

*Republic 476e-480a*

1. The object of knowledge is what purely is.
2. The object of ignorance is what purely is not.
3. What both is and is not lies between what purely is and what purely is not.
4. If (i) X is the object of A, and (ii) Y is the object of B, and (iii) Z lies between X and Y, and (iv) C lies between A and B, then Z is the object of C.
5. Opinion is fallible.
6. Knowledge is infallible.
- So, 7. Opinion is not identical to knowledge. [5, 6]
8. Opinion is what enables us to opine.
9. Knowledge is what enables us to know. [implicit]
10. Anything that enables us to do something is a power.
- So, 11. Opinion is a power. [8, 10]
- So, 12. Knowledge is a power. [9, 10]
13. If X and Y are powers, then X is identical to Y if and only if the object of X is identical to the object of Y.
- So, 14. The object of knowledge is not identical to the object of opinion. [7, 11, 12, 13]
15. What purely is not is nothing.
16. The object of opinion is not nothing.
- So, 17. The object of opinion is not identical to what purely is not. [15, 16]
- So, 18. The object of opinion is not identical to the object of ignorance. [2, 17]
19. Ignorance is what enables us to be ignorant. [implicit]
- So, 20. Ignorance is a power. [10, 19] [implicit]
- So, 21. Opinion is not identical to ignorance. [11, 13, 18, 20]
22. Opinion is darker than knowledge but clearer than ignorance.
23. If X is darker than Y but clearer than Z, then X lies between Y and Z.
- So, 24. Opinion lies between knowledge and ignorance. [22, 23]
- So, 25. The object of opinion is what both is and is not. [1, 2, 3, 4, 24]
26. The many F's both are and are not.
- So, 27. The many F's are the object of opinion. [25, 26]
- So, 28. The many F's are not the object of knowledge. [14, 27]
29. The F itself is what purely is.
- So, 30. The F itself is the object of knowledge. [1, 29]
- So, 31. The F itself is not the object of opinion. [14, 30]

From 27 and 28, Socrates takes it to follow that the lovers of sights and sounds (i.e., the many beautiful things) opine but do not know. From 30 and 31, Socrates takes it to follow that the lovers of the forms know but do not opine.