40. The Republic | 플라톤『국가론』

1. Why Plato wrote The Republic



Plato wrote ***The Republic (Politeia)*** primarily to criticize the confusion and **[correction/corruption]** of Athenian democracy in his time, and to present a model for an ideal society grounded in absolute **'Ju□□□□□'** (Dikaiosyne). His motivations and main reasons for writing the text can be summarized into four key points:



1) The Death of Socrates and Disillusionment환멸 with Politics

The most decisive결정적인 event in Plato's life was the execution처형 of his teacher, Socrates. At the time, Athenian democracy had degenerated into a 'mobocracy우민정치(우매한 군중이 다스리는 정치)', **[which/where]** an ignorant public made decisions driven by **[reason/emotion]** and **[democracy민주주의/demagoguery선동주의]**. **Seeing his mentor, the most just and wise man he knew, [sentencing/sentenced]형을 집행하다 to death under the [nature/guise] of the law, Plato felt profound [enlightenment계몽/disillusionment환멸] with the existing political system.**

2) Overcoming Post-Peloponnesian War Chaos

[Following/Followed by] Athens' defeat by Sparta in the Peloponnesian War, the city suffered from extreme internal turmoil격변, **[morality/corruption]**, and factional strife파벌 간의 갈등, **[harmonizing/alternating]** between oligarchy과두정치(소수의 특권 집단이 정치 권력을 독점·행사하는 체제) and democracy. To prevent society **[to tear/from tearing]** itself apart over personal greed and partisan interests, Plato sought a solution to restore harmony and unity among all members of the community.

3) Answering How One Ought to Live



The Republic is not merely a political treatise논문, but it addresses a fundamental **[ethnic/ethical]** question: "Is living a just life truly more **[profitable/profitably]** for an individual than living an unjust one?" By mapping out the structure of a Just State, Plato aimed to show how individuals could achieve internal harmony of the soul and attain true human flourishing (Eudaimonia행복).

Witnessing the **[just/unjust]** death of his master and the political **[maturity/decay]** of Athens, Plato wrote ***The Republic*** to proclaim that **only when true lovers of wisdom(philosophers) rather than ignorant masses or power-hungry [saints/tyrants] rule, [a state can/can a state] achieve justice and happiness**.

= it is _____

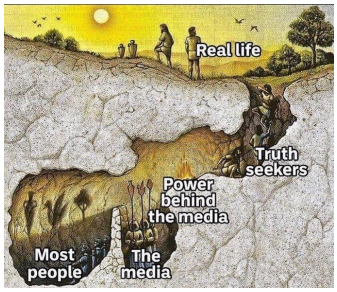
2. Plato's Idea (IDEA) 이데아

Q. Why would Plato think that only the true philosopher can understand the exact nature본질 of the world and the truth of moral values?

A. I think this has to do with관련있다 Plato's ideas. First, he said that it was the philosophers' job to look for the ideal Ideas. According to Plato, the **[realm영역/regime정권/reign통치기간]** of Ideas has the **[concrete구체적인/abstract추상적인]** concepts of everything from every objects or living things to **[moral/mortal]** values such as 'justice' and 'goodness'.

I think that we can see a hint in the part 'exact nature of the world and the truth of moral values' - the word 'exact'. From this word 'exact', I think that 'exact nature of the world and the truth of moral values' was a meaning of saying 'parts of Ideas'. Only the true philosopher can achieve the **[realm/regime/reign]** of Ideas by using **[reason/emotion]** to know parts of the **[realms/regimes/reigns]** of ideas.

3. Analogy of the Cave 동굴의 비유



Suppose people who have lived in the cave during their lifetime, facing a blank wall. **The people watch shadows [project/projected]투사하다 on the wall by things passing in front of a fire behind them, and begin to [design/designate]명명하다/지정하다 'names' to these shadows.** The shadows are as **[close/closely]** as reality. **Plato then explains [what/how] the philosopher is like a prisoner who is freed from the cave and comes to understand [that/what] the shadows on the wall do not make up reality at all, as he can perceive인지하다/지각하다/인식하다 the true form(Ideas) of reality rather than the mere단순한 shadows seen by the prisoners.**

4. Apparent World vs. Real World 현상계(눈에 보이는 세계) vs. 실제세계(이데아계)

Plato divided the world into an "apparent" world that appears to us through our senses, and a "real" world that we can **[gasp/grasp]**이해하다 through the intellect. For Plato, the world we perceive through the senses is not "real" because it is **[changeable/unchangeable]** and subject to decay. Plato suggests that there is also a(an) **[changing/unchanging]**, **[permanent영원한/instant일시적인]** "real world" that can be **[attained달성하다/eliminated제거하다]** with the help of the intellect.

This idea comes from Plato's study of mathematics. The Idea of a triangle, **[on the other hand/for example]**, is [**imperfect/eternal영원한]** and can be **[gasped/grasped]** by the intellect. **We know (that a triangle is a three-sided, two-dimensional [figure모습/형상/feature특징] [which/whose] angles add up to 180°), and (that this will always be true, [where/whether] anyone is thinking about it or not and [how/however/whatever] many triangles exist in the world). [As a result/On the other hand]**, the triangular things that do exist in the world (such as sandwiches, pyramids, and triangular shapes drawn on a chalkboard), are only triangular as they are **[reflections/refractions]** of this Idea of the triangle.

5. Philosopher King 철인왕哲人王



In the Republic, Plato asserts that "There will be no end to the troubles of states until philosophers become kings, or the kings and princes of this world have the spirit and power of philosophy."

= not until _____

= It is _____

It doesn't simply mean placing academics in power, but it demands that only those who can [gasp/grasp]이해하다 the [absolute/relative] truth (the Forms/Ideas) and remain [corrupted/uncorrupted] by personal desire 바램/욕망 should govern society.

Plato formulated this idea during a period of crisis in ancient Athens:

• The Crisis of Democracy: The Athenian democracy **[evolved/devolved]** into ochlocracy (**[master/mob]** rule), **[which/where]** manipulative교묘히 조작하는 demagogues선동가 easily led the public **[correction/corruption]**.

• **[Executive/Execution]** of Socrates: The trial and execution of his mentor, Socrates, the wisest man in Athens, convinced Plato that democracy without wisdom leads to **[justice/injustice]**.