

Is the Natural and Necessary Question Objective or Subjective?

Post by "Cassius" of December 1, 2022 at 5:40 PM

Here's the Perseus.tufts.edu link for the full context:
<https://www.perseus.tufts.edu/hopper/text?do...Asection%3D558d>

[558c] if only he says that he loves the people!1" "It is a noble2 polity, indeed!" he said. "These and qualities akin to these democracy would exhibit, and it would, it seems, be a delightful3 form of government, anarchic and motley, assigning a kind of equality indiscriminately to equals and unequals alike!4" "Yes," he said, "everybody knows that."

"Observe, then, the corresponding private character. Or must we first, as in the case of the polity, consider the origin of the type?" "Yes," he said. "Is not this, then, the way of it? Our thrifty5 oligarchical man

[558d] would have a son bred in his father's ways." "Why not?" "And he, too, would control by force all his appetites for pleasure that are wasters and not winners of wealth, those which are denominated unnecessary." "Obviously." "And in order not to argue in the dark, shall we first define1 our distinction between necessary and unnecessary appetites2?" "Let us do so." "Well, then, desires that we cannot divert or suppress may be properly called necessary,

[558e] and likewise those whose satisfaction is beneficial to us, may they not? For our nature compels us to seek their satisfaction.

[559a] Is not that so?" "Most assuredly." "Then we shall rightly use the word 'necessary' of them?" "Rightly." "And what of the desires from which a man could free himself by discipline from youth up, and whose presence in the soul does no good and in some cases harm? Should we not fairly call all such unnecessary?" "Fairly indeed." "Let us select an example of either kind, so that we may apprehend the type.1" "Let us do so." "Would not the desire of eating to keep in health and condition and the appetite

[559b] for mere bread and relishes1 be necessary?" "I think so." "The appetite for bread is necessary in both respects, in that it is beneficial and in that if it fails we die." "Yes." "And the desire for relishes, so far as it conduces to fitness?" "By all means." "And should we not rightly pronounce unnecessary the appetite that exceeds these and seeks other varieties of food, and that by correction2 and training from youth up can be got rid of in most cases and is harmful to the body and a hindrance to the soul's attainment of

[559c] intelligence and sobriety?" "Nay, most rightly." "And may we not call the one group the spendthrift desires and the other the profitable,1 because they help production?" "Surely."

<https://www.epicureanfriends.com/thread/2751-is-the-natural-and-necessary-question-objective-or-subjective/?postID=20989#post20989>

“And we shall say the same of sexual and other appetites?” “The same.” “And were we not saying that the man whom we nicknamed the drone is the man who teems² with such pleasures and appetites, and who is governed by his unnecessary desires, while the one who is ruled

[559d] by his necessary appetites is the thrifty oligarchical man?” “Why, surely.”

“To return, then,” said I, “we have to tell how the democratic man develops from the oligarchical type. I think it is usually in this way.” “How?” “When a youth, bred in the illiberal and niggardly fashion that we were describing, gets a taste of the honey of the drones and associates with fierce¹ and cunning creatures who know how to purvey pleasures of every kind and variety² and condition, there you must doubtless conceive is the beginning

[559e] of the transformation of the oligarchy in his soul into democracy.” “Quite inevitably,” he said. “May we not say that just as the revolution in the city was brought about by the aid of an alliance from outside, coming to the support of the similar and corresponding party in the state, so the youth is revolutionized when a like and kindred¹ group of appetites from outside comes to the aid of one of the parties in his soul?” “By all means,” he said. “And if, I take it, a counter-alliance² comes to the rescue of the oligarchical part of his soul, either it may be from his father