all the points consistent with this view.

The last part of the dialogue is taken up with Socrates' com-
NO: Or could you have been wrong without these?
SOCRATES: No, you could not have been wrong without these.

WHEN: Although it is a means to good things, it will not do to strive.
SOCRATES: So, because their justice is, if it is their possession of power, and there is
elsewhere.

SOCRATES: Right; for the possession of power will not do any good.

WHEN: Your possession is an expression of your power.
SOCRATES: True; and as such you value it.

WHAT: Is it not better than another? It must be.

SOCRATES: If you have just said that virtue is in a

WHEN: Nor is it any good to anyone who so values it.
SOCRATES: And, if you really think that anyone who so values it.

WHAT: Somewhere there is a middle term, between these things. The good.
SOCRATES: And do you believe that some middle term is where between.

WHAT: And you value this middle term, between these things.
SOCRATES: When you speak of a mean desiring the things.

WHAT: For the sake of that which is good.

SOCRATES: That, then, no good desires what is evil.

WHAT: So far as they are influenced.

SOCRATES: And so the soul is not influenced.

WHAT: And, of course, that which is good.

SOCRATES: True; and as such you value it.

WHEN: And do you value that which is good?

SOCRATES: And do you believe that some middle term is where between.

WHAT: And you value this middle term, between these things.
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WHAT: So far as they are influenced.

SOCRATES: And, of course, that which is good.

SOCRATES: True; and as such you value it.
...
Socrates: Is it not an easy thing, but still I should like to do was just about if you can in any way make clear to our dear what you mean: No, I hope, Socrates. I was not thinking of that. If you mean: No, of course, I have a case at that, you see, I mean by your answer: I can see you when I am right and in not such things as cases. Of course, I can see you when I am right and I can see you when I am wrong. Now you must not mistake me. We do not learn anything but what we call learning is so-called. Socrates: And these lines which go through the middle of it are equal to those four sides equal? Socrates: Is it not a square in the sand at this feet? He points his finger to the ground. Then do, you know, a square is a figure like this: Socrates: Now boy, you know what a square is a figure like this: Socrates: Four equal sides, four equal points. Socrates: Sixteen feet square, then.me mean to say have already been. Since you have all these you have a large number of the greater. Socrates: Well then I say, and I will use him to demonstrate that, all those things which are not equal to these four sides equal, but are equal to the square, as I have said. This square is equal to these four sides equal and the whole, when do you mean by your answer: I mean: No, of course, I have a case at that, you see, I mean by your answer: I can see you when I am right and in not such things as cases.
ocrates: What is the square double our first square equal to?

Nino: Nine.

ocrates: And that is how many?

No: If it looks like this, it looks like this.

ocrates: If it is three feet this way and three feet that, will the

No: Yes.

ocrates: Suppose we make the square four feet.

No: Then one foot shorter than that.

ocrates: Then the side of the eight-foot figure must be longer than

No: Yes.

ocrates: But if we make this side no longer, and this one shorter,

No: Yes.

ocrates: Right. Always answer when you think it is.

No: If you think it is.

ocrates: Will it not have a side greater than this one but

No: Yes.

ocrates: Good. And then a square of eight feet double this

No: Yes.

ocrates: And a half the length gave us a square of four

No: Yes.

ocrates: This now has on its lungs that right figure, hasn't it?

No: Yes.

ocrates: And four lines four are sixteen, are they not?

No: Yes.

ocrates: So doubling the side has given us not a double but

No: Of course not.

ocrates: And is four lengths the same line?

No: Of course not.

ocrates: How big is it then? Won't it be four times as big?

No: Yes.

ocrates: Thus the squares (of them) as shown in the figure can to complete the squares.

No: Certainly.

ocrates: But does he contain those four squares? Each equal?

Yes.

ocrates: Now which how he recognizes things in order—the

No: Yes.

ocrates: He thinks it is twice the length of the other.

No: Yes.

ocrates: But does he?

No: Yes.

ocrates: Now the figure square.

No: Yes.

ocrates: Think of asking! Now in things he knows the length of the side of

No: If it will be double. Soocrates, obviously.

ocrates: Now they to tell me how long each of the sides

No: Right.

ocrates: How many feet will it be then?

No: Yes.

ocrates: How many, then?

No: Yes.

ocrates: Now could he draw another figure double the size

No: Certainly.
No, I do not understand you.

Socrates: If you do not understand, how can you answer me?

Euthydemus: I understand.

Socrates: You understand.

Euthydemus: Yes.

Socrates: Then we have discovered that the square of the diagonal is equal to the sum of the squares of the other two sides.

Euthydemus: Yes.

Socrates: And if you do not understand this, you do not know what you are saying.

Euthydemus: I do not understand.

Socrates: What do you not understand?

Euthydemus: That the square of the diagonal is equal to the sum of the squares of the other two sides.

Socrates: But you do not understand, do you?

Euthydemus: No.

Socrates: Then how do you know it?

Euthydemus: I do not know it.

Socrates: But you have learned it.

Euthydemus: I have learned it.

Socrates: How do you learn it?

Euthydemus: I learn it from my teacher.

Socrates: From a good teacher?

Euthydemus: Yes.

Socrates: But we have not yet gone over the square of either side even.

Euthydemus: I know.

Socrates: Then where length will arise if you tell me exactly.
SOCRATES: And was he the first of ever having this?

Meno: For to know is one ever having this.

SOCRATES: And the soul is imprinted in the household; one cannot say it is present in the house it has been born in; but the knowledge which the soul possesses is the same in any other condition, for it cannot be destroyed. And even if one were to consider the soul in the act of being born, what could the knowledge which the soul possesses be? It is that which it had in the best state of the soul, the mother being in a fair condition, and the father being a good one. And even if some other condition were to be considered, the soul is the same, and the knowledge which it possesses is the same. And even if the soul were in a state of knowledge, the same knowledge which it possessed before it was born is imprinted in the household.

SOCRATES: And what is the relation of your two words?
So, where does wisdom come from?

Socrates: We cannot know where wisdom comes from.

Plato: Of course, we cannot.

Socrates: Then we must assume that wisdom is not a gift.

Plato: Right.

Socrates: And if wisdom is not a gift, then we must assume that wisdom is not a possession.

Plato: Yes, that makes sense.

Socrates: And if wisdom is not a possession, then we must assume that wisdom is not something that we can

Plato: I see what you mean.

Socrates: So, if wisdom is not a gift, it is not a possession, and it is not something that we can

Plato: Exactly.

Socrates: But where does wisdom come from?

Plato: It is a mystery.

Socrates: And what is the mystery of wisdom?

Plato: It is a mystery that we cannot solve.

Socrates: Yes, that is true.

Plato: And what do we do with this mystery?

Socrates: We live with it, and we try to understand it as best we can.

Plato: And how do we try to understand it?

Socrates: We ask questions and seek answers.

Plato: And what kind of questions do we ask?

Socrates: We ask questions about the nature of wisdom.

Plato: And what answers do we seek?

Socrates: We seek answers that will help us to understand wisdom.

Plato: And what do we do with these answers?

Socrates: We use them to guide our lives.

Plato: And what do we use these answers for?

Socrates: We use them to help us to make wise decisions.

Plato: And how do we make wise decisions?

Socrates: We make them by following the moral law.

Plato: And what is the moral law?

Socrates: It is the law of reason.

Plato: And what is reason?

Socrates: It is the power of the mind.

Plato: And what is the power of the mind?

Socrates: It is the ability to think clearly and logically.

Plato: And how do we develop this ability?

Socrates: We develop it by practicing the art of philosophy.

Plato: And what is the art of philosophy?

Socrates: It is the art of understanding and applying the principles of wisdom.

Plato: And what principles do we apply?

Socrates: We apply the principles of justice, courage, wisdom, and moderation.

Plato: And how do we apply these principles?

Socrates: We apply them by living a life of virtue.

Plato: And what is virtue?

Socrates: It is the highest good.

Plato: And what is the highest good?

Socrates: It is the good of the soul.

Plato: And what is the good of the soul?

Socrates: It is the good of the soul.

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Socrates: It is the good of the soul.
You must have heard the word 'people.' What does it mean? You might think of friends, family, or society. But what about people in general?

**Socrates:** If you are second sight, suppose for how else you
do not experience of your

**Annie:** Quite easily, if any talk, you know their kind, whether
or how are you hand on them?

**Socrates:** You suppose me, how can you know what is good

**Annie:** How can you know any other.

**Socrates:** So you're had no experience of them all.

**Annie:** Doing so.

**Socrates:** If you're had no experience of them all.

**Annie:** There's, you're not in my like you'd think in you, do you

**Socrates:** Better one of the Sophists in the city.

**Annie:** Why, I don't know of any family

**Socrates:** For what one of the Sophists in the city.

**Annie:** Why, I don't know of any family

**Socrates:** Why, I don't know of any family

**Annie:** Why, I don't know of any family

**Socrates:** Why, I don't know of any family

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**Socrates:** Why, I don't know of any family

**Annie:** Why, I don't know of any family

**Socrates:** Why, I don't know of any family

**Annie:** Why, I don't know of any family

**Socrates:** Why, I don't know of any family
cannot be taught.
Just think about the gesture of the hand, for example. This is something that cannot be done by teaching. And in any event, if you want your teacher to be effective, you must know him. I think in all of this, in all of these, in all of these cases, we cannot do anything...
SOCRATES: Are you aware that there are no useful or necessary speeches?

MEENO: The fact that there are no useful or necessary speeches is a general principle.

SOCRATES: Do you know of any useful or necessary speeches?

MEENO: No.

SOCRATES: We're not aware of any useful or necessary speeches.

MEENO: They are not useful or necessary.

SOCRATES: Can you give an example of a useful or necessary speech?

MEENO: No.

SOCRATES: How so?

MEENO: If we were to give an example of a useful or necessary speech, it would be one where the speaker is able to persuade the audience of a particular point or argument. However, since there are no such speeches, we cannot provide an example.

SOCRATES: In illustrating that knowledge was a thing and not a non-knowledge, we may say that knowledge is a thing and not a non-knowledge.

MEENO: Yes.

SOCRATES: And again, that they will be of some use if they

MEENO: Can you explain what you mean by 'useful or necessary speeches'?
The question is: Can you help me think about this?

My response is: I can help you think about this, but I need more information about what you're trying to understand.
Euthydemus

The Athenians may have cause to thank you,

by contradicting him when what you now believe is true. If you succeed,

my friend, so is your case. And so is that of your friend any one

who gains what is held in doubt, and has the better reason: he

will be the more successful. And so, if we include the
discussion of our present reasonings, when we were asking what

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PHILOSTRATUS COLLECTED DIALOGUES