

Love, ambition, and the divine sign

References use Stephanus pagination; temperance translates sophrosyne.

1. 103a-103b Why has Socrates waited so long before speaking to Alcibiades?
2. 103a How does the divine opposition frame Socrates' approach?
3. 103b-104a What does Alcibiades' treatment of his lovers reveal about him?
4. 104a-104b Which of Alcibiades' advantages could support a claim to wisdom?
5. 104b-104c Why does wealth seem less important to Alcibiades than his other gifts?
6. 104c-104d What draws Alcibiades into a conversation with Socrates?
7. 104e-105a Why would Socrates withdraw if Alcibiades were content as he was?
8. 105a What does the choice between greater power and death expose?
9. 105b-105c Why would even supremacy in Europe fail to satisfy Alcibiades?
10. 105d-105e How does Socrates' ambition for influence mirror Alcibiades' ambition?
11. 105e-106a Why might Alcibiades now be ready to listen?
12. 106b-106c What changes when Socrates requests answers instead of giving a speech?

The right to advise

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13. 106c-106d What entitles someone to advise the Assembly?
14. 106d Must knowledge come from learning or personal discovery?
15. 106d-106e Why would thinking one already knows prevent inquiry?
16. 106e-107a How does Alcibiades' education fit his political ambitions?
17. 107b Why should expertise outweigh beauty, wealth, and birth?
18. 107c-107d What does Alcibiades mean by the city's own affairs?
19. 107e-108b How do the examples of wrestling and music test the word better?
20. 108c-108d What do Socrates' hints reveal about his way of teaching?
21. 108e-109a Why should an adviser be able to explain what makes a course better?
22. 109b-109c Does public reluctance to admit injustice prove a concern for justice?
23. 109d-109e What would count as evidence that Alcibiades understands justice?
24. 110a-110d Do Alcibiades' childhood accusations show knowledge or confidence?

Learning from others and answering for oneself

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25. 110e-111a Why does speaking Greek challenge Socrates' criticism of the multitude?
26. 111a-111b Must a good teacher possess knowledge before teaching?
27. 111b Does disagreement necessarily reveal ignorance?
28. 111c-111d How does naming things differ from judging their qualities?
29. 111e-112a Why is agreement about health easier to imagine than agreement on justice?
30. 112b How does Socrates use Homer to question the multitude's wisdom?
31. 112c-112d What does the reference to Alcibiades' father's death add to the argument?
32. 112e-113a Who is responsible for a conclusion reached through questions and answers?
33. 113b-113c Does Alcibiades' agreement make the diagnosis of his ignorance his own?
34. 113d-113e Can justice and advantage be separated as Alcibiades proposes?
35. 114a-114d Is persuading one person a fair test of the ability to persuade an assembly?
36. 114e Why might hearing oneself give an answer be especially persuasive?

Justice, advantage, and ignorance

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37. 115a Why does Alcibiades accept that every just action is honourable?
38. 115b What does rescuing a friend in battle reveal about honour and harm?
39. 115c Can the same action be good and bad in different respects?
40. 115d-115e What does Alcibiades' refusal to live as a coward commit him to?
41. 116a Does distinguishing respects resolve the problem of honourable harm?
42. 116b Does the argument shift between acting well and faring well?
43. 116c-116d Which step in the argument that justice is advantageous needs most defence?
44. 116e-117a What does Alcibiades' wavering reveal, and what does it leave uncertain?
45. 117b Why does not knowing how to reach heaven cause no confusion?
46. 117c-117d When does recognising ignorance lead to better action?
47. 117e-118a Do all practical mistakes arise from falsely thinking one knows?
48. 118a-118b Why is ignorance about the greatest matters especially dangerous?

Education and worthy opponents

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| 49. | 118b-118c | How does the charge of ignorance alter Alcibiades' political position? |
| 50. | 118c | Why bring up Pericles' association with wise men? |
| 51. | 118c-118d | Does the ability to teach reliably establish that someone knows? |
| 52. | 118d-118e | Is a teacher accountable for a pupil's failure to learn? |
| 53. | 118e | What follows from Alcibiades' admission that he failed to pay attention? |
| 54. | 119a | Why ask whom Pericles has actually made wiser? |
| 55. | 119a-119b | What does Alcibiades mean by considering self-improvement together? |
| 56. | 119b-119c | Why does the ignorance of his rivals make Alcibiades resist education? |
| 57. | 119d-119e | How does the naval analogy change the meaning of political competition? |
| 58. | 120a | Why should Alcibiades measure himself against foreign kings? |
| 59. | 120b-120c | What distinguishes flattering a city from governing it? |
| 60. | 120d-120e | Can a useful fear be justified even before its grounds are established? |

Royal education and knowing oneself

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61. 120e-121a Does noble ancestry make excellence more likely?
62. 121a-121b How does Socrates turn Alcibiades' pride in his family against him?
63. 121c-121d What is achieved by contrasting royal births with unnoticed private births?
64. 121d-121e What conception of a ruler shapes the prince's early upbringing?
65. 122a Why must a prospective king first learn to rule himself?
66. 122a-122b How does the contrast between tutors expose a failure of care?
67. 122c What different ideals do Persia and Sparta represent in Socrates' speech?
68. 122d-123a Why revisit wealth after Alcibiades seemed to value it relatively little?
69. 123c-123e What does imagining Amestris' judgment make Alcibiades confront?
70. 124a Why let the opponents' women judge Alcibiades' preparation?
71. 124a-124b What does Know yourself mean at this stage of the dialogue?
72. 124c-124d How can Socrates claim special guidance while admitting his own need for care?

Good counsel, friendship, and agreement

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73. 124e Why is wanting to become a good man still an incomplete aim?
74. 125a-125b Can someone be both good and bad without contradiction?
75. 125b-125c Why must ruling people be distinguished from particular kinds of leadership?
76. 125d What defines the people whom a statesman is supposed to govern?
77. 125e-126a Does calling political knowledge good counsel explain its special task?
78. 126a-126b How does the analogy with health clarify the aim of governing a city?
79. 126c Why does Alcibiades identify the city's good with friendship?
80. 126c-126d Does agreement through calculation resemble political agreement?
81. 126e What does family affection add to Alcibiades' account of friendship?
82. 126e-127b Must people share expertise to love or agree with one another?
83. 127b-127c Can doing one's own work create friendship without shared knowledge?
84. 127d-127e Why is recognising one's confusion a reason for hope?

What is the self?

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- 85. 127e-128a How might we mistake caring for our possessions for caring for ourselves?

- 86. 128a-128b What is the point of distinguishing feet from shoes?

- 87. 128b-128d Does making something better adequately define care?

- 88. 128e Why must we know what a thing is before knowing how to improve it?

- 89. 129a Is self-knowledge accessible to everyone or unusually difficult?

- 90. 129b What might it mean to investigate the self itself?

- 91. 129b-129c Why begin the inquiry into the self with the present conversation?

- 92. 129c-129d Must a user always be distinct from what is used?

- 93. 129d-129e Does using one's body establish that one is different from it?

- 94. 130a-130b Why does Socrates reject the body and the soul-body combination as the self?

- 95. 130c-130d What remains unresolved after identifying the person with the soul?

- 96. 131a-131b Does expertise about the body contribute anything to self-knowledge?

The beloved soul and the mirror

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97. 131c What changes when Socrates distinguishes loving someone from loving his body?
98. 131d-131e What kind of beauty must Alcibiades now cultivate?
99. 132a Why does love of the people threaten to corrupt Alcibiades?
100. 132a-132b What might education provide as an antidote to political corruption?
101. 132b-132c What has the inquiry established about the proper object of care?
102. 132d Why use sight to explain the command to know oneself?
103. 132e-133a What does seeing one's reflection in another's eye suggest about self-knowledge?
104. 133b Why must the soul look especially toward wisdom in another soul?
105. 133c What grounds the claim that understanding is the soul's most divine part?
106. 133c What does the extended comparison with a divine mirror add to the argument?
107. 133c-133d Why identify knowing oneself with temperance?
108. 133d-133e Why revise the earlier distinction between knowing oneself and one's belongings?

Virtue, freedom, and the final promise

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| 109. | 133e-134a | Why should self-knowledge be necessary for governing others? |
| 110. | 134b | What does virtue supply that wealth and military resources cannot? |
| 111. | 134c | Must a ruler possess virtue before imparting it to citizens? |
| 112. | 134c-134d | How has the meaning of political success changed since the opening? |
| 113. | 134e-135a | Why does unrestricted power become dangerous without understanding? |
| 114. | 135b | Why is being ruled by someone better preferable to ruling without virtue? |
| 115. | 135c | Does identifying vice with servitude adequately explain freedom? |
| 116. | 135d | Why does Socrates replace If you are willing with If God is willing? |
| 117. | 135d-135e | What changes when Alcibiades promises to attend upon Socrates? |
| 118. | 135e | How does the stork image express the reciprocity of their love? |
| 119. | 105a; 135e | How does caring for justice answer the ambition expressed at the beginning? |
| 120. | 132a; 135e | What does Socrates' final fear leave unresolved about the power of philosophy? |