

'FORMS' SECTION OF PLATO'S *REPUBLIC* [PENGUIN EDN]

Item	Idea	Para
1.	We must define philosophy , to show that it is an elite activity which qualifies people to rule others.	474b
2.	People who love something (e.g. boys or wine or honour) love every aspect of that thing.	475a
3.	Philosophers love wisdom of all kinds, and will study anything, especially when they are young.	475c
4.	Philosophers don't, of course, obsessively pursue minor arts, but the truth (which needs explaining).	475e
5.	Qualities which are opposites (beauty/ugliness, justice/injustice, good/evil) are separate and single.	476a
6.	Lots of people love sights and art, but only a few can delight in the nature of beauty itself .	476b
7.	Those who see true beauty are wide awake and grasp reality, but those who just look are dreaming.	476c
8.	People who grasp the essence of beauty have knowledge , but those who only look have opinion .	476d
9.	A thing which fully exists is fully knowable, and ignorance refers to non-existent things.	477a
10.	Our faculty of opinion refers to things between what is (knowledge) and what is not (ignorance).	477a
11.	We have separate faculties of knowledge and opinion, which are known by the things to which they refer	477c
12.	Therefore the field of opinion cannot be what is, but must be something between what is and what is not.	478b
13.	Now we know that beautiful, just and large things can also be seen as their opposites [they're relative].	479b
14.	These ordinary experiences qualify perfectly as being somewhere between what is and what is not.	479c
15.	Opinion is of the "fluctuating intermediate realm" and knowledge of "eternal unchanging things"	479d
16.	Clearly philosophers make better state Guardians , as they have experience, but also know true reality.	484d
17.	Philosophers will have an especial love of truth, since it is so closely linked to wisdom.	485c
18.	As they love knowledge, they can't also love physical pleasure and money.	485e
19.	A philosopher will be noble, brave, quick to learn, and tasteful in grasping the true forms of reality.	486e
20.	<i>Adeimantus</i> : but philosophers are useless eccentric people who are cut off from practical life.	487c
21.	No, a philosopher is like an expert sea-captain whose skill is neglected by a stupid drunken crew.	488b
22.	Politicians neglect the expertise of philosophers, partly because there are bogus philosophers around.	489c
23.	A bad environment is particularly corrupting for the most naturally gifted people.	491d
24.	Clever young people have to bend to sophists and popular pressure, like tamers of ferocious animals .	493a
25.	Talent is diverted away from philosophy, and 'second-rate interlopers' take their place.	495c
26.	True philosophers are a lonely neglected elite, who shelter under a wall from the storm of human evil.	496d
27.	We must design a society which will encourage the development of young philosophers.	497b
28.	Philosophy should not be rushed, but started gently, and intensified with maturity.	498b
29.	Philosophy really can flourish, either when philosophers become rulers , or rulers take to philosophy.	499b
30.	People will appreciate philosophy, once they see that it offers a " divine pattern " of " reason and order ".	500d
31.	To produce a true philosopher-guardian, we must vigorously pursue the highest forms of knowledge.	504d
32.	"The highest form of knowledge is knowledge of the form of the good" .	505a
33.	Knowledge is not the good, because particular knowledge is needed - knowledge of the good!	505b
34.	Pleasure is not the good, because it has to be admitted that there are bad pleasures.	505c
35.	The good is " the end of all endeavour ", and Guardians must study it, though it is very difficult.	506a
36.	Particulars are objects of sight but not of intelligence; forms are objects of intelligence but not of sight.	507b
37.	Unlike other senses, sight requires the additional presence of the light of the sun for its operation.	507d
38.	The good has the same role in the intelligible realm as the sun has in the visible realm.	508c
39.	When the 'sun' illuminates things we gain knowledge, but in the twilight we only gain opinions of things.	508d
40.	The good is the source of knowledge, truth and reality , and is higher and more splendid than them.	508e
41.	The intelligible realm is like a line in four sections, with the <i>lowest</i> consisting of mere images .	509d
42.	The <i>next</i> section up is the physical objects (e.g. animals) which create the images (e.g. shadows).	510a
43.	The second section is more real than the first, just as knowledge is more real than opinion.	510a
44.	The <i>third</i> section contains reasoned conclusions about objects, derived from initial assumptions.	510b
45.	The <i>top</i> section is first principles , which stand on their own, and don't involve assumptions or objects.	510b
46.	In geometry we can descend from axioms, to conclusions, to diagrams, to reflections of diagrams.	510d
47.	Through the power of dialectic we can rise up the line to " the first principle of everything ".	511b
48.	Only the top section involves intelligence; section three involves reason, two belief, and one illusion.	511d
49.	Imagine a cave with lifelong prisoners chained to watch moving shadows cast by a fire onto the wall.	514a
50.	The prisoners would think the shadows were real objects (with sounds attached), and the whole truth.	515b
51.	If one prisoner was released, he would still cling to his shadows, and be dazzled by the fire.	515d
52.	Out in daylight he would be quite blinded, but would slowly get used to the new reality.	516a
53.	Eventually he would look at the sun, and realise that it was the ultimate source of all this reality.	516b
54.	He would view his old life with contempt, and no one in the cave would believe his story.	516e
55.	To act rationally we must see the form of the good, which is responsible for all truth and value.	517c
56.	To acquire knowledge we must turn away from the world of changing things , and stare at reality.	518c
57.	Some mental abilities can be trained, but the capacity for knowledge is innate in us, like sight.	518d
58.	Cunning and shrewd people have mental capacity, but they are not turned towards the truth.	519a
59.	Uneducated people lack the single aim (the good) needed by rulers - but intellectuals can be impractical.	519b
60.	These philosophers must therefore be compelled to be more practical, and help the cave-dwellers.	520a
61.	Their reluctance to rule is an advantage, as enthusiasm for power is very dangerous.	520d
62.	The best rulers are contented, and look down on political power. True philosophy can do this.	521a