

*Phaedo* Outline

Poage

Plato

- I. Phaedo's report of Socrates' last day 57b ff
  - A. Delay of the ship
  - B. Religious observance for ship to Delos (58b)
  - C. Witness the death of a friend without pity (58e)
    - a. Happy
    - b. Without fear
    - c. gods' blessing
  - D. Those assembled:
    - a. Locals: Apollodorus, Critobulus, Crito, Hermogenes, Epigenes, Aeschines, Antisthenes, Ctesippus, Menexenus
    - b. Foreigners: Simmias, Cebes, Phaedondes, Euclides, Terpsion
    - c. Plato was ill
  - E. Xantippe and baby (60a)
  - F. Pleasure and pain come follow each other (60b)
    - a. Released from bonds (pain) and then pleasure
  - G. Why he wrote poetry
    - a. Same dream: Socrates practice and cultivate the arts
      - i. Philosophical art
      - ii. Popular art: honoring the god of the festival
        - 1. Poets must compose fables not arguments
      - iii. Tell Evenus to follow me as soon as possible (61b-c)
  - H. A philosopher mustn't do himself violence but should be willing to Follow one who's dying
    - a. In the mysteries: we're in a kind of prison and mustn't free oneself or run away (62b)
    - b. The god as our guardian; we're one of their possessions
      - i. One would be angry if one's possession killed themselves without approval (62c)
  - I. Philosopher should be willing to die (62d)
    - a. Why escape from a good master (62e)
      - i. Applicable to Socrates' situation (63a-b)
    - b. Expects to join a good company (63c)
  - J. Guard: don't heat yourself (63e)
  - K. the proper aim of philosophy: practice for dying and death (64a)
- II. Death
  - A. Separation of the soul from the body (64c)
    - a. Not the business of the philosopher to be concerned with the pleasures of the body (64d-e)
    - b. Turns away from the body to the soul (64e)
    - c. Philosopher frees the body from the soul as much as possible
      - i. Obstacle to the truth (65b-c)
      - ii. reality is clear from reasoning (65c)

- iii. Soul reasons best when senses don't trouble it
    - d. Just, itself, Beauty, and Good (65d-e)
      - i. Not grasped with bodily senses
      - ii. He'll grasp it best who approaches it with thought alone (66a)
        - iii. Freeing himself from eyes, ears, the whole body
    - e. The body keeps us busy with its need for nurture (66c)
      - i. Diseases, fears, wants, desires
      - ii. The body is the cause of wars, battles, discord through desire for wealth
      - iii. These cares make us too busy for philosophy (66d)
    - f. Wisdom only when dead (66e)
    - g. Either we never attain knowledge or only at death (67a)
  - B. Purification
    - a. It's absurd to train the soul to live apart from the body and then resent death when it comes (67e)
    - b. Many long for death on losing a loved one in hopes of meeting them (68a)
    - c. Anyone who fears death is not a philosopher but a lover of the body or of honors or both (68c)
    - d. Courage and moderation are most properly found with philosophers
      - i. Other men face death out of a greater fear (68d)
      - ii. It's illogical for fear and terror to make one brave
    - e. Pseudo-moderation: one avoids some pleasures because one is overcome by others
      - i. A kind of license has made them moderate (69a)
      - ii. It is an invalid currency for virtue (pleasure for pleasure; pain for pain) (69a)
    - f. Only with wisdom do we have true courage
      - i. Without wisdom we have only the illusory appearance of virtue
      - ii. True virtue is a purging (69c)
      - iii. The truth of the mysteries is purification
- III. The soul (70a)
  - A. Many think the soul is destroyed at death
    - a. Dispersed like breath
  - B. What is Socrates' view
    - a. Aristophanes (the comic poet) can't say I don't deal with things that properly concern me
    - b. The ancient theory that the living come from the dead (70d)
    - c. All things come from opposites (70e)
      - i. Larger from smaller
      - ii. Smaller from larger (71a)
      - iii. Weak from strong
      - iv. Worse from the better
    - d. Between opposites there are two processes
      - i. Increase and decrease

- ii. Separation and combination
- e. Dead is the opposite of living
  - i. death comes from living (71d): the process of dying
  - ii. Living comes from the dead (coming to life again)
- f. Souls exist in the underworld (71e)
- g. If there were no turning back everything would ultimately be in the same state and there would be no becoming (72b)
  - i. If only falling asleep but no waking, everything would be asleep
  - ii. Everything combined but nothing separated: all things mixed together (cf. Anaxagoras) (72c-d)
  - iii. Everything dying: all dead
  - iv. Thus souls of the dead exist (72e)
- h. Recollection also shows pre-existence of the soul (72e-73a)
  - i. Explanation of recollection: interrogated in the right way one gives the right answer (cf. *Meno* 81e ff).
  - ii. Sees one thing one can recollect another thing
    - 1. seeing a Lyre one can think of the boy who it belongs to
  - iii. Recollection is occasioned by similar and dissimilar (74a)
- i. With similarity the question of deficiency and completeness of similarity arises (74a)

#### C. The Forms

- a. The Equal itself (74b)
  - i. Acquired from seeing sticks and stones that are equal
  - ii. Equal things can be equal to one but not to another
  - iii. From equals they grasp Equal itself (74c)
    - 1. Recollection
- b. To recognize deficiency (of similarity) requires prior knowledge (74e)
- c. Knowledge of the Equal is prior to the senses (75b)
  - i. We perceive right after birth
  - ii. Knowledge of the Equal is prior to birth (75c)
  - iii. Likewise with Greater, Smaller, Beautiful, Just, Pious
  - iv. These are marked with the seal 'what it is' (75d)
  - v. We knew them but forgot them at birth
- d. Two options
  - i. Knew them all through life
  - ii. or Those who 'learn' them are really recollecting (76a)
- e. If one knows something then he can give an account (cf. *Meno* 76b)
  - i. Not everyone has such knowledge so it must be recollection
- f. We acquired knowledge before birth (76c-d)
  - i. Don't have the knowledge when we are born
  - ii. So it must be lost at birth (76d)
- g. They are convinced of the forms

#### D. Does the soul survive the death of the body (77b)

- a. Most believe that the soul is dispersed at death
  - i. The soul comes from the dead (77d)
  - ii. The childish fear that wind would dissolve the soul (77e)

- b. What sort of thing is scattered (78b-c)
  - i. Something composite
  - ii. Things that stay the same are unlikely to be composite (78c)
  - iii. The Beautiful itself stays the same
  - iv. Particulars change
    - 1. They are visible
  - v. The invisible stays the same (79a)
  - vi. The body is visible while the soul is invisible (79b)
- c. When the soul investigates through the body (the senses) it is confused as if drunk (79c)
- d. When the soul stays in the pure realm (forms) it stays the same: this is wisdom (79d)
- e. The soul rules the body and is more divine than it (80a)
- f. The soul that drags nothing of the body with it is happy and lives with the gods
- g. The polluted soul is bewitched by bodily desires (81b)
  - i. It is dragged back to the visible
  - ii. haunts graves
- h. These are inferior men who are punished for their bad upbringing
  - i. They are bound to the sorts of characters they have practiced in life
    - 1. Gluttony, Violence: Donkeys
    - 2. Tyranny and Plunder: Wolves, Hawks, Kites
    - 3. Popular/ Social virtue (without philosophy): social Creatures: bees, wasps, ants (cf. Myth of Er R. X).
- i. Only philosophers (lovers of learning) join the company of the gods (82c)
  - i. They keep away from bodily pleasures not out of fear of lose of money or ill repute
- j. The soul is imprisoned in the body (82e)
  - i. From desires
  - ii. Prisoner contributes to his own incarceration
  - iii. The worst of this is that violent passions make one think its objects are most real and true (83c-d)
  - iv. Pleasures and pains rivet the soul to the body
- k. The philosopher achieves a calmness in his emotions
- l. Nurtured by the true and the divine no fear on the parting from the body that the soul will be dispersed like a breath (84b-c)

#### IV. Discontent with the argument thus far

- A. Socrates must be worse than the swans the sing at the approach of death (85a)
  - a. Men lie about them and say that they sing because they fear death
  - b. They belong to Apollo and thus are prophetic (85b)
    - i. Sing of the blessing of the underworld
    - ii. Socrates also serves Apollo and has this gift

- B. Simmias's objection: if the soul is a kind of harmony when its strings are Destroyed (the body) its is destroyed too (86a-d)
- C. Cebes's objection: perhaps the soul wears out several bodies but eventually Dies itself (87a)
  - a. Sure of the safety of an old weaver because his cloak survives
  - b. The weaver has worn out several such cloaks in his life (87d)
  - c. Each soul wears out many bodies
  - d. But at some point the soul could die (88b-c)
- D. The audience is now distressed because previously they had been persuaded By the arguments
  - a. Socrates to heal their distress (89a)
  - b. But not even Hercules can fight two opponents (89c)
- E. Two things to avoid: misanthropy and misology (89d)
  - a. Misanthropy: repeated broken trust
    - i. Caused by inexperience in human affairs
    - ii. The very good and the very wicked are rare (90a)
    - iii. Extremes are rare
  - b. Misology: disappointed by arguments and contradiction (90b-d)
    - i. Shifts blame from self to arguments
    - ii. Deprives himself of truth and knowledge of reality
    - iii. We should rather think that we are not sound and take courage in seeking to become sound (91a)
  - c. Some are eager to convince others in arguments rather than get at the truth
    - i. What is important is not whether one's opinion is vindicated but whether it's true
- F. Return to Simmias and Cebes's arguments
  - a. Both still hold recollection and preexistence (92a)
  - b. But they'll have to give it up because the harmony view would imply that the harmony of the composite could exist before the composite itself (92b)
    - i. Simmias rejects harmony (92e)
  - c. Harmony depends on material and how its been harmonized
    - i. Harmonies can be less or more but souls can't be more or less fully souls (93b)
      - 1. But wickedness and virtue are in the soul
      - 2. Are these some other harmony? (93c)
    - ii. If souls are harmonies then since no more or less a soul no more or less a harmony (93d)
      - 1. Thus all souls are harmonized to the same extent
      - 2. Vice is a disharmony
      - 3. No souls can be wicked (94a)
    - iii. All living souls are equally good (*reductio ad absurdam*)
  - d. Souls rule the body sometimes by opposing the body (94b-c)
    - i. If a soul is a harmony then it would never be out of tune

- with the strings
  - ii. The soul then must follow the body and not direct it  
(*reductio ad absurdam*) (94c)
- e. But now the soul appears to rule over all the elements (94d)
  - i. Directing, exhorting, punishing
  - ii. Mastering and ruling is more divine than a harmony (94e)
  - iii. To say that the soul is a harmony is to disagree with Homer and ourselves (95a)
- F. Cebes's objection
  - a. Prove that the soul is not only long lasting but immortal (95c)
  - b. Socrates recounts his philosophical development
    - i. Natural science: seeking the causes of everything
      - 1. Material (96d)
      - 2. Efficient (96e-97b)
      - 3. Final: what is best (97c-e)
    - ii. Anaxagoras: what is best and mind
      - 1. Didn't follow through but returned to material causes
      - 2. These are necessary but don't give the full picture  
About such things as why Socrates is sitting there  
(99a-b)
    - iii. the majority don't get at the true causes (99b-c)
    - iv. Socrates avoided investigating through the senses  
(which would have blinded his soul) (99e)
    - v. Investigated through words
    - vi. Hypothetical investigation
    - vii. Assume the existence of the Beautiful itself by itself and the Good, the Great (the Forms (formal causes)  
(100b)
      - 1. If these are granted then Socrates will prove the  
The immortality of the soul
  - c. The Forms again
    - i. If there is any beautiful thing it is so because it shares in the Beautiful (100c)
    - ii. Socrates no longer recognizes other causes
    - iii. The tall is through tallness not taller or shorter by a head  
(101a)
      - 1. Same thing (a head) would make things both tall or Short
      - 2. Since the head is something small it is strange that  
Something small would make something big  
(101b)
    - iv. Avoid account for things in terms of addition and division but rather through sharing in Forms
    - v. Agreement that Forms exist (102b)
      - 1. Other things acquire names by sharing in the Forms

- vi. Simmias is taller than Socrates and shorter than Phaedo not as Simmias (that is not essentially) but because of the presence of tallness or shortness (102b-d)
- vii. Tallness is never willing to be tall and short at the same time
  - 1. It flees or is destroyed by its opposite (102e)
  - 2. Socrates can receive shortness and be a short man
- viii. Reminder (of 70d-71a) that opposite things come from opposite things
- ix. The opposite itself couldn't become opposite to itself (103b)
- d. Hot and Cold (103c-d)
- e. Fire and snow are not the same things as hot and cold (103d)
  - i. Snow won't admit the hot (a remain what it is); it will either retreat or be destroy (103d)
- f. Other things have the character of the Forms
  - i. 3 has the character of the Form odd (104a)
  - ii. If something is 3 it necessarily brings the form odd
  - iii. Half of the numbers are odd but not the Odd (104b)
- g. Those things which contain the opposite (3 contains odd) can't admit the forms opposite (Even) without being destroyed (104c)
  - i. But 2 isn't the opposite of 3
- h. Form bringers won't admit opposites (105a-b) (double won't admit odd)
  - i. What comes into a body that makes it hot (heat) (or fire)
  - j. What makes it sick (fever) (105c)
  - k. What in a number makes it odd (not oddness but oneness say)
  - l. What is it present in a body that makes it living? (a soul) (105c-d)
    - i. Whatever a soul occupies has life (105d)
    - ii. Opposite of life is death
    - iii. Soul will never admit the opposite to what it brings
    - iv. Deathless is what doesn't admit death (105e)
    - v. Indestructible
    - vi. the god and the form of life are indestructible
    - vii. When death comes to men the mortal part dies but the soul is deathless (107a)
- m. If soul is immortal it requires care not only for life but for the sake of all time (107c)
  - i. No escape from evil or salvation except by becoming as good and wise as possible (107d)
  - ii. The soul goes to the underworld only in possession of its education and upbringing (107d)
    - 1. These benefit the soul most at the beginning of its Journey

## V. The Afterlife

- A. A guardian spirit leads the soul to the underworld after judgment (107e)
  - a. there is not only one path there or there'd be no need of a guide
    - i. this is according to our customs (108a)

- b. Those attached to the body hover around the visible (108b)
  - c. Those who've committed crimes are shunned and wander
  - d. Pure soul finds fellow travelers and a god to guide it (108c)
- B. Earth
- a. A sphere in equipoise (109a)
  - b. Large
  - c. There are dwellers between air and ether (111e)
  - d. Tartarus
    - i. Rivers encircle the earth
      - 1. Oceanus, Acheron, Pyriphegethon, Stygion, Coctus (113b-c)
- C. Judgment
- a. Acheron dwellers are purified by punishments and rewards (113d-d)
  - b. The incurable are throw into Tartarus
  - c. The curable go into Tartarus for one year and then come out
    - i. Appeal to victims for forgiveness
    - ii. If forgiven their punishment is over
    - iii. If not they repeat this cycle until they are forgiven (114b-c)
  - d. The pious are released from the earth as if from a prison
    - i. With philosophy they live without bodies in a wonderful place
- D. Don't insist that things are exactly like this
- a. It's fitting for belief
  - b. Recited like an incantation
  - c. One should be of good cheer if they've ignored the pleasures of the body and adorned themselves with all the virtues (115a)

## VI. Death Scene

- A. Buried however you like (115c)
- B. Bathes (116a)
- C. Officer: best man who's come here (116c)
  - a. Weeps
- D. Socrates doesn't delay his death
  - a. It wouldn't benefit him (117a)
  - b. Pour a libation
  - c. All are weeping (117d-e)
    - i. Socrates hushes them
- E. Last word: "Crito, we owe a cock to Asclepius" (118a)
- F. Such was the end of our comrade: the best, wisest, and most upright