bad luck and by some misfortune is given the occasion to become a tyrant."

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"I conjecture," he said, "on the basis of what was said before, that what you say is true."

"Yes," I said. "But in an argument such as this, one must not just suppose such things but must consider them quite well. For, you know, the consideration is about the greatest thing, a good life and a bad one."

"Quite right," he said.

"Well, then, consider whether, after all, I am saying anything. In my opinion we must reflect on it from this point of view."

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"Which one?"

"The point of view of the individual private men who are rich in cities and possess many bondsmen. For they are similar to the tyrant in ruling many, although the multitude of the tyrant is greater."

"Yes, it is greater."

"You know that they are confident, and not frightened, of the domestics?"

"What would they be frightened of?"

"Nothing," I said. "But do you recognize the cause?"

"Yes, that the city as a whole defends the individual private man."

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"What you say is fine," I said. "But what if some one of the gods were to lift one man who has fifty or more bondsmen out of the city—him, his wife, and his children—and set them along with the rest of his property and the domestics in a desert place where none of the free men is going to be able to help him? What do you suppose will be the character and extent of his fear that he, his children, and his wife will be destroyed by the domestics?"

"I think it will be extreme," he said.

579 a "Wouldn't he now be compelled to fawn on some of his own slaves and promise them much and free them although there is no obligation for him to do so? And wouldn't he himself turn out to be the flatterer of servants?"

"He's certainly compelled to," he said, "or else be destroyed."

"And," I said, "what if the god settled many other neighbors all around him who won't stand for any man's claiming to be another's master, and if they ever can get their hands on such a one, they subject him to extreme punishments."

b "He would," he said, "I suppose, be in an even greater extreme of evil, watched on all sides by nothing but enemies."

c "Isn't the tyrant bound in such a prison, he who has a nature such as we described, full of many fears and loves of all kinds? And he, whose soul is so gourmand, alone of the men in the city can't go anywhere abroad or see all the things the other free men desire to see; but, stuck in his house for the most part, he lives like a woman, envying any of the other citizens who travel abroad and see anything good."

"That's entirely certain," he said.

d "Therefore, it is a harvest greater by such ills that is reaped by a man who has a bad regime in himself—the one you just now judged most wretched, the tyrannic man—and who doesn't live out his life as a private man but is compelled by some chance to be a tyrant, and while not having control of himself attempts to rule others, just as if a man with a body that is sick and without control of itself were compelled to spend his life not in a private station but contesting and fighting with other bodies."

"The case is in every way most similar," he said, "and what you say, Socrates, is most true."

"My dear Glaucon," I said, "isn't this a perfectly wretched condition, and doesn't the man who is a tyrant have a still harder life than the man judged by you to have the hardest life?"

e "That's entirely so," he said.

"Therefore, the real tyrant is, even if he doesn't seem so to someone, in truth a real slave to the greatest fawning and slavery, and a flatterer of the most worthless men; and with his desires getting no kind of satisfaction, he shows that he is most in need of the most things and poor in truth, if one knows how to look at a soul as a whole. Throughout his entire life his is full of fear, overflowing with convulsions and pains, if indeed he resembles the disposition of the city he rules. And he does resemble it, doesn't he?"

"Quite so," he said.

580 a "And, besides, shouldn't we attribute to the man too the

things we spoke of before? Isn't it necessary that he be—and due to ruling become still more than before—envious, faithless, unjust, friendless, impious, and a host and nurse for all vice; and, thanks to all this, unlucky in the extreme; and then, that he make those close to him so?"

580 a

"No one with any sense," he said, "will contradict you."

"Come, then," I said, "just as the man who has the final decision in the whole contest⁵ declares his choice, you, too, choose now for me who in your opinion is first in happiness, and who second, and the others in order, five in all—kingship, timocratic, oligarchic, democratic, tyrannic."

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"The choice is easy," he said. "For, with respect to virtue and vice, and happiness and its opposite, I choose them, like choruses, in the very order in which they came on stage."

"Shall we hire a herald then," I said, "or shall I myself announce that Ariston's son has decided that the best⁶ and most just man is happiest, and he is that man who is kingliest and is king of himself; while the worst and most unjust man is most wretched and he, in his turn, happens to be the one who, being most tyrannic, is most tyrant of himself and of the city?"

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"Let it have been announced by you," he said.

"And shall I," I said, "add this to the proclamation: whether or not in being such they escape the notice of all human beings and gods?"

"Do add that to the proclamation," he said.

"All right, then," I said. "That would be one proof for us. Look at this second one and see if there seems to be anything to it."

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"What is it?"

"Since," I said, "just as a city is divided into three forms, so the soul of every single man also is divided in three, the thesis will admit yet of another proof, in my opinion."

"What is it?"

"This. It looks to me as though there were also a threefold division of pleasures corresponding to these three, a single pleasure peculiar to each one; and similarly a threefold division of desires and kinds of rule."

"How do you mean?" he said.

"One part, we say, was that with which a human being learns, and another that with which he becomes spirited; as for the third, because of its many forms, we had no peculiar name to call it by, but we named it by what was biggest and strongest in it. For we called it the desiring part on account of the intensity of the desires concerned with eating, drinking, sex, and all their followers; and so, we also called it the

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581 a money-loving part, because such desires are most fulfilled by means of money."

"That was right," he said.

"Then if we were to say that its pleasure and love is of gain, would we most satisfactorily fix it in one general form for the argument, so that when we speak of this part of the soul we will plainly indicate something to ourselves; and would we be right in calling it money-loving and gain-loving?"

"In my opinion, at least," he said.

"And what about this? Don't we, of course, say that the spirited part is always wholly set on mastery, victory and good reputation?"

b "Quite so."

"If we were to designate it victory-loving, and honor-loving, would that strike the right note?"

"Very much the right note."

"And, moreover, it's plain to everyone that the part with which we learn is always entirely directed toward knowing the truth as it is; and of the parts, it cares least for money and opinion."

"By far."

"Then would it be appropriate for us to call it learning-loving and wisdom-loving?"

"Of course."

c "And," I said, "doesn't this part rule in the souls of some men, while in that of others another of these parts rules, whichever it happens to be?"

"That's so," he said.

"Then that's why we assert that the three primary classes of human beings are also three: wisdom-loving, victory-loving, gain-loving."

"Entirely so."

"Then, also of pleasures, are there three forms, one underlying each of these?"

"Certainly."

d "Do you know," I said, "that if you were willing to ask three such men, each in turn, what is the sweetest of these lives, each would most laud his own? The money-maker will assert that, compared to gaining, the pleasure in being honored or in learning is worth nothing, unless he makes some money from them."

"True," he said.

"And what about the lover of honor?" I said. "Doesn't he believe the pleasure from money to be a vulgar thing and, on the other hand, the pleasure from learning—whatever learning doesn't bring honor—to be smoke and nonsense?"

581 d

"That's so," he said.

"As for the lover of wisdom," I said, "what do we suppose he will hold about the other pleasures as compared with that of knowing the truth as it is and always being in some such state of pleasure while learning? Won't he hold them to be far behind in pleasure? And won't he call them really necessary since he doesn't need all the others if necessity did not accompany them?"

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"That we must know well," he said.

"Since, then," I said, "the pleasures of each form, and the life itself, dispute with one another, not about living more nobly or shamefully or worse or better but about living more pleasantly and painlessly, how would we know which of them speaks most truly?"

582 a

"I certainly can't say," he said.

"Consider it in this way. By what must things that are going to be finely judged be judged? Isn't it by experience, prudence, and argument? Or could anyone have better criteria than these?"

"How could he?" he said.

"Now, consider. Of the three men, which is most experienced in all the pleasures of which we were speaking? Does the lover of gain, because he learns the truth itself as it is, seem to you to be more experienced in the pleasure that comes from knowing than the lover of wisdom is in the pleasure that comes from gaining?"

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"There's a great difference," he said. "It's necessary for the latter to taste of the other pleasures starting in childhood. But for the lover of gain it's not necessary to taste, or to have experience of, how sweet is the pleasure of learning the natural characteristics of the things which *are*; rather even if he were eager to, it wouldn't be easy."

"There's a great difference, then," I said, "between the lover of wisdom and the lover of gain in their experience of both the pleasures."

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"Great indeed."

"And what about the lover of wisdom's relation to the lover of honor? Is he less experienced in the pleasure that comes from being honored than the lover of honor is in the pleasure that comes from thinking?"

"No," he said. "Honor accompanies them all, if each achieves its aim. For the wealthy man is honored by many; and so are the courageous man and the wise one. Therefore, all have experience of the kind of pleasure that comes from being honored. But the kind of pleasure connected with the vision of what *is* cannot be tasted by anyone except the lover of wisdom."

582 d "Therefore," I said, "as for experience, he is the finest judge among the three men."

"By far."

"And, moreover, only he will have gained his experience in the company of prudence."

"Of course."

"Furthermore, as to the instrument by means of which judgment must be made, it is not the instrument of the lover of gain or the lover of honor but that of the lover of wisdom."

"What's that?"

"We surely said that it is by means of arguments that judgment must be made, didn't we?"

"Yes."

"And arguments are especially the instrument of the philosopher."

"Of course."

e "Now, if what is being judged were best judged by wealth and gain, what the lover of gain praised and blamed would necessarily be most true."

"Very much so."

"And if by honor, victory, and courage, wouldn't it be what the lover of honor and victory praised and blamed?"

"Plainly."

"But since it's by experience, prudence, and argument—"

"What the lover of wisdom and the lover of argument praise would necessarily be most true," he said.

583 a "Therefore, of the three pleasures, the most pleasant would belong to that part of the soul with which we learn; and the man among us in whom this part rules has the most pleasant life."

"Of course he has," he said. "At least it is as a sovereign praiser that the prudent man praises his own life."

"What life," I said, "does the judge say is in second place and what pleasure is in second place?"

"Plainly that of the warlike man and lover of honor. For it is nearer to him than that of the money-maker."

"Then the pleasure of the lover of gain is in last place, as it seems."

"Of course," he said.

b "Well then, that makes two in a row, and twice the just man has been victorious over the unjust one. Now the third, in Olympic fashion, to the savior and the Olympian Zeus.⁷ Observe that the other men's pleasure, except for that of the prudent man, is neither entirely true nor pure but is a sort of shadow painting, as I seem to have heard from

some one of the wise. And yet this would be the greatest and most sovereign of the falls." 583 b

"By far. But what do you mean?"

"With you answering and me seeking," I said, "I'll find out." c

"Ask," he said.

"Tell me," I said, "don't we say pain is the opposite of pleasure?"

"Quite so."

"Don't we also say that being affected by neither joy nor pain is something?"

"We do indeed say that it is."

"Is it in the middle between these two, a certain repose of the soul with respect to them? Or don't you say it's that way?"

"Just so," he said.

"Don't you remember," I said, "the words of sick men, spoken when they are sick?"

"What words?"

"That after all nothing is more pleasant than being healthy, but before they were sick it had escaped them that it is most pleasant." d

"I do remember," he said.

"And don't you also hear those who are undergoing some intense suffering saying that nothing is more pleasant than the cessation of suffering?"

"I do hear them."

"And I suppose you are aware of many other similar circumstances in which human beings, while they are in pain, extol as most pleasant not enjoyment but rather the absence of pain and repose from it."

"For," he said, "at that time repose perhaps becomes pleasant and enough to content them."

"And when a man's enjoyment ceases," I said, "then the repose from pleasure will be painful." e

"Perhaps," he said.

"Therefore, what we were just saying is between the two—repouse—will at times be both, pain and pleasure."

"So it seems."

"And is it possible that what is neither can become both?"

"Not in my opinion."

"And, moreover, the pleasant and the painful, when they arise in the soul, are both a sort of motion, aren't they?"

"Yes."

"And didn't what is neither painful nor pleasant, however, just come to light as repose and in the middle between these two?" 584 a

"Yes, that's the way it came to light."

584 a "Then how can it be right to believe that the absence of suffering is pleasant or that the absence of enjoyment is grievous?"

 "In no way."

 "Therefore it is not so," I said, "but when it is next to the painful, repose looks pleasant and next to the pleasant, painful; and in these appearances there is nothing sound, so far as truth of pleasure goes, only a certain wizardry."

 "So the argument indicates, at least," he said.

b "Well, then," I said, "look at pleasures that don't come out of pains, so that you won't perhaps suppose in the present instance that it is naturally the case that pleasure is rest from pain and pain rest from pleasure."

 "Where shall I look," he said, "and what pleasures do you mean?"

 "There are many others, too," I said, "but, if you are willing to reflect on them, the pleasures of smells in particular. For these, without previous pain, suddenly become extraordinarily great and, once having ceased, leave no pain behind."

 "Very true," he said.

c "Then, let's not be persuaded that relief from pain is pure pleasure or that relief from pleasure is pure pain."

 "No, let's not," he said.

 "However," I said, "of the so-called pleasures stretched through the body to the soul, just about most, and the greatest ones, belong to this form; they are kinds of relief from pains."

 "Yes, they are."

 Isn't this also the case with the anticipatory pleasures and pains arising from expectation of pleasures and pains that are going to be?"

 "Yes, it is."

d "Do you," I said, "know what sort of things they are and what they are most like?"

 "What?" he said.

 "Do you," I said, "hold that up, down, and middle are something in nature?"

 "I do."

 "Do you suppose that a man brought from the downward region to the middle would suppose anything else than that he was being brought up? And standing in the middle and looking away to the place from which he was brought, would he believe he was elsewhere than in the upper region since he hasn't seen the true up?"

 "No, by Zeus," he said. "I don't suppose such a man would suppose otherwise."

"And if he were brought back," I said, "would he suppose he was being brought down and suppose truly?"

584 e

"Of course."

"And wouldn't he undergo all this due to being inexperienced in what is truly above, in the middle, and below?"

"Plainly."

"Then would you be surprised if those who are inexperienced in truth, as they have unhealthy opinions about many other things, so too they are disposed toward pleasure and pain and what's between them in such a way that, when they are brought to the painful, they suppose truly and are really in pain, but, when brought from the painful to the in-between, they seriously suppose they are nearing fulfillment and pleasure; and, as though out of lack of experience of white they looked from gray to black, out of lack of experience of pleasure they look from pain to the painless and are deceived?"

585 a

"No, by Zeus," he said, "I wouldn't be surprised; I'd be far more so if this weren't the case."

"Reflect on it this way," I said. "Aren't hunger, thirst, and such things kinds of emptiness of the body's condition?"

b

"Of course."

"Aren't ignorance and imprudence in their turn emptiness of the soul's condition?"

"Quite so."

"And wouldn't the man who partakes of nourishment and the one who gets intelligence become full?"

"Surely."

"As to fullness, is the truer fullness that of a thing which *is* less or of one which *is* more."

"Plainly that of one which *is* more."

"Which of the classes do you believe participates more in pure being: the class of food, drink, seasoning, and nourishment in general, or the form of true opinion, knowledge, intelligence and, in sum, of all virtue? Judge it in this way: In your opinion which thing *is* more: one that is connected with something always the same, immortal and true, and is such itself and comes to be in such a thing; or one that is connected with something never the same and mortal, and is such itself and comes to be in such a thing?"

c

"That," he said, "which is connected with what is always the same far exceeds."

"And the being of that which is always the same, does it participate in being any more than in knowledge?"⁸

"Not at all."

- 585 c "Any more than in truth?"
 "No, not that either."
 "And if less in truth, less in being also?"
 "Necessarily."
 d "Generally, isn't it the case that the classes that have to do with the care of the body participate less in truth and being than those having to do with the care of the soul?"
 "Far less."
 "Don't you suppose the same is the case with body itself as compared to soul?"
 "I do."
 "Isn't what is full of things that *are* more, and itself *is* more, really fuller than what is full of things that *are* less and itself *is* less?"
 "Of course."
 "Therefore, if it is pleasant to become full of what is by nature suitable, that which is more really full of things that *are* more would cause one to enjoy true pleasure more really and truly, while what partakes in things that *are* less would be less truly and surely full and would partake in a pleasure less trustworthy and less true."
 "Most necessarily," he said.
- 586 a "Therefore, those who have no experience of prudence and virtue but are always living with feasts and the like are, it seems, brought down and then back again to the middle and throughout life wander in this way; but, since they don't go beyond this, they don't look upward toward what is truly above, nor are they ever brought to it; and they aren't filled with what really *is*, nor do they taste of a pleasure that is sure and pure; rather, after the fashion of cattle, always looking down and with their heads bent to earth and table, they feed, fattening themselves, and copulating; and, for the sake of getting more of these things, they kick and butt with horns and hoofs of iron, killing each other because they are insatiable; for they are not filling the part of themselves that *is*, or can contain anything, with things that *are*."
 b "That, Socrates," said Glaucon, "is exactly the life of the many presented in the form of an oracle."
 c "Then isn't it also necessary that the pleasures they live with be mixed with pains—mere phantoms and shadow paintings of true pleasure? Each takes its color by contrast with the others, so that they look vivid and give birth to frenzied loves of themselves in the foolish and are fought over, like the phantom of Helen that Stesichorus says the men at Troy fought over out of ignorance of the truth."⁹
 "It's most necessary," he said, "that it be something like that."
 "And what about this? In what concerns the spirited part, won't other like things necessarily come to pass for the man who brings this

part to its fulfillment—either by envy due to love of honor, or by violence due to love of victory, or by anger due to ill-temper—pursuing satisfaction of honor, victory, and anger without calculation and intelligence?”

586

“Concerning this part, too,” he said, “such things are necessary.”

“What then?” I said. “Shall we be bold and say this: Of the desires concerned with the love of gain and the love of victory, some—followers of knowledge and argument—pursue in company with them the pleasures to which the prudential part leads and take only these; such desires will take the truest pleasures, so far as they can take true ones—because they follow truth—and those that are most their own—if indeed what is best for each thing is also most properly its own?”

“But, of course,” he said, “that is what is most its own.”

“Therefore, when all the soul follows the philosophic and is not factious, the result is that each part may, so far as other things are concerned, mind its own business and be just and, in particular, enjoy its own pleasures, the best pleasures, and, to the greatest possible extent, the truest pleasures.”

587

“That’s entirely certain.”

“And, therefore, when one of the other parts gets control, the result is that it can’t discover its own pleasure and compels the others to pursue an alien and untrue pleasure.”

“That’s so,” he said.

“Doesn’t what is most distant from philosophy and argument produce such results?”

“By far.”

“And is what is most distant from law and order most distant from argument?”

“Plainly.”

“And didn’t the erotic and tyrannic desires come to light as most distant?”

“By far.”

“And the kingly and orderly ones least distant?”

“Yes.”

“Then I suppose the tyrant will be most distant from a pleasure that is true and is properly his own, while the king is least distant.”

“Necessarily.”

“And therefore,” I said, “the tyrant will live most unpleasantly and the king most pleasantly.”

“Quite necessarily.”

“Do you know,” I said, “how much more unpleasant the tyrant’s life is than the king’s?”

587 b "I will, if you tell me," he said.

c "There are, as it seems, three pleasures—one genuine, and two bastard. The tyrant, going out beyond the bastard ones, once he has fled law and argument, dwells with a bodyguard of certain slave pleasures; and the extent of his inferiority isn't at all easy to tell, except perhaps as follows."

"How?" he said.

"The tyrant, of course, stood third from the oligarchic man; the man of the people was between them."

"Yes."

"Then wouldn't he dwell with a phantom of pleasure that with respect to truth is third from that other, if what went before is true?"

"That's so."

d "And the oligarchic man is in his turn third from the kingly man, if we count the aristocratic and the kingly man as the same."

"Yes, he is third."

"Therefore," I said, "a tyrant is removed from true pleasure by a number that is three times three."

"It looks like it."

"Therefore," I said, "the phantom of tyrannic pleasure would, on the basis of the number of its length, be a plane?"¹⁰

"Entirely so."

"But then it becomes clear how great the distance of separation is on the basis of the square and the cube."

"It's clear," he said, "to the man skilled in calculation."

e "Then if one turns it around and says how far the king is removed from the tyrant in truth of pleasure, he will find at the end of the multiplication that he lives 729 times more pleasantly, while the tyrant lives more disagreeably by the same distance."

588 a "You've poured forth," he said, "a prodigious calculation of the difference between the two men—the just and the unjust—in pleasure and pain."

"And yet the number is true," I said, "and appropriate to lives too, if days and nights and months and years are appropriate to them."¹¹

"But, of course, they are appropriate," he said.

"Then if the good and just man's victory in pleasure over the bad and unjust man is so great, won't his victory in grace, beauty, and virtue of life be greater to a prodigious degree?"

"To a prodigious degree, indeed, by Zeus," he said.

b "All right, then," I said. "Since we are at this point in the argument, let's take up again the first things said, those thanks to which we have come here. It was, I believe, said that doing injustice is profitable

for the man who is perfectly unjust but has the reputation of being just. Or isn't that the way it was said?"

588 1

"Yes, it was."

"Now then," I said, "let's discuss with him, since we have agreed about the respective powers of doing injustice and doing just things."

"How?" he said.

"By molding an image of the soul in speech so that the man who says these things will see just what he has been saying."

"What sort of image?" he said.

"One of those natures such as the tales say used to come into being in olden times—the Chimæra, Scylla, Cerberus, and certain others, a throng of them, which are said to have been many *ideas* grown naturally together in one."¹²

"Yes," he said, "they do tell of such things."

"Well then, mold a single *idea* for a many-colored, many-headed beast that has a ring of heads of tame and savage beasts and can change them and make all of them grow from itself."

"That's a job for a clever molder," he said. "But, nevertheless, since speech is more easily molded than wax and the like, consider it as molded."

"Now, then, mold another single *idea* for a lion, and a single one for a human being. Let the first be by far the greatest, and the second, second in size."

"That's easier," he said, "and the molding is done."

"Well, then, join them—they are three—in one, so that in some way they grow naturally together with each other."

"They are joined," he said.

"Then mold about them on the outside an image of one—that of the human being—so that to the man who's not able to see what's inside, but sees only the outer shell, it looks like one animal, a human being."

"The outer mold is in place," he said.

"Then let's say to the one who says that it's profitable for this human being to do injustice, and that it's not advantageous for him to do just things, that he's affirming nothing other than that it is profitable for him to feast and make strong the manifold beast and the lion and what's connected with the lion, while starving the human being and making him weak so that he can be drawn wherever either of the others leads and doesn't habituate them to one another or make them friends but lets them bite and fight and devour each other."

589

"That," he said, "is exactly what would be meant by the man who praises doing injustice."

"On the other hand, wouldn't the one who says the just things

589 a are profitable affirm that it is necessary to do and say those things from which the human being within will most be in control of the human being and take charge of the many-headed beast—like a farmer, nourishing and cultivating the tame heads, while hindering the growth of the savage ones—making the lion's nature an ally and, caring for all in common, making them friends with each other and himself, and so rear them?"

"That is exactly what in turn is meant by the man who praises the just."

c "In every respect, surely, the man who lauds the just things would speak the truth and the man who lauds the unjust ones would lie. For, considering pleasure, good reputation, and benefit, the praiser of the just tells the truth, while the blamer says nothing healthy and blames without knowing what he blames."

"In my opinion," he said, "he doesn't know it at all."

d "Well, then, let's persuade him gently—for he isn't willingly mistaken—by questioning him: 'You blessed man, wouldn't we affirm that lawful noble and base things have come into being on such grounds as these; the noble things cause the bestial part of our nature to be subjected to the human being—or, perhaps, rather to the divine part—while the base things enslave the tame to the savage?' Will he agree or not?"

"He will, if he's persuaded by me," he said.

e "Is it possible," I said, "on the basis of this argument, that it be profitable for anyone to take gold unjustly if something like this happens: he takes the gold and at the same time enslaves the best part of himself to the most depraved? Or, if he took gold for enslaving his son or daughter, and to savage and bad men, it wouldn't have profited him no matter how much he took for it; now if he enslaves the most divine part of himself to the most godless and polluted part and has no pity, won't he then be wretched and accept golden gifts for a destruction more terrible by far than Eriphyle's accepting the necklace for her husband's soul?"¹³

590 a "Far more terrible indeed," said Glaucon. "I'll answer you on his behalf."

"Don't you suppose that being licentious has also long been blamed for reasons of this kind, since by that sort of thing that terrible, great, and many-formed beast is given freer rein than it ought to have?"

"Plainly," he said.

"And aren't stubbornness and bad temper blamed when they in-

harmoniously strengthen and strain the lion-like and snake-like part?"

590 1

"Most certainly."

"And aren't luxury and softness blamed for slackening and relaxing this same part when they introduce cowardice in it?"

"Of course."

"And aren't flattery and illiberality blamed when a man subjects this same part, the spirited, to the mob-like beast; and, letting it be insulted for the sake of money and the beast's insatiability, habituates it from youth on to be an ape instead of a lion?"

"Quite so," he said.

"And why do you suppose mechanical and manual art bring reproach? Or shall we say that this is because of anything else than when the form of the best is by nature so weak in a man that he isn't capable of ruling the beasts in himself, but only of serving them, and is capable of learning only the things that flatter them?"

"So it seems," he said.

"In order that such a man also be ruled by something similar to what rules the best man, don't we say that he must be the slave of that best man who has the divine rule in himself? It's not that we suppose the slave must be ruled to his own detriment, as Thrasymachus supposed about the ruled; but that it's better for all to be ruled by what is divine and prudent, especially when one has it as his own within himself; but, if not, set over one from outside, so that insofar as possible all will be alike and friends, piloted by the same thing."

"Yes," he said, "that's right."

"And the law," I said, "as an ally of all in the city, also makes it plain that it wants something of the kind; and so does the rule over the children, their not being set free until we establish a regime in them as in a city, and until—having cared for the best part in them with the like in ourselves—we establish a similar guardian and ruler in them to take our place; only then, do we set them free."

591

"Yes," he said, "they do make that plain."

"Then in what way, Glaucon, and on the basis of what argument, will we affirm that it is profitable to do injustice, or be licentious, or do anything base, when as a result of these things one will be worse, even though one acquires more money or more of some other power?"

"In no way," he said.

"And in what way is it profitable to get away with doing injustice and not pay the penalty? Or doesn't the man who gets away with it become still worse; while, as for the man who doesn't get away with it and is punished, isn't the bestial part of him put to sleep and tamed, and the

591 b tame part freed, and doesn't his whole soul—brought to its best nature, acquiring moderation and justice accompanied by prudence—gain a habit more worthy of honor than the one a body gains with strength and beauty accompanied by health, in proportion as soul is more honorable than body?"

"That's entirely certain," he said.

c "Then won't the man who has intelligence strain all of his powers to that end as long as he lives; in the first place, honoring the studies that will make his soul such, while despising the rest?"

"Plainly," he said.

d "Next," I said, "not only won't he turn the habit and nourishment of the body over to the bestial and irrational pleasure and live turned in that direction, but he'll not even look to health, nor give precedence to being strong, healthy, or fair unless he's also going to become moderate as a result of them; rather he will always be seen adjusting the body's harmony for the sake of the accord in the soul."

"That's entirely certain," he said, "if he's going to be truly musical."

"And won't he also maintain order and concord in the acquisition of money?" I said. "And, since he's not impressed with what the many deem to be blessedness, will he give boundless increase to the bulk of his property and thus possess boundless evils?"

"I don't suppose he will," he said.

e "Rather, he looks fixedly at the regime within him," I said, "and guards against upsetting anything in it by the possession of too much or too little substance. In this way, insofar as possible, he governs his additions to, and expenditure of, his substance."

"That's quite certain," he said.

592 a "And, further, with honors too, he looks to the same thing; he will willingly partake of and taste those that he believes will make him better, while those that would overturn his established habit he will flee, in private and in public."

"Then," he said, "if it's that he cares about, he won't be willing to mind the political things."

"Yes, by the dog," I said, "he will in his own city, very much so. However, perhaps he won't in his fatherland unless some divine chance coincidentally comes to pass."

b "I understand," he said. "You mean he will in the city whose foundation we have now gone through, the one that has its place in speeches, since I don't suppose it exists anywhere on earth."

“But in heaven,” I said, “perhaps, a pattern is laid up for the man who wants to see and found a city within himself on the basis of what he sees. It doesn’t make any difference whether it is or will be somewhere. For he would mind the things of this city alone, and of no other.”

592 b

“That’s likely,” he said.