A Psychotherapist Seeks Philosophical Counseling: A Dialogue

Ross Channing Reed

Abstract: This paper presents a dialogue between a psychotherapist (MSW, LCSW) whom we will call Lilly (the name of the client has been redacted for publication), and Ross Channing Reed, Ph.D., a philosopher and philosophical counselor. Lilly begins by asking Ross a series of questions regarding philosophical counseling and his approach to working with her. Ross discusses his philosophy and approach to philosophical counseling, what it is like to provide counseling for a therapist, and the educational nature of philosophical counseling. Topics addressed include the nature of unarticulated trauma, the repetition compulsion, moral evil, the narrative construction of a human life, the potentially debilitating effects of moralizing about feelings, the importance of humor, spirituality and philosophy, embodiment, the arts, and Alice Miller's concept of the "Enlightened Witness." Next, Ross asks Lilly a series of questions relating to her personal and professional journey prior to and during philosophical counseling. Lilly reveals that she spent significant time in therapy with a psychologist prior to philosophical counseling. She discusses why she sought counseling from a philosopher, how philosophical counseling has been beneficial in her personal and professional lives, and how philosophical counseling has been different from other forms of counseling.

Keywords: Philosophical counseling, Alice Miller, Friedrich Nietzsche, philosophical practice, trauma

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I. The therapist queries the philosopher: Lilly questions Ross

(1) Brief biography and background

Ross Channing Reed holds a bachelor’s in philosophy from Millersville University, a master’s in philosophy from Baylor University, a master’s in jazz and studio music from the University of Memphis, and a Ph.D. in philosophy from Loyola University Chicago. He has taught philosophy since 1986, and been in private practice as a philosophical counselor since 1998. Additionally, he has experience working in both inpatient and outpatient mental health settings. He is the author of Love and Death: An Existential Theory of Addiction and The Liberating Art of Philosophy as well as other works of fiction and nonfiction. His areas of interest and research include philosophical counseling, philosophical psychology, sociopathy/psychopathy, addiction, ethics, philosophy of religion, cults, social and political philosophy, philosophy of sport, and philosophy in music and literature.

(2) What was/is your approach/strategy in working with me?
In order to answer your question, I’d like to focus on one aspect of my approach, and this involves the unarticulated and embodied nature of trauma. Following Freud, Alice Miller, R.D. Laing and more recently the work of Bessel van der Kolk, Gabor Maté, and Byung-Chul Han, I acknowledge and work to attune myself to this “silent scream.” Sometimes an intelligent, articulate, and sensitive person can go to great lengths to demonstrate to themselves why they should not be suffering, why they have no right to suffer, why they are too privileged to suffer, why, in the final rationalization, their suffering does not exist. Nevertheless, they suffer. This is a turning of the mind against the body and against the self.

When you first came to see me you were in this very condition of split identity. You identified with the suffering of all sentient beings—including the suffering of your patients—but you did not identify with your own suffering. It was at a distance and you could not get to it. My role as “enlightened witness” \(^1\) —to use a concept from the work of Alice Miller—has been to be present as you struggle to articulate the darker aspects of your life narrative. In pointing out your suffering and taking it seriously, you are able to re-cognize your own suffering and feel the need to take it seriously as well. Philosophical counseling has been a process whereby you have been able to acknowledge, accept, and give yourself permission to realize the extent of your suffering as a step toward your liberation. Medicalization of trauma, to the degree that it does not directly address the issue of trauma as causative, compounds trauma. It does not allow for the slow and painful articulation of the “silent scream.”

(3) What is it like to provide therapy for a therapist? Does it change what you do or how you do it?

This is a tough question. First, I would say that every client I work with in some sense changes what I do and how I do it, since every individual is unique. With you as a trained therapist, I am careful to look for ways in which your extensive training can be useful in helping you move forward. I am also careful to look for ways in which your training may be holding you back. For example, you may dissociate from yourself by taking a more “clinical” approach to your own suffering, and, in that sense, your training may become an impediment to self-solidarity. So, I must become aware of possible ways in which you have turned your intellect and training against yourself as a method of avoiding your suffering. This also means that I must train myself to become familiar with the tools you are using to do this. My education must be an ongoing process, through research, writing, reflecting, living, and learning from you.

(4) What would you say are your overarching goals in working with any client?

My overarching goal, in general terms, is progressive liberation through education, reflection, and awareness of and connection to one’s cognitive, emotional and physiological lives. The nature and form that this takes is different for each individual. Life is a work of art and we are creating it together. Progressive liberation, I believe, is something we all seek and at the same time fear and avoid. Such attraction-repulsion has been discussed at length by Kierkegaard, Nietzsche, Freud, R.D. Laing, Sartre, Erich Fromm, and many others. A key objective for me as a philosophical counselor is working to understand the reasons why a client blocks his or her progress toward liberation so that we can work together to address these blocks.
Nietzsche’s concept of the “will to power” is instructive in this regard. The will to power is an organism’s striving to become stronger, more capable, more adaptable, as it attempts to master itself and the exigencies of its existential conditions. It is a drive toward liberation. For Nietzsche, consciousness is an epiphenomenon of physiology. But it is also much more than that, having the power to alter the flow of the will to power through guilt, specious moral injunctions, and convoluted and dehumanizing metaphysical systems. When we thwart our own drive toward liberation, we are turning our life energy against ourselves. The net effects are sickness, rage, depression, and resentment. False consciousness is both a cause of and an effect of the repression and redirection of our life force.

Why would an organism turn against itself? This is a fundamental question, if not the fundamental question. We see this on the macro-level with humankind’s current approach to the clear, present, and ubiquitous existential threat of climate change. The question on this level is “Why would a species turn against itself?” A macro-analysis may reveal a situation in which systemic conditions are imposed upon a majority by a powerful minority, effectively forcing all life on an inexorable march toward extinction. If so, a macro-analysis may give us a new understanding of the questions we are asking on the micro-level. This dialectic of micro-macro will continue as we struggle together toward progressive liberation.

(5) How do you think philosophy is woven into your counseling? How is philosophical counseling different from other forms of psychotherapy?

I’ve been a philosopher for over forty years, so it is second nature for me to think about everything, including counseling, in philosophical terms. Almost every issue discussed in counseling is directly related to a philosophical discussion that is thousands of years old, e.g., love, sex, death, the meaning of life, the afterlife, the gods, family, work, social interactions, moral choices, politics, ideologies, self-deception, religion, friendship, money, materialism, food, embodiment, addiction, happiness, suffering, you name it. It’s almost like cheating to be able to tap into such a phenomenal history and bring some of it to the counseling relationship.

How is philosophical counseling different from other forms of psychotherapy? I can only speak for myself. There are so many forms of psychotherapy that I don’t have the expertise to speak to this other than to say that as a philosophical counselor, I do not diagnose mental illnesses and I do not prescribe medication. Having said that, literally no discussion is off the table.

Here’s an example of no discussion being off the table: Years ago, a pastor came to see me. He was experiencing a crisis of faith. He no longer believed what he was saying from the pulpit. But he claimed he couldn’t quit his job because there was too much to lose. He didn’t want anyone to know how he felt, but still, he had to talk about it. He felt guilt over his loss of faith and it made him feel like a bad person. Was he a bad person? he wanted to know. He had a theological answer to this question, an answer based on his training and beliefs. But that answer no longer sufficed, and he found himself in the realm of philosophy, a realm where answers are no longer sacrosanct, a realm where new truths have to be forged through reflection and suffering. This is just one example.
Another example: A psychiatrist came to see me for depression and lack of meaning and direction in her life. She stated that her medication was not helping with her depression. She didn’t want to accept that she was mentally ill, and yet she didn’t feel well. What did she need to do to feel better? You would think that I would be asking her, a psychiatrist, that question—but she was asking me, a philosopher. What do I need to do to feel better? Questions related to meaning and value are not scientific questions. They are philosophical questions. They cannot be medicalized away. The psychiatrist had an existential grasp on this reality and she needed help. In the end, she was not willing to abandon the medical model as an explanation for her suffering. The problem, of course, was that it didn’t actually provide what she wanted: a philosophical explanation.

A final example, more in form than in content: A client was discussing her first husband. She told me about a memorably horrible night when she had pointed out to him that he had gone back on his word. He became furious. You should know better than to believe what I say, he yelled. When she told me this story, I laughed out loud. She paused, speechless and confused. And then she laughed out loud. She got it and I didn’t have to say a word. Part of knowing better is taking people at their word. And part of knowing better is not taking people at their word. How can human behavior ever be understood? The fact is, that difficult question didn’t really matter to her anymore, since she was able to stop playing the game.

To go on: philosophical counseling, generally speaking, is not brief counseling—it can take quite a long time. Often, you may not even know what you are dealing with until substantial time goes by. This is true for both counselor and client. The ostensible issue may not be the issue at all. What you want to be the case and what is the case are often conflated and it may take progressive disillusioning to finally see the truth. This is the starting point. The famous analogy of Plato’s cave is instructive in this regard.3

Finally, as a philosopher, I am not pretending to be a social scientist, so I do not claim neutrality. Philosophy, as has been said, is an art and not a science, and art deals with axiology—moral and non-moral value. Therefore, making an argument for a particular moral position is completely in line with what I do as a philosophical counselor. For example, just because something is “consensual” doesn’t mean that it isn’t demeaning and dehumanizing. (I would do my best to make this case, at least.)

(6) Do you think philosophical counseling has more of an educational component to it? If so, how?

Yes, I do think that philosophical counseling has a strong educational component. This is because philosophical counseling requires both reflective and affective self-knowledge as well as knowledge of the conditions of the world around us. It deals with universals as well as particulars. From the Latin verb, educere, to lead out, we derive both educe and education. Education, on this model, is the process of leading one to educe or extract wisdom, knowledge, and truth from within. This is very much the case with philosophical counseling. This concept of education is in line with Plato’s account in Republic, Book X (614 – 621) wherein embodied souls come to remember, through philosophical reflection, the truths that their souls witnessed in their pre-mortal state.4 (This illustration is not meant to stake any metaphysical claims!) As a liberating praxis, the reflective life of the mind is essential. So, yes, philosophical counseling is very much an educational, therapeutic art.
Would you say you practice a strict form of philosophical counseling or is it more eclectic in nature (a mix of various approaches)?

This is just my opinion, but I don’t think there is such a thing as “strict philosophical counseling,” and, if there were, philosophers would be the first to rebel! Philosophical counseling is different for each philosopher, but each instantiation probably retains something of the basic notion of focusing on the life of the mind, the reflective life, as a way of moving toward human liberation.

Having said that, I consider myself an existential philosophical counselor, which means I rely heavily on the work of nineteenth, twentieth and twenty-first century phenomenological and existential philosophers and writers. A non-exhaustive list would include Georg Hegel, Arthur Schopenhauer, Friedrich Nietzsche, Søren Kierkegaard, Albert Camus, Fyodor Dostoevsky, Franz Kafka, Ortega y Gasset, Hannah Arendt, Jean-Paul Sartre, Simone de Beauvoir, Martin Buber, Paul Tillich, Michel Foucault, and Byung-Chul Han. Key concepts that I utilize from Sartre, for example, include his insistence on the prevalence of bad faith (self-deception) and his non-Freudian approach to therapy, which he calls existential psychoanalysis. Paradoxically, I also utilize the thought of Sigmund Freud, as well as that of Otto Rank, Hans Kohut, Paulo Freire, Gabor Maté, Judith Butler, and Alice Miller. Other significant thinkers include Plato, Aristotle, Epicurus, Epictetus, Thucydides, Aquinas, Machiavelli, Hobbes, Spinoza, Hume, and Marx, as well as Lao Tzu (Tao Te Ching), Confucius (Analects), the Buddha (The Dhammapada) and the Epic of Gilgamesh.

II. The philosopher queries the therapist: Ross questions Lilly

Brief biography and background

Lilly is a licensed clinical social worker on staff at a social service agency on the West Coast of the United States. She holds a bachelor’s in sociology, a master’s in fine art photography, and a master’s in social work. She has been a working clinician for over fifteen years, providing individual therapy, group therapy, and psycho-educational training. Additionally, she has participated in public speaking events and conferences.

When did you first seek counseling? Why? What types of therapy have you had?

I first sought out counseling in my early 20s after I completed my undergraduate studies. At the time, I was working as a preschool teacher and frequently found myself crying after work, not knowing why. The school where I was employed had students from socioeconomically challenged families, often ill-equipped to meet their children’s psychological and emotional needs. In witnessing such neglect, I think I overidentified with the students, their suffering resonating with my own on an unconscious level. I remember working with a two year-old boy named Gary who had learned to draw closed circles and was fully potty-trained. While the staff at the daycare center lauded such accomplishments at his age, his own mother did not seem to notice or care, leaving me acutely depressed and anxious. My puzzling reaction to him was one of the reasons I sought out therapy for the first
time in my life—to have a better understanding of my emotions and their behavioral consequences.

Initially, I had psychodynamic psychotherapy, focused largely on non-familial sexual abuse I experienced in childhood. Although I appreciated the psychologist’s unconditional positive regard and empathy towards the trauma, the healing process was slow and painful, and I often wished for feedback, advice, and more interaction. After eight years of psychodynamic therapy, I did find myself more accomplished, as I had earned my master’s degree in social work and had stopped working as a waitress; however, I still experienced immense difficulty with interpersonal relationships. At age 30, after the sudden death of my father and a move back to my home town, I regressed emotionally and seemed to lose what progress I had made in psychotherapy. In an attempt to avoid feelings of grief and loss about my dad, I unconsciously redirected my depressive energy towards a psychologically damaging romantic relationship. In yet another abusive situation, I felt trapped in repetition compulsion: dating men who were emotionally unavailable at best or abusive at worst.

(3) How has philosophical counseling been beneficial for you in your personal life?

In my 30s, I changed the course of my therapy and started seeing you, a philosophical counselor, with the sole goal of ending my repetition compulsion and never again having an abusive relationship. Consequently, I was able to achieve this goal, which was accomplished in a number of ways. Philosophical counseling helped me understand my relationship with my family of origin much better than I had before, recognizing ways in which certain family members were narcissistic, emotionally unavailable, or lacking empathy. These new realizations helped me to inculcate what love is and what it is not, no longer deluding myself, and with this fresh perspective came healthier, more conscious relationship choices. Once an emotionally available partner became a part of my world, I then had to work through the anxiety related to being truly intimate, vulnerable, and exposed. Previously, I could obsess about my partner’s deficits. It was only in this revised emotional landscape that I had to focus on my own.

(4) How has philosophical counseling been beneficial for you in your professional life as a therapist?

Another benefit of philosophical counseling has been my increasing awareness that evil does exist in this world. Previously, one of the greatest barriers in my own evolution was my failure to accept that other people do not necessarily have good intentions and certain individuals may not share my value of treating others as I want to be treated. In coming to terms with this bitter truth, I became more angry than depressed, better able to protect myself and develop a sense of safety. I also became less codependent, learning give and take in relationships, instead of only giving and enabling. In having stronger emotional boundaries, I became a psychologically healthier and more evolved psychotherapist, no longer mixing up my own issues with my patients’ or overextending myself to the point of burnout.

Philosophical counseling has also had an enormous impact on my interventions with patients. In the early years of my career, I used more of a psychodynamic approach,
mimicking what I had experienced as a young patient. Now, as a seasoned therapist, I am less rigid, more spontaneous, and far more personable. Rather than try and maintain the facade of the neutral analyst, I instead present more authentically with empathy and a lack of judgment, which patients seem to feel viscerally and appreciate. They often tell me that while other therapists in their pasts were supportive and understanding, they longed for more interaction and guidance in therapy, as I once did. Currently, my overall approach in my work is much more interactive and engaging, and addresses the existence of evil when necessary, which are interventions I learned from you.

(5) In your experience, how has philosophical counseling been different from other types of counseling?

Unlike the psychodynamic psychotherapy I had in the past, philosophical counseling for me has been more proactive and present-oriented. Something I noticed early on in my counseling with you was that you actually expressed concerns about me and my safety, overtly. When I shared stories of abusive experiences, you seemed genuinely angered by them, whereas I was disconnected from any anger, only feeling depressed and anxious. I would often leave a philosophical counseling session thinking: he seemed angry; why am I not angry? In repeating this type of exchange on multiple occasions, I was eventually able to access my own anger about past abuse. It was as if I had to feel anger coming from you before I could feel it coming from inside myself. You modeled for me feelings appropriate to my reality that were initially out of my emotional reach.

(6) How has your life narrative changed over the years, and how have you come to understand the meaning of that change?

My life narrative has changed dramatically over the years. In my early adulthood, I struggled as a young woman wounded by trauma, obsessed with others' motivations and problems instead of my own. In an unconscious attempt to avoid my own suffering and sense of powerlessness, I directed my energy outward instead of inward, and was often controlling and codependent in my relationships with family, significant others, friends, and even strangers. Now, as an older woman, I have evolved (much slower than I had hoped) into one who has healed, mostly. Thus, I am able to separate others' problems from my own and to draw emotional boundaries when needed for my own self-preservation.

In overcoming repetition compulsion for the most part, I am living more in the present than in the past. I am able to take stock of what I have learned throughout my lifetime and utilize that knowledge to make healthier, more conscious decisions. Additionally, through a CBT (Cognitive Behavioral Therapy) lens, I “examine the evidence” of choices I made in the past and use that evidence to try and avoid the same mistakes in the future. I see myself as resilient, and have come to think of resilience in my patients and in myself as a “superpower” that can be used for good. In this current chapter of my life, I am more authentic and grounded. I feel connected to a Higher Power greater than myself, which has been a saving grace at times when my mere existence seemed more than I could bear.

Included in this changing narrative is how I have come to view other people. When I was young, I judged other individuals harshly, like I judged myself. Over time, I became
aware of this tendency to be hypercritical, often noting the negative rather than the positive, and unconsciously building emotional walls between “them” and me. In my friendships with females, I tended to gravitate towards those who were like me, to validate myself, instead of seeking out friends who looked, acted, or thought differently. As I aged and progressed in philosophical counseling, I found myself looking at the world in shades of gray rather than in black and white. For example, in conjunction with my graduate studies in fine art photography, I came to see beauty where I had not seen it before. I have a memory of riding on the Metro in Europe, seeing a woman with a large, deep scar down one side of her face, and being captivated by her beauty. In my 40s and now in my 50s, I have expanded my female friendships to include women who are quite different from me, physically and emotionally. More compassionate and less judgmental of others as well as myself, I am able to have more loving connections, to expand my support system, and thus have a strong sense of community I never had before.

The narrative of my romantic relationships has also changed considerably. As a direct result of counseling with you, in my 30s, I was eventually able to have my first long-term, healthy relationship with a man who was kind, considerate, and respectful. Yet I had to work through my anxiety about how positively he treated me. I have a memory of baking cookies, some of which were black on the bottom because I left them in the oven too long. This man suggested I take “the good ones” while he eats the burnt ones, and in that moment, I was taken aback by someone actually making my needs a priority. As the relationship unfolded over the years, I realized my prior attraction to emotionally unavailable men was, in part, a reflection of my own emotional unavailability. My persistent focus on my significant others’ deficits enabled me to avoid my own. In fruitlessly seeking to heal their wounds, my own emotional scars were neglected. Ultimately, my long-term relationship ended due to differing priorities and visions for the future, but it set a new standard, and I was able to raise the bar higher for what I would and would not accept, interpersonally. I would no longer tolerate abuse or cruelty. I would no longer put more energy into another person’s problems than my own.

My understanding of the meaning behind my changing life narrative is the outcome of a gradual reframing of my sense of self as well as my relationship with a Higher Power. My transformation from “obsessive, controlling codependent with a sense of helplessness due to past abuse” has evolved over the decades into “empowered, intentional helping professional with a sense of urgency to relieve the suffering of others.” As a result of my connections with the Universe, a long-time spiritual mentor, and you, I have come to believe that our purpose in life is to discover our gifts and talents, which may be God-given or the outcome of positive or negative life experiences. Subsequently, in using these gifts and talents for good, life becomes meaningful. This is the path of resilience; this is my superpower.

Currently, I still regularly wrestle with the fact that my life narrative has been so influenced by trauma and by factors outside of my control. A part of me remains angry that the ultimate course of my life was steered so heavily by others’ ill agendas instead of something pure (if that is even possible). Another part of me wonders if I had never been abused, would my life be as purposeful and meaningful as it is today. My suffering gave rise to resilience, and my keen ability to connect with others has literally changed lives for the
better. Recently, my spiritual mentor suggested that the goal in life is not success, but rather the development of character. Philosophical counseling has enabled me to become a strong female character in my own book, empowering me to rewrite old chapters of my life as a consequence of enlightened understandings while, at the same time, encouraging me to start new chapters wherein a sense of purpose gives my life meaning, helps me stay sane, and allows me the privilege of using my superpower for those in need.

1 See, for example, Alice Miller, “The Essential Role of the Enlightened Witness in Society.” The concept of the enlightened witness permeates and is key to Miller’s work. An enlightened witness, for Miller, must have the capacity to both understand and empathize with the other, but does not have to be a trained therapist. Regarding those suffering, Miller writes that “...[E]nlightened and courageous witnesses [are] people who helped them to recognize the injustices they suffered, [who helped them] to give vent to their feelings of rage, pain and indignation at what happened to them ... [I]t is crucial for the therapist to grasp the difference between the statement, “every victim ultimately becomes a persecutor,” which is false, and “every persecutor was a victim in his childhood,” which I consider true. The problem is that, feeling nothing, he remembers nothing, realizes nothing, and this is why surveys don’t always reveal the truth. Yet the presence of a warm, enlightened witness—a therapist, social aid worker, lawyer, judge—can help ... unlock ... repressed feelings and restore the unrestricted flow of consciousness. This can initiate the process of escape from the vicious circle of amnesia and violence.” See https://www.alice-miller.com/en/the-essential-role-of-an-enlightened-witness-in-society/ Accessed October 11, 2022.

2 See Friedrich Nietzsche, The Genealogy of Morals, Beyond Good and Evil, and The Will to Power. There is much debate regarding the meaning of the concept of the “will to power” in Nietzsche’s work. My conceptualization is but one possible interpretation among many. Here is an example of what Nietzsche ascribes to the will to power: “The will to power interprets... it defines limits, determines degrees, variations of power. Mere variations of power could not feel themselves to be such: there must be present something that wants to grow and interprets the value of whatever else wants to grow. Equal in that— In fact, interpretation is itself a means of becoming master of something. (The organic process constantly presupposes interpretation.)” The Will to Power, trans. Walter Kaufmann and R.J. Hollingdale (New York: Vintage, 1967), 342 (Aphorism 643).

Many other significant texts address questions of self-mastery, self-delusion, and false consciousness. The following are a few examples: the ancient Mesopotamian text The Epic of Gilgamesh (anonymous, 3rd Millennium BCE), the ancient Chinese text Tao Te Ching, attributed to Lao Tzu (6th century BCE), and the ancient Indian/Nepalese text Dhammapada, attributed to the Buddha (563-483 BCE). One could also argue (as many have done) that Aristotle’s (384 – 322 BCE) character-based approach to ethics laid out in his Nicomachean Ethics also stresses self-mastery as a necessary but insufficient condition for living a fulfilling human life, a life where happiness (eudaimonia, living well, faring well, living in accord with one’s true function or purpose) is actually possible. The meaning, possibility, and means of such self-mastery and its relationship to self-delusion and false consciousness have been themes among thinkers from antiquity to the present.

3 Republic, found in Plato: Collected Dialogues, ed. Edith Hamilton and Huntington Cairns. Trans. Paul Shorey. (Princeton, NJ: Princeton University Press, 1973), 747 – 749 (Bk. VII, 514a-521a). Often called “The Allegory of the Cave,” this passage is arguably the most famous in all of Plato’s dialogues. It is a story about “education and its lack.” In this allegory, Socrates relates a story to Glaucon. The setting is simple: prisoners are shackled from childhood in a cave so that they cannot move or even turn their heads. Behind them is a fire, behind which is a wall. Passers-by parade images of “implements” and “human images” and “shapes of animals” along the wall. The prisoners cannot see the wall, the “puppets” paraded along the wall, or the puppeteers. All they can see are the shadows cast from these things by the firelight upon the wall of the cave. They believe these shadows are reality, and, in fact, they are the only “reality” they have ever known. But then suppose one of the prisoners is freed and dragged from the cave out into the light. His first instinct is to flee back to the cave, to the comfort of the shadows. He follows his first instinct. But then, he is dragged out a second time. After the ex-prisoner becomes habituated
to the light, he recognizes that he had been deluded by the shadows for all of his life and that true reality is outside the cave. Upon his realization, the man decides to go back into the cave to enlighten his fellows, and lead them to the light. The result? This is the part that’s usually left out of the story. Let’s let Plato describe it:

*Socrates:* “And if it were possible to lay hands on and to kill the man who tried to release them and lead them up, would they not kill him?

*Glaucon:* “They certainly would.” (517a)