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 as 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 draws the overall picture of the benefit of life that are aimed at moral knowledge.

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

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This part summarizes an unpublished work that deals extensively with the subject.

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1. **Conclusion**

How does the truth of the constant unchangeable aspects of reality combined 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 to the special characteristics of the situation and the persons within it. So are the *names* or the *terms* we give to the constant unchangeable aspects of reality may be subject change. Yet the very existence of these constant unchangeable aspects as the frame of reality, is constant given. The idea that rans through both parts of the paper, in the *Republic* and the *Meno* and is one of the main axes on this model is combined, 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 over all worldview. Their truth value is determined by the deed itself. The gap on which I should give an account of is how on the one hand I claim that in the *Meno* the arché is our unmediated intuition of the right and good deed, and at the same time lean on Plato's balanced soul as the desirable result and thus the criterion of the just deed. This will discuss in other place.

To conclude, in the first part of the paper I have showed what the personal benefit is for a person who is doing the just and good thing. I have exemplified what does 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 makes a person able 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 causes negative feelings and thus causes people to divide their soul and to a denial of their care for the truth. Seeing reality as a whole as good does not deny the sad, anger and frustration feelings that these constant unchangeable aspects of reality may "cause" to the human individual. The individual sees all of them as part of existence as a whole which is accepted as Good.

In part II we have described the moral knowledge (MK) model. Again, it contains the idea of the actions as preceding the truth value of the belief or worldview that the person had hold. 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 possessing knowledge will be the ability to *always*, under any circumstances, choosing the just and good option and execute it.

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 reminds herself the life experience of being pulled out of the cave, i.e. of being within reality and accept it – seeing it as good, thus in the *Meno* it is knowledge as a goal, i.e. being in constant intendent 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 person is always seeing reality as whole and her life within her as good.