In what follows I will give an account of the personal benefits of moral action. In order to do so, I will suggest a connection between what we usually conceive to be 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. In the second part of the paper I present a model of moral knowledge that leads to a conclusion that gives an overall picture of the benefits of a life that is aimed at moral knowledge.

--------------------------------------------

I use interchangeably the terms: "constant unchangeable form of existence", "constant unchangeable aspects of reality", "reality as a whole", "constant metaphysical context" and so on.

--------------------------------------------

This part summarizes an unpublished work that deals extensively with the subject.

**--------------------------------------------**

1. **Conclusion**

How does the truth of the constant unchangeable aspects of reality combine with the truthfulness of a belief that brings one to do the good and the just deed? In brief, the *content* of the belief may be a truth that changes in accordance with the special characteristics of the situation and the persons involved. So while the *names* or the *terms* we give to the constant unchangeable aspects of reality may be subject to change, the very existence of these constant unchangeable aspects as the frame of reality is a constant given. The idea that runs through both parts of this paper, as well as the *Republic* and *Meno*, and that is one of the main axes on which this model turns, is what I have named Plato's "Copernican revolution"; i.e. the idea that moral action and generally the good way of life precedes the truth value of a belief or overall worldview. The truth value is determined by the deed itself. The gap which I should give an account of is how on the one hand I claim that in *Meno* the arché is our unmediated intuition of the right and good deed, and at the same time I lean on Plato's balanced soul as the desirable result and thus the criterion of the just deed. This will be discussed elsewhere.

In conclusion, in the first part of the paper I have illustrated the personal benefit of doing the just and good thing. I have exemplified what the Good in Plato's *Republic* may mean through a *midrashic* method of interpretation of Plato's allegory of the cave. I have combined this demonstration of the Good with Plato's idea regarding the just moral action and its aim regarding the soul's right balance. We saw that doing the just and good deed enables a person to see the Good, i.e. seeing as good the Form of reality – the constant unchangeable aspects of reality and our existence within it. These aspects of reality usually cause negative feelings, and thus lead to people dividing their soul and denying their regard for the truth. Seeing reality as a whole as good does not deny the sadness, anger, and feelings of frustration that these constant unchangeable aspects of reality may "cause" to the human individual; instead the individual sees all of them as part of existence as a whole which is accepted as Good.

In part II we described the moral knowledge (MK) model. Again, it contains the idea of actions preceding the truth value of the belief or worldview that the person holds. A belief or worldview is true if it drives a person to do the right and good deed. Thus, the truth value can be judged only after the action, and to possess knowledge is to have the ability to *always*, under any circumstances, choose and execute the just and good option.

Lastly, I would like to draw attention to the common motive of remembering. While in the case of the *Republic* it is the good deeds that are, so to say, the ladder by which a person re-attains the life experience of being pulled out of the cave, i.e. of their being within reality and accepting it – seeing it as good, in *Meno* it is knowledge as a goal, i.e. being in a constant state of intending to do the just and good deed. And since we clarified the just and good action as one that creates within the agent the ability to see the constant aspects of reality as good, it means that moral knowledge of a person is always seeing reality as whole and her life within it as good.