**Abstract**

This paper is in two parts. The first part of the paper, in discussing the personal benefit to an agent of executing a just and good action such as calming anger or greed, returning lost money, or helping a persecuted refugee, suggests a connection between a just and good action and two other elements in Plato's *Republic*: the idea of a balanced soul as described in book IV, and a *Midrashic* speculative method of interpretation of Plato's allegory of the cave from book VII. This interpretation suggests that, by doing the just and good thing, the agent benefits from the creation, development, and keeping of a united, harmonious, and balanced soul as described by Plato in Republic IV. This is a soul that sees as good (the Good) the constant unchangeable aspects of reality, the Form of reality, i.e. what is being seen while being pulled out of the cave. Such a soul is in a constant state of learning and searching to adjust, attempting to avoid the pain, fear, anxiety, or depression that can arise from facing the constant, unchangeable aspects of reality and its own place within it. This learning activity has an inner connection with the actions we commonly conceive of as just, moral, and good. Thus, the person who regularly identifies and carries out those just actions benefits from an openness to reality and the truth – they see them as good, which is what I suggest Plato implies when he discusses seeing the Good. By contrast, a person who performs unjust deeds either alienates and divides herself from her reality and thus loses her self-unity, or suffers anxiety and depression while facing it. The benefit then of just moral action lies in harmonizing the constant unchangeable aspects of reality with acceptance and love rather than with fear. Clarifying this, in the second part of the paper I ask what it means to possess moral knowledge. I distinguish between two ideas of knowledge and describe a model of moral knowledge that arises form Plato's *Meno* and the *Republic*. This interpretation contributes in two aspects: textually and practically. Textually, it clarifies some difficulties in the *Meno*, while in practical terms it offers an approach to understanding the aims of education in general and school-learning in particular. The two parts together create a broader picture of what the Good is, how a just and good action can benefit the agent, and what it means to have the knowledge of morality and to live by it.