

What Is the Completely Unjust Person Like?

1 According to Thrasymachus

Consider him [a person of great power] if you want to figure out how much more advantageous it is for the individual to be just rather than unjust. You'll understand this most easily if you turn your thoughts to the most complete injustice, the one that makes the doer of injustice happiest and the sufferers of it, who are unwilling to do injustice, most wretched. This is tyranny, which through stealth or force appropriates the property of others, whether sacred or profane, public or private, not little by little, but all at once. If someone commits only one part of injustice and is caught, he's punished and greatly reproached — such partly unjust people are called temple-robbers, kidnappers, housebreakers, robbers, and thieves when they commit these crimes. But when someone, in addition to appropriating their possessions, kidnaps and enslaves the citizens as well, instead of these shameful names he is called happy and blessed, not only by the citizens themselves, but by all who learn that he has done the whole of injustice. (344a-c)

2 According to Glaucon

we must suppose that an unjust person will act as clever craftsmen do: A first-rate captain or doctor, for example, knows the difference between what his craft can and cannot do. He attempts the first but lets the second go by In the same way, an unjust person's successful attempts at injustice must remain undetected, if he is to be fully unjust. Anyone who is caught should be thought inept, for the extreme of injustice is to be believed to be just without being just. And our completely unjust person must be given complete injustice We must allow that, while doing the greatest injustice, he has nonetheless provided himself with the greatest reputation for justice. ... If any of his unjust activities should be discovered, he must be able to speak persuasively or to use force. And if force is needed he must have the help of courage and strength and of the substantial wealth and friends he has provided himself with. (360e-361a)

3 Nice summary statement of the good life for an individual

Then can't we confidently assert that those desires of even the money-loving and honor-loving parts that follow knowledge and argument and pursue with their help those pleasures that reason approves will attain the truest pleasures possible for them, because they follow truth, and the ones that are most their own, if indeed what is best for each thing is most its own? ... Therefore, when the entire soul follows the philosophic part, and there is no civil war in it, each part of it does its own work exclusively and is just, and in particular it enjoys its own pleasures, the best and truest pleasures possible for it. ... But when one of the other parts gains control, it won't be able to secure its own pleasure and will compel the other parts to pursue an alien and untrue pleasure. (586d-e)

4 Nice summary statement of what a good city is like

it isn't the law's concern to make any one class in the city outstandingly happy but to contrive to spread happiness throughout the city by bringing the citizens into harmony with each other through persuasion or compulsion and by making them share with each other the benefits that each class can confer on the community. The law produces such people [guardians] in the city, not in order to allow them to turn in whatever direction they want, but to make use of them to bind the city together. (519e-520a)

5 And an implausibly precise claim

if someone wants to say how far a king's pleasure is from a tyrant's, he'll find, if he completes the calculation, that a king lives seven hundred and twenty-nine times more pleasantly than a tyrant and that a tyrant is the same number of times more wretched. (587e)