

Plato's Republic

A Discussion about Justice at the house of Cephalus

By Richard J. Walters Jr

Book I

1. Book one introduces many of the main characters and embarks on a search for the meaning of "Justice." One of my favorite passages in any philosophy text is found in this section.
 - a. "There is nothing which for my part I like better, Cephalus, than conversing with aged men; for I regard them as travelers who have gone a journey which I too may have to go, and of whom I ought to enquire, whether the way is smooth and easy, or rugged and difficult. And this is a question which I should like to ask of you who have arrived at that time which the poets call the 'threshold of old age' — Is life harder towards the end, or what report do you give of it? I will tell you, Socrates, he said, what my own feeling is . Men of my age flock together; we are birds of a feather, as the old proverb says; and at our meetings the tale of my acquaintance commonly is — I cannot eat, I cannot drink; the pleasures of youth and love are fled away: there was a good time once, but now that is gone, and life is no longer life. Some complain of the slights which are put upon them by relations, and they will tell you sadly of how many evils their old age is the cause. But to me, Socrates, these complainers seem to blame that which is not really in fault. For if old age were the cause, I too being old, and every other old man, would have felt as they do. But this is not my own experience, nor that of others whom I have known. How well I remember the aged poet Sophocles, when in answer to the question, How does love suit with age, Sophocles, — are you still the man you were? Peace, he replied; most gladly have I escaped the thing of which you speak; I feel as if I had escaped from a mad and furious master. His words have often occurred to my mind since, and they seem as good to me now as at the time when he uttered them. For certainly old age has a great sense of calm and freedom; when the passions relax their hold, then, as Sophocles say , we are freed from the grasp not of one mad master only, but of many. **The truth is, Socrates, that these regrets, and also the complaints about relations, are to be attributed to the same cause, which is not old age, but men's characters and tempers; for he who is of a calm and happy nature will hardly feel the pressure of age, but to him who is of an opposite disposition youth and age are equally a burden.**"
 - b. "... concerning justice, what is it? — to speak the truth and to pay your debts — no more than this?"
2. But, we are not to learn the true meaning of "Justice" any time soon. First, we will learn about the Dialectic of Socrates, as he walks through a few definitions with Polemarchus. Finally they have a newer definition of Justice.
 - a. "Justice is the giving to each man what is proper to him, and this he termed a debt." OR
 - b. "Justice is the art which gives good to friends and evil to enemies."
 - c. "... an enemy , as I take it , owes to an enemy that which is due or proper to him — that is to say , evil ."
3. Socrates again takes us on the path of the Dialectic and eventually shows that appearances are deceiving. So, our definition is revised again.

- a. "It is just to do good to our friends when they are good and harm to our enemies when they are evil."
 - b. "... injuring of another can be in no case just."
4. At this point, Thrasymachus, a powerful young man and philosopher, interjects himself into the debate after heavily criticizing Socrates and the company.
 - a. "Thrasymachus, I said, with a quiver, don't be hard upon us. Polemarchus and I may have been guilty of a little mistake in the argument, but I can assure you that the error was not intentional."
 - b. Thrasymachus: "I proclaim that justice is nothing else than the interest of the stronger."
5. In response to Thrasymachus, Socrates touches upon the first of a few primary points in his text. Plato will be asserting that it is essential that a ruler consider the health of the state in each of their decisions. To do so is the application of Justice.
 - a. "... medicine does not consider the interest of medicine, but the interest of the body? ... neither do any other arts care for themselves, for they have no needs; they care only for that which is the subject of their art?"
6. Thrasymachus counters that Socrates was never taught the difference between a shepherd and his sheep.
 - a. "Because you fancy that the shepherd or neatherd fattens or tends the sheep or oxen with a view to their own good and not to the good of himself or his master; and you further imagine that the rulers of states, if they are true rulers, never think of their subjects as sheep, and that they are not studying their own advantage day and night."
 - b. "Consider further, most foolish Socrates, that the just is always a loser in comparison with the unjust. First of all, in private contracts: wherever the unjust is the partner of the just you will find that, when the partnership is dissolved, the unjust man has always more and the just less. ... moreover he is hated by his friends and acquaintance for refusing to serve them in unlawful ways. But all this is reversed in the case of the unjust man."
7. Socrates is deeply troubled by the vision of Thrasymachus. Thrasymachus' arguments suggest that society itself rewards characters who impose their will on others. More, he says that this behavior is "just" because it is the "will of the stronger." Socrates condemns force and wishes to frame it as "injustice."
 - a. **"... tyranny, which by fraud and force takes away the property of others, not little by little but wholesale; comprehending in one, things sacred as well as profane, private and public; for which acts of wrong, if he were detected perpetrating any one of them singly, he would be punished and incur great disgrace — they who do such wrong in particular cases are called robbers of temples, and man-stealers and burglars and swindlers and thieves. But when a man besides taking away the money of the citizens has made slaves of them, then, instead of these names of reproach, he is termed happy and blessed, not only by the citizens but by all who hear of his having achieved the consummation of injustice. For mankind censure injustice, fearing that they may be the victims of it and not because they shrink from committing it."**
8. Socrates tries to return to his point that the ruler should work for the good of the state. He turns Thrasymachus' metaphor of a "shepherd" against him.
 - a. "... you began by defining the true physician in an exact sense, you did not observe a like exactness when speaking of the shepherd; you thought that the shepherd as a shepherd tends the sheep not with a view to their own good, but like a mere diner or banquetter with a view to the pleasures of the table; or, again, as a trader for sale in the market, and not as a shepherd."

9. Socrates equivocates in the next argument that “true” rulers do not “like being in authority.” Thrasymachus disagrees. He asserts:
- a. “... why in the case of lesser offices do men never take them willingly without payment, unless under the idea that they govern for the advantage not of themselves but of others?”
 - b. Because, “... he who refuses to rule is liable to be ruled by one who is worse than himself.”
 - c. Moreover, **“... there is reason to think that if a city were composed entirely of good men, then to avoid office would be as much an object of contention as to obtain office is at present; then we should have plain proof that the true ruler is not meant by nature to regard his own interest, but that of his subjects; and every one who knew this would choose rather to receive a benefit from another than to have the trouble of conferring one.”**
10. Socrates will in no way let stand the idea that injustice is wisdom and goodness. So, he launches into a logical dialectic to prove that this cannot be the case. I will attempt to abbreviate and yet follow the steps of his dialectic Socrates uses in trapping Thrasymachus to the admission that his statement cannot be true.
- a. Socrates: “... the just does not desire more than his like but more than his unlike, whereas the unjust desires more than both his like and his unlike?”
 - b. Thrasymachus: “Nothing,” he said, “can be better than that statement.
 - c. Socrates: “And the unjust is good and wise, and the just is neither?”
 - d. Thrasymachus: “Good again,” he said.
 - e. Socrates: “And what would you say of the physician? In prescribing meats and drinks would he wish to go beyond another physician or beyond the practice of medicine?”
 - f. Thrasymachus: “He would not.”
 - g. Socrates: “But he would wish to go beyond the non-physician?”
 - h. Thrasymachus: “Yes.”
 - i. Socrates: “And what of the ignorant? ... would he not desire to have more than either the knowing or the ignorant?”
 - j. Thrasymachus: “I dare say.”
 - k. Socrates: “And the knowing is wise?”
 - l. Thrasymachus: “Yes.”
 - m. Socrates: “And the wise is good?”
 - n. Thrasymachus: “True.”
 - o. Socrates: “Then the wise and good will not desire to gain more than his like, but more than his unlike and opposite?”
 - p. Thrasymachus: “I suppose so.”
 - q. Socrates: “Whereas the bad and ignorant will desire to gain more than both?”
 - r. Thrasymachus: “Yes.”
 - s. Socrates: “But did we not say, Thrasymachus, that the unjust goes beyond both his like and unlike? Then the just is like the wise and good, and the unjust like the evil and ignorant?”
 - t. Thrasymachus: “That is the inference.”
 - u. Socrates: “And each of them is such as his like is?”
 - v. Thrasymachus: “That was admitted.”
 - w. Socrates: “Then the just has turned out to be wise and good and the unjust evil and ignorant.”

- x. Socrates: "... we were now agreed that justice was virtue and wisdom, and injustice vice and ignorance."
11. Socrates further hammers in his point.
- a. "A statement was made that injustice is stronger and more powerful than justice, but now justice, having been identified with wisdom and virtue, is easily shown to be stronger than injustice, if injustice is ignorance; this can no longer be questioned by any one."
 - b. "... is not the power which injustice exercises of such a nature that wherever she takes up her abode, whether in a city, in an army, in a family, or in any other body, that body is, to begin with, rendered incapable of united action by reason of sedition and distraction; and does it not become its own enemy and at variance with all that opposes it, and with the just?"
 - c. "... is not injustice equally fatal when existing in a single person; in the first place rendering him incapable of action because he is not at unity with himself, and in the second place making him an enemy to himself and the just?"
12. What is really important here is the idea that a person or state (etc.) who does not possess Justice must be at war with itself. Justice, Socrates is saying, is required for unity of action. And it is key to understand that people who act in harmony with others for any purpose are at least partially just.
- a. **"... we have already shown that the just are clearly wiser and better and abler than the unjust, and that the unjust are incapable of common action; nay more, that to speak as we did of men who are evil acting at any time vigorously together, is not strictly true, for if they had been perfectly evil, they would have laid hands upon one another; but it is evident that there must have been some remnant of justice in them, which enabled them to combine; if there had not been they would have injured one another as well as their victims; they were but half-villains in their enterprises; for had they been whole villains, and utterly unjust, they would have been utterly incapable of action."**

Book II

13. The more serious claim that Thrasymachus made was really that it is "better" to live a life of injustice than it would be to live a life in accordance with justice. To this Socrates creates a "very weak" argument based on the nature of the soul to conclude that "injustice can never be more profitable than justice." To this Glaucon asks:
- a. Glaucon: "Socrates, do you wish really to persuade us, or only to seem to have persuaded us, that to be just is always better than to be unjust?"
14. To this critique, Socrates makes the following points. He divides "goods" into three classes:
- a. First Class: Goods valued "... for their own sakes, and independently of their consequences."
 - b. Second Class: "... which are desirable not only in themselves, but also for their results."
 - c. Third Class: Goods where people "... regard them as disagreeable; and no one would choose them for their own sakes, but only for the sake of some reward or result which flows from them."
15. Next Socrates asks in which of these three classes should they place Justice?

- a. At first the answer is made that Justice be placed “In the highest class ... among those goods which he who would be happy desires both for their own sake and for the sake of their results.”
 - b. But Socrates points out that: **“many are of another mind; they think that justice is to be reckoned in the troublesome class, among goods which are to be pursued for the sake of rewards and of reputation, but in themselves are disagreeable and rather to be avoided.”**
16. Thrasymachus retires from the argument, and the company feels that they have in no way fully answered the initial question they set out to answer. Also, there is still serious doubt that it is better to adopt the habit of Justice if you wish to live a happy life. Glaucon wishes to be convinced, so he picks up the argument in Thrasymachus’ absence.
- a. “... then, I will revive the argument of Thrasymachus. And first I will speak of the nature and origin of justice according to the common view of them. Secondly, I will show that all men who practise justice do so against their will, of necessity, but not as a good. And thirdly, I will argue that there is reason in this view, for the life of the unjust is after all better far than the life of the just— have never yet heard the superiority of justice to injustice maintained by any one in a satisfactory way. I want to hear justice praised in respect of itself; then I shall be satisfied, and you are the person from whom I think that I am most likely to hear this; and therefore I will praise the unjust life to the utmost of my power, and my manner of speaking will indicate the manner in which I desire to hear you too praising justice and censuring injustice.”
 - b. Socrates is to counter the argument of the masses who say that: “This they affirm to be the origin and nature of justice; — it is a mean or compromise, between the best of all, which is to do injustice and not be punished, and the worst of all, which is to suffer injustice without the power of retaliation; and justice, being at a middle point between the two, is tolerated not as a good, but as the lesser evil, and honoured by reason of the inability of men to do injustice.”
17. To illustrate his point, Glaucon tells the story of Gyges, and ridicules anyone who would not exercise this, the greatest of powers, to commit unjust acts.
- a. **Glaucon: “Gyges was a shepherd in the service of the king of Lydia; there was a great storm, and an earthquake made an opening in the earth at the place where he was feeding his flock. Amazed at the sight, he descended into the opening, where, among other marvels, he beheld a hollow brazen horse, having doors, at which he stooping and looking in saw a dead body of stature, as appeared to him, more than human, and having nothing on but a gold ring; this he took from the finger of the dead and reascended. Now the shepherds met together, according to custom, that they might send their monthly report about the flocks to the king; into their assembly he came having the ring on his finger, and as he was sitting among them he chanced to turn the collet of the ring inside his hand, when instantly he became invisible to the rest of the company and they began to speak of him as if he were no longer present. He was astonished at this, and again touching the ring he turned the collet outwards and reappeared; he made several trials of the ring, and always with the same result— when he turned the collet inwards he became invisible, when outwards he reappeared. Whereupon he contrived to be chosen one of the messengers who were sent to the court; whereas soon as he arrived he seduced the queen, and with her help conspired against the king and slew him, and took the kingdom.”**
 - b. Glaucon: “Suppose now that there were two such magic rings, and the just put on one of them and the unjust the other; no man can be imagined to be of such an iron nature

that he would stand fast in justice. No man would keep his hands off what was not his own when he could safely take what he liked out of the market, or go into houses and lie with any one at his pleasure, or kill or release from prison whom he would, and in all respects be like a God among men.

18. Together the company proposes an exercise for Socrates. They model two men before him. One who is unjust but is in all ways able to appear just. And a second who is just but who in all ways will seem unjust. They propose that he show that the just man modeled here would be happier. More:
 - a. "The universal voice of mankind is always declaring that justice and virtue are honourable, but grievous and toilsome; and that the pleasures of vice and injustice are easy of attainment, and are only censured by law and opinion. They say also that honesty is for the most part less profitable than dishonesty; and they are quite ready to call wicked men happy, and to honour them both in public and private when they are rich or in any other way influential, while they despise and overlook those who may be weak and poor, even though acknowledging them to be better than the others. But most extraordinary of all is their mode of speaking about virtue and the gods: they say that the gods apportion calamity and misery to many good men, and good and happiness to the wicked."
 - b. "Now as you have admitted that justice is one of that highest class of goods which are desired indeed for their results, but in a far greater degree for their own sakes — like sight or hearing or knowledge or health, or any other real and natural and not merely conventional good — I would ask you in your praise of justice to regard one point only: I mean the essential good and evil which justice and injustice work in the possessors of them ... but from you who have spent your whole life in the consideration of this question, unless I hear the contrary from your own lips, I expect something better. And therefore, I say, not only prove to us that justice is better than injustice, but show what they either of them do to the possessor of them, which makes the one to be a good and the other an evil, whether seen or unseen by gods and men."
19. Socrates is overwhelmed by the questions the company wish him to answer. But he decides to begin by looking for justice first in the ideal state, and then extrapolating an answer for the individual.
 - a. "I propose therefore that we enquire into the nature of justice and injustice, first as they appear in the State, and secondly in the individual, proceeding from the greater to the lesser and comparing them."
20. And so begins Socrates' description of his own Utopia. He starts simply discussing the basics of any society. And this leads to a very important point about specialization.
 - a. "... we are not all alike; there are diversities of natures among us which are adapted to different occupations."
 - b. Socrates asks: "... will you have a work better done when the workman has many occupations, or when he has only one?"
 - c. **But he concludes: "all things are produced more plentifully and easily and of a better quality when one man does one thing which is natural to him and does it at the right time, and leaves other things."**
21. Socrates' state continues to grow and merchants, retailers, and hirelings are added. But, before Socrates can conclude his description and move on to the task of finding justice, Glaucon seems to have become hungry and asks about the finer things a state should have. Socrates again opens the discussion and expands the state into a luxurious one, which requires a lot more jobs to bring in special products.

22. Again, before they can move on the size of the state is discussed and this raises concerns about a standing army.
- "Then a slice of our neighbours' land will be wanted by us for pasture and tillage, and they will want a slice of ours, if, like ourselves, they exceed the limit of necessity, and give themselves up to the unlimited accumulation of wealth? That, Socrates, will be inevitable. And so we shall go to war, Glaucon. Shall we not?" "Most certainly," he replied. "Then without determining as yet whether war does good or harm, thus much we may affirm, that now we have discovered war to be derived from causes which are also the causes of almost all the evils in States, private as well as public."
 - "Now nothing can be more important than that the work of a soldier should be well done."
23. At this point the description of the perfect state takes a turn. Socrates decides that it is necessary to go into detail concerning the qualification, education and selection of "guardians" for the state. Guardians in this sense is a mixture of soldier and statesman. They talk about the qualifications and find the task daunting until they find a good model to follow in nature.
- "Is not the noble youth very like a well-bred dog in respect of guarding and watching?"
 - "... they ought to be dangerous to their enemies, and gentle to their friends...;"
 - "... how shall we find a gentle nature which has also a great spirit, for the one is the contradiction of the other?"
 - "... that there do exist natures gifted with those opposite qualities.
 - "... our friend the dog is a very good one: you know that well-bred dogs are perfectly gentle to their familiars and acquaintances, and the reverse to strangers."
 - But then it is asked: **"Would not he who is fitted to be a guardian, besides the spirited nature, need to have the qualities of a philosopher?"**
 - "The trait of which I am speaking, I replied, may be also seen in the dog, and is remarkable in the animal." Glaucon asks, "What trait?" Socrates continues, "Why, a dog, whenever he sees a stranger, is angry; when an acquaintance, he welcomes him, although the one has never done him any harm, nor the other any good." Socrates concludes that: **"Your dog is a true philosopher."**
24. And so, with the well-bred dog as their natural model, the company sets out to consider how they might educate the youth of their new state such that the perfect guardian would be raised to be a just leader and protector. In a word, they are talking about **"censorship."**
- "And shall we just carelessly allow children to hear any casual tales which may be devised by casual persons, and to receive into their minds ideas for the most part the very opposite of those which we should wish them to have when they are grown up? We cannot. Then the first thing will be to establish a censorship of the writers of fiction, and let the censors receive any tale of fiction which is good, and reject the bad; and we will desire mothers and nurses to tell their children the authorised ones only."
 - "the young man should not be told that in committing the worst of crimes he is far from doing anything outrageous; and that even if he chastises his father when he does wrong, in whatever manner, he will only be following the example of the first and greatest among the gods.
 - "... a young person cannot judge what is allegorical and what is literal; anything that he receives into his mind at that age is likely to become indelible and unalterable; and therefore it is most important that the tales which the young first hear should be models of virtuous thoughts."
25. Next there is a discussion about the true nature of the God(s). Here I think the translations are influenced by medieval thought because they talk about the nature of "God" and then lapse

back into talking about Zeus and others later. But, here is a quick synopsis of the qualities of God. They are in line with the ideas of “the Good” which is the later focus of the Gnostics, Hermetics and Neo-Platonists, through which we obtained our understanding of Plato.

- a. “God is always to be represented as he truly is.”
 - b. “And is he not truly good? and must he not be represented as such?”
 - c. “And no good thing is hurtful?”
 - d. “And that which is not hurtful hurts not?”
 - e. “And can that which does no evil be a cause of evil?”
 - f. “And the good is advantageous?”
 - g. “And therefore the cause of well - being?”
 - h. “It follows therefore that the good is not the cause of all things, but of the good only?”
 - i. Then God, if he be good, is not the author of all things, as the many assert, but he is the cause of a few things only, and not of most things that occur to men. For few are the goods of human life, and many are the evils, and the good is to be attributed to God alone; of the evils the causes are to be sought elsewhere, and not in him.”
26. And so, what is said about God must also be censored. And this is important because they assume that the guardians must not see that the perfect standard of justice is flawed.
- a. “... that those who are punished are miserable, and that God is the author of their misery — the poet is not to be permitted to say; though he may say that the wicked are miserable because they require to be punished, and are benefited by receiving punishment from God; but that God being good is the author of evil to any one is to be strenuously denied, and not to be said or sung or heard in verse or prose by any one whether old or young in any well-ordered commonwealth. Such a fiction is suicidal, ruinous, impious.”
 - b. It shall be said that: “God is not the author of all things, but of good only.”
 - c. “Then everything which is good, whether made by art or nature, or both, is least liable to suffer change from without? But surely God and the things of God are in every way perfect? Then he can hardly be compelled by external influence to take many shapes? But may he not change and transform himself?” The answer is, “Clearly, that must be the case if he is changed at all.”
 - d. “If he change at all he can only change for the worse , for we cannot suppose him to be deficient either in virtue or beauty would any one, whether God or man, desire to make himself worse?”
 - e. “Then it is impossible that God should ever be willing to change; being, as is supposed, the fairest and best that is conceivable, every God remains absolutely and forever in his own form .”
 - f. “Then, I said, my dear friend, let none of the poets tell us that 'The gods, taking the disguise of strangers from other lands, walk up and down cities in all sorts of forms.' ”
 - g. “Do you not know, I said, that the true lie, if such an expression may be allowed, is hated of gods and men?”
 - h. **“... because we do not know the truth about ancient times, we make falsehood as much like truth as we can, and so turn it to account. But can any of these reasons apply to God? Can we suppose that he is ignorant of antiquity, and therefore has recourse to invention? Then is God perfectly simple and true both in word and deed; he changes not; he deceives not, either by sign or word, by dream or waking vision.”**

Book III

27. The description of all of the things the company will censor in their perfect state goes on and on.
 - a. They must not fear the underworld, so all language suggesting that it is fearsome should be censored.
 - b. Excess of laughter should also be discouraged.
 - c. Preventative medicines should also be kept from the guardians.
 - d. Stories where Gods or heroes engage in intemperance, lust, avarice, contempt and “horrid rape,” should not be told to the guardians.
 - e. “We will not have them trying to persuade our youth that the gods are the authors of evil, and that heroes are no better than men — sentiments which, as we were saying, are neither pious nor true, for we have already proved that evil cannot come from the gods.”
 - f. “And further they are likely to have a bad effect on those who hear them; for everybody will begin to excuse his own vices when he is convinced that similar wickednesses are always being perpetrated by — ‘The kindred of the gods, the relatives of Zeus, whose ancestral altar, the altar of Zeus, is aloft in air on the peak of Ida,’ and who have ‘the blood of deities yet flowing in their veins.’ And therefore let us put an end to such tales, lest they engender laxity of morals among the young... if I am not mistaken, we shall have to say that about men poets and story-tellers are guilty of making the gravest misstatements when they tell us that wicked men are often happy, and the good miserable; and that injustice is profitable when undetected, but that justice is a man’s own loss and another’s gain — these things we shall forbid them to utter, and command them to sing and say the opposite. But if you admit that I am right in this, then I shall maintain that you have implied the principle for which we have been all along contending.”
28. Following this, the company discusses at length rhythm and other poetical and musical devices that should also be banned. I am going to skip this except for this one quotation.
 - a. “... rhythm and harmony find their way into the inward places of the soul, on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful, or of him who is ill-educated ungraceful; and also because he who has received this true education of the inner being will most shrewdly perceive omissions or faults in art and nature, and with a true taste, while he praises and rejoices over and receives into his soul the good, and becomes noble and good, he will justly blame and hate the bad, now in the days of his youth, even before he is able to know the reason why; and when reason comes he will recognize and salute the friend with whom his education has made him.”
29. Continuing with the training of the guardians, they go further into detail about the importance of Gymnastic training.
 - a. “Gymnastic as well as music should begin in early years; the training in it should be careful and should continue through life. Now my belief is, — and this is a matter upon which I should like to have your opinion in confirmation of my own, but my own belief is, — not that the good body by any bodily excellence improves the soul, but, on the contrary, that the good soul, by her own excellence, improves the body as far as this may be possible.”
 - b. “Do you not observe that these athletes sleep away their lives, and are liable to most dangerous illnesses if they depart, in ever so slight a degree, from their customary

regimen? Then, I said, a finer sort of training will be required for our warrior athletes, who are to be like wakeful dogs, and to see and hear with the utmost keenness; amid the many changes of water and also of food, of summer heat and winter cold, which they will have to endure when on a campaign, they must not be liable to break down in health.”

30. Following this they talk about some of the worst injustices in a corrupted state.

- a. **“... that there is a further stage of the evil in which a man is not only a life-long litigant, passing all his days in the courts, either as plaintiff or defendant, but is actually led by his bad taste to pride himself on his litigiousness; he imagines that he is a master in dishonesty; able to take every crooked turn, and wriggle into and out of every hole, bending like a withy and getting out of the way of justice: and all for what? — in order to gain small points not worth mentioning, he not knowing that so to order his life as to be able to do without a napping judge is a far higher and nobler sort of thing.”**

31. Next they discuss the state of medicine, and reminisce about the days of Asclepius and his sons. The idea here is that modern medicine includes much that the founders of the art did not need or require. They want their state to provide only medicine that is necessary.

- a. “When a carpenter is ill he asks the physician for a rough and ready cure; an emetic or a purge or a cautery or the knife, — these are his remedies. And if some one prescribes for him a course of dietetics, and tells him that he must swathe and swaddle his head, and all that sort of thing, he replies at once that he has no time to be ill, and that he sees no good in a life which is spent in nursing his disease to the neglect of his customary employment; and therefore bidding good-bye to this sort of physician, he resumes his ordinary habits, and either gets well and lives and does his business, or, if his constitution fails, he dies and has no more trouble.”
- b. Humorously, he adds: **“there is a constant suspicion that headache and giddiness are to be ascribed to philosophy, and hence all practicing or making trial of virtue in the higher sense is absolutely stopped; for a man is always fancying that he is being made ill, and is in constant anxiety about the state of his body.”**
- c. Asclepius “did not want to lengthen out good-for-nothing lives, or to have weak fathers begetting weaker sons; — if a man was not able to live in the ordinary way he had no business to cure him; for such a cure would have been of no use either to himself, or to the State.”
- d. They conclude: **“those who are diseased in their bodies they will leave to die, and the corrupt and incurable souls they will put an end to themselves. That is clearly the best thing both for the patients and for the State.”**

32. Next they talk about judges, and how the best judges should be trained. They are different from physicians who need to have experienced every sort of ailment in order to understand it.

- a. “... with the judge it is otherwise; since he governs mind by mind; he ought not therefore to have been trained among vicious minds, and to have associated with them from youth upwards, and to have gone through the whole calendar of crime, only in order that he may quickly infer the crimes of others as he might their bodily diseases from his own self-consciousness; the honourable mind which is to form a healthy judgment should have had no experience or contamination of evil habits when young. And this is the reason why in youth good men often appear to be simple, and are easily practised upon by the dishonest, because they have no examples of what evil is in their own souls.”

33. And now, we come finally to some of the details of the state that modern readers will find very strange, but maybe not Masons. They start by discussing how they will select guardians.

- a. “Let us note among the guardians those who in their whole life show the greatest eagerness to do what is for the good of their country, and the greatest repugnance to do what is against her interests... they will have to be watched at every age, in order that we may see whether they preserve their resolution, and never, under the influence either of force or enchantment, forget or cast off their sense of duty to the State.
 - b. They must have excellent memory. “he who remembers and is not deceived is to be selected, and he who fails in the trial is to be rejected.”
 - c. They cannot be easily enchanted. **“... we must try them with enchantments — that is the third sort of test — and see what will be their behavior so must we take our youth amid terrors of some kind, and again pass them into pleasures, and prove them more thoroughly than gold is proved in the furnace, that we may discover whether they are armed against all enchantments, and of a noble bearing always, good guardians of themselves and of the music which they have learned, and retaining under all circumstances a rhythmical and harmonious nature, such as will be most serviceable to the individual and to the State. And he who at every age, as boy and youth and in mature life, has come out of the trial victorious and pure, shall be appointed a ruler and guardian of the State; he shall be honoured in life and death, and shall receive sepulture and other memorials of honour, the greatest that we have to give.”**
34. Next there is a very strange section where Socrates loses his nerve to suggest what he must. He is talking about what he considers somehow to be a great lie that needs to be told to the guardians and people of the new state. And, I think that he hesitates because the lie would likely not have been thought to be a metaphor in his time. They likely truly thought some people were born with golden potential, some silver and others brass and base metals. There is much more that we will consider objectionable in this framing of a caste system in his new state. But that is yet to come. Anyway, this fiction seems necessary to Socrates, and to modern readers screams of frightening ideas like “racial cleansing” and “selective breeding.”
- a. “They are to be told that their youth was a dream, and the education and training which they received from us, an appearance only; in reality during all that time they were being formed and fed in the womb of the earth, where they themselves and their arms and appurtenances were manufactured; when they were completed, the earth, their mother, sent them up; and so, their country being their mother and also their nurse, they are bound to advise for her good, and to defend her against attacks, and her citizens they are to regard as children of the earth and their own brothers. You had good reason, he said, to be ashamed of the lie which you were going to tell. True, I replied, but there is more coming; I have only told you half. Citizens, we shall say to them in our tale, you are brothers, yet God has framed you differently. Some of you have the power of command, and in the composition of these he has mingled gold, wherefore also they have the greatest honour; others he has made of silver, to be auxiliaries; others again who are to be husbandmen and craftsmen he has composed of brass and iron; and the species will generally be preserved in the children. But as all are of the same original stock, a golden parent will sometimes have a silver son, or a silver parent a golden son. And God proclaims as a first principle to the rulers, and above all else, that there is nothing which they should so anxiously guard, or of which they are to be such good guardians, as of the purity of the race. They should observe what elements mingle in their offspring; for if the son of a golden or silver parent has an admixture of brass and iron, then nature orders a transposition of ranks, and the eye of the ruler must not be pitiful towards the child because he has to descend in the scale and become a husbandman or artisan, just as there may be sons of artisans who having an admixture

of gold or silver in them are raised to honour, and become guardians or auxiliaries . For an oracle says that when a man of brass or iron guards the State, it will be destroyed. Such is the tale; is there any possibility of making our citizens believe in it?

35. The guardians must be above all concerns that might corrupt their nature. So, they conclude the following next.
- a. "In the first place, none of them should have any property of his own beyond what is absolutely necessary; they should agree to receive from the citizens a fixed rate of pay, enough to meet the expenses of the year and no more."
 - b. "... should they ever acquire homes or lands or moneys of their own, they will become housekeepers and husbandmen instead of guardians, enemies and tyrants instead of allies of the other citizens; hating and being hated, plotting and being plotted against, they will pass their whole life in much greater terror of internal than of external enemies, and the hour of ruin, both to themselves and to the rest of the State, will be at hand."

Book IV

36. Glaucon interjects at this point wondering: **"How would you answer, Socrates, said he, if a person were to say that you are making these people miserable?"** To this Socrates actually has a very interesting answer. This might even pass for a modern argument.
- a. Socrates says **"do not compel us to assign to the guardians a sort of happiness which will make them anything but guardians. Our potters also might be allowed to repose on couches, and feast by the fireside, passing round the winecup, while their wheel is conveniently at hand, and working at pottery only as much as they like; in this way we might make every class happy — and then, as you imagine, the whole State would be happy. But do not put this idea into our heads; for, if we listen to you, the husbandman will be no longer a husbandman, the potter will cease to be a potter, and no one will have the character of any distinct class in the State."**
37. Following this, they discuss how every state is vulnerable to attack when there are rich and poor in stark contrast to one another. Socrates would like to remove this distinction.
- a. "Wealth, I said, and poverty; the one is the parent of luxury and indolence, and the other of meanness and viciousness, and both of discontent. ... any city, however small, is in fact divided into two, one the city of the poor, the other of the rich; these are at war with one another; and in either there are many smaller divisions, and you would be altogether beside the mark if you treated them all as a single State. But if you deal with them as many, and give the wealth or power or persons of the one to the others, you will always have a great many friends and not many enemies. And your State, while the wise order which has now been prescribed continues to prevail in her, will be the greatest of States."
38. Next they suggest that there is a perfect size for a state. It can't be too large or too small. But, this means that Socrates will begin to tell us of his plans for selective breeding.
- a. Some council will need to perform "the duty of degrading the offspring of the guardians when inferior, and of elevating into the rank of guardians the offspring of the lower classes, when naturally superior."
 - b. "... each individual should be put to the use for which nature intended him, one to one work, and then every man would do his own business, and be one and not many; and so the whole city would be one and not many."

39. There is a sudden digression to insist that nothing should be permitted to change in the state education program, which consists of a set foundation for gymnastic and music.
- a. **The must take care that "... music and gymnastic be preserved in their original form, and no innovation made. ... when modes of music change, the fundamental laws of the State always change with them. ... little by little this spirit of license, finding a home, imperceptibly penetrates into manners and customs; whence, issuing with greater force, it invades contracts between man and man, and from contracts goes on to laws and constitutions, in utter recklessness, ending at last, Socrates, by an overthrow of all rights, private as well as public."**
40. Seemingly in contradiction to what they just said, they then talk about how well-educated the people will be, and that they will be able to judge fairly in all other particulars that they have not covered in their rules at the onset of the state.
- a. "But, oh heavens! shall we condescend to legislate on any of these particulars? I think," he said, "that there is no need to impose laws about them on good men; what regulations are necessary they will find out soon enough for themselves. Yes, I said, my friend, if God will only preserve to them the laws which we have given them."
 - b. "And without divine help," said Adeimantus, "they will go on forever making and mending their laws and their lives in the hope of attaining perfection."
 - c. And finally they give this admonition. **"... the charming thing is that they deem him their worst enemy who tells them the truth, which is simply that, unless they give up eating and drinking and wenching and idling, neither drug nor cautery nor spell nor amulet nor any other remedy will avail."**
41. So, we seem at this point to have come to an end of the definition of Plato's Utopic state. And, it seems time to remind the audience of the reason they took this path at the onset.
- a. "But where, amid all this, is justice? son of Ariston, tell me where. Now that our city has been made habitable, light a candle and search, and get your brother and Polemarchus and the rest of our friends to help, and let us see where in it we can discover justice and where injustice, and in what they differ from one another, and which of them the man who would be happy should have for his portion, whether seen or unseen by gods and men.
 - b. "I mean to begin with the assumption that our State, if rightly ordered, is perfect."
42. At this point Socrates believes we need a refresher lesson in the four virtues, "Wisdom," "Courage," "Temperance," and "Justice." He seems to be suggesting two theories. First, he believes that if you can find three of them, then you should be able to find the other. And second, that these virtues must also be found in an individual in the same role.
- a. Wisdom. "There is the knowledge of the carpenter; but is that the sort of knowledge which gives a city the title of wise and good in counsel? Certainly not; that would only give a city the reputation of skill in carpentering. ... is there any knowledge in our recently-founded State among any of the citizens which advises, not about any particular thing in the State, but about the whole, and considers how a State can best deal with itself and with other States? There certainly is. And what is this knowledge, and among whom is it found? I asked. It is the knowledge of the guardians, **the whole State, being thus constituted according to nature, will be wise."**
 - b. Courage. "You know, I said, that dyers, when they want to dye wool for making the true sea-purple, begin by selecting their white colour first; this they prepare and dress with much care and pains, in order that the white ground may take the purple hue in full perfection. The dyeing then proceeds; and whatever is dyed in this manner becomes a fast colour, and no washing either with lyes or without them can take away the bloom.

But, when the ground has not been duly prepared, you will have noticed how poor is the look either of purple or of any other colour. Then now, I said, you will understand what our object was in selecting our soldiers, and educating them in music and gymnastic; we were contriving influences which would prepare them to take the dye of the laws in perfection, and the colour of their opinion about dangers and of every other opinion was to be indelibly fixed by their nurture and training, not to be washed away by such potent lyes as pleasure — mightier agent far in washing the soul than any soda or lye; or by sorrow, fear, and desire, the mightiest of all other solvents. And **this sort of universal saving power of true opinion in conformity with law about real and false dangers I call and maintain to be courage, unless you disagree.**”

- c. “Temperance, I replied, is the ordering or controlling of certain pleasures and desires; this is curiously enough implied in the saying of 'a man being his own master;' in the human soul there is a better and also a worse principle; and when the better has the worse under control, then a man is said to be master of himself; **the State, as you will acknowledge, may be justly called master of itself, if the words 'temperance' and 'self-mastery' truly express the rule of the better part over the worse.**”
43. Temperance has a special balance for the virtues of courage and wisdom.
- a. “... temperance is unlike courage and wisdom, each of which resides in a part only, the one making the State wise and the other valiant; not so temperance, which extends to the whole, and runs through all the notes of the scale, and produces a harmony of the weaker and the stronger and the middle class.”
44. So, having discovered three of the four virtues, Socrates suddenly has an epiphany.
- a. **“Truly, I said, we are stupid fellows.”**
- b. “Why, my good sir, at the beginning of our enquiry, ages ago, there was justice tumbling out at our feet, and we never saw her; nothing could be more ridiculous. Like people who go about looking for what they have in their hands — that was the way with us — we looked not at what we were seeking, but at what was far off in the distance; and therefore, I suppose, we missed her. **You remember the original principle which we were always laying down at the foundation of the State, that one man should practice one thing only, the thing to which his nature was best adapted; — now justice is this principle or a part of it.**”
- c. “Further, we affirmed that justice was doing one's own business, and not being a busybody; we said so again and again, and many others have said the same to us.”
- d. **“Then to do one's own business in a certain way may be assumed to be justice.”**
- e. “Because I think that this is the only virtue which remains in the State when the other virtues of temperance and courage and wisdom are abstracted; and, that this is the ultimate cause and condition of the existence of all of them, and while remaining in them is also their preservative; and we were saying that if the three were discovered by us, justice would be the fourth or remaining one.”
- f. “And are suits decided on any other ground but that a man may neither take what is another's, nor be deprived of what is his own?”
- g. **“Then on this view also justice will be admitted to be the having and doing what is a man's own, and belongs to him?”**
- h. “Seeing then, I said, that there are three distinct classes, any meddling of one with another, or the change of one into another, is the greatest harm to the State, and may be most justly termed evil-doing?”
45. Having finally arrived at a hypothesis about the nature of Justice in the state, Socrates is keen to apply it to the individual. Key here is the principle that there are two opposites, Wisdom and

Courage that go into the selection of the guardian. And Temperance is the balancing factor between them. And justice is more or less the pattern, or the architecture, or the rules that make it possible to have any of these other virtues. In the individual, the same pattern emerges. There is a pair of opposites, reason and desire. Harmony is achieved in the individual through the practice of music and gymnastic. And an individual is just when they allow each part of the soul to perform its own function.

- a. **“Then we may fairly assume that they are two, and that they differ from one another; the one with which a man reasons, we may call the rational principle of the soul, the other, with which he loves and hungers and thirsts and feels the flutterings of any other desire, may be termed the irrational or appetitive, the ally of sundry pleasures and satisfactions?”**
 - b. “... he is to be deemed courageous whose spirit retains in pleasure and in pain the commands of reason about what he ought or ought not to fear?”
 - c. “And him we call wise who has in him that little part which rules, and which proclaims these commands; that part too being supposed to have a knowledge of what is for the interest of each of the three parts and of the whole?”
 - d. “... he is temperate who has these same elements in friendly harmony, in whom the one ruling principle of reason, and the two subject ones of spirit and desire are equally agreed that reason ought to rule, and do not rebel?”
 - e. **“the just man does not permit the several elements within him to interfere with one another, or any of them to do the work of others, — he sets in order his own inner life, and is his own master and his own law, and at peace with himself; and when he has bound together the three principles within him, which may be compared to the higher, lower, and middle notes of the scale, and the intermediate intervals — when he has bound all these together, and is no longer many, but has become one entirely temperate and perfectly adjusted nature, then he proceeds to act, if he has to act, whether in a matter of property, or in the treatment of the body, or in some affair of politics or private business; always thinking and calling that which preserves and co-operates with this harmonious condition, just and good action, and the knowledge which presides over it, wisdom, and that which at any time impairs this condition, he will call unjust action, and the opinion which presides over it ignorance.”**
46. Having discovered what they believe to be Justice at last, now they turn to talk about the comparative advantage of living a just life as compared to the happiness that can be obtained by living an unjust life. To accomplish this, they will need to break down the five different types of state. But, as soon as we start this discussion, they are again interrupted.
- a. “In my judgment, Socrates, the question has now become ridiculous. We know that, when the bodily constitution is gone, life is no longer endurable, though pampered with all kinds of meats and drinks, and having all wealth and all power; virtue is one, but that the forms of vice are innumerable; there being four special ones which are deserving of note.”
 - b. “... there appear to be as many forms of the soul as there are distinct forms of the State. How many? There are five of the State, and five of the soul, I said. The first, I said, is that which we have been describing, and which may be said to have two names, monarchy and aristocracy...”

47. The company, it seems, wishes for Socrates to talk about the role of women and children in the ideal state. And this, of course upsets Socrates to a great extent because he had just finished with his definition of Justice by skirting many difficult issues regarding women in particular. But he was not to escape without talking about their role in the state.
- a. **“I was proceeding to tell the order in which the four evil forms appeared to me to succeed one another, when Polemarchus, who was sitting a little way off, just beyond Adeimantus, began to whisper to him: stretching forth his hand, he took hold of the upper part of his coat by the shoulder, and drew him towards him, leaning forward himself so as to be quite close and saying something in his ear, of which I only caught the words, 'Shall we let him off, or what shall we do?'**
 - b. We have been long expecting that you would tell us something about the family life of your citizens.”
 - c. “For what purpose do you conceive that we have come here, said Thrasymachus, — to look for gold, or to hear discourse?”
 - d. Socrates replies “Yes, but discourse should have a limit.”
 - e. **“Yes, Socrates,” said Glaucon, “and the whole of life is the only limit which wise men assign to the hearing of such discourses.”**
 - f. The new questions: “What sort of community of women and children is this which is to prevail among our guardians? and how shall we manage the period between birth and education, which seems to require the greatest care?”
 - g. Socrates tries to beg off answering these questions on the pretense that should his answer be incorrect, he would be teaching them something wholly wrong, which would be worse than homicide. To this **“Glaucon laughed and said: Well then, Socrates, in case you and your argument do us any serious injury you shall be acquitted beforehand of the homicide, and shall not be held to be a deceiver; take courage then and speak.”**
48. Socrates begins by attempting to separate out qualities which make women different from men. He asserts that the very same rules they made for men should also apply to women, except that they should be considered somewhat weaker. And, it may not be easily apparent, but he means weaker both physically and mentally. But in general he is advancing the idea that women should be educated in the same way, and take up all of the same roles as men. This is a bit scandalous.
- a. Socrates reminds us that the men guardians were modeled after well-bred dogs. And he asks: “Are dogs divided into hes and shes, or do they both share equally in hunting and in keeping watch and in the other duties of dogs?” The answer is that dogs do much of the same work.
 - b. “... if women are to have the same duties as men, they must have the same nurture and education?”
 - c. “Then women must be taught music and gymnastic and also the art of war, which they must practise like the men?”
 - d. “... the most ridiculous thing of all will be the sight of women naked in the palaestra, exercising with the men, especially when they are no longer young; when experience showed that to let all things be uncovered was far better than to cover them up, and the ludicrous effect to the outward eye vanished.”
49. Socrates realizes that he will need to defend his position against the society of his day. The idea of women performing gymnastic (naked) and studying music with the men, to take the same roles in the state is too much. There is an interesting glimpse into the attitude of the ancient Greeks about performing gymnastic naked. Socrates ridicules other states for keeping with old

ways, but admits that even his own state of Athens was slow to adopt naked gymnastic. But he speaks highly of the change.

- a. "Then let us put a speech into the mouths of our opponents. They will say: 'Socrates and Glaucon, no adversary need convict you, for you yourselves, at the first foundation of the State, admitted the principle that everybody was to do the one work suited to his own nature. 'And certainly, if I am not mistaken, such an admission was made by us.' And do not the natures of men and women differ very much indeed? 'And we shall reply: Of course they do. Then we shall be asked, **'Whether the tasks assigned to men and to women should not be different, and such as are agreeable to their different natures? 'Certainly they should. 'But if so, have you not fallen into a serious inconsistency in saying that men and women, whose natures are so entirely different, ought to perform the same actions?'** "
 - b. In reply, Socrates states: "I think that many a man falls into the practice against his will. When he thinks that he is reasoning he is really disputing, just because he cannot define and divide, and so know that of which he is speaking; and he will pursue a merely verbal opposition in the spirit of contention and not of fair discussion. Why we valiantly and pugnaciously insist upon the verbal truth, that different natures ought to have different pursuits, but we never considered at all what was the meaning of sameness or difference of nature, or why we distinguished them when we assigned different pursuits to different natures and the same to the same natures. Suppose that by way of illustration we were to ask the question whether there is not an opposition in nature between bald men and hairy men; and if this is admitted by us, then, if bald men are cobblers, we should forbid the hairy men to be cobblers, and conversely? because we never meant when we constructed the State, that the opposition of natures should extend to every difference, but only to those differences which affected the pursuit in which the individual is engaged; if, I said, the male and female sex appear to differ in their fitness for any art or pursuit, we should say that such pursuit or art ought to be assigned to one or the other of them; but **if the difference consists only in women bearing and men begetting children, this does not amount to a proof that a woman differs from a man in respect of the sort of education she should receive;** and we shall therefore continue to maintain that our guardians and their wives ought to have the same pursuits."
 - c. "... the gifts of nature are alike diffused in both; all the pursuits of men are the pursuits of women also, but in all of them a woman is inferior to a man."
 - d. But, "there is nothing unnatural in assigning music and gymnastic to the wives of the guardians — the contrary practice, which prevails at present, is in reality a violation of nature."
 - e. "Then let the wives of our guardians strip, for their virtue will be their robe, and let them share in the toils of war and the defence of their country; only in the distribution of labours the lighter are to be assigned to the women, who are the weaker natures, but in other respects their duties are to be the same.
50. So, Plato might earn a bit of respect for what was an incredibly forward-thinking proposal in the ancient world. But, he quickly loses all of his credibility with modern women with his next suggestions.
- a. Socrates then logically asserts that **"the wives of our guardians are to be common, and their children are to be common, and no parent is to know his own child, nor any child is parent."**

- b. To this statement Glaucon meets him with the criticism that “the possibility as well as the utility of such a law are far more questionable.”
 - c. Socrates then objects that he should be allowed to dream. “... let me feast my mind with the dream as day dreamers are in the habit of feasting themselves when they are walking alone; for before they have discovered any means of effecting their wishes — that is a matter which never troubles them — they would rather not tire themselves by thinking about possibilities; but assuming that what they desire is already granted to them, they proceed with their plan, and delight in detailing what they mean to do when their wish has come true — that is a way which they have of not doing much good to a capacity which was never good for much.”
 - d. **“You, I said, who are their legislator, having selected the men, will now select the women and give them to them;** — they must be as far as possible of like natures with them; and they must live in common houses and meet at common meals. None of them will have anything specially his or her own; they will be together, and will be brought up together, and will associate at gymnastic exercises. And so they will be drawn by a necessity of their natures to have intercourse with each other — licentiousness is an unholy thing which the rulers will forbid.” And Socrates adds that they must “make matrimony sacred in the highest degree.”
51. And if you think that Socrates has reached the low point of his argument, now he returns full force to selective-breeding.
- a. “I see in your house dogs for hunting, and of the nobler sort of birds not a few. Now, I beseech you, do tell me, have you ever attended to their pairing and breeding?” He asks, “if care was not taken in the breeding, your dogs and birds would greatly deteriorate?”
 - b. Some lying will be required of the rulers. “... our rulers will find a considerable dose of falsehood and deceit necessary for the good of their subjects: the principle has been already laid down that **the best of either sex should be united with the best as often, and the inferior with the inferior, as seldom as possible;** and that they should rear the offspring of the one sort of union, but not of the other, if the flock is to be maintained in first-rate condition. Now these goings on must be a secret which the rulers only know, or there will be a further danger of our herd, as the guardians may be termed, breaking out into rebellion.
 - c. And, **“the number of weddings is a matter which must be left to the discretion of the rulers,** whose aim will be to preserve the average of population to prevent the State from becoming either too large or too small.”
52. And then we sink to infanticide.
- a. “... the offspring of the inferior, or of the better when they chance to be deformed, will be put away in some mysterious, unknown place, as they should be.”
53. And agism.
- a. “A woman, I said, at twenty years of age may begin to bear children to the State, and continue to bear them until forty; a man may begin at five-and-twenty, when he has passed the point at which the pulse of life beats quickest, and continue to beget children until he be fifty-five .”
54. Incest, of course is also prohibited, and an elaborate (and entirely unenforceable) system will be invented to prevent it.
- a. “But how will they know who are fathers and daughters, and so on ?” The answer is that “They will never know. ... dating from the day of the hymeneal, the bridegroom who was then married will call all the male children who are born in the seventh and

tenth month afterwards his sons, and the female children his daughters, and they will call him father, and he will call their children his grandchildren, and they will call the elder generation grandfathers and grandmothers. All who were begotten at the time when their fathers and mothers came together will be called their brothers and sisters, and these, as I was saying, will be forbidden to inter-marry.”

55. Unity and a general sense of belonging is the rationale for all of these rules.
- a. “Both the community of property and the community of families, as I am saying, tend to make them more truly guardians; they will not tear the city in pieces by differing about 'mine' and 'not mine;' each man dragging any acquisition which he has made into a separate house of his own, where he has a separate wife and children and private pleasures and pains; I hardly like even to mention the little meannesses of which they will be rid, for they are beneath notice: such, for example, as the flattery of the rich by the poor, and all the pains and pangs which men experience in bringing up a family, and in finding money to buy necessaries for their household, borrowing and then repudiating, getting how they can, and giving the money into the hands of women and slaves to keep — the many evils of so many kinds which people suffer in this way are mean enough and obvious enough, and not worth speaking of.”
 - b. “...that men and women are to have a common way of life such as we have described — common education, common children; and they are to watch over the citizens in common whether abiding in the city or going out to war; they are to keep watch together, and to hunt together like dogs; and always and in all things, as far as they are able, women are to share with the men? And in so doing they will do what is best, and will not violate, but preserve the natural relation of the sexes.”
56. After this, there are quite a few details concerning the role of children in warfare. And the honoring of those who earn honors. I will skip by this.
57. Finally, Socrates comes to the final detail he must make about his state. And, he is well aware that this last detail will literally cause a riot. Philosophy in general is under attack during the time of Socrates. (Spoiler alert) Socrates even dies as a result of the accusations of the mob concerning the practice of philosopher’s leading the state’s youth astray. So, his next statement is a really big deal.
- a. **'Until philosophers are kings, or the kings and princes of this world have the spirit and power of philosophy, and political greatness and wisdom meet in one, and those commoner natures who pursue either to the exclusion of the other are compelled to stand aside, cities will never have rest from their evils, — nor the human race, as I believe, — and then only will this our State have a possibility of life and behold the light of day.'**
 - b. **“Socrates, what do you mean? I would have you consider that the word which you have uttered is one at which numerous persons, and very respectable persons too, in a figure pulling off their coats all in a moment, and seizing any weapon that comes to hand, will run at you might and main, before you know where you are, intending to heaven knows what; and if you don't prepare an answer, and put yourself in motion, you will be 'pared by their fine wits,' and no mistake.”**
58. Socrates tries to explain the differences between people who think they are philosophers, but really are only masters of opinion, and not knowledge. This isn’t really a very good defense against the potential angry mob who would seize him and his company for making such suggestions. In fact, it is really a second insult. And his position seems to be that they will need to “get over it.”

- a. “Then those who see the many beautiful, and who yet neither see absolute beauty, nor can follow any guide who points the way thither; who see the many just, and not absolute justice, and the like, — such persons may be said to have opinion but not knowledge? But those who see the absolute and eternal and immutable may be said to know, and not to have opinion only? Neither can that be denied.”