



Ralph Waldo Emerson  
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# Plato; or, the Philosopher

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AMONG secular\*(7) books, Plato only is entitled to Omar's\*(8) fanatical compliment to the Koran, when he said, "Burn the libraries; for their value is in this book." These sentences contain the culture of nations; these are the corner-stone of schools; these are the fountain-head of literatures. A discipline it is in logic, arithmetic, taste, symmetry, poetry, language, rhetoric, ontology, morals or practical wisdom. There was never such range of speculation. Out of Plato come all things that are still written and debated among men of thought. Great havoc makes he among our originalities. We have reached the mountain from which all these drift boulders were detached. The Bible of the learned for twenty-two hundred years, every brisk young man who says in succession fine things to each reluctant generation,- Boethius, Rabelais, Erasmus, Bruno, Locke, Rousseau, Alfieri, Coleridge,- is some reader of Plato, translating into the vernacular, wittily, his good things. Even the men of grander proportion suffer some deduction from the misfortune (shall I say?) of coming after this exhausting generalizer. St. Augustine, Copernicus, Newton, Behmen, Swedenborg, Goethe, are likewise his debtors and must say after him. For it is fair to credit the broadest generalizer with all the particulars deducible from his thesis.

Plato is philosophy, and philosophy, Plato,- at once the glory and the shame of mankind, since neither Saxon nor Roman have availed to add any idea to his categories. No wife, no children had he, and the thinkers of all civilized nations are his posterity and are tinged with his mind. How many great men Nature is incessantly sending up out of night, to be his men,- Platonists! the Alexandrians, a constellation of genius; the Elizabethans, not less; Sir Thomas More, Henry More, John Hales, John Smith, Lord Bacon, Jeremy Taylor, Ralph Cudworth, Sydenham, Thomas Taylor; Marcilius Ficinus and Picus Mirandola. Calvinism is in his Phaedo: Christianity is in it. Mahometanism draws all its philosophy, in its hand-book of morals, the Akhlak-y-Jalaly, from him. Mysticism finds in Plato all its texts. This citizen of a town in Greece is no villager nor patriot. An Englishman reads and says, "how English!" a German- "how Teutonic!" an Italian- "how Roman and how Greek!" As they say that Helen of Argos had that universal beauty that every body felt related to her, so Plato seems to a reader in New England an American genius. His broad humanity transcends all sectional lines.

This range of Plato instructs us what to think of the vexed question concerning his reputed works,- what are genuine, what spurious. It is singular that wherever we find a man higher by a whole head than any of his contemporaries, it is sure to come into doubt what are his real works. Thus Homer, Plato, Raffaele, Shakespeare. For these men magnetize their contemporaries, so that their companions can do for them what they can never do for themselves; and the great man does thus live in several bodies, and write, or paint or act, by many hands; and after some time it is not easy to say what is the authentic work of the master and what is only of his school.

Plato, too, like every great man, consumed his own times. What is a great man but one of great affinities, who takes up into himself all arts, sciences, all knowables, as his food? He can spare nothing; he can dispose of every thing. What is not good for virtue, is good for knowledge. Hence his contemporaries tax him with plagiarism. But the inventor only knows how to borrow; and society is glad to forget the innumerable laborers who ministered to

this architect, and reserves all its gratitude for him. When we are praising Plato, it seems we are praising quotations from Solon and Sophron and Philolaus. Be it so. Every book is a quotation; and every house is a quotation out of all forests and mines and stone quarries; and every man is a quotation from all his ancestors. And this grasping inventor puts all nations under contribution.

Plato absorbed the learning of his times,- Philolaus, Timaeus, Heraclitus, Parmenides, and what else; then his master, Socrates; and finding himself still capable of a larger synthesis,- beyond all example then or since,- he traveled into Italy, to gain what Pythagoras had for him; then into Egypt, and perhaps still farther East, to import the other element, which Europe wanted, into the European mind. This breadth entitles him to stand as the representative of philosophy. He says, in the Republic, "Such a genius as philosophers must of necessity have, is wont but seldom in all its parts to meet in one man, but its different parts generally spring up in different persons." Every man who would do anything well, must come to it from a higher ground. A philosopher must be more than a philosopher. Plato is clothed with the powers of a poet, stands upon the highest place of the poet, and (though I doubt he wanted the decisive gift of lyric expression), mainly is not a poet because he chose to use the poetic gift to an ulterior purpose.

Great geniuses have the shortest biographies. Their cousins can tell you nothing about them. They lived in their writings, and so their house and street life was trivial and commonplace. If you would know their tastes and complexions, the most admiring of their readers most resembles them. Plato especially has no external biography. If he had lover, wife, or children, we hear nothing of them. He ground them all into paint. As a good chimney burns its smoke, so a philosopher converts the value of all his fortunes into his intellectual performances.

He was born 427 A.C., about the time of the death of Pericles; was of patrician connection in his times and city, and is said to have had an early inclination for war, but, in his twentieth year, meeting with Socrates, was easily dissuaded from this pursuit and remained for ten years his scholar, until the death of Socrates. He then went to Megara, accepted the invitations of Dion and of Dionysius to the court of Sicily, and went thither three times, though very capriciously treated. He traveled into Italy; then into Egypt, where he stayed a long time; some say three,- some say thirteen years. It is said he went farther, into Babylonia: this is uncertain. Returning to Athens, he gave lessons in the Academy to those whom his fame drew thither; and died, as we have received it, in the act of writing, at eighty-one years.

But the biography of Plato is interior. We are to account for the supreme elevation of this man in the intellectual history of our race,- how it happens that in proportion to the culture of men they become his scholars; that, as our Jewish Bible has implanted itself in the tabletalk and household life of every man and woman in the European and American nations, so the writings of Plato have preoccupied every school of learning, every lover of thought, every church, every poet,- making it impossible to think, on certain levels, except through him. He stands between the truth and every man's mind, and has almost impressed language and the primary forms of thought with his name and seal. I am struck, in reading him, with the extreme modernness of his style and spirit. Here is the germ of that Europe we know so well, in its long history of arts and arms; here are all its traits, already discernible in the mind of Plato,- and in none before him. It has spread itself since into a hundred histories, but has added no new element. This perpetual modernness is the measure of merit in every work of art; since the author of it was not misled by any thing short-lived or local, but abode by real and abiding traits. How Plato came thus to be Europe, and philosophy, and almost literature, is the problem for us to solve.

This could not have happened without a sound, sincere and catholic man, able to honor, at the same time, the ideal, or laws of the mind, and fate, or the order of nature. The first

period of a nation, as of an individual, is the period of unconscious strength. Children cry, scream and stamp with fury, unable to express their desires. As soon as they can speak and tell their want and the reason of it, they become gentle. In adult life, whilst the perceptions are obtuse, men and women talk vehemently and superlatively, blunder and quarrel: their manners are full of desperation; their speech is full of oaths. As soon as, with culture, things have cleared up a little, and they see them no longer in lumps and masses but accurately distributed, they desist from that weak vehemence and explain their meaning in detail. If the tongue had not been framed for articulation, man would still be a beast in the forest. The same weakness and want, on a higher plane, occurs daily in the education of ardent young men and women. "Ah! you don't understand me; I have never met with any one who comprehends me": and they sigh and weep, write verses and walk alone,- fault of power to express their precise meaning. In a month or two, through the favor of their good genius, they meet some one so related as to assist their volcanic estate, and, good communication being once established, they are thenceforward good citizens. It is ever thus. The progress is to accuracy, to skill, to truth, from blind force.

There is a moment in the history of every nation, when, proceeding out of this brute youth, the perceptive powers reach their ripeness and have not yet become microscopic: so that man, at that instant, extends across the entire scale, and, with his feet still planted on the immense forces of night, converses by his eyes and brain with solar and stellar creation. That is the moment of adult health, the culmination of power.

Such is the history of Europe, in all points; and such in philosophy. Its early records, almost perished, are of the immigrations from Asia, bringing with them the dreams of barbarians; a confusion of crude notions of morals and of natural philosophy, gradually subsiding through the partial insight of single teachers.

Before Pericles came the Seven Wise Masters, and we have the beginnings of geometry, metaphysics and ethics: then the partialists,- deducing the origin of things from flux or water, or from air, or from fire, or from mind. All mix with these causes mythologic pictures. At last comes Plato, the distributor, who needs no barbaric point, or tattoo, or whooping; for he can define. He leaves with Asia the vast and superlative; he is the arrival of accuracy and intelligence. "He shall be as a god to me, who can rightly divide and define."

This defining is philosophy. Philosophy is the account which the human mind gives to itself of the constitution of the world. Two cardinal facts lie forever at the base; the one, and the two: 1. Unity, or Identity; and, 2. Variety. We unite all things by perceiving the law which pervades them; by perceiving the superficial differences and the profound resemblances. But every mental act,- this very perception of identity or oneness, recognizes the difference of things. Oneness and otherness. It is impossible to speak or to think without embracing both.

The mind is urged to ask for one cause of many effects; then for the cause of that; and again the cause, diving still into the profound: self-assured that it shall arrive at an absolute and sufficient one,- a one that shall be all. "In the midst of the sun is the light, in the midst of the light is truth, and in the midst of truth is the imperishable being," say the Vedas. All philosophy, of East and West, has the same centripetence. Urged by an opposite necessity, the mind returns from the one to that which is not one, but other or many; from cause to effect; and affirms the necessary existence of variety, the self-existence of both, as each is involved in the other. These strictly-blended elements it is the problem of thought to separate and to reconcile. Their existence is mutually contradictory and exclusive; and each so fast slides into the other that we can never say what is one, and what it is not. The Proteus is as nimble in the highest as in the lowest grounds; when we contemplate the one, the true, the good,- as in the surfaces and extremities of matter.

In all nations there are minds which incline to dwell in the conception of the fundamental Unity. The raptures of prayer and ecstasy of devotion lose all being in one Being. This tendency finds its highest expression in the religious writings of the East, and chiefly in the Indian Scriptures, in the Vedas, the Bhagavat Geeta, and the Vishnu Purana. Those writings contain little else than this idea, and they rise to pure and sublime strains in celebrating it.

The Same, the Same: friend and foe are of one stuff; the ploughman, the plough and the furrow are of one stuff; and the stuff is such and so much that the variations of form are unimportant. "You are fit" (says the supreme Krishna to a sage) "to apprehend that you are not distinct from me. That which I am, thou art, and that also is this world, with its gods and heroes and mankind. Men contemplate distinctions, because they are stupefied with ignorance." "The words I and mine constitute ignorance. What is the great end of all, you shall now learn from me. It is soul,- one in all bodies, pervading, uniform, perfect, preeminent over nature, exempt from birth, growth and decay, omnipresent, made up of true knowledge, independent, unconnected with unrealities, with name, species and the rest, in time past, present and to come. The knowledge that this spirit, which is essentially one, is in one's own and in all other bodies, is the wisdom of one who knows the unity of things. As one diffusive air, passing through the perforations of a flute, is distinguished as the notes of a scale, so the nature of the Great Spirit is single, though its forms be manifold, arising from the consequences of acts. When the difference of the investing form, as that of god or the rest, is destroyed, there is no distinction." "The whole world is but a manifestation of Vishnu, who is identical with all things, and is to be regarded by the wise as not differing from, but as the same as themselves. I neither am going nor coming; nor is my dwelling in any one place; nor art thou, thou; nor are others, others; nor am I, I." As if he had said, "All is for the soul, and the soul is Vishnu; and animals and stars are transient paintings; and light is whitewash; and durations are deceptive; and form is imprisonment; and heaven itself a decoy." That which the soul seeks is resolution into being above form, out of Tartarus and out of heaven,- liberation from nature.

If speculation tends thus to a terrific unity, in which all things are absorbed, action tends directly backwards to diversity. The first is the course or gravitation of mind; the second is the power of nature. Nature is the manifold. The unity absorbs, and melts or reduces. Nature opens and creates. These two principles reappear and interpenetrate all things, all thought; the one, the many. One is being; the other, intellect: one is necessity; the other, freedom: one, rest; the other, motion: one, power; the other, distribution: one, strength; the other, pleasure: one, consciousness; the other, definition: one, genius; the other, talent: one, earnestness; the other, knowledge: one, possession; the other, trade: one, caste; the other, culture: one, king; the other, democracy: and, if we dare carry these generalizations a step higher, and name the last tendency of both, we might say, that the end of the one is escape from organization,- pure science; and the end of the other is the highest instrumentality, or use of means, or executive deity.

Each student adheres, by temperament and by habit, to the first or to the second of these gods of the mind. By religion, he tends to unity; by intellect, or by the senses, to the many. A too rapid unification, and an excessive appliance to parts and particulars, are the twin dangers of speculation.

To this partiality the history of nations corresponded. The country of unity, of immovable institutions, the seat of a philosophy delighting in abstractions, of men faithful in doctrine and in practice to the idea of a deaf, unimplorable, immense fate, is Asia; and it realizes this faith in the social institution of caste. On the other side, the genius of Europe is active and creative: it resists caste by culture; its philosophy was a discipline; it is a land of arts, inventions, trade, freedom. If the East loved infinity, the West delighted in boundaries.

European civility is the triumph of talent, the extension of system, the sharpened understanding, adaptive skill, delight in forms, delight in manifestation, in comprehensible

results. Pericles, Athens, Greece, had been working in this element with the joy of genius not yet chilled by any foresight of the detriment of an excess. They saw before them no sinister political economy; no ominous Malthus; no Paris or London; no pitiless subdivision of classes,- the doom of the pin-makers, the doom of the weavers, of dressers, of stockings, of carders, of spinners, of colliers; no Ireland; no Indian caste, superinduced by the efforts of Europe to throw it off. The understanding was in its health and prime. Art was in its splendid novelty. They cut the Pentelican marble as if it were snow, and their perfect works in architecture and sculpture seemed things of course, not more difficult than the completion of a new ship at the Medford yards, or new mills at Lowell. These things are in course, and may be taken for granted. The Roman legion, Byzantine legislation, English trade, the saloons of Versailles, the cafes of Paris, the steam-mill, steamboat, steam-coach, may all be seen in perspective; the town-meeting, the ballot-box, the newspaper and cheap press.

Meantime, Plato, in Egypt and in Eastern pilgrimages, imbibed the idea of one Deity, in which all things are absorbed. The unity of Asia and the detail of Europe; the infinitude of the Asiatic soul and the defining, result-loving, machine-making, surface-seeking, operating Europe,- Plato came to join, and, by contact, to enhance the energy of each. The excellence of Europe and Asia are in his brain. Metaphysics and natural philosophy expressed the genius of Europe; he substructs the religion of Asia, as the base.

In short, a balanced soul was born, perceptive of the two elements. It is as easy to be great as to be small. The reason why we do not at once believe in admirable souls is because they are not in our experience. In actual life, they are so rare as to be incredible; but primarily there is not only no presumption against them, but the strongest presumption in favor of their appearance. But whether voices were heard in the sky, or not; whether his mother or his father dreamed that the infant man-child was the son of Apollo; whether a swarm of bees settled on his lips, or not;- a man who could see two sides of a thing was born. The wonderful synthesis so familiar in nature; the upper and the under side of the medal of

Jove; the union of impossibilities, which reappears in every object; its real and its ideal power,- was now also transferred entire to the consciousness of a man.

The balanced soul came. If he loved abstract truth, he saved himself by propounding the most popular of all principles, the absolute good, which rules rulers, and judges the judge. If he made transcendental distinctions, he fortified himself by drawing all his illustrations from sources disdained by orators and polite conversers; from mares and puppies; from pitchers and soup-ladles; from cooks and criers; the shops of potters, horse-doctors, butchers and fishmongers. He cannot forgive in himself a partiality, but is resolved that the two poles of thought shall appear in his statement. His argument and his sentence are self-imposed and spherical. The two poles appear; yes, and become two hands, to grasp and appropriate their own.

Every great artist has been such by synthesis. Our strength is transitional, alternating; or, shall I say, a thread of two strands. The sea-shore, sea seen from shore, shore seen from sea; the taste of two metals in contact; and our enlarged powers at the approach and at the departure of a friend; the experience of poetic creativeness, which is not found in staying at home, nor yet in traveling, but in transitions from one to the other, which must therefore be adroitly managed to present as much transitional surface as possible; this command of two elements must explain the power and the charm of Plato. Art expresses the one or the same by the different. Thought seeks to know unity in unity; poetry to show it by variety; that is, always by an object or symbol. Plato keeps the two vases, one of aether and one of pigment, at his side, and invariably uses both. Things added to things, as statistics, civil history, are inventories. Things used as language are inexhaustibly attractive. Plato turns incessantly the obverse and the reverse of the medal of Jove.

To take an example:- The physical philosophers had sketched each his theory of the world; the theory of atoms, of fire, of flux, of spirit; theories mechanical and chemical in their

genius. Plato, a master of mathematics, studious of all natural laws and causes, feels these, as second causes, to be no theories of the world but bare inventories and lists. To the study of nature he therefore prefixes the dogma,- "Let us declare the cause which led the Supreme Ordainer to produce and compose the universe. He was good; and he who is good has no kind of envy. Exempt from envy, he wished that all things should be as much as possible like himself. Whosoever, taught by wise men, shall admit this as the prime cause of the origin and foundation of the world, will be in the truth."\*(9) "All things are for the sake of the good, and it is the cause of every thing beautiful." This dogma animates and impersonates his philosophy.

The synthesis which makes the character of his mind appears in all his talents. Where there is great compass of wit, we usually find excellencies that combine easily in the living man, but in description appear incompatible. The mind of Plato is not to be exhibited by a Chinese catalogue, but is to be apprehended by an original mind in the exercise of its original power. In him the freest abandonment is united with the precision of a geometer. His daring imagination gives him the more solid grasp of facts; as the birds of highest flight have the strongest alar bones. His patrician polish, his intrinsic elegance, edged by an irony so subtle that it stings and paralyzes, adorn the soundest health and strength of frame. According to the old sentence, "If Jove should descend to the earth, he would speak in the style of Plato."

With this palatial air there is, for the direct aim of several of his works and running through the tenor of them all, a certain earnestness, which mounts, in the Republic and in the Phaedo, to piety. He has been charged with feigning sickness at the time of the death of Socrates. But the anecdotes that have come down from the times attest his manly interference before the people in his master's behalf, since even the savage cry of the assembly to Plato is preserved; and the indignation towards popular government, in many of his pieces, expresses a personal exasperation. He has a probity, a native reverence for

justice and honor, and a humanity which makes him tender for the superstitions of the people. Add to this, he believes that poetry, prophecy and the high insight are from a wisdom of which man is not master; that the gods never philosophize, but by a celestial mania these miracles are accomplished. Horsed on these winged steeds, he sweeps the dim regions, visits worlds which flesh cannot enter; he saw the souls in pain, he hears the doom of the judge, he beholds the penal metempsychosis, the Fates, with the rock and shears, and hears the intoxicating hum of their spindle.

But his circumspection never forsook him. One would say he had read the inscription on the gates of Busyrane,- "Be bold"; and on the second gate,- "Be bold, be bold, and evermore be bold"; and then again had paused well at the third gate,- "Be not too bold." His strength is like the momentum of a falling planet, and his discretion the return of its due and perfect curve,- so excellent is his Greek love of boundary and his skill in definition. In reading logarithms one is not more secure than in following Plato in his flights. Nothing can be colder than his head, when the lightnings of his imagination are playing in the sky. He has finished his thinking before he brings it to the reader, and he abounds in the surprises of a literary master. He has that opulence which furnishes, at every turn, the precise weapon he needs. As the rich man wears no more garments, drives no more horses, sits in no more chambers than the poor,- but has that one dress, or equipage, or instrument, which is fit for the hour and the need; so Plato, in his plenty, is never restricted, but has the fit word. There is indeed no weapon in all the armory of wit which he did not possess and use,- epic, analysis, mania, intuition, music, satire and irony, down to the customary and polite. His illustrations are poetry and his jests illustrations. Socrates' profession of obstetric art\*(10) is good philosophy; and his finding that word "cookery," and "adulatory art," for rhetoric, in the Gorgias, does us a substantial service still. No orator can measure in effect with him who can give good nicknames.

What moderation and understatement and checking his thunder in mid volley! He has good-naturedly furnished the courtier and citizen with all that can be said against the schools. "For philosophy is an elegant thing, if any one modestly meddles with it; but if he is conversant with it more than is becoming, it corrupts the man." He could well afford to be generous,- he, who from the sunlike centrality and reach of his vision, had a faith without cloud. Such as his perception, was his speech: he plays with the doubt and makes the most of it: he paints and quibbles; and by and by comes a sentence that moves the sea and land. The admirable earnest comes not only at intervals, in the perfect yes and no of the dialogue, but in bursts of light. "I, therefore, Callicles, am persuaded by these accounts, and consider how I may exhibit my soul before the judge in a healthy condition. Wherefore, disregarding the honors that most men value, and looking to the truth, I shall endeavor in reality to live as virtuously as I can; and when I die, to die so. And I invite all other men, to the utmost of my power; and you too I in turn invite to this contest, which, I affirm, surpasses all contests here."\*(11)

He is a great average man; one who, to the best thinking, adds a proportion and equality in his faculties, so that men see in him their own dreams and glimpses made available and made to pass for what they are. A great common-sense is his warrant and qualification to be the world's interpreter. He has reason, as all the philosophic and poetic class have: but he has also what they have not,- this strong solving sense to reconcile his poetry with the appearances of the world, and build a bridge from the streets of cities to the Atlantis. He omits never this graduation, but slopes his thought, however picturesque the precipice on one side, to an access from the plain. He never writes in ecstasy, or catches us up into poetic raptures.

Plato apprehended the cardinal facts. He could prostrate himself on the earth and cover his eyes whilst he adored that which cannot be numbered, or gauged, or known, or named: that of which every thing can be affirmed and denied: that "which is entity and nonentity."

He called it super-essential. He even stood ready, as in the Parmenides, to demonstrate that it was so,- that this Being exceeded the limits of intellect. No man ever more fully acknowledged the Ineffable. Having paid his homage, as for the human race, to the Illimitable, he then stood erect, and for the human race affirmed, "And yet things are knowable!"- that is, the Asia in his mind was first heartily honored,- the ocean of love and power, before form, before will, before knowledge, the Same, the Good, the One; and now, refreshed and empowered by this worship, the instinct of Europe, namely, culture, returns; and he cries, "Yet things are knowable!" They are knowable, because being from one, things correspond. There is a scale; and the correspondence of heaven to earth, of matter to mind, of the part to the whole, is our guide. As there is a science of stars, called astronomy; a science of quantities, called mathematics; a science of qualities, called chemistry; so there is a science of sciences,- I call it Dialectic,- which is the Intellect discriminating the false and the true. It rests on the observation of identity and diversity; for to judge is to unite to an object the notion which belongs to it. The sciences, even the best,- mathematics and astronomy,- are like sportsmen, who seize whatever prey offers, even without being able to make any use of it. Dialectic must teach the use of them. "This is of that rank that no intellectual man will enter on any study for its own sake, but only with a view to advance himself in that one sole science which embraces all."\*(12)

"The essence or peculiarity of man is to comprehend a whole; or that which in the diversity of sensations can be comprised under a rational unity." "The soul which has never perceived the truth, cannot pass into the human form."\*(13) I announce to men the Intellect. I announce the good of being interpenetrated by the mind that made nature: this benefit, namely, that it can understand nature, which it made and maketh. Nature is good, but intellect is better: as the lawgiver is before the law-receiver. I give you joy, O sons of men! that truth is altogether wholesome; that we have hope to search out what might be the very self of everything. The misery of man is to be baulked of the sight of essence and to be stuffed with conjectures; but the supreme good is reality; the supreme beauty is reality; and

all virtue and all felicity depend on this science of the real: for courage is nothing else than knowledge; the fairest fortune that can befall man is to be guided by his daemon to that which is truly his own. This also is the essence of justice,- to attend every one his own: nay, the notion of virtue is not to be arrived at except through direct contemplation of the divine essence. Courage then for "the persuasion that we must search that which we do not know, will render us, beyond comparison, better, braver and more industrious than if we thought it impossible to discover what we do not know, and useless to search for it." He secures a position not to be commanded, by his passion for reality; valuing philosophy only as it is the pleasure of conversing with real being.

Thus, full of the genius of Europe, he said, Culture. He saw the institutions of Sparta and recognized, more genially one would say than any since, the hope of education. He delighted in every accomplishment, in every graceful and useful and truthful performance; above all in the splendors of genius and intellectual achievement. "The whole of life, O Socrates," said Glauco, "is, with the wise, the measure of hearing such discourses as these." What a price he sets on the feats of talent, on the powers of Pericles, of Isocrates, of Parmenides! What price above price on the talents themselves! He called the several faculties, gods, in his beautiful personation. What value he gives to the art of gymnastic in education; what to geometry; what to music; what to astronomy, whose appeasing and medicinal power he celebrates! In the Timaeus he indicates the highest employment of the eyes. "By us it is asserted that God invented and bestowed sight on us for this purpose,- that on surveying the circles of intelligence in the heavens, we might properly employ those of our own minds, which, though disturbed when compared with the others that are uniform, are still allied to their circulations; and that having thus learned, and being naturally possessed of a correct reasoning faculty, we might, by imitating the uniform revolutions of divinity, set right our own wanderings and blunders." And in the Republic,- "By each of these disciplines a certain organ of the soul is both purified and reanimated which is blinded and

buried by studies of another kind; an organ better worth saving than ten thousand eyes, since truth is perceived by this alone."

He said, Culture; but he first admitted its basis, and gave immeasurably the first place to advantages of nature. His patrician tastes laid stress on the distinctions of birth. In the doctrine of the organic character and disposition is the origin of caste. "Such as were fit to govern, into their composition the informing Deity mingled gold; into the military, silver; iron and brass for husbandmen and artificers." The East confirms itself, in all ages, in this faith. The Koran is explicit on this point of caste. "Men have their metal, as of gold and silver. Those of you who were the worthy ones in the state of ignorance, will be the worthy ones in the state of faith, as soon as you embrace it." Plato was not less firm. "Of the five orders of things, only four can be taught to the generality of men." In the Republic he insists on the temperaments of the youth, as first of the first.

A happier example of the stress laid on nature is in the dialogue with the young Theages, who wishes to receive lessons from Socrates. Socrates declares that if some have grown wise by associating with him, no thanks are due to him; but, simply, whilst they were with him they grew wise, not because of him; he pretends not to know the way of it. "It is adverse to many, nor can those be benefited by associating with me whom the Daemon opposes; so that it is not possible for me to live with these. With many however he does not prevent me from conversing, who yet are not at all benefited by associating with me. Such, O Theages, is the association with me; for, if it pleases the God, you will make great and rapid proficiency: you will not, if he does not please. Judge whether it is not safer to be instructed by some one of those who have power over the benefit which they impart to men, than by me, who benefit or not, just as it may happen." As if he had said, "I have no system. I cannot be answerable for you. You will be what you must. If there is love between us, inconceivably delicious and profitable will our intercourse be; if not, your time is lost and you will only annoy me. I shall seem to you stupid, and the reputation I have, false. Quite above us,

beyond the will of you or me, is this secret affinity or repulsion laid. All my good is magnetic, and I educate, not by lessons, but by going about my business."

He said, Culture; he said, Nature; and he failed not to add, "There is also the divine." There is no thought in any mind but it quickly tends to convert itself into a power and organizes a huge instrumentality of means. Plato, lover of limits, loved the illimitable, saw the enlargement and nobility which come from truth itself and good itself, and attempted as if on the part of the human intellect, once for all to do it adequate homage,- homage fit for the immense soul to receive, and yet homage becoming the intellect to render. He said then, "Our faculties run out into infinity, and return to us thence. We can define but a little way; but here is a fact which will not be skipped, and which to shut our eyes upon is suicide. All things are in a scale; and, begin where we will, ascend and ascend. All things are symbolical; and what we call results are beginnings."

A key to the method and completeness of Plato is his twice bisected line. After he has illustrated the relation between the absolute good and true and the forms of the intelligible world, he says: "Let there be a line cut in two unequal parts. Cut again each of these two main parts,- one representing the visible, the other the intelligible world,- and let these two new sections represent the bright part and the dark part of each of these worlds. You will have, for one of the sections of the visible world, images, that is, both shadows and reflections;- for the other section, the objects of these images, that is, plants, animals, and the works of art and nature. Then divide the intelligible world in like manner; the one section will be of opinions and hypotheses, and the other section of truths."\*(14) To these four sections, the four operations of the soul correspond,- conjecture, faith, understanding, reason. As every pool reflects the image of the sun, so every thought and thing restores us an image and creature of the supreme Good. The universe is perforated by a million channels for his activity. All things mount and mount.

All his thought has this ascension; in Phaedrus, teaching that beauty is the most lovely of all things, exciting hilarity and shedding desire and confidence through the universe wherever it enters, and it enters in some degree into all things:- but that there is another, which is as much more beautiful than beauty as beauty is than chaos; namely, wisdom, which our wonderful organ of sight cannot reach unto, but which, could it be seen, would ravish us with its perfect reality. He has the same regard to it as the source of excellence in works of art. When an artificer, he says, in the fabrication of any work, looks to that which always subsists according to the same; and, employing a model of this kind, expresses its idea and power in his work,- it must follow that his production should be beautiful. But when he beholds that which is born and dies, it will be far from beautiful.

Thus ever: the Banquet is a teaching in the same spirit, familiar now to all the poetry and to all the sermons of the world, that the love of the sexes is initial, and symbolizes at a distance the passion of the soul for that immense lake of beauty it exists to seek. This faith in the Divinity is never out of mind, and constitutes the ground of all his dogmas. Body cannot teach wisdom;- God only. In the same mind he constantly affirms that virtue cannot be taught; that it is not a science, but an inspiration; that the greatest goods are produced to us through mania and are assigned to us by a divine gift.

This leads me to that central figure which he has established in his Academy as the organ through which every considered opinion shall be announced, and whose biography he has likewise so labored that the historic facts are lost in the light of Plato's mind. Socrates and Plato are the double star which the most powerful instruments will not entirely separate. Socrates again, in his traits and genius, is the best example of that synthesis which constitutes Plato's extraordinary power. Socrates, a man of humble stem, but honest enough; of the commonest history; of a personal homeliness so remarkable as to be a cause of wit in others:- the rather that his broad good nature and exquisite taste for a joke invited the sally, which was sure to be paid. The players personated him on the stage; the

potters copied his ugly face on their stone jugs. He was a cool fellow, adding to his humor a perfect temper and a knowledge of his man, be he who he might whom he talked with, which laid the companion open to certain defeat in any debate,- and in debate he immoderately delighted. The young men are prodigiously fond of him and invite him to their feasts, whither he goes for conversation. He can drink, too; has the strongest head in Athens; and after leaving the whole party under the table, goes away as if nothing had happened, to begin new dialogues with somebody that is sober. In short, he was what our country-people call an old one.

He affected a good many citizen-like tastes, was monstrously fond of Athens, hated trees, never willingly went beyond the walls, knew the old characters, valued the bores and philistines, thought every thing in Athens a little better than anything in any other place. He was plain as a Quaker in habit and speech, affected low phrases, and illustrations from cocks and quails, soup-pans and sycamore-spoons, grooms and farriers, and unnamable offices,- especially if he talked with any superfine person. He had a Franklin-like wisdom. Thus he showed one who was afraid to go on foot to Olympia, that it was no more than his daily walk within doors, if continuously extended, would easily reach.

Plain old uncle as he was, with his great ears, an immense talker,- the rumor ran that on one or two occasions, in the war with Boeotia, he had shown a determination which had covered the retreat of a troop; and there was some story that under cover of folly, he had, in the city government, when one day he chanced to hold a seat there, evinced a courage in opposing singly the popular voice, which had well-nigh ruined him. He is very poor; but then he is hardy as a soldier, and can live on a few olives; usually, in the strictest sense, on bread and water, except when entertained by his friends. His necessary expenses were exceedingly small, and no one could live as he did. He wore no under garment; his upper garment was the same for summer and winter, and he went barefooted; and it is said that to procure the pleasure, which he loves, of talking at his ease all day with the most elegant and cultivated

young men, he will now and then return to his shop and carve statues, good or bad, for sale. However that be, it is certain that he had grown to delight in nothing else than this conversation; and that, under his hypocritical pretence of knowing nothing, he attacks and brings down all the fine speakers, all the fine philosophers of Athens, whether natives or strangers from Asia Minor and the islands. Nobody can refuse to talk with him, he is so honest and really curious to know; a man who was willingly confuted if he did not speak the truth, and who willingly confuted others asserting what was false; and not less pleased when confuted than when confuting; for he thought not any evil happened to men of such a magnitude as false opinion respecting the just and unjust. A pitiless disputant, who knows nothing, but the bounds of whose conquering intelligence no man had ever reached; whose temper was imperturbable; whose dreadful logic was always leisurely and sportive; so careless and ignorant as to disarm the wariest and draw them, in the pleasantest manner, into horrible doubts and confusion. But he always knew the way out; knew it, yet would not tell it. No escape; he drives them to terrible choices by his dilemmas, and tosses the Hippiases and Gorgiases with their grand reputations, as a boy tosses his balls. The tyrannous realist!- Meno has discoursed a thousand times, at length, on virtue, before many companies, and very well, as it appeared to him; but at this moment he cannot even tell what it is,- this cramp-fish of a Socrates has so bewitched him.

This hard-headed humorist, whose strange conceits, drollery and bonhommie diverted the young patricians, whilst the rumor of his sayings and quibbles gets abroad every day,- turns out, in the sequel, to have a probity as invincible as his logic, and to be either insane, or at least, under cover of this play, enthusiastic in his religion. When accused before the judges of subverting the popular creed, he affirms the immortality of the soul, the future reward and punishment; and refusing to recant, in a caprice of the popular government was condemned to die, and sent to the prison. Socrates entered the prison and took away all ignominy from the place, which could not be a prison whilst he was there. Crito bribed the jailer; but Socrates would not go out by treachery. "Whatever inconvenience ensue, nothing

is to be preferred before justice. These things I hear like pipes and drums, whose sound makes me deaf to every thing you say." The fame of this prison, the fame of the discourses there and the drinking of the hemlock are one of the most precious passages in the history of the world.

The rare coincidence, in one ugly body, of the droll and the martyr, the keen street and market debater with the sweetest saint known to any history at that time, had forcibly struck the mind of Plato, so capacious of these contrasts; and the figure of Socrates by a necessity placed itself in the foreground of the scene, as the fittest dispenser of the intellectual treasures he had to communicate. It was a rare fortune that this Aesop of the mob and this robed scholar should meet, to make each other immortal in their mutual faculty. The strange synthesis in the character of Socrates capped the synthesis in the mind of Plato. Moreover by this means he was able, in the direct way and without envy to avail himself of the wit and weight of Socrates, to which unquestionably his own debt was great; and these derived again their principal advantage from the perfect art of Plato.

It remains to say that the defect of Plato in power is only that which results inevitably from his quality. He is intellectual in his aim; and therefore, in expression, literary. Mounting into heaven, diving into the pit, expounding the laws of the state, the passion of love, the remorse of crime, the hope of the parting soul,- he is literary, and never otherwise. It is almost the sole deduction from the merit of Plato that his writings have not,- what is no doubt incident to this regnancy of intellect in his work,- the vital authority which the screams of prophets and the sermons of unlettered Arabs and Jews possess. There is an interval; and to cohesion, contact is necessary.

I know not what can be said in reply to this criticism but that we have come to a fact in the nature of things: an oak is not an orange. The qualities of sugar remain with sugar, and those of salt with salt.

In the second place, he has not a system. The dearest defenders and disciples are at fault. He attempted a theory of the universe, and his theory is not complete or self-evident. One man thinks he means this, and another that; he has said one thing in one place, and the reverse of it in another place. He is charged with having failed to make the transition from ideas to matter. Here is the world, sound as a nut, perfect, not the smallest piece of chaos left, never a stitch nor an end, not a mark of haste, or botching, or second thought; but the theory of the world is a thing of shreds and patches.

The longest wave is quickly lost in the sea. Plato would willingly have a Platonism, a known and accurate expression for the world, and it should be accurate. It shall be the world passed through the mind of Plato,- nothing less. Every atom shall have the Platonic tinge; every atom, every relation or quality you knew before, you shall know again and find here, but now ordered; not nature, but art. And you shall feel that Alexander indeed overran, with men and horses, some countries of the planet; but countries, and things of which countries are made, elements, planet itself, laws of planet and of men, have passed through this man as bread into his body, and become no longer bread, but body: so all this mammoth morsel has become Plato. He has clapped copyright on the world. This is the ambition of individualism. But the mouthful proves too large. Boa constrictor has good will to eat it, but he is foiled. He falls abroad in the attempt; and biting, gets strangled: the bitten world holds the biter fast by his own teeth. There he perishes: unconquered nature lives on and forgets him. So it fares with all: so must it fare with Plato. In view of eternal nature, Plato turns out to be philosophical exercitations. He argues on this side and on that. The acutest German, the lovingest disciple, could never tell what Platonism was; indeed, admirable texts can be quoted on both sides of every great question from him.\*(15)

These things we are forced to say if we must consider the effort of Plato or of any philosopher to dispose of nature,- which will not be disposed of. No power of genius has

ever yet had the smallest success in explaining existence. The perfect enigma remains. But there is an injustice in assuming this ambition for Plato. Let us not seem to treat with flippancy his venerable name. Men, in proportion to their intellect, have admitted his transcendent claims. The way to know him is to compare him, not with nature, but with other men. How many ages have gone by, and he remains unapproached! A chief structure of human wit, like Karnac, or the medieval cathedrals, or the Etrurian remains, it requires all the breath of human faculty to know it. I think it is truest seen when seen with the most respect. His sense deepens, his merits multiply, with study. When we say, Here is a fine collection of fables; or when we praise the style, or the common sense, or arithmetic, we speak as boys, and much of our impatient criticism of the dialectic, I suspect, is no better.

The criticism is like our impatience of miles, when we are in a hurry; but it is still best that a mile should have seventeen hundred and sixty yards. The great-eyed Plato proportioned the lights and shades after the genius of our life.



Ralph Waldo Emerson  
(1803-1882)