

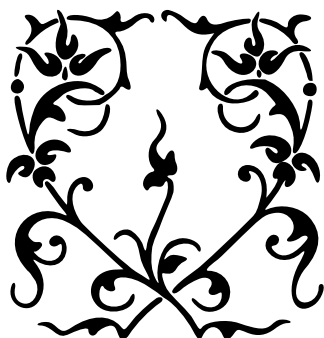
PLATO'S

PHAEDRUS

*and*

SYMPOSIUM

*Translated by*  
*William Hackett*



MEGAN'S EDITION

QUAT BOOKS, ESLÖV 2021



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# 1 Phaedrus

Translated by A. Nehamas and P. Woodruff.

*Phaedrus is commonly paired on the one hand with Gorgias and on the other with Symposium—with the former in sharing its principal theme, the nature and limitations of rhetoric, with the latter in containing speeches devoted to the nature and value of erotic love. Here the two interests combine in manifold ways. Socrates, a city dweller little experienced in the pleasures of the country, walks out from Athens along the river Ilissus, alone with his friend Phaedrus, an impassioned admirer of oratory, for a private conversation: in Plato most of his conversations take place in a larger company, and no other in the private beauty of a rural retreat. There he is inspired to employ his knowledge of philosophy in crafting two speeches on the subject of erotic love, to show how paltry is the best effort on the same subject of the best orator in Athens, Lysias, who knows no philosophy. In the second half of the dialogue he explains to Phaedrus exactly how philosophical understanding of the truth about any matter discoursed upon, and about the varieties of human soul and their rhetorical susceptibilities, is an indispensable basis for a rhetorically accomplished speech—such as he himself delivered in the first part of the dialogue. By rights, Phaedrus' passionate admiration for oratory ought therefore to be transformed into an even more passionate love of philosophical knowledge, fine oratory's essential prerequisite. Socrates' own speeches about erotic love and his dialectical presentation of rhetoric's subservience to philosophy are both aimed at persuading Phaedrus to this transformation.*

*In his great second speech Socrates draws upon the psychological the-*

ory of the Republic and the metaphysics of resplendent Forms common to that dialogue and several others (notably Phaedo and Symposium) to inspire in Phaedrus a love for philosophy. By contrast, the philosophy drawn upon in the second, dialectical, half of the dialogue is linked closely to the much more austere, logically oriented investigations via the 'method of divisions' that we find in Sophist, Statesman, and Philebus—where the grasp of any important philosophical idea (any Form) proceeds by patient, detailed mapping of its relations to other concepts and to its own subvarieties, not through an awe-inspiring vision of a self-confined, single brilliant entity. One of Socrates' central claims in the second part of the dialogue is that a rhetorical composition, of which his second speech is a paragon, must construct in words mere resemblances of the real truth, ones selected to appeal to the specific type of 'soul' that its hearers possess, so as to draw them on toward knowledge of the truth—or else to disguise it! A rhetorical composition does not actually convey the truth; the truth is known only through philosophical study—of the sort whose results are presented in the second half of the dialogue. So Socrates himself warns us that the 'philosophical theories' embodied in his speech are resemblances only, motivated in fact by his desire to win Phaedrus away from an indiscriminate love of rhetoric to a controlled but elevated love of philosophical study.

Phaedrus is one of Plato's most admired literary masterpieces. Yet toward its end Socrates criticizes severely those who take their own writing seriously—any writing, not just orators' speeches. Writings cannot contain or constitute knowledge of any important matter. Knowledge can only be lodged in a mind, and its essential feature there is an endless capacity to express, interpret, and reinterpret itself suitably, in response to every challenge—something a written text once let go by its author plainly lacks: it can only keep on repeating the same words to whoever picks it up. But does not a Platonic dialogue, in engaging its reader in a

*creative, multilayered intellectual encounter, have a similar capacity for ever-deeper reading, for the discovery of underlying meaning beyond the simple presentation of its surface ideas? Knowledge is only in souls, but, despite the Phaedrus' own critique of writing, reading such a dialogue may be a good way of working to attain it.*

*J.M.C.*

SOCRATES    Phaedrus, my friend! Where have you been? And where are you going?

PHAEDRUS    I was with Lysias, the son of Cephalus,<sup>1</sup> Socrates, and I am going for a walk outside the city walls because I was with him for a long time, sitting there the whole morning. You see, I'm keeping in mind the advice of our mutual friend Acumenus,<sup>2</sup> who says it's more refreshing to walk along country roads than city streets.

SOCRATES    He is quite right, too, my friend. So Lysias, I take it, is in the city?

PHAEDRUS    Yes, at the house of Epicrates, which used to belong to Morychus,<sup>3</sup> near the temple of the Olympian Zeus.

SOCRATES    What were you doing there? Oh, I know: Lysias must have been entertaining you with a feast of eloquence.

PHAEDRUS    You'll hear about it, if you are free to come along and listen.

SOCRATES    What? Don't you think I would consider it "more important than the most pressing engagement," as Pindar says, to hear how you and Lysias spent your time?<sup>4</sup>

PHAEDRUS    Lead the way, then.

SOCRATES    If only you will tell me.

PHAEDRUS    In fact, Socrates, you're just the right person to hear the speech that occupied us, since, in a roundabout way, it

was about love. It is aimed at seducing a beautiful boy, but the speaker is not in love with him—this is actually what is so clever and elegant about it: Lysias argues that it is better to give your favors to someone who does not love you than to someone who does.

SOCRATES What a wonderful man! I wish he would write that you should give your favors to a poor rather than to a rich man, to an older rather than to a younger one—that is, to someone like me and most other people: then his speeches would be really sophisticated, and they'd contribute to the public good besides! In any case, I am so eager to hear it that I would follow you even if you were walking all the way to Megara, as Herodicus recommends, to touch the wall and come back again.<sup>5</sup>

PHAEDRUS What on earth do you mean, Socrates? Do you think that a mere dilettante like me could recite from memory in a manner worthy of him a speech that Lysias, the best of our writers, took such time and trouble to compose? Far from it—though actually I would rather be able to do that than come into a large fortune!

SOCRATES Oh, Phaedrus, if I don't know my Phaedrus I must be forgetting who I am myself—and neither is the case. I know very well that he did not hear Lysias' speech only once: he asked him to repeat it over and over again, and Lysias was eager to oblige. But not even that was enough for him. In the end, he took the book himself and pored over the parts he liked best. He sat reading all morning long, and when he got tired, he went for a walk, having learned—I am quite sure—the whole speech by heart, unless it was extraordinarily long. So he started for the country, where he could practice reciting it. And running into a man who is sick with passion for hearing speeches,



seeing him—just seeing him—he was filled with delight: he had found a partner for his frenzied dance, and he urged him to lead the way. But when that lover of speeches asked him to recite it, he played coy and pretended that he did not want to. In the end, of course, he was going to recite it even if he had to force an unwilling audience to listen. So, please, Phaedrus, beg him to do it right now. He'll do it soon enough anyway.

PHAEDRUS Well, I'd better try to recite it as best I can: you'll obviously not leave me in peace until I do so one way or another.

SOCRATES You are absolutely right.

PHAEDRUS That's what I'll do, then. But, Socrates, it really is true that I did not memorize the speech word for word; instead, I will give a careful summary of its general sense, listing all the ways he said the lover differs from the non-lover, in the proper order.

SOCRATES Only if you first show me what you are holding in your left hand under your cloak, my friend. I strongly suspect you have the speech itself. And if I'm right, you can be sure that, though I love you dearly, I'll never, as long as Lysias himself is present, allow you to practice your own speechmaking on me. Come on, then, show me.

PHAEDRUS Enough, enough. You've dashed my hopes of using you as my training partner, Socrates. All right, where do you want to sit while we read?

SOCRATES Let's leave the path here and walk along the Ilissus; then we can sit quietly wherever we find the right spot.

PHAEDRUS How lucky, then, that I am barefoot today—you, of course, are always so. The easiest thing to do is to walk right in the stream; this way, we'll also get our feet wet, which is very pleasant, especially at this hour and season.

SOCRATES Lead the way, then, and find us a place to sit.

PHAEDRUS Do you see that very tall plane tree?

SOCRATES Of course.

PHAEDRUS It's shady, with a light breeze; we can sit or, if we prefer, lie down on the grass there.

SOCRATES Lead on, then.

PHAEDRUS Tell me, Socrates, isn't it from somewhere near this stretch of the Ilissus that people say Boreas carried Orithuia away?<sup>6</sup>

SOCRATES So they say.

PHAEDRUS Couldn't this be the very spot? The stream is lovely, pure and clear: just right for girls to be playing nearby.

SOCRATES No, it is two or three hundred yards farther downstream, where one crosses to get to the district of Agra. I think there is even an altar to Boreas there.

PHAEDRUS I hadn't noticed it. But tell me, Socrates, in the name of Zeus, do you really believe that that legend is true?

SOCRATES Actually, it would not be out of place for me to reject it, as our intellectuals do. I could then tell a clever story: I could claim that a gust of the North Wind blew her over the rocks where she was playing with Pharmaceia; and once she was killed that way people said she had been carried off by Boreas—or was it, perhaps, from the Areopagus? The story is also told that she was carried away from there instead. Now, Phaedrus, such explanations are amusing enough, but they are a job for a man I cannot envy at all. He'd have to be far too ingenious and work too hard—mainly because after that he will have to go on and give a rational account of the form of the Hippocentaurs, and then of the Chimera; and a whole flood of Gorgons and Pegasus and other monsters, in large numbers and absurd forms,

will overwhelm him. Anyone who does not believe in them, who wants to explain them away and make them plausible by means of some sort of rough ingenuity, will need a great deal of time.

But I have no time for such things; and the reason, my friend, is this. I am still unable, as the Delphic inscription orders, to know myself; and it really seems to me ridiculous to look into other things before I have understood that. This is why I do not concern myself with them. I accept what is generally believed, and, as I was just saying, I look not into them but into my own self: Am I a beast more complicated and savage than Typhon,<sup>7</sup> or am I a tamer, simpler animal with a share in a divine and gentle nature? But look, my friend—while we were talking, haven't we reached the tree you were taking us to?

PHAEDRUS That's the one.

SOCRATES By Hera, it really is a beautiful resting place. The plane tree is tall and very broad; the chaste-tree, high as it is, is wonderfully shady, and since it is in full bloom, the whole place is filled with its fragrance. From under the plane tree the loveliest spring runs with very cool water—our feet can testify to that. The place appears to be dedicated to Achelous and some of the Nymphs, if we can judge from the statues and votive offerings.<sup>8</sup> Feel the freshness of the air; how pretty and pleasant it is; how it echoes with the summery, sweet song of the cicadas' chorus! The most exquisite thing of all, of course, is the grassy slope: it rises so gently that you can rest your head perfectly when you lie down on it. You've really been the most marvelous guide, my dear Phaedrus.

PHAEDRUS And you, my remarkable friend, appear to be totally out of place. Really, just as you say, you seem to need a

guide, not to be one of the locals. Not only do you never travel abroad—as far as I can tell, you never even set foot beyond the city walls.

SOCRATES Forgive me, my friend. I am devoted to learning; landscapes and trees have nothing to teach me—only the people in the city can do that. But you, I think, have found a potion to charm me into leaving. For just as people lead hungry animals forward by shaking branches of fruit before them, you can lead me all over Attica or anywhere else you like simply by waving in front of me the leaves of a book containing a speech. But now, having gotten as far as this place this time around, I intend to lie down; so choose whatever position you think will be most comfortable for you, and read on.

PHAEDRUS Listen, then:

“You understand my situation: I've told you how good it would be for us, in my opinion, if this worked out. In any case, I don't think I should lose the chance to get what I am asking for, merely because I don't happen to be in love with you.

A man in love will wish he had not done you any favors once his desire dies down, but the time will never come for a man who's not in love to change his mind. That is because the favors he does for you are not forced but voluntary; and he does the best that he possibly can for you, just as he would for his own business.

Besides, a lover keeps his eye on the balance sheet—where his interests have suffered from love, and where he has done well; and when he adds up all the trouble he has taken, he thinks he's long since given the boy he loved a fair return. A non-lover, on the other hand, can't complain about love's making him neglect his own business; he can't keep a tab on the trouble he's been

through, or blame you for the quarrels he's had with his relatives. Take away all those headaches and there's nothing left for him to do but put his heart into whatever he thinks will give pleasure.

Besides, suppose a lover does deserve to be honored because, as they say, he is the best friend his loved one will ever have, and he stands ready to please his boy with all those words and deeds that are so annoying to everyone else. It's easy to see (if he is telling the truth) that the next time he falls in love he will care more for his new love than for the old one, and it's clear he'll treat the old one shabbily whenever that will please the new one.

And anyway, what sense does it make to throw away something like that on a person who has fallen into such a miserable condition that those who have suffered it don't even try to defend themselves against it? A lover will admit that he's more sick than sound in the head. He's well aware that he is not thinking straight; but he'll say he can't get himself under control. So when he does start thinking straight, why would he stand by decisions he had made when he was sick?

Another point: if you were to choose the best of those who are in love with you, you'd have a pretty small group to pick from; but you'll have a large group if you don't care whether he loves you or not and just pick the one who suits you best; and in that larger pool you'll have a much better hope of finding someone who deserves your friendship.

Now suppose you're afraid of conventional standards and the stigma that will come to you if people find out about this. Well, it stands to reason that a lover—thinking that everyone else will admire him for his success as much as he admires himself—will fly

into words and proudly declare to all and sundry that his labors were not in vain. Someone who does not love you, on the other hand, can control himself and will choose to do what is best, rather than seek the glory that comes from popular reputation.

Besides, it's inevitable that a lover will be found out: many people will see that he devotes his life to following the boy he loves. The result is that whenever people see you talking with him they'll think you are spending time together just before or just after giving way to desire. But they won't even begin to find fault with people for spending time together if they are not lovers; they know one has to talk to someone, either out of friendship or to obtain some other pleasure.

Another point: have you been alarmed by the thought that it is hard for friendships to last? Or that when people break up, it's ordinarily just as awful for one side as it is for the other, but when you've given up what is most important to you already, then your loss is greater than his? If so, it would make more sense for you to be afraid of lovers. For a lover is easily annoyed, and whatever happens, he'll think it was designed to hurt him. That is why a lover prevents the boy he loves from spending time with other people. He's afraid that wealthy men will outshine him with their money, while men of education will turn out to have the advantage of greater intelligence. And he watches like a hawk everyone who may have any other advantage over him! Once he's persuaded you to turn those people away, he'll have you completely isolated from friends; and if you show more sense than he does in looking after your own interests, you'll come to quarrel with him.

But if a man really does not love you, if it is only because of his excellence that he got what he asked for, then he won't

be jealous of the people who spend time with you. Quite the contrary! He'll hate anyone who does not want to be with you; he'll think they look down on him while those who spend time with you do him good; so you should expect friendship, rather than enmity, to result from this affair.

Another point: lovers generally start to desire your body before they know your character or have any experience of your other traits, with the result that even they can't tell whether they'll still want to be friends with you after their desire has passed. Non-lovers, on the other hand, are friends with you even before they achieve their goal, and you've no reason to expect that benefits received will ever detract from their friendship for you. No, those things will stand as reminders of more to come.

Another point: you can expect to become a better person if you are won over by me, rather than by a lover. A lover will praise what you say and what you do far beyond what is best, partly because he is afraid of being disliked, and partly because desire has impaired his judgment. Here is how love draws conclusions: When a lover suffers a reverse that would cause no pain to anyone else, love makes him think he's accursed! And when he has a stroke of luck that's not worth a moment's pleasure, love compels him to sing its praises. The result is, you should feel sorry for lovers, not admire them.

If my argument wins you over, I will, first of all, give you my time with no thought of immediate pleasure; I will plan instead for the benefits that are to come, since I am master of myself and have not been overwhelmed by love. Small problems will not make me very hostile, and big ones will make me only gradually, and only a little, angry. I will forgive you for unintentional errors and do my best to keep you from going wrong intentionally. All

this, you see, is the proof of a friendship that will last a long time.

Have you been thinking that there can be no strong friendship in the absence of erotic love? Then you ought to remember that we would not care so much about our children if that were so, or about our fathers and mothers. And we wouldn't have had any trustworthy friends, since those relationships did not come from such a desire but from doing quite different things.

Besides, if it were true that we ought to give the biggest favor to those who need it most, then we should all be helping out the very poorest people, not the best ones, because people we've saved from the worst troubles will give us the most thanks. For instance, the right people to invite to a dinner party would be beggars and people who need to sate their hunger, because they're the ones who'll be fond of us, follow us, knock on our doors,<sup>9</sup> take the most pleasure with the deepest gratitude, and pray for our success. No, it's proper, I suppose, to grant your favors to those who are best able to return them, not to those in the direst need—that is, not to those who merely desire the thing, but to those who really deserve it—not to people who will take pleasure in the bloom of your youth, but to those who will share their goods with you when you are older; not to people who achieve their goal and then boast about it in public, but to those who will keep a modest silence with everyone; not to people whose devotion is short-lived, but to those who will be steady friends their whole lives; not to the people who look for an excuse to quarrel as soon as their desire has passed, but to those who will prove their worth when the bloom of your youth has faded. Now, remember what I said and keep this in mind: friends often criticize a lover for bad behavior; but no one close to a non-lover ever thinks that desire has led him into bad



judgment about his interests.

And now I suppose you'll ask me whether I'm urging you to give your favors to everyone who is not in love with you. No. As I see it, a lover would not ask you to give in to all your lovers either. You would not, in that case, earn as much gratitude from each recipient, and you would not be able to keep one affair secret from the others in the same way. But this sort of thing is not supposed to cause any harm, and really should work to the benefit of both sides.

Well, I think this speech is long enough. If you are still longing for more, if you think I have passed over something, just ask."

How does the speech strike you, Socrates? Don't you think it's simply superb, especially in its choice of words?

SOCRATES It's a miracle, my friend; I'm in ecstasy. And it's all your doing, Phaedrus: I was looking at you while you were reading and it seemed to me the speech had made you radiant with delight; and since I believe you understand these matters better than I do, I followed your lead, and following you I shared your Bacchic frenzy.

PHAEDRUS Come, Socrates, do you think you should joke about this?

SOCRATES Do you really think I am joking, that I am not serious?

PHAEDRUS You are not at all serious, Socrates. But now tell me the truth, in the name of Zeus, god of friendship: Do you think that any other Greek could say anything more impressive or more complete on this same subject?

SOCRATES What? Must we praise the speech even on the ground that its author has said what the situation demanded, and not instead simply on the ground that he has spoken in a

clear and concise manner, with a precise turn of phrase? If we must, I will have to go along for your sake, since—surely because I am so ignorant—that passed me by. I paid attention only to the speech's style. As to the other part, I wouldn't even think that Lysias himself could be satisfied with it. For it seemed to me, Phaedrus—unless, of course, you disagree—that he said the same things two or even three times, as if he really didn't have much to say about the subject, almost as if he just weren't very interested in it. In fact, he seemed to me to be showing off, trying to demonstrate that he could say the same thing in two different ways, and say it just as well both times.

PHAEDRUS You are absolutely wrong, Socrates. That is in fact the best thing about the speech: He has omitted nothing worth mentioning about the subject, so that no one will ever be able to add anything of value to complete what he has already said himself.

SOCRATES You go too far: I can't agree with you about that. If, as a favor to you, I accept your view, I will stand refuted by all the wise men and women of old who have spoken or written about this subject.

PHAEDRUS Who are these people? And where have you heard anything better than this?

SOCRATES I can't tell you offhand, but I'm sure I've heard better somewhere; perhaps it was the lovely Sappho or the wise Anacreon or even some writer of prose. So, what's my evidence? The fact, my dear friend, that my breast is full and I feel I can make a different speech, even better than Lysias'. Now I am well aware that none of these ideas can have come from me—I know my own ignorance. The only other possibility, I think, is that I was filled, like an empty jar, by the words of other peo-

ple streaming in through my ears, though I'm so stupid that I've even forgotten where and from whom I heard them.

PHAEDRUS But, my dear friend, you couldn't have said a better thing! Don't bother telling me when and from whom you've heard this, even if I ask you—instead, do exactly what you said: You've just promised to make another speech making more points, and better ones, without repeating a word from my book. And I promise you that, like the Nine Archons, I shall set up in return a life-sized golden statue at Delphi, not only of myself but also of you.<sup>10</sup>

SOCRATES You're a real friend, Phaedrus, good as gold, to think I'm claiming that Lysias failed in absolutely every respect and that I can make a speech that is different on every point from his. I am sure that that couldn't happen even to the worst possible author. In our own case, for example, do you think that anyone could argue that one should favor the non-lover rather than the lover without praising the former for keeping [236] his wits about him or condemning the latter for losing his—points that are essential to make—and still have something left to say? I believe we must allow these points, and concede them to the speaker. In their case, we cannot praise their novelty but only their skillful arrangement; but we can praise both the arrangement and the novelty of the nonessential points that are harder to think up.

PHAEDRUS I agree with you; I think that's reasonable. This, then, is what I shall do. I will allow you to presuppose that the lover is less sane than [b] the non-lover—and if you are able to add anything of value to complete what we already have in hand, you will stand in hammered gold beside the offering of the Cypselids in Olympia.<sup>11</sup>

SOCRATES Oh, Phaedrus, I was only criticizing your beloved in order to tease you—did you take me seriously? Do you think I'd really try to match the product of his wisdom with a fancier speech?

PHAEDRUS Well, as far as that goes, my friend, you've fallen into your own trap. You have no choice but to give your speech as best you can: [c] otherwise you will force us into trading vulgar jibes the way they do in comedy. Don't make me say what you said: "Socrates, if I don't know my Socrates, I must be forgetting who I am myself," or "He wanted to speak, but he was being coy." Get it into your head that we shall not leave here until you recite what you claimed to have "in your breast." We are alone, [d] in a deserted place, and I am younger and stronger. From all this, "take my meaning"<sup>12</sup> and don't make me force you to speak when you can do so willingly.

SOCRATES But, my dear Phaedrus, I'll be ridiculous—a mere dilettante, improvising on the same topics as a seasoned professional!

PHAEDRUS Do you understand the situation? Stop playing hard to get! I know what I can say to make you give your speech.

SOCRATES Then please don't say it!

PHAEDRUS Oh, yes, I will. And what I say will be an oath. I swear to you—by which god, I wonder? How about this very plane tree?—I swear [e] in all truth that, if you don't make your speech right next to this tree here, I shall never, never again recite another speech for you—I shall never utter another word about speeches to you!

SOCRATES My oh my, what a horrible man you are! You've really found the way to force a lover of speeches to do just as you say!

PHAEDRUS So why are you still twisting and turning like that?

SOCRATES I'll stop—now that you've taken this oath. How could I possibly give up such treats?

[237] PHAEDRUS Speak, then.

SOCRATES Do you know what I'll do?

PHAEDRUS What?

SOCRATES I'll cover my head while I'm speaking. In that way, as I'm going through the speech as fast as I can, I won't get embarrassed by having to look at you and lose the thread of my argument.

PHAEDRUS Just give your speech! You can do anything else you like.

SOCRATES Come to me, O you clear-voiced Muses, whether you are called so because of the quality of your song or from the musical people of Liguria,<sup>13</sup> “come, take up my burden” in telling the tale that this fine fellow forces upon me so that his companion may now seem to him even [b] more clever than he did before:

There once was a boy, a youth rather, and he was very beautiful, and had very many lovers. One of them was wily and had persuaded him that he was not in love, though he loved the lad no less than the others. And once in pressing his suit to him, he tried to persuade him that he ought to give his favors to a man who did not love him rather than to one who did. And this is what he said:

“If you wish to reach a good decision on any topic, my boy, there is [c] only one way to begin: You must know what the decision is about, or else you are bound to miss your target altogether. Ordinary people cannot see that they do not know the true nature of a particular subject, so they proceed as if they did;

and because they do not work out an agreement at the start of the inquiry, they wind up as you would expect—in conflict with themselves and each other. Now you and I had better not let this happen to us, since we criticize it in others. Because you and I are about to discuss whether a boy should make friends with a man who loves him [d] rather than with one who does not, we should agree on defining what love is and what effects it has. Then we can look back and refer to that as we try to find out whether to expect benefit or harm from love. Now, as everyone plainly knows, love is some kind of desire; but we also know that even men who are not in love have a desire for what is beautiful. So how shall we distinguish between a man who is in love and one who is not? We must realize that each of us is ruled by two principles which we follow wherever they lead: one is our inborn desire for pleasures, the other is our acquired judgment that pursues what is best. Sometimes these two [e] are in agreement; but there are times when they quarrel inside us, and then sometimes one of them gains control, sometimes the other. Now when judgment is in control and leads us by reasoning toward what is best, that sort of self-control is called ‘being in your right mind’; but when desire [238] takes command in us and drags us without reasoning toward pleasure, then its command is known as ‘outrageousness’.<sup>14</sup> Now outrageousness has as many names as the forms it can take, and these are quite diverse.<sup>15</sup> Whichever form stands out in a particular case gives its name to the person who has it—and that is not a pretty name to be called, not worth earning at all. If it is desire for food that overpowers a person’s reasoning about what is best and suppresses his other desires, it is called gluttony and it [b] gives him the name of a glutton, while if it is desire for drink that plays the tyrant and leads the man

in that direction, we all know what name we'll call him then! And now it should be clear how to describe someone appropriately in the other cases: call the man by that name—sister to these others—that derives from the sister of these desires that controls him at the time. As for the desire that has led us to say all this, it should be obvious already, but I suppose things said are always better understood than things unsaid: The unreasoning desire that overpowers a person's considered impulse to do right and is driven to take pleasure in beauty, [c] its force reinforced by its kindred desires for beauty in human bodies—this desire, all-conquering in its forceful drive, takes its name from the word for force (*rhōmē*) and is called *erōs*.”

There, Phaedrus my friend, don't you think, as I do, that I'm in the grip of something divine?

PHAEDRUS This is certainly an unusual flow of words for you, Socrates.

SOCRATES Then be quiet and listen. There's something really divine about this place, so don't be surprised if I'm quite taken by the Nymphs' madness [d] as I go on with the speech. I'm on the edge of speaking in dithyrambs<sup>16</sup> as it is.

PHAEDRUS Very true!

SOCRATES Yes, and you're the cause of it. But hear me out; the attack may yet be prevented. That, however, is up to the god; what we must do is face the boy again in the speech:

“All right then, my brave friend, now we have a definition for the subject of our decision; now we have said what it really is; so let us keep that in [e] view as we complete our discussion. What benefit or harm is likely to come from the lover or the non-lover to the boy who gives him favors? It is surely necessary that a man who is ruled by desire and is a slave to pleasure will turn

his boy into whatever is most pleasing to himself. Now a sick man takes pleasure in anything that does not resist him, but sees [239] anyone who is equal or superior to him as an enemy. That is why a lover will not willingly put up with a boyfriend who is his equal or superior, but is always working to make the boy he loves weaker and inferior to himself. Now, the ignorant man is inferior to the wise one, the coward to the brave, the ineffective speaker to the trained orator, the slow-witted to the quick. By necessity, a lover will be delighted to find all these mental defects and more, whether acquired or innate in his boy; and if he does not, he will have to supply them or else lose the pleasure of the moment. [b] The necessary consequence is that he will be jealous and keep the boy away from the good company of anyone who would make a better man of him; and that will cause him a great deal of harm, especially if he keeps him away from what would most improve his mind—and that is, in fact, divine philosophy, from which it is necessary for a lover to keep his boy a great distance away, out of fear the boy will eventually come to look down on him. He will have to invent other ways, too, of keeping the boy in total ignorance and so in total dependence on himself. That way the [c] boy will give his lover the most pleasure, though the harm to himself will be severe. So it will not be of any use to your intellectual development to have as your mentor and companion a man who is in love.

“Now let's turn to your physical development. If a man is bound by necessity to chase pleasure at the expense of the good, what sort of shape will he want you to be in? How will he train you, if he is in charge? You will see that what he wants is someone who is soft, not muscular, and not trained in full sunlight but in dappled shade—someone who has never worked out like



a man, never touched hard, sweaty exercise. Instead, he [d] goes for a boy who has known only a soft unmanly style of life, who makes himself pretty with cosmetics because he has no natural color at all. There is no point in going on with this description: it is perfectly obvious what other sorts of behavior follow from this. We can take up our next topic after drawing all this to a head: the sort of body a lover wants in his boy is one that will give confidence to the enemy in a war or other great crisis while causing alarm to friends and even to his lovers. Enough of that; the point is obvious.

[e] “Our next topic is the benefit or harm to your possessions that will come from a lover's care and company. Everyone knows the answer, especially a lover: His first wish will be for a boy who has lost his dearest, kindest and godliest possessions—his mother and father and other close relatives. He would be happy to see the boy deprived of them, since he would [240] expect them either to block him from the sweet pleasure of the boy's company or to criticize him severely for taking it. What is more, a lover would think any money or other wealth the boy owns would only make him harder to snare and, once snared, harder to handle. It follows by absolute necessity that wealth in a boyfriend will cause his lover to envy him, while his poverty will be a delight. Furthermore, he will wish for the boy to stay wifeless, childless, and homeless for as long as possible, since that's how long he desires to go on plucking his sweet fruit.

“There are other troubles in life, of course, but some divinity has mixed most of them with a dash of immediate pleasure. A flatterer, for example, [b] may be an awful beast and a dreadful nuisance, but nature makes flattery rather pleasant by mixing in a little culture with its words. So it is with a mistress—for

all the harm we accuse her of causing—and with many other creatures of that character, and their callings: at least they are delightful company for a day. But besides being harmful to his boyfriend, a lover is [c] simply disgusting to spend the day with. ‘Youth delights youth,’ as the old proverb runs—because, I suppose, friendship grows from similarity, as boys of the same age go after the same pleasures. But you can even have too much of people your own age. Besides, as they say, it is miserable for anyone to be forced into anything by necessity—and this (to say nothing of the age difference) is most true for a boy with his lover. The older man clings to the younger day and night, never willing to leave him, driven [d] by necessity and goaded on by the sting that gives him pleasure every time he sees, hears, touches, or perceives his boy in any way at all, so that he follows him around like a servant, with pleasure.

“As for the boy, however, what comfort or pleasure will the lover give to him during all the time they spend together? Won't it be disgusting in the extreme to see the face of that older man who's lost his looks? And everything that goes with that face—why, it is a misery even to hear them mentioned, let alone actually handle them, as you would constantly be [e] forced to do! To be watched and guarded suspiciously all the time, with everyone! To hear praise of yourself that is out of place and excessive! And then to be falsely accused—which is unbearable when the man is sober and not only unbearable but positively shameful when he is drunk and lays into you with a pack of wild barefaced insults!

“While he is still in love he is harmful and disgusting, but after his love fades he breaks his trust with you for the future, in spite of all the promises he has made with all those oaths and entreaties

which just barely kept [241] you in a relationship that was troublesome at the time, in hope of future benefits. So, then, by the time he should pay up, he has made a change and installed a new ruling government in himself: right-minded reason in place of the madness of love. The boy does not even realize that his lover is a different man. He insists on his reward for past favors and reminds him of what they had done and said before—as if he were still talking to the same man! The lover, however, is so ashamed that he does not dare tell the boy how much he has changed or that there is no way, now that he is in his right mind and under control again, that he can stand by the promises he had sworn to uphold when he was under that old [b] mindless regime. He is afraid that if he acted as he had before he would turn out the same and revert to his old self. So now he is a refugee, fleeing from those old promises on which he must default by necessity; he, the former lover, has to switch roles and flee, since the coin has fallen the other way, while the boy must chase after him, angry and cursing. All along he has been completely unaware that he should never have given [c] his favors to a man who was in love—and who therefore had by necessity lost his mind. He should much rather have done it for a man who was not in love and had his wits about him. Otherwise it follows necessarily that he'd be giving himself to a man who is deceitful, irritable, jealous, disgusting, harmful to his property, harmful to his physical fitness, and absolutely devastating to the cultivation of his soul, which truly is, and will always be, the most valuable thing to gods and men.

“These are the points you should bear in mind, my boy. You should know that the friendship of a lover arises without any good will at all. [d] No, like food, its purpose is to sate hunger.

‘Do wolves love lambs? That's how lovers befriend a boy!’ ”

That's it, Phaedrus. You won't hear another word from me, and you'll have to accept this as the end of the speech.

PHAEDRUS But I thought you were right in the middle—I thought you were about to speak at the same length about the non-lover, to list his good points and argue that it's better to give one's favors to him. So why are you stopping now, Socrates?

[e] SOCRATES Didn't you notice, my friend, that even though I am criticizing the lover, I have passed beyond lyric into epic poetry?<sup>17</sup> What do you suppose will happen to me if I begin to praise his opposite? Don't you realize that the Nymphs to whom you so cleverly exposed me will take complete possession of me? So I say instead, in a word, that every shortcoming for which we blamed the lover has its contrary advantage, and the non-lover possesses it. Why make a long speech of it? That's enough about [242] them both. This way my story will meet the end it deserves, and I will cross the river and leave before you make me do something even worse.

PHAEDRUS Not yet, Socrates, not until this heat is over. Don't you see that it is almost exactly noon, “straight-up” as they say? Let's wait and discuss the speeches, and go as soon as it turns cooler.

SOCRATES You're really superhuman when it comes to speeches, Phaedrus; you're truly amazing. I'm sure you've brought into being more of [b] the speeches that have been given during your lifetime than anyone else, whether you composed them yourself or in one way or another forced others to make them; with the single exception of Simmias the Theban, you are far ahead of the rest.<sup>18</sup> Even as we speak, I think, you're managing to cause me to produce yet another one.

PHAEDRUS Oh, how wonderful! But what do you mean? What speech?

SOCRATES My friend, just as I was about to cross the river, the familiar [c] divine sign came to me which, whenever it occurs, holds me back from something I am about to do. I thought I heard a voice coming from this very spot, forbidding me to leave until I made atonement for some offense against the gods. In effect, you see, I am a seer, and though I am not particularly good at it, still—like people who are just barely able to read and write—I am good enough for my own purposes. I recognize my offense clearly now. In fact, the soul too, my friend, is itself a sort of seer; that's why, almost from the beginning of my speech, I was disturbed by a very [d] uneasy feeling, as Ibycus puts it, that “for offending the gods I am honored by men.”<sup>19</sup> But now I understand exactly what my offense has been.

PHAEDRUS Tell me, what is it?

SOCRATES Phaedrus, that speech you carried with you here—it was horrible, as horrible as the speech you made me give.

PHAEDRUS How could that be?

SOCRATES It was foolish, and close to being impious. What could be more horrible than that?

PHAEDRUS Nothing—if, of course, what you say is right.

SOCRATES Well, then? Don't you believe that Love is the son of Aphrodite? Isn't he one of the gods?

PHAEDRUS This is certainly what people say.

SOCRATES Well, Lysias certainly doesn't and neither does your speech, which you charmed me through your potion into delivering myself. But if Love is a god or something divine—which he is—he can't be bad in [e] any way; and yet our speeches

just now spoke of him as if he were. That is their offense against Love. And they've compounded it with their utter foolishness in parading their dangerous falsehoods and preening themselves [243] over perhaps deceiving a few silly people and coming to be admired by them.

And so, my friend, I must purify myself. Now for those whose offense lies in telling false stories about matters divine, there is an ancient rite of purification—Homer did not know it, but Stesichorus did. When he lost his sight for speaking ill of Helen, he did not, like Homer, remain in the dark about the reason why. On the contrary, true follower of the Muses that he was, he understood it and immediately composed these lines:

*There's no truth to that story:  
You never sailed that lovely ship,  
You never reached the tower of Troy.*<sup>20</sup> [b]

And as soon as he completed the poem we call the Palinode, he immediately regained his sight. Now I will prove to be wiser than Homer and Stesichorus to this small extent: I will try to offer my Palinode to Love before I am punished for speaking ill of him—with my head bare, no longer covered in shame.

PHAEDRUS No words could be sweeter to my ears, Socrates.

[c] SOCRATES You see, my dear Phaedrus, you understand how shameless the speeches were, my own as well as the one in your book. Suppose a noble and gentle man, who was (or had once been) in love with a boy of similar character, were to hear us say that lovers start serious quarrels for trivial reasons and that, jealous of their beloved, they do him harm—don't you think that man would think we had been brought up among the most [d]

vulgar of sailors, totally ignorant of love among the freeborn? Wouldn't he most certainly refuse to acknowledge the flaws we attributed to Love?

PHAEDRUS Most probably, Socrates.

SOCRATES Well, that man makes me feel ashamed, and as I'm also afraid of Love himself, I want to wash out the bitterness of what we've heard with a more tasteful speech. And my advice to Lysias, too, is to write as soon as possible a speech urging one to give similar favors to a lover rather than to a non-lover.

PHAEDRUS You can be sure he will. For once you have spoken in praise [e] of the lover, I will most definitely make Lysias write a speech on the same topic.

SOCRATES I do believe you will, so long as you are who you are.

PHAEDRUS Speak on, then, in full confidence.

SOCRATES Where, then, is the boy to whom I was speaking? Let him hear this speech, too. Otherwise he may be too quick to give his favors to the non-lover.

PHAEDRUS He is here, always right by your side, whenever you want him.

[244] SOCRATES You'll have to understand, beautiful boy, that the previous speech was by Phaedrus, Pythocles' son, from Myrrhinus, while the one I am about to deliver is by Stesichorus, Euphemus' son, from Himera.<sup>21</sup> And here is how the speech should go:

“‘There's no truth to that story'—that when a lover is available you should give your favors to a man who doesn't love you instead, because he is in control of himself while the lover has lost his head. That would have been fine to say if madness were bad, pure and simple; but in fact the best things we have come

from madness, when it is given as a gift of the god.

[b] “The prophetess of Delphi and the priestesses at Dodona are out of their minds when they perform that fine work of theirs for all of Greece, either for an individual person or for a whole city, but they accomplish little or nothing when they are in control of themselves. We will not mention the Sybil or the others who foretell many things by means of god-inspired prophetic trances and give sound guidance to many people—that would take too much time for a point that's obvious to everyone. But here's some evidence worth adding to our case: The people who designed our language in the old days never thought of madness as something to be ashamed of or worthy of blame; otherwise they would not have used the word ‘manic’ for the finest experts of all—the ones who tell the future—thereby weaving [c] insanity into prophecy. They thought it was wonderful when it came as a gift of the god, and that's why they gave its name to prophecy; but nowadays people don't know the fine points, so they stick in a ‘t’ and call it ‘*mantic*.’ Similarly, the clear-headed study of the future, which uses birds and other signs, was originally called *oionoïstic*, since it uses reasoning to bring intelligence (*nous*) and learning (*historia*) into human thought; but now modern speakers call it *oiōnistic*, putting on airs with their long ‘ō’.

[d] To the extent, then, that prophecy, *mantic*, is more perfect and more admirable than sign-based prediction, *oiōnistic*, in both name and achievement, madness (*mania*) from a god is finer than self-control of human origin, according to the testimony of the ancient language givers.

“Next, madness can provide relief from the greatest plagues of trouble that beset certain families because of their guilt for ancient crimes: it turns up among those who need a way out; it



gives prophecies and takes refuge [e] in prayers to the gods and in worship, discovering mystic rites and purifications that bring the man it touches<sup>22</sup> through to safety for this and all time to come. So it is that the right sort of madness finds relief from present hardships for a man it has possessed.

“Third comes the kind of madness that is possession by the Muses, [245] which takes a tender virgin soul and awakens it to a Bacchic frenzy of songs and poetry that glorifies the achievements of the past and teaches them to future generations. If anyone comes to the gates of poetry and expects to become an adequate poet by acquiring expert knowledge of the subject without the Muses' madness, he will fail, and his self-controlled verses will be eclipsed by the poetry of men who have been driven out of their minds.

“There you have some of the fine achievements—and I could tell you [b] even more—that are due to god-sent madness. We must not have any fear on this particular point, then, and we must not let anyone disturb us or frighten us with the claim that you should prefer a friend who is in control of himself to one who is disturbed. Besides proving that point, if he is to win his case, our opponent must show that love is not sent by the gods as a benefit to a lover and his boy. And we, for our part, must prove the opposite, that this sort of madness is given us by the gods to ensure our greatest good fortune. It will be a proof that convinces the wise if not [c] the clever.

“Now we must first understand the truth about the nature of the soul, divine or human, by examining what it does and what is done to it. Here begins the proof:

“Every soul<sup>23</sup> is immortal. That is because whatever is always in motion is immortal, while what moves, and is moved

by, something else stops living when it stops moving. So it is only what moves itself that never desists from motion, since it does not leave off being itself. In fact, this self-mover is also the source and spring of motion in everything else that [d] moves; and a source has no beginning. That is because anything that has a beginning comes from some source, but there is no source for this, since a source that got its start from something else would no longer be the source. And since it cannot have a beginning, then necessarily it cannot be destroyed. That is because if a source were destroyed it could never get started again from anything else and nothing else could get started from it—that is, if everything gets started from a source. This then is why a self-mover is a source of motion. And *that* is incapable of being destroyed [e] or starting up; otherwise all heaven and everything that has been started up<sup>24</sup> would collapse, come to a stop, and never have cause to start moving again. But since we have found that a self-mover is immortal, we should have no qualms about declaring that this is the very essence and principle of a soul, for every bodily object that is moved from outside has no soul, while a body whose motion comes from within, from itself, does have a soul, that being the nature of a soul; and if this is so—that whatever moves itself is essentially a soul—then it follows necessarily that soul should have neither birth nor death.

[246] “That, then, is enough about the soul's immortality. Now here is what we must say about its structure. To describe what the soul actually is would require a very long account, altogether a task for a god in every way; but to say what it is like is humanly possible and takes less time. So let us do the second in our speech. Let us then liken the soul to the natural union of a team of winged horses and their charioteer. The gods have

horses and charioteers that are themselves all good and come from good [b] stock besides, while everyone else has a mixture. To begin with, our driver is in charge of a pair of horses; second, one of his horses is beautiful and good and from stock of the same sort, while the other is the opposite and has the opposite sort of bloodline. This means that chariot-driving in our case is inevitably a painfully difficult business.

“And now I should try to tell you why living things are said to include both mortal and immortal beings. All soul looks after all that lacks a soul, [c] and patrols all of heaven, taking different shapes at different times. So long as its wings are in perfect condition it flies high, and the entire universe is its dominion; but a soul that sheds its wings wanders until it lights on something solid, where it settles and takes on an earthly body, which then, owing to the power of this soul, seems to move itself. The whole combination of soul and body is called a living thing, or animal, and has the designation ‘mortal’ as well. Such a combination cannot be immortal, not on any reasonable account. In fact it is pure fiction, based neither on [d] observation nor on adequate reasoning, that a god is an immortal living thing which has a body and a soul, and that these are bound together by nature for all time—but of course we must let this be as it may please the gods, and speak accordingly.

“Let us turn to what causes the shedding of the wings, what makes them fall away from a soul. It is something of this sort: By their nature wings have the power to lift up heavy things and raise them aloft where the gods all dwell, and so, more than anything that pertains to the body, they are akin to the divine, which has beauty, wisdom, goodness, and [e] everything of that sort. These nourish the soul's wings, which grow best in their

presence; but foulness and ugliness make the wings shrink and disappear.

“Now Zeus, the great commander in heaven, drives his winged chariot first in the procession, looking after everything and putting all things in order. Following him is an army of gods and spirits arranged in eleven [247] sections. Hestia is the only one who remains at the home of the gods; all the rest of the twelve are lined up in formation, each god in command of the unit to which he is assigned. Inside heaven are many wonderful places from which to look and many aisles which the blessed gods take up and back, each seeing to his own work, while anyone who is able and wishes to do so follows along, since jealousy has no place in the gods' chorus. When they go to feast at the banquet they have a steep climb to the high [b] tier at the rim of heaven; on this slope the gods' chariots move easily, since they are balanced and well under control, but the other chariots barely make it. The heaviness of the bad horse drags its charioteer toward the earth and weighs him down if he has failed to train it well, and this causes the most extreme toil and struggle that a soul will face. But when the souls we call immortals reach the top, they move outward and take their stand on the high ridge of heaven, where its circular motion carries [c] them around as they stand while they gaze upon what is outside heaven.

“The place beyond heaven—none of our earthly poets has ever sung or ever will sing its praises enough! Still, this is the way it is—risky as it may be, you see, I must attempt to speak the truth, especially since the truth is my subject. What is in this place is without color and without shape and without solidity, a being that really is what it is, the subject of all true knowledge,

visible only to intelligence, the soul's steersman. Now a god's [d] mind is nourished by intelligence and pure knowledge, as is the mind of any soul that is concerned to take in what is appropriate to it, and so it is delighted at last to be seeing what is real and watching what is true, feeding on all this and feeling wonderful, until the circular motion brings it around to where it started. On the way around it has a view of Justice as it is; it has a view of Self-control; it has a view of Knowledge—not the knowledge that is close to change, that becomes different as it knows the different things which we consider real down here. No, it is the knowledge [e] of what really is what it is. And when the soul has seen all the things that are as they are and feasted on them, it sinks back inside heaven and goes home. On its arrival, the charioteer stables the horses by the manger, throws in ambrosia, and gives them nectar to drink besides.

[248] “Now that is the life of the gods. As for the other souls, one that follows a god most closely, making itself most like that god, raises the head of its charioteer up to the place outside and is carried around in the circular motion with the others. Although distracted by the horses, this soul does have a view of Reality, just barely. Another soul rises at one time and falls at another, and because its horses pull it violently in different directions, it sees some real things and misses others. The remaining souls are all eagerly straining to keep up, but are unable to rise; they are carried around below the surface, trampling and striking one another as each tries to get [b] ahead of the others. The result is terribly noisy, very sweaty, and disorderly. Many souls are crippled by the incompetence of the drivers, and many wings break much of their plumage. After so much trouble, they all leave without having seen reality, uninitiated, and when they have

gone they will depend on what they think is nourishment—their own opinions.

“The reason there is so much eagerness to see the plain where truth [c] stands is that this pasture has the grass that is the right food for the best part of the soul, and it is the nature of the wings that lift up the soul to be nourished by it. Besides, the law of Destiny is this: If any soul becomes a companion to a god and catches sight of any true thing, it will be unharmed until the next circuit; and if it is able to do this every time, it will always be safe. If, on the other hand, it does not see anything true because it could not keep up, and by some accident takes on a burden of forgetfulness and wrongdoing, then it is weighed down, sheds its wings [d] and falls to earth. At that point, according to the law, the soul is not born into a wild animal in its first incarnation; but a soul that has seen the most will be planted in the seed of a man who will become a lover of wisdom<sup>25</sup> or of beauty, or who will be cultivated in the arts and prone to erotic love. The second sort of soul will be put into someone who will be a lawful king or warlike commander; the third, a statesman, a manager of a household, or a financier; the fourth will be a trainer who loves exercise or a doctor who [e] cures the body; the fifth will lead the life of a prophet or priest of the mysteries. To the sixth the life of a poet or some other representational artist is properly assigned; to the seventh the life of a manual laborer or farmer; to the eighth the career of a sophist or demagogue, and to the ninth a tyrant.

“Of all these, any who have led their lives with justice will change to a better fate, and any who have led theirs with injustice, to a worse one. In fact, no soul returns to the place from which it came for ten thousand [249] years, since its wings will

not grow before then, except for the soul of a man who practices philosophy without guile or who loves boys philosophically. If, after the third cycle of one thousand years, the last-mentioned souls have chosen such a life three times in a row, they grow their wings back, and they depart in the three-thousandth year. As for the rest, once their first life is over, they come to judgment; and, once judged, some are condemned to go to places of punishment beneath the earth and pay the full penalty for their injustice, while the others are lifted up by justice to a place in heaven where they live in the manner the life they led in human [b] form has earned them. In the thousandth year both groups arrive at a choice and allotment of second lives, and each soul chooses the life it wants. From there, a human soul can enter a wild animal, and a soul that was once human can move from an animal to a human being again. But a soul that never saw the truth cannot take a human shape, since a human being must understand speech in terms of general forms, proceeding to [c] bring many perceptions together into a reasoned unity.<sup>26</sup> That process is the recollection of the things our soul saw when it was traveling with god, when it disregarded the things we now call real and lifted up its head to what is truly real instead.

“For just this reason it is fair that only a philosopher's mind grows wings, since its memory always keeps it as close as possible to those realities by being close to which the gods are divine. A man who uses reminders of these things correctly is always at the highest, most perfect level of initiation, and he is the only one who is perfect as perfect can be. He stands outside human concerns and draws close to the divine; ordinary [d] people think he is disturbed and rebuke him for this, unaware that he is possessed by god. Now this takes me to the whole point of my discussion

of the fourth kind of madness—that which someone shows when he sees the beauty we have down here and is reminded of true beauty; then he takes wing and flutters in his eagerness to rise up, but is unable to do so; and he gazes aloft, like a bird, paying no attention to what is down below—and that is what brings on him the charge that he has gone mad. This is [e] the best and noblest of all the forms that possession by god can take for anyone who has it or is connected to it, and when someone who loves beautiful boys is touched by this madness he is called a lover. As I said, nature requires that the soul of every human being has seen reality; otherwise, no soul could have entered this sort of living thing. But not every [250] soul is easily reminded of the reality there by what it finds here—not souls that got only a brief glance at the reality there, not souls who had such bad luck when they fell down here that they were twisted by bad company into lives of injustice so that they forgot the sacred objects they had seen before. Only a few remain whose memory is good enough; and they are startled when they see an image of what they saw up there. Then they are beside themselves, and their experience is beyond their comprehension because they cannot fully grasp what it is that they are seeing. [b]

“Justice and self-control do not shine out through their images down here, and neither do the other objects of the soul's admiration; the senses are so murky that only a few people are able to make out, with difficulty, the original of the likenesses they encounter here. But beauty was radiant to see at that time when the souls, along with the glorious chorus (we<sup>27</sup> were with Zeus, while others followed other gods), saw that blessed and spectacular vision and were ushered into the mystery that we may rightly [c] call the most blessed of all. And we who cele-



brated it were wholly perfect and free of all the troubles that awaited us in time to come, and we gazed in rapture at sacred revealed objects that were perfect, and simple, and unshakeable and blissful. That was the ultimate vision, and we saw it in pure light because we were pure ourselves, not buried in this thing we are carrying around now, which we call a body, locked in it like an oyster in its shell.

“Well, all that was for love of a memory that made me stretch out my [d] speech in longing for the past. Now beauty, as I said, was radiant among the other objects; and now that we have come down here we grasp it sparkling through the clearest of our senses. Vision, of course, is the sharpest of our bodily senses, although it does not see wisdom. It would awaken a terribly powerful love if an image of wisdom came through our sight as clearly as beauty does, and the same goes for the other objects of inspired [e] love. But now beauty alone has this privilege, to be the most clearly visible and the most loved. Of course a man who was initiated long ago or who has become defiled is not to be moved abruptly from here to a vision of Beauty itself when he sees what we call beauty here; so instead of gazing at the latter reverently, he surrenders to pleasure and sets out in the manner of a four-footed beast, eager to make babies; and, wallowing in vice, he [251] goes after unnatural pleasure too, without a trace of fear or shame. A recent initiate, however, one who has seen much in heaven—when he sees a godlike face or bodily form that has captured Beauty well, first he shudders and a fear comes over him like those he felt at the earlier time; then he gazes at him with the reverence due a god, and if he weren't afraid people would think him completely mad, he'd even sacrifice to his boy [b] as if he were the image of a god. Once he has

looked at him, his chill gives way to sweating and a high fever, because the stream of beauty that pours into him through his eyes warms him up and waters the growth of his wings. Meanwhile, the heat warms him and melts the places where the wings once grew, places that were long ago closed off with hard scabs to keep the sprouts from coming back; but as nourishment flows in, the feather shafts swell and rush to grow from their roots beneath every part of the soul (long ago, you see, the entire soul had wings). Now the whole [c] soul seethes and throbs in this condition. Like a child whose teeth are just starting to grow in, and its gums are all aching and itching—that is exactly how the soul feels when it begins to grow wings. It swells up and aches and tingles as it grows them. But when it looks upon the beauty of the boy and takes in the stream of particles flowing into it from his beauty (that is why this is called ‘desire’<sup>28</sup>), when it is watered and warmed by this, then all its pain subsides and is replaced by joy. When, however, it [d] is separated from the boy and runs dry, then the openings of the passages in which the feathers grow are dried shut and keep the wings from sprouting. Then the stump of each feather is blocked in its desire and it throbs like a pulsing artery while the feather pricks at its passageway, with the result that the whole soul is stung all around, and the pain simply drives it wild—but then, when it remembers the boy in his beauty, it recovers its joy. From the outlandish mix of these two feelings—pain and joy—comes anguish and helpless raving: in its madness the lover's soul cannot [e] sleep at night or stay put by day; it rushes, yearning, wherever it expects to see the person who has that beauty. When it does see him, it opens the sluice-gates of desire and sets free the parts that were blocked up before. And now that the pain and the goading have stopped, it

can catch its breath and once more suck in, for the moment, this sweetest of all pleasures. This it is not at all willing to give up, and no one is more important to it [252] than the beautiful boy. It forgets mother and brothers and friends entirely and doesn't care at all if it loses its wealth through neglect. And as for proper and decorous behavior, in which it used to take pride, the soul despises the whole business. Why, it is even willing to sleep like a slave, anywhere, as near to the object of its longing as it is allowed to get! That is because in addition to its reverence for one who has such beauty, the [b] soul has discovered that the boy is the only doctor for all that terrible pain.

“This is the experience we humans call love, you beautiful boy (I mean the one to whom I am making this speech).<sup>29</sup> You are so young that what the gods call it is likely to strike you as funny. Some of the successors of Homer, I believe, report two lines from the less well known poems, of which the second is quite indecent and does not scan very well. They praise love this way:

*Yes, mortals call him powerful winged 'Love';  
But because of his need to thrust out the wings, the gods call him  
'Shove.'<sup>30</sup>*

You may believe this or not as you like. But, seriously, the cause of love [c] is as I have said, and this is how lovers really feel.

“If the man who is taken by love used to be an attendant on Zeus, he will be able to bear the burden of this feathered force with dignity. But if it is one of Ares' troops who has fallen prisoner of love—if that is the god with whom he took the circuit—

then if he has the slightest suspicion that the boy he loves has done him wrong, he turns murderous, and he is ready to make a sacrifice of himself as well as the boy.

[d] “So it is with each of the gods: everyone spends his life honoring the god in whose chorus he danced, and emulates that god in every way he can, so long as he remains undefiled and in his first life down here. And that is how he behaves with everyone at every turn, not just with those he loves. Everyone chooses his love after his own fashion from among [e] those who are beautiful, and then treats the boy like his very own god, building him up and adorning him as an image to honor and worship. Those who followed Zeus, for example, choose someone to love who is a Zeus himself in the nobility of his soul. So they make sure he has a talent for philosophy and the guidance of others, and once they have found him and are in love with him they do everything to develop that talent. If any lovers have not yet embarked on this practice, then they start to learn, using any source they can and also making progress on their own. They are well equipped to track down their god's true nature with their own [253] resources because of their driving need to gaze at the god, and as they are in touch with the god by memory they are inspired by him and adopt his customs and practices, so far as a human being can share a god's life. For all of this they know they have the boy to thank, and so they love him all the more; and if they draw their inspiration from Zeus, then, like the Bacchants,<sup>31</sup> they pour it into the soul of the one they love in order to [b] help him take on as much of their own god's qualities as possible. Hera's followers look for a kingly character, and once they have found him they do all the same things for him. And so it is for followers of Apollo or any other god: They take their

god's path and seek for their own a boy whose nature is like the god's; and when they have got him they emulate the god, convincing the boy they love and training him to follow their god's pattern and way of life, so far as is possible in each case. They show no envy, no mean-spirited lack of generosity, toward the boy, but make every [c] possible effort to draw him into being totally like themselves and the god to whom they are devoted. This, then, is any true lover's heart's desire: if he follows that desire in the manner I described, this friend who has been driven mad by love will secure a consummation<sup>32</sup> for the one he has befriended that is as beautiful and blissful as I said—if, of course, he captures him. Here, then, is how the captive is caught:

“Remember how we divided each soul in three at the beginning of our [d] story—two parts in the form of horses and the third in that of a charioteer? Let us continue with that. One of the horses, we said, is good, the other not; but we did not go into the details of the goodness of the good horse or the badness of the bad. Let us do that now. The horse that is on the right, or nobler, side is upright in frame and well jointed, with a high neck and a regal nose; his coat is white, his eyes are black, and he is a lover of honor with modesty and self-control; companion to true glory, he needs no whip, and is guided by verbal commands alone. The other horse is a [e] crooked great jumble of limbs with a short bull-neck, a pug nose, black skin, and blood-shot white eyes; companion to wild boasts and indecency, he is shaggy around the ears—deaf as a post—and just barely yields to horsewhip and goad combined. Now when the charioteer looks in the eye of love, his entire soul is suffused with a sense of warmth and starts to fill with tingles and the goading of desire. As for the horses, the one who is obedient to the charioteer is

still controlled, then as always, by its sense [254] of shame, and so prevents itself from jumping on the boy. The other one, however, no longer responds to the whip or the goad of the charioteer; it leaps violently forward and does everything to aggravate its yokemate and its charioteer, trying to make them go up to the boy and suggest to him the pleasures of sex. At first the other two resist, angry in their belief [b] that they are being made to do things that are dreadfully wrong. At last, however, when they see no end to their trouble, they are led forward, reluctantly agreeing to do as they have been told. So they are close to him now, and they are struck by the boy's face as if by a bolt of lightning. When the charioteer sees that face, his memory is carried back to the real nature of Beauty, and he sees it again where it stands on the sacred pedestal next to Self-control. At the sight he is frightened, falls over backwards awestruck, and at the same time has to pull the reins back so fiercely that [c] both horses are set on their haunches, one falling back voluntarily with no resistance, but the other insolent and quite unwilling. They pull back a little further; and while one horse drenches the whole soul with sweat out of shame and awe, the other—once it has recovered from the pain caused by the bit and its fall—bursts into a torrent of insults as soon as it has caught its breath, accusing its charioteer and yokemate of all sorts of cowardice and unmanliness for abandoning their position and their [d] agreement. Now once more it tries to make its unwilling partners advance, and gives in grudgingly only when they beg it to wait till later. Then, when the promised time arrives, and they are pretending to have forgotten, it reminds them; it struggles, it neighs, it pulls them forward and forces them to approach the boy again with the same proposition; and as soon as they are

near, it drops its head, straightens its tail, bites the bit, and pulls without any shame at all. The charioteer is now struck with the same [e] feelings as before, only worse, and he's falling back as he would from a starting gate; and he violently yanks the bit back out of the teeth of the insolent horse, only harder this time, so that he bloodies its foul-speaking tongue and jaws, sets its legs and haunches firmly on the ground, and 'gives it over to pain.'<sup>33</sup> When the bad horse has suffered this same thing time after time, it stops being so insolent; now it is humble enough to follow the charioteer's warnings, and when it sees the beautiful boy it dies of fright, with the result that now at last the lover's soul follows its boy in reverence and awe.

[255] "And because he is served with all the attentions due a god by a lover who is not pretending otherwise but is truly in the throes of love, and because he is by nature disposed to be a friend of the man who is serving him (even if he has already been set against love by school friends or others who say that it is shameful to associate with a lover, and initially rejects the lover in consequence), as time goes forward he is brought by his [b] ripening age and a sense of what must be to a point where he lets the man spend time with him. It is a decree of fate, you see, that bad is never friends with bad, while good cannot fail to be friends with good. Now that he allows his lover to talk and spend time with him, and the man's good will is close at hand, the boy is amazed by it as he realizes that all the friendship he has from his other friends and relatives put together is nothing compared to that of this friend who is inspired by a god.

"After the lover has spent some time doing this, staying near the boy (and even touching him during sports and on other occasions), then the [c] spring that feeds the stream Zeus named

'Desire' when he was in love with Ganymede begins to flow mightily in the lover and is partly absorbed by him, and when he is filled it overflows and runs away outside him. Think how a breeze or an echo bounces back from a smooth solid object to its source; that is how the stream of beauty goes back to the beautiful boy and sets him aflutter. It enters through his eyes, which are its natural [d] route to the soul; there it waters the passages for the wings, starts the wings growing, and fills the soul of the loved one with love in return. Then the boy is in love, but has no idea what he loves. He does not understand, and cannot explain, what has happened to him. It is as if he had caught an eye disease from someone else, but could not identify the cause; he does not realize that he is seeing himself in the lover as in a mirror. So when the lover is near, the boy's pain is relieved just as the lover's is, and when they are apart he yearns as much as he is yearned [e] for, because he has a mirror image of love in him—'backlove'—though he neither speaks nor thinks of it as love, but as friendship. Still, his desire is nearly the same as the lover's, though weaker: he wants to see, touch, kiss, and lie down with him; and of course, as you might expect, he acts on these desires soon after they occur.

"When they are in bed, the lover's undisciplined horse has a word to [256] say to the charioteer—that after all its sufferings it is entitled to a little fun. Meanwhile, the boy's bad horse has nothing to say, but swelling with desire, confused, it hugs the lover and kisses him in delight at his great good will. And whenever they are lying together it is completely unable, for its own part, to deny the lover any favor he might beg to have. Its yokemate, however, along with its charioteer, resists such requests with modesty and reason. Now if the victory goes to the



better elements in both their minds, which lead them to follow the assigned regimen of philosophy, their life here below is one of bliss and shared understanding. They are [b] modest and fully in control of themselves now that they have enslaved the part that brought trouble into the soul and set free the part that gave it virtue. After death, when they have grown wings and become weightless, they have won the first of three rounds in these, the true Olympic Contests. There is no greater good than this that either human self-control or divine madness can offer a man. If, on the other hand, they adopt a lower way of living, with ambition in place of philosophy, then pretty soon when [c] they are careless because they have been drinking or for some other reason, the pair's undisciplined horses will catch their souls off guard and together bring them to commit that act which ordinary people would take to be the happiest choice of all; and when they have consummated it once, they go on doing this for the rest of their lives, but sparingly, since they have not approved of what they are doing with their whole minds. So these two also live in mutual friendship (though weaker than that of the philosophical pair), both while they are in love and after they have passed beyond it, [d] because they realize they have exchanged such firm vows that it would be forbidden for them ever to break them and become enemies. In death they are wingless when they leave the body, but their wings are bursting to sprout, so the prize they have won from the madness of love is considerable, because those who have begun the sacred journey in lower heaven may not by law be sent into darkness for the journey under the earth; their lives are bright and happy as they travel together, and thanks to their love [e] they will grow wings together when the time comes.

“These are the rewards you will have from a lover's friendship, my boy, and they are as great as divine gifts should be. A non-lover's companionship, on the other hand, is diluted by human self-control; all it pays are cheap, human dividends, and though the slavish attitude it engenders in a friend's soul is widely praised as virtue, it tosses the soul around for [257] nine thousand years on the earth and leads it, mindless, beneath it.

“So now, dear Love, this is the best and most beautiful palinode<sup>34</sup> we could offer as payment for our debt, especially in view of the rather poetical choice of words Phaedrus made me use.<sup>35</sup> Forgive us our earlier speeches in return for this one; be kind and gracious toward my expertise at love, which is your own gift to me: do not, out of anger, take it away or disable it; and grant that I may be held in higher esteem than ever by those who [b] are beautiful. If Phaedrus and I said anything that shocked you in our earlier speech, blame it on Lysias, who was its father, and put a stop to his making speeches of this sort; convert him to philosophy like his brother Polemarchus so that his lover here may no longer play both sides as he does now, but simply devote his life to Love through philosophical discussions.”

[c] PHAEDRUS I join you in your prayer, Socrates. If this is really best for us, may it come to pass. As to your speech, I admired it from the moment you began: You managed it much better than your first one. I'm afraid that Lysias' effort to match it is bound to fall flat, if of course he even dares to try to offer a speech of his own. In fact, my marvelous friend, a politician I know was only recently taking Lysias to task for just that reason: All through his invective, he kept calling him a “speech writer.” So perhaps his pride will keep him from writing this speech for us.

[d] SOCRATES Ah, what a foolish thing to say, young man. How wrong you are about your friend: he can't be intimidated so easily! But perhaps you thought the man who was taking him to task meant what he said as a reproach?

PHAEDRUS He certainly seemed to, Socrates. In any case, you are surely aware yourself that the most powerful and renowned politicians are ashamed to compose speeches or leave any writings behind; they are afraid that in later times they may come to be known as “sophists.”

SOCRATES Phaedrus, you don't understand the expression “Pleasant [e] Bend”—it originally referred to the long bend of the Nile.<sup>36</sup> And, besides the bend, you also don't understand that the most ambitious politicians love speechwriting and long for their writings to survive. In fact, when they write one of their speeches, they are so pleased when people praise it that they add at the beginning a list of its admirers everywhere.

PHAEDRUS What do you mean? I don't understand.

[258] SOCRATES Don't you know that the first thing politicians put in their writings<sup>37</sup> is the names of their admirers?

PHAEDRUS How so?

SOCRATES “Resolved,” the author often begins, “by the Council” or “by the People” or by both, and “So-and-so said”<sup>38</sup>—meaning himself, the writer, with great solemnity and self-importance. Only then does he go on with what he has to say, showing off his wisdom to his admirers, often composing a very long document. Do you think there's any difference between that and a written speech?

[b] PHAEDRUS No, I don't.

SOCRATES Well, then, if it remains on the books, he is delighted and leaves the stage a poet. But if it is struck down, if he

fails as a speech writer and isn't considered worthy of having his work written down, he goes into deep mourning, and his friends along with him.

PHAEDRUS He certainly does.

SOCRATES Clearly, then, they don't feel contempt for speech-writing; on the contrary, they are in awe of it.

PHAEDRUS Quite so.

SOCRATES There's this too. What of an orator or a king who acquires [c] enough power to match Lysias, Solon, or Darius as a lawgiver<sup>39</sup> and acquires immortal fame as a speech writer in his city? Doesn't he think that he is equal to the gods while he is still alive? And don't those who live in later times believe just the same about him when they behold his writings?

PHAEDRUS Very much so.

SOCRATES Do you really believe then that any one of these people, whoever he is and however much he hates Lysias, would reproach him for being a writer?

PHAEDRUS It certainly isn't likely in view of what you said, for he would probably be reproaching his own ambition as well.

SOCRATES This, then, is quite clear: Writing speeches is not in itself a [d] shameful thing.

PHAEDRUS How could it be?

SOCRATES It's not speaking or writing well that's shameful; what's really shameful is to engage in either of them shamefully or badly.

PHAEDRUS That is clear.

SOCRATES So what distinguishes good from bad writing? Do we need to ask this question of Lysias or anyone else who ever did or will write anything—whether a public or a private document, poetic verse or plain prose?

PHAEDRUS You ask if we need to? Why else should one live, I say, if [e] not for pleasures of this sort? Certainly not for those you cannot feel unless you are first in pain, like most of the pleasures of the body, and which for this reason we call the pleasures of slaves.

SOCRATES It seems we clearly have the time. Besides, I think that the cicadas, who are singing and carrying on conversations with one another [259] in the heat of the day above our heads, are also watching us. And if they saw the two of us avoiding conversation at midday like most people, diverted by their song and, sluggish of mind, nodding off, they would have every right to laugh at us, convinced that a pair of slaves had come to their resting place to sleep like sheep gathering around the spring in the afternoon. But if they see us in conversation, steadfastly navigating [b] around them as if they were the Sirens, they will be very pleased and immediately give us the gift from the gods they are able to give to mortals.

PHAEDRUS What is this gift? I don't think I have heard of it.

SOCRATES Everyone who loves the Muses should have heard of this. The story goes that the cicadas used to be human beings who lived before the birth of the Muses. When the Muses were born and song was created for the first time, some of the people of that time were so overwhelmed [c] with the pleasure of singing that they forgot to eat or drink; so they died without even realizing it. It is from them that the race of the cicadas came into being; and, as a gift from the Muses, they have no need of nourishment once they are born. Instead, they immediately burst into song, without food or drink, until it is time for them to die. After they die, they go to the Muses and tell each one of them which mortals have honored her. To [d] Terpsichore

they report those who have honored her by their devotion to the dance and thus make them dearer to her. To Erato, they report those who honored her by dedicating themselves to the affairs of love, and so too with the other Muses, according to the activity that honors each. And to Calliope, the oldest among them, and Urania, the next after her, who preside over the heavens and all discourse, human and divine, and sing with the sweetest voice, they report those who honor their special kind of music by leading a philosophical life.

There are many reasons, then, why we should talk and not waste our afternoon in sleep.

PHAEDRUS By all means, let's talk.

[e] SOCRATES Well, then, we ought to examine the topic we proposed just now: When is a speech well written and delivered, and when is it not?

PHAEDRUS Plainly.

SOCRATES Won't someone who is to speak well and nobly have to have in mind the truth about the subject he is going to discuss?

PHAEDRUS What I have actually heard about this, Socrates, my friend, [260] is that it is not necessary for the intending orator to learn what is really just, but only what will seem just to the crowd who will act as judges. Nor again what is really good or noble, but only what will seem so. For that is what persuasion proceeds from, not truth.

SOCRATES Anything that wise men say, Phaedrus, "is not lightly to be cast aside";<sup>40</sup> we must consider whether it might be right. And what you just said, in particular, must not be dismissed.

PHAEDRUS You're right.

SOCRATES Let's look at it this way, then.

PHAEDRUS How?

[b] SOCRATES Suppose I were trying to convince you that you should fight your enemies on horseback, and neither one of us knew what a horse is, but I happened to know this much about you, that Phaedrus believes a horse is the tame animal with the longest ears—

PHAEDRUS But that would be ridiculous, Socrates.

SOCRATES Not quite yet, actually. But if I were seriously trying to convince you, having composed a speech in praise of the donkey in which I called it a horse and claimed that having such an animal is of immense value both at home and in military service, that it is good for fighting and for carrying your baggage and that it is useful for much else besides—[c]

PHAEDRUS Well, that would be totally ridiculous.

SOCRATES Well, which is better? To be ridiculous and a friend? Or clever and an enemy?

PHAEDRUS The former.

SOCRATES And so, when a rhetorician who does not know good from bad addresses a city which knows no better and attempts to sway it, not praising a miserable donkey as if it were a horse, but bad as if it were good, and, having studied what the people believe, persuades them to do something bad instead of good—with that as its seed, what sort of crop [d] do you think rhetoric can harvest?

PHAEDRUS A crop of really poor quality.

SOCRATES But could it be, my friend, that we have mocked the art of speaking more rudely than it deserves? For it might perhaps reply, "What bizarre nonsense! Look, I am not forcing anyone to learn how to make speeches without knowing the

truth; on the contrary, my advice, for what it is worth, is to take me up only after mastering the truth. But I do make this boast: even someone who knows the truth couldn't produce conviction on the basis of a systematic art without me."

PHAEDRUS Well, is that a fair reply? [e]

SOCRATES Yes, it is—if, that is, the arguments now advancing upon rhetoric testify that it is an art. For it seems to me as if I hear certain arguments approaching and protesting that that is a lie and that rhetoric is not an art but an artless practice.<sup>41</sup> As the Spartan said, there is no genuine art of speaking without a grasp of truth, and there never will be.

PHAEDRUS We need to hear these arguments, Socrates. Come, produce [261] them, and examine them: What is their point? How do they make it?

SOCRATES Come to us, then, noble creatures; convince Phaedrus, him of the beautiful offspring,<sup>42</sup> that unless he pursues philosophy properly he will never be able to make a proper speech on any subject either. And let Phaedrus be the one to answer.

PHAEDRUS Let them put their questions.

SOCRATES Well, then, isn't the rhetorical art, taken as a whole, a way of directing the soul by means of speech, not only in the lawcourts and on other public occasions but also in private? Isn't it one and the same art whether its subject is great or small, and no more to be held in esteem—if [b] it is followed correctly—when its questions are serious than when they are trivial? Or what have you heard about all this?

PHAEDRUS Well, certainly not what *you* have! Artful speaking and writing is found mainly in the lawcourts; also perhaps in the Assembly. That's all I've heard.



SOCRATES Well, have you only heard of the rhetorical treatises of Nestor and Odysseus—those they wrote in their spare time in Troy? Haven't you also heard of the works of Palamedes?<sup>43</sup>

[c] PHAEDRUS No, by Zeus, I haven't even heard of Nestor's—unless by Nestor you mean Gorgias, and by Odysseus, Thrasy-machus or Theodorus.<sup>44</sup>

SOCRATES Perhaps. But let's leave these people aside. Answer this question yourself: What do adversaries do in the lawcourts? Don't they speak on opposite sides? What else can we call what they do?

PHAEDRUS That's it, exactly.

SOCRATES About what is just and what is unjust?

PHAEDRUS Yes.

[d] SOCRATES And won't whoever does this artfully make the same thing appear to the same people sometimes just and sometimes, when he prefers, unjust?

PHAEDRUS Of course.

SOCRATES And when he addresses the Assembly, he will make the city approve a policy at one time as a good one, and reject it—the very same policy—as just the opposite at another.

PHAEDRUS Right.

SOCRATES Now, don't we know that the Eleatic Palamedes is such an artful speaker that his listeners will perceive the same things to be both similar and dissimilar, both one and many, both at rest and also in motion?<sup>45</sup>

PHAEDRUS Most certainly.

SOCRATES We can therefore find the practice of speaking on opposite [e] sides not only in the lawcourts and in the Assembly. Rather, it seems that one single art—if, of course, it is an art in

the first place—governs all speaking. By means of it one can make out as similar anything that can be so assimilated, to everything to which it can be made similar, and expose anyone who tries to hide the fact that that is what he is doing.

PHAEDRUS What do you mean by that?

SOCRATES I think it will become clear if we look at it this way. Where is deception most likely to occur—regarding things that differ much or things that differ little from one another?

[262] PHAEDRUS Regarding those that differ little.

SOCRATES At any rate, you are more likely to escape detection, as you shift from one thing to its opposite, if you proceed in small steps rather than in large ones.

PHAEDRUS Without a doubt.

SOCRATES Therefore, if you are to deceive someone else and to avoid deception yourself, you must know precisely the respects in which things are similar and dissimilar to one another.

PHAEDRUS Yes, you must.

SOCRATES And is it really possible for someone who doesn't know what each thing truly is to detect a similarity—whether large or small—between something he doesn't know and anything else?

PHAEDRUS That is impossible. [b]

SOCRATES Clearly, therefore, the state of being deceived and holding beliefs contrary to what is the case comes upon people by reason of certain similarities.

PHAEDRUS That is how it happens.

SOCRATES Could someone, then, who doesn't know what each thing is ever have the art to lead others little by little through similarities away from what is the case on each occasion to its opposite? Or could he escape this being done to himself?

PHAEDRUS Never.

SOCRATES Therefore, my friend, the art of a speaker who doesn't know [c] the truth and chases opinions instead is likely to be a ridiculous thing—not an art at all!

PHAEDRUS So it seems.

SOCRATES So, shall we look for instances of what we called the artful and the artless in the speech of Lysias you carried here and in our own speeches?

PHAEDRUS That's the best thing to do—because, as it is, we are talking quite abstractly, without enough examples.

SOCRATES In fact, by some chance the two speeches do, as it seems, contain an example of the way in which someone who knows the truth [d] can toy with his audience and mislead them. For my part, Phaedrus, I hold the local gods responsible for this—also, perhaps, the messengers of the Muses who are singing over our heads may have inspired me with this gift: certainly *I* don't possess any art of speaking.

PHAEDRUS Fine, fine. But explain what you mean.

SOCRATES Come, then—read me the beginning of Lysias' speech.

PHAEDRUS “You understand my situation: I've told you how good it [e] would be for us, in my opinion, if we could work this out. In any case, I don't think I should lose the chance to get what I am asking for, merely because I don't happen to be in love with you. A man in love will wish he had not done you any favors—”

SOCRATES Stop. Our task is to say how he fails and writes artlessly. Right?

PHAEDRUS Yes. [263]

SOCRATES Now isn't this much absolutely clear: We are in

accord with one another about some of the things we discourse about and in discord about others?

PHAEDRUS I think I understand what you are saying; but, please, can you make it a little clearer?

SOCRATES When someone utters the word “iron” or “silver,” don't we all think of the same thing?

PHAEDRUS Certainly.

SOCRATES But what happens when we say “just” or “good”? Doesn't each one of us go in a different direction? Don't we differ with one another and even with ourselves?

PHAEDRUS We certainly do.

[b] SOCRATES Therefore, we agree about the former and disagree about the latter.

PHAEDRUS Right.

SOCRATES Now in which of these two cases are we more easily deceived? And when does rhetoric have greater power?

PHAEDRUS Clearly, when we wander in different directions.

SOCRATES It follows that whoever wants to acquire the art of rhetoric must first make a systematic division and grasp the particular character of each of these two kinds of thing, both the kind where most people wander in different directions and the kind where they do not.

[c] PHAEDRUS What a splendid thing, Socrates, he will have understood if he grasps *that!*

SOCRATES Second, I think, he must not be mistaken about his subject; he must have a sharp eye for the class to which whatever he is about to discuss belongs.

PHAEDRUS Of course.

SOCRATES Well, now, what shall we say about love? Does it belong to the class where people differ or to that where they

don't?

PHAEDRUS Oh, surely the class where they differ. Otherwise, do you think you could have spoken of it as you did a few minutes ago, first saying that it is harmful both to lover and beloved and then immediately afterward that it is the greatest good?

[d] SOCRATES Very well put. But now tell me this—I can't remember at all because I was completely possessed by the gods: Did I define love at the beginning of my speech?

PHAEDRUS Oh, absolutely, by Zeus, you most certainly did.

SOCRATES Alas, how much more artful with speeches the Nymphs, daughters of Achelous, and Pan, son of Hermes, are, according to what you say, than Lysias, son of Cephalus! Or am I wrong? Did Lysias too, at [e] the start of his love-speech, compel us to assume that love is the single thing that he himself wanted it to be? Did he then complete his speech by arranging everything in relation to that? Will you read its opening once again?

PHAEDRUS If you like. But what you are looking for is not there.

SOCRATES Read it, so that I can hear it in his own words.

PHAEDRUS “You understand my situation: I've told you how good it would be for us, in my opinion, if we could work this out. In any case, I don't think I should lose the chance to get what I am asking for, merely [264] because I don't happen to be in love with you. A man in love will wish he had not done you any favors, once his desire dies down—”

SOCRATES He certainly seems a long way from doing what we wanted. He doesn't even start from the beginning but from the end, making his speech swim upstream on its back. His first words are what a lover would say to his boy as he was concluding his speech. Am I wrong, Phaedrus, dear heart?

PHAEDRUS Well, Socrates, that was the end for which he gave the speech! [b]

SOCRATES And what about the rest? Don't the parts of the speech appear to have been thrown together at random? Is it evident that the second point had to be made second for some compelling reason? Is that so for any of the parts? I at least—of course I know nothing about such matters—thought the author said just whatever came to mind next, though not without a certain noble willfulness. But you, do you know any principle of speech-composition compelling him to place these things one after another in this order?

PHAEDRUS It's very generous of you to think that I can understand his [c] reasons so clearly.

SOCRATES But surely you will admit at least this much: Every speech must be put together like a living creature, with a body of its own; it must be neither without head nor without legs; and it must have a middle and extremities that are fitting both to one another and to the whole work.

PHAEDRUS How could it be otherwise?

SOCRATES But look at your friend's speech: Is it like that or is it otherwise? Actually, you'll find that it's just like the epigram people say is inscribed on the tomb of Midas the Phrygian.

PHAEDRUS What epigram is that? And what's the matter with it? [d]

SOCRATES It goes like this:

*A maid of bronze am I, on Midas' tomb I lie  
As long as water flows, and trees grow tall  
Shielding the grave where many come to cry  
That Midas rests here I say to one and all.*

I'm sure you notice that it makes no difference at all which of its verses [e] comes first, and which last.

PHAEDRUS You are making fun of our speech, Socrates.

SOCRATES Well, then, if that upsets you, let's leave that speech aside—even though I think it has plenty of very useful examples, provided one tries to emulate them as little as possible—and turn to the others. I think it is important for students of speechmaking to pay attention to one of their features.

PHAEDRUS What do you mean? [265]

SOCRATES They were in a way opposite to one another. One claimed that one should give one's favors to the lover; the other, to the non-lover.

PHAEDRUS Most manfully, too.

SOCRATES I thought you were going to say “madly,” which would have been the truth, and is also just what I was looking for: We did say, didn't we, that love is a kind of madness?

PHAEDRUS Yes.

SOCRATES And that there are two kinds of madness, one produced by human illness, the other by a divinely inspired release from normally accepted behavior?

[b] PHAEDRUS Certainly.

SOCRATES We also distinguished four parts within the divine kind and connected them to four gods. Having attributed the inspiration of the prophet to Apollo, of the mystic to Dionysus, of the poet to the Muses, and the fourth part of madness to Aphrodite and to Love, we said that the madness of love is the best. We used a certain sort of image to describe love's passion; perhaps it had a measure of truth in it, though it may also have led us astray. And having whipped up a not altogether implau-

sible [c] speech, we sang playfully, but also appropriately and respectfully, a story-like hymn to my master and yours, Phaedrus—to Love, who watches over beautiful boys.

PHAEDRUS And I listened to it with the greatest pleasure.

SOCRATES Let's take up this point about it right away: How was the speech able to proceed from censure to praise?

PHAEDRUS What exactly do you mean by that?

SOCRATES Well, everything else in it really does appear to me to have been spoken in play. But part of it was given with Fortune's guidance, [d] and there were in it two kinds of things the nature of which it would be quite wonderful to grasp by means of a systematic art.

PHAEDRUS Which things?

SOCRATES The first consists in seeing together things that are scattered about everywhere and collecting them into one kind, so that by defining each thing we can make clear the subject of any instruction we wish to give. Just so with our discussion of love: Whether its definition was or was not correct, at least it allowed the speech to proceed clearly and consistently with itself.

PHAEDRUS And what is the other thing you are talking about, Socrates?

[e] SOCRATES This, in turn, is to be able to cut up each kind according to its species along its natural joints, and to try not to splinter any part, as a bad butcher might do. In just this way, our two speeches placed all [266] mental derangements into one common kind. Then, just as each single body has parts that naturally come in pairs of the same name (one of them being called the right-hand and the other the left-hand one), so the speeches, having considered unsoundness of mind to be by nature one sin-



gle kind within us, proceeded to cut it up—the first speech cut its left-hand part, and continued to cut until it discovered among these parts a sort of love that can be called “left-handed,” which it correctly denounced; the second speech, in turn, led us to the right-hand part of madness; discovered a love that shares its name with the other but is actually divine; set it out [b] before us, and praised it as the cause of our greatest goods.

PHAEDRUS You are absolutely right.

SOCRATES Well, Phaedrus, I am myself a lover of these divisions and collections, so that I may be able to think and to speak; and if I believe that someone else is capable of discerning a single thing that is also by nature capable of encompassing many,<sup>46</sup> I follow “straight behind, in his tracks, as if he were a god.”<sup>47</sup> God knows whether this is the right name for those who can do this correctly or not, but so far I have always called [c] them “dialecticians.” But tell me what I must call them now that we have learned all this from Lysias and you. Or is it just that art of speaking that Thrasymachus and the rest of them use, which has made them masters of speechmaking and capable of producing others like them—anyhow those who are willing to bring them gifts and to treat them as if they were kings?

PHAEDRUS They may behave like kings, but they certainly lack the knowledge you're talking about. No, it seems to me that you are right in calling the sort of thing you mentioned dialectic; but, it seems to me, rhetoric still eludes us.

SOCRATES What are you saying? Could there be anything valuable which [d] is independent of the methods I mentioned and is still grasped by art? If there is, you and I must certainly honor it, and we must say what part of rhetoric it is that has been left out.

PHAEDRUS Well, there's quite a lot, Socrates: everything, at any rate, written up in the books on the art of speaking.

SOCRATES You were quite right to remind me. First, I believe, there is the Preamble with which a speech must begin. This is what you mean, isn't it—the fine points of the art?

PHAEDRUS Yes. [e]

SOCRATES Second come the Statement of Facts and the Evidence of Witnesses concerning it; third, Indirect Evidence; fourth, Claims to Plausibility. And I believe at least that excellent Byzantine word-wizard adds Confirmation and Supplementary Confirmation.

PHAEDRUS You mean the worthy Theodorus?<sup>48</sup>

SOCRATES Quite. And he also adds Refutation and Supplementary Refutation, [267] to be used both in prosecution and in defense. Nor must we forget the most excellent Evenus of Paros,<sup>49</sup> who was the first to discover Covert Implication and Indirect Praise and who—some say—has even arranged Indirect Censures in verse as an aid to memory: a wise man indeed! And Tisias<sup>50</sup> and Gorgias? How can we leave them out when it is they who realized that what is likely must be held in higher honor than what is true; they who, by the power of their language, make small things appear great and great things small; they who express modern ideas in ancient garb, [b] and ancient ones in modern dress; they who have discovered how to argue both concisely and at infinite length about any subject? Actually, when I told Prodicus<sup>51</sup> this last, he laughed and said that only he had discovered the art of proper speeches: What we need are speeches that are neither long nor short but of the right length.

PHAEDRUS Brilliantly done, Prodicus!

SOCRATES And what about Hippias?<sup>52</sup> How can we omit

him? I am sure our friend from Elis would cast his vote with Prodicus.

PHAEDRUS Certainly.

SOCRATES And what shall we say of the whole gallery of terms Polus<sup>53</sup> [c] set up—speaking with Reduplication, Speaking in Maxims, Speaking in Images—and of the terms Licymnius gave him as a present to help him explain Good Diction?<sup>54</sup>

PHAEDRUS But didn't Protagoras actually use similar terms?<sup>55</sup>

SOCRATES Yes, Correct Diction, my boy, and other wonderful things. As to the art of making speeches bewailing the evils of poverty and old age, the prize, in my judgment, goes to the mighty Chalcedonian.<sup>56</sup> He it is also [d] who knows best how to inflame a crowd and, once they are inflamed, how to hush them again with his words' magic spell, as he says himself. And let's not forget that he is as good at producing slander as he is at refuting it, whatever its source may be.

As to the way of ending a speech, everyone seems to be in agreement, though some call it Recapitulation and others by some other name.

PHAEDRUS You mean, summarizing everything at the end and reminding the audience of what they've heard?

SOCRATES That's what I mean. And if you have anything else to add about the art of speaking—

PHAEDRUS Only minor points, not worth making.

[268] SOCRATES Well, let's leave minor points aside. Let's hold what we do have closer to the light so that we can see precisely the power of the art these things produce.

PHAEDRUS A very great power, Socrates, especially in front of a crowd.

SOCRATES Quite right. But now, my friend, look closely: Do

you think, as I do, that its fabric is a little threadbare?

PHAEDRUS Can you show me?

SOCRATES All right, tell me this. Suppose someone came to your friend Eryximachus or his father Acumenus and said: "I know treatments to raise or lower (whichever I prefer) the temperature of people's bodies; if I decide [b] to, I can make them vomit or make their bowels move, and all sorts of things. On the basis of this knowledge, I claim to be a physician; and I claim to be able to make others physicians as well by imparting it to them." What do you think they would say when they heard that?

PHAEDRUS What could they say? They would ask him if he also knew to whom he should apply such treatments, when, and to what extent.

SOCRATES What if he replied, "I have no idea. My claim is that whoever learns from me will manage to do what you ask on his own"? [c]

PHAEDRUS I think they'd say the man's mad if he thinks he's a doctor just because he read a book or happened to come across a few potions; he knows nothing of the art.

SOCRATES And suppose someone approached Sophocles and Euripides and claimed to know how to compose the longest passages on trivial topics and the briefest ones on topics of great importance, that he could make them pitiful if he wanted, or again, by contrast, terrifying and menacing, [d] and so on. Suppose further that he believed that by teaching this he was imparting the knowledge of composing tragedies—

PHAEDRUS Oh, I am sure they too would laugh at anyone who thought a tragedy was anything other than the proper arrangement of these things: They have to fit with one another

and with the whole work.

SOCRATES But I am sure they wouldn't reproach him rudely. They would react more like a musician confronted by a man who thought he had mastered harmony because he was able to produce the highest and lowest [e] notes on his strings. The musician would not say fiercely, "You stupid man, you are out of your mind!" As befits his calling, he would speak more gently: "My friend, though that too is necessary for understanding harmony, someone who has gotten as far as you have may still know absolutely nothing about the subject. What you know is what it's necessary to learn before you study harmony, but not harmony itself."

PHAEDRUS That's certainly right.

SOCRATES So Sophocles would also tell the man who was showing off [269] to them that he knew the preliminaries of tragedy, but not the art of tragedy itself. And Acumenus would say his man knew the preliminaries of medicine, but not medicine itself.

PHAEDRUS Absolutely.

SOCRATES And what if the "honey-tongued Adrastus" (or perhaps Pericles)<sup>57</sup> were to hear of all the marvelous techniques we just discussed—Speaking Concisely and Speaking in Images and all the rest we listed and [b] proposed to examine under the light? Would he be angry or rude, as you and I were, with those who write of those techniques and teach them as if they are rhetoric itself, and say something coarse to them? Wouldn't he—being wiser than we are—reproach us as well and say, "Phaedrus and Socrates, you should not be angry with these people—you should be sorry for them. The reason they cannot define rhetoric is that they are ignorant of dialectic. It is their ignorance that

makes them think they have discovered what rhetoric is when they have mastered only what it is [c] necessary to learn as preliminaries. So they teach these preliminaries and imagine their pupils have received a full course in rhetoric, thinking the task of using each of them persuasively and putting them together into a whole speech is a minor matter, to be worked out by the pupils from their own resources“?

PHAEDRUS Really, Socrates, the art these men present as rhetoric in their courses and handbooks is no more than what you say. In my judgment, [d] at least, your point is well taken. But how, from what source, could one acquire the art of the true rhetorician, the really persuasive speaker?

SOCRATES Well, Phaedrus, becoming good enough to be an accomplished competitor is probably—perhaps necessarily—like everything else. If you have a natural ability for rhetoric, you will become a famous rhetorician, provided you supplement your ability with knowledge and practice. To the extent that you lack any one of them, to that extent you will be less than perfect. But, insofar as there is an art of rhetoric, I don't believe the right method for acquiring it is to be found in the direction Lysias and Thrasymachus have followed.

PHAEDRUS Where can we find it then?

[e] SOCRATES My dear friend, maybe we can see now why Pericles was in all likelihood the greatest rhetorician of all.

PHAEDRUS How is that?

[270] SOCRATES All the great arts require endless talk and ethereal speculation about nature: This seems to be what gives them their lofty point of view and universal applicability. That's just what Pericles mastered—besides having natural ability. He came across Anaxagoras, who was just that sort of man, got his

full dose of ethereal speculation, and understood the nature of mind and mindlessness<sup>58</sup>—just the subject on which Anaxagoras had the most to say. From this, I think, he drew for the art of rhetoric what was useful to it.

PHAEDRUS What do you mean by that?

[b] SOCRATES Well, isn't the method of medicine in a way the same as the method of rhetoric?

PHAEDRUS How so?

SOCRATES In both cases we need to determine the nature of something—of the body in medicine, of the soul in rhetoric. Otherwise, all we'll have will be an empirical and artless practice. We won't be able to supply, on the basis of an art, a body with the medicines and diet that will make it healthy and strong, or a soul with the reasons and customary rules for conduct that will impart to it the convictions and virtues we want.

PHAEDRUS That is most likely, Socrates.

SOCRATES Do you think, then, that it is possible to reach a serious understanding [c] of the nature of the soul without understanding the nature of the world as a whole?

PHAEDRUS Well, if we're to listen to Hippocrates, Asclepius' descendant,<sup>59</sup> we won't even understand the body if we don't follow that method.

SOCRATES He speaks well, my friend. Still, Hippocrates aside, we must consider whether argument supports that view.

PHAEDRUS I agree.

SOCRATES Consider, then, what both Hippocrates and true argument say about nature. Isn't this the way to think systematically about the nature [d] of anything? First, we must consider whether the object regarding which we intend to become experts and capable of transmitting our expertise is simple or com-

plex. Then, if it is simple, we must investigate its power: What things does it have what natural power of acting upon? By what things does it have what natural disposition to be acted upon? If, on the other hand, it takes many forms, we must enumerate them all and, as we did in the simple case, investigate how each is naturally able to act upon what and how it has a natural disposition to be acted upon by what.

PHAEDRUS It seems so, Socrates.

SOCRATES Proceeding by any other method would be like walking with [e] the blind. Conversely, whoever studies anything on the basis of an art must never be compared to the blind or the deaf. On the contrary, it is clear that someone who teaches another to make speeches as an art will demonstrate precisely the essential nature of that to which speeches are to be applied. And that, surely, is the soul.

PHAEDRUS Of course.

SOCRATES This is therefore the object toward which the speaker's whole [271] effort is directed, since it is in the soul that he attempts to produce conviction. Isn't that so?

PHAEDRUS Yes.

SOCRATES Clearly, therefore, Thrasymachus and anyone else who teaches the art of rhetoric seriously will, first, describe the soul with absolute precision and enable us to understand what it is: whether it is one and homogeneous by nature or takes many forms, like the shape of bodies, since, as we said, that's what it is to demonstrate the nature of something.

PHAEDRUS Absolutely.

SOCRATES Second, he will explain how, in virtue of its nature, it acts and is acted upon by certain things.

PHAEDRUS Of course.



[b] SOCRATES Third, he will classify the kinds of speech and of soul there are, as well as the various ways in which they are affected, and explain what causes each. He will then coordinate each kind of soul with the kind of speech appropriate to it. And he will give instructions concerning the reasons why one kind of soul is necessarily convinced by one kind of speech while another necessarily remains unconvinced.

PHAEDRUS This, I think, would certainly be the best way.

SOCRATES In fact, my friend, no speech will ever be a product of art, whether it is a model or one actually given, if it is delivered or written in [c] any other way—on this or on any other subject. But those who now write *Arts of Rhetoric*—we were just discussing them—are cunning people: they hide the fact that they know very well everything about the soul. Well, then, until they begin to speak and write in this way, we mustn't allow ourselves to be convinced that they write on the basis of the art.

PHAEDRUS What way is that?

SOCRATES It's very difficult to speak the actual words, but as to how one should write in order to be as artful as possible—that I am willing to tell you.

PHAEDRUS Please do.

[d] SOCRATES Since the nature of speech is in fact to direct the soul, whoever intends to be a rhetorician must know how many kinds of soul there are. Their number is so-and-so many; each is of such-and-such a sort; hence some people have such-and-such a character and others have such-and-such. Those distinctions established, there are, in turn, so-and-so many kinds of speech, each of such-and-such a sort. People of such-and-such a character are easy to persuade by speeches of such-and-such

a sort in connection with such-and-such an issue for this particular reason, while people of such-and-such another sort are difficult to persuade for those particular reasons.

The orator must learn all this well, then put his theory into practice and [e] develop the ability to discern each kind clearly as it occurs in the actions of real life. Otherwise he won't be any better off than he was when he was still listening to those discussions in school. He will now not only be able to say what kind of person is convinced by what kind of speech; on [272] meeting someone he will be able to discern what he is like and make clear to himself that the person actually standing in front of him is of just this particular sort of character he had learned about in school—to that he must now apply speeches of such-and-such a kind in this particular way in order to secure conviction about such-and-such an issue. When he has learned all this—when, in addition, he has grasped the right occasions for speaking and for holding back; and when he has also understood when the time is right for Speaking Concisely or Appealing to Pity or Exaggeration or for any other of the kinds of speech he has learned and when it is not—then, and only then, will he have finally mastered the art well and completely. But if his speaking, his teaching, or his writing lacks any one of these elements [b] and he still claims to be speaking with art, you'll be better off if you don't believe him.

“Well, Socrates and Phaedrus,” the author of this discourse might say, “do you agree? Could we accept an art of speaking presented in any other terms?”

PHAEDRUS That would be impossible, Socrates. Still, it's evidently rather a major undertaking.

SOCRATES You're right. And that's why we must turn all our

arguments every which way and try to find some easier and shorter route to the art: [c] we don't want to follow a long rough path for no good reason when we can choose a short smooth one instead.

Now, try to remember if you've heard anything helpful from Lysias or anybody else. Speak up.

PHAEDRUS It's not for lack of trying, but nothing comes to mind right now.

SOCRATES Well, then, shall I tell you something I've heard people say who care about this topic?

PHAEDRUS Of course.

SOCRATES We do claim, after all, Phaedrus, that it is fair to give the wolf's side of the story as well.

PHAEDRUS That's just what you should do. [d]

SOCRATES Well, these people say that there is no need to be so solemn about all this and stretch it out to such lengths. For the fact is, as we said ourselves at the beginning of this discussion,<sup>60</sup> that one who intends to be an able rhetorician has no need to know the truth about the things that are just or good or yet about the people who are such either by nature or upbringing. No one in a lawcourt, you see, cares at all about the truth of such matters. They only care about what is convincing. This is called “the [e] likely,” and that is what a man who intends to speak according to art should concentrate on. Sometimes, in fact, whether you are prosecuting or defending a case, you must not even say what actually happened, if it was not likely to have happened—you must say something that is likely instead. Whatever you say, you should pursue what is likely and leave the truth aside: the whole art consists in cleaving to that throughout [273] your speech.

PHAEDRUS That's an excellent presentation of what people

say who profess to be expert in speeches, Socrates. I recall that we raised this issue briefly earlier on, but it seems to be their single most important point.

SOCRATES No doubt you've churned through Tisias' book quite carefully. Then let Tisias tell us this also: By "the likely" does he mean anything but [b] what is accepted by the crowd?

PHAEDRUS What else?

SOCRATES And it's likely it was when he discovered this clever and artful technique that Tisias wrote that if a weak but spunky man is taken to court because he beat up a strong but cowardly one and stole his cloak or something else, neither one should tell the truth. The coward must say that the spunky man didn't beat him up all by himself, while the latter [c] must rebut this by saying that only the two of them were there, and fall back on that well-worn plea, "How could a man like me attack a man like him?" The strong man, naturally, will not admit his cowardice, but will try to invent some other lie, and may thus give his opponent the chance to refute him. And in other cases, speaking as the art dictates will take similar forms. Isn't that so, Phaedrus?

PHAEDRUS Of course.

SOCRATES Phew! Tisias—or whoever else it was and whatever name he pleases to use for himself<sup>61</sup>—seems<sup>62</sup> to have discovered an art which he has disguised very well! But now, my friend, shall we or shall we not say to him—

[d] PHAEDRUS What?

SOCRATES This: "Tisias, some time ago, before you came into the picture, we were saying that people get the idea of what is likely through its similarity to the truth. And we just explained that in every case the person who knows the truth knows best

how to determine similarities. So, if you have something new to say about the art of speaking, we shall listen. But if you don't, we shall remain convinced by the explanations we gave just before: No one will ever possess the art of speaking, to the extent that any [e] human being can, unless he acquires the ability to enumerate the sorts of characters to be found in any audience, to divide everything according to its kinds, and to grasp each single thing firmly by means of one form. And no one can acquire these abilities without great effort—a laborious effort a sensible man will make not in order to speak and act among human beings, but so as to be able to speak and act in a way that pleases the gods as much as possible. Wiser people than ourselves, Tisias, say that a reasonable man must put his mind to being pleasant not to his fellow [274] slaves (though this may happen as a side effect) but to his masters, who are wholly good. So, if the way round is long, don't be astonished: we must make this detour for the sake of things that are very important, not for what you have in mind. Still, as our argument asserts, if that is what you want, you'll get it best as a result of pursuing our own goal.

PHAEDRUS What you've said is wonderful, Socrates—if only it could be done!

[b] SOCRATES Yet surely whatever one must go through on the way to an honorable goal is itself honorable.

PHAEDRUS Certainly.

SOCRATES Well, then, that's enough about artfulness and artlessness in connection with speaking.

PHAEDRUS Quite.

SOCRATES What's left, then, is aptness and ineptness in connection with writing: What feature makes writing good, and what inept? Right?

PHAEDRUS Yes.

SOCRATES Well, do you know how best to please god when you either use words or discuss them in general?

PHAEDRUS Not at all. Do you?

SOCRATES I can tell you what I've heard the ancients said, though they [c] alone know the truth. However, if we could discover that ourselves, would we still care about the speculations of other people?

PHAEDRUS That's a silly question. Still, tell me what you say you've heard.

SOCRATES Well, this is what I've heard. Among the ancient gods of Naucratis<sup>63</sup> in Egypt there was one to whom the bird called the ibis is sacred. The name of that divinity was Theuth,<sup>64</sup> and it was he who first discovered number and calculation, geometry and astronomy, as well as [d] the games of checkers and dice, and, above all else, writing.

Now the king of all Egypt at that time was Thamus,<sup>65</sup> who lived in the great city in the upper region that the Greeks call Egyptian Thebes; Thamus they call Ammon.<sup>66</sup> Theuth came to exhibit his arts to him and urged him to disseminate them to all the Egyptians. Thamus asked him about the usefulness of each art, and while Theuth was explaining it, Thamus praised [e] him for whatever he thought was right in his explanations and criticized him for whatever he thought was wrong.

The story goes that Thamus said much to Theuth, both for and against each art, which it would take too long to repeat. But when they came to writing, Theuth said: "O King, here is something that, once learned, will make the Egyptians wiser and will improve their memory; I have discovered a potion for memory and for wisdom." Thamus, however, replied: "O most expert

Theuth, one man can give birth to the elements of an art, but only another can judge how they can benefit or harm those who will use them. [275] And now, since you are the father of writing, your affection for it has made you describe its effects as the opposite of what they really are. In fact, it will introduce forgetfulness into the soul of those who learn it: they will not practice using their memory because they will put their trust in writing, which is external and depends on signs that belong to others, instead of trying to remember from the inside, completely on their own. You have not discovered a potion for remembering, but for reminding; you provide your students with the appearance of wisdom, not with its reality. Your invention will enable them to hear many things without being properly taught, and they will [b] imagine that they have come to know much while for the most part they will know nothing. And they will be difficult to get along with, since they will merely appear to be wise instead of really being so.”

PHAEDRUS Socrates, you're very good at making up stories from Egypt or wherever else you want!

SOCRATES But, my friend, the priests of the temple of Zeus at Dodona say that the first prophecies were the words of an oak. Everyone who lived at that time, not being as wise as you young ones are today, found it rewarding enough in their simplicity to listen to an oak or even a stone, [c] so long as it was telling the truth, while it seems to make a difference to you, Phaedrus, who is speaking and where he comes from. Why, though, don't you just consider whether what he says is right or wrong?

PHAEDRUS I deserved that, Socrates. And I agree that the Theban king was correct about writing.

SOCRATES Well, then, those who think they can leave writ-

ten instructions for an art, as well as those who accept them, thinking that writing can yield results that are clear or certain, must be quite naive and truly ignorant of Ammon's prophetic judgment: otherwise, how could they possibly think [d] that words that have been written down can do more than remind those who already know what the writing is about?

PHAEDRUS Quite right.

SOCRATES You know, Phaedrus, writing shares a strange feature with painting. The offsprings of painting stand there as if they are alive, but if anyone asks them anything, they remain most solemnly silent. The same is true of written words. You'd think they were speaking as if they had some understanding, but if you question anything that has been said because you want to learn more, it continues to signify just that very same [e] thing forever. When it has once been written down, every discourse roams about everywhere, reaching indiscriminately those with understanding no less than those who have no business with it, and it doesn't know to whom it should speak and to whom it should not. And when it is faulted and attacked unfairly, it always needs its father's support; alone, it can neither defend itself nor come to its own support.

PHAEDRUS You are absolutely right about that, too.

[276] SOCRATES Now tell me, can we discern another kind of discourse, a legitimate brother of this one? Can we say how it comes about, and how it is by nature better and more capable?

PHAEDRUS Which one is that? How do you think it comes about?

SOCRATES It is a discourse that is written down, with knowledge, in the soul of the listener; it can defend itself, and it knows for whom it should speak and for whom it should remain silent.



PHAEDRUS You mean the living, breathing discourse of the man who knows, of which the written one can be fairly called an image.

SOCRATES Absolutely right. And tell me this. Would a sensible farmer, [b] who cared about his seeds and wanted them to yield fruit, plant them in all seriousness in the gardens of Adonis in the middle of the summer and enjoy watching them bear fruit within seven days? Or would he do this as an amusement and in honor of the holiday, if he did it at all?<sup>67</sup> Wouldn't he use his knowledge of farming to plant the seeds he cared for when it was appropriate and be content if they bore fruit seven months later?

PHAEDRUS That's how he would handle those he was serious about, [c] Socrates, quite differently from the others, as you say.

SOCRATES Now what about the man who knows what is just, noble, and good? Shall we say that he is less sensible with his seeds than the farmer is with his?

PHAEDRUS Certainly not.

SOCRATES Therefore, he won't be serious about writing them in ink, sowing them, through a pen, with words that are as incapable of speaking in their own defense as they are of teaching the truth adequately.

PHAEDRUS That wouldn't be likely.

SOCRATES Certainly not. When he writes, it's likely he will sow gardens [d] of letters for the sake of amusing himself, storing up reminders for himself "when he reaches forgetful old age" and for everyone who wants to follow in his footsteps, and will enjoy seeing them sweetly blooming. And when others turn to different amusements, watering themselves with drinking parties and everything else that goes along with them, he will rather

spend his time amusing himself with the things I have just described.

PHAEDRUS Socrates, you are contrasting a vulgar amusement with the [e] very noblest—with the amusement of a man who can while away his time telling stories of justice and the other matters you mentioned.

SOCRATES That's just how it is, Phaedrus. But it is much nobler to be serious about these matters, and use the art of dialectic. The dialectician chooses a proper soul and plants and sows within it discourse accompanied by knowledge—discourse capable of helping itself as well as the man who planted it, which is not barren but produces a seed from which more [277] discourse grows in the character of others. Such discourse makes the seed forever immortal and renders the man who has it as happy as any human being can be.

PHAEDRUS What you describe is really much nobler still.

SOCRATES And now that we have agreed about this, Phaedrus, we are finally able to decide the issue.

PHAEDRUS What issue is that?

SOCRATES The issue which brought us to this point in the first place: We wanted to examine the attack made on Lysias on account of his writing [b] speeches, and to ask which speeches are written artfully and which not. Now, I think that we have answered that question clearly enough.

PHAEDRUS So it seemed; but remind me again how we did it.

SOCRATES First, you must know the truth concerning everything you are speaking or writing about; you must learn how to define each thing in itself; and, having defined it, you must know how to divide it into kinds until you reach something indivisible.

Second, you must understand the nature of the soul, along the same lines; you must determine which kind [c] of speech is appropriate to each kind of soul, prepare and arrange your speech accordingly, and offer a complex and elaborate speech to a complex soul and a simple speech to a simple one. Then, and only then, will you be able to use speech artfully, to the extent that its nature allows it to be used that way, either in order to teach or in order to persuade. This is the whole point of the argument we have been making.

PHAEDRUS Absolutely. That is exactly how it seemed to us.

[d] SOCRATES Now how about whether it's noble or shameful to give or write a speech—when it could be fairly said to be grounds for reproach, and when not? Didn't what we said just a little while ago make it clear—

PHAEDRUS What was that?

SOCRATES That if Lysias or anybody else ever did or ever does write—privately or for the public, in the course of proposing some law—a political document which he believes to embody clear knowledge of lasting importance, then this writer deserves reproach, whether anyone says so or not. For to be unaware of the difference between a dream-image and the reality [e] of what is just and unjust, good and bad, must truly be grounds for reproach even if the crowd praises it with one voice.

PHAEDRUS It certainly must be.

SOCRATES On the other hand, take a man who thinks that a written discourse on any subject can only be a great amusement, that no discourse worth serious attention has ever been written in verse or prose, and that those that are recited in public without questioning and explanation, in [278] the manner of the rhapsodes, are given only in order to produce conviction. He

believes that at their very best these can only serve as reminders to those who already know. And he also thinks that only what is said for the sake of understanding and learning, what is truly written in the soul concerning what is just, noble, and good can be clear, perfect, and worth serious attention: Such discourses should be called his own legitimate children, first the discourse he may have discovered already within himself [b] and then its sons and brothers who may have grown naturally in other souls insofar as these are worthy; to the rest, he turns his back. Such a man, Phaedrus, would be just what you and I both would pray to become.

PHAEDRUS I wish and pray for things to be just as you say.

SOCRATES Well, then: our playful amusement regarding discourse is complete. Now you go and tell Lysias that we came to the spring which is sacred to the Nymphs and heard words charging us to deliver a message [c] to Lysias and anyone else who composes speeches, as well as to Homer and anyone else who has composed poetry either spoken or sung, and third, to Solon and anyone else who writes political documents that he calls laws: If any one of you has composed these things with a knowledge of the truth, if you can defend your writing when you are challenged, and if you can yourself make the argument that your writing is of little worth, then you must be called by a name derived not from these writings but [d] rather from those things that you are seriously pursuing.

PHAEDRUS What name, then, would you give such a man?

SOCRATES To call him wise, Phaedrus, seems to me too much, and proper only for a god. To call him wisdom's lover—a philosopher—or something similar would fit him better and be more seemly.

PHAEDRUS That would be quite appropriate.

SOCRATES On the other hand, if a man has nothing more valuable than what he has composed or written, spending long hours twisting it around, pasting parts together and taking them apart—wouldn't you be right to call him a poet or a speech writer or an author of laws? [e]

PHAEDRUS Of course.

SOCRATES Tell that, then, to your friend.

PHAEDRUS And what about you? What shall you do? We must surely not forget your own friend.

SOCRATES Whom do you mean?

PHAEDRUS The beautiful Isocrates.<sup>68</sup> What are you going to tell him, Socrates? What shall we say he is?

SOCRATES Isocrates is still young, Phaedrus. But I want to tell you what [279] I foresee for him.

PHAEDRUS What is that?

SOCRATES It seems to me that by his nature he can outdo anything that Lysias has accomplished in his speeches; and he also has a nobler character. So I wouldn't be at all surprised if, as he gets older and continues writing speeches of the sort he is composing now, he makes everyone who has ever attempted to compose a speech seem like a child in comparison. Even more so if such work no longer satisfies him and a higher, divine impulse leads him to more important things. For nature, my friend, has placed the love of wisdom in his mind. [b]

That is the message I will carry to my beloved, Isocrates, from the gods of this place; and you have your own message for your Lysias.

PHAEDRUS So it shall be. But let's be off, since the heat has died down a bit.

SOCRATES Shouldn't we offer a prayer to the gods here before we leave?

PHAEDRUS Of course.

SOCRATES O dear Pan and all the other gods of this place, grant that I may be beautiful inside. Let all my external possessions be in friendly [c] harmony with what is within. May I consider the wise man rich. As for [279c] gold, let me have as much as a moderate man could bear and carry with him.

Do we need anything else, Phaedrus? I believe my prayer is enough for me.

PHAEDRUS Make it a prayer for me as well. Friends have everything in common.

SOCRATES Let's be off.