MIRIAM NEWTON BYRD
Dialectic in Plato's "Phaedo"
(Under the Direction of EDWARD HALPER)

In this dissertation I propose a new method of interpreting Plato's Phaedo based upon Socrates' description of the "summoner" at Republic 522e-525a. I elucidate the summoner paradigm as a four step process in which one notices an apparent contradiction in perception, separates two opposites from one mixed perception, realizes the priority of the opposites, and recognizes their transcendence. In the Republic, its primary purpose is to move the subject from *pistis* to *dianoia* and from *dianoia* to *nous*. The summoner method of interpretation looks at how Plato sets up contradictions within the text and implicitly argues for models of resolving them.

Using this method of interpretation, I, in performing a close reading of the Phaedo, argue that early in the dialogue Plato introduces contradictions and suggests models of resolution which he later applies in the arguments for immortality of the soul as he attempts to resolve the soul as summoner. He avoids contradiction in the cyclical argument by treating the soul as if it were a substrate in which characteristics alternate and in the recollection argument by applying the summoner paradigm in an attempt to separate out form. When neither of these approaches is successful, he uses the affinity argument to show that the soul is some kind of an intermediate. In the final argument, Plato resolves contradiction by locating the ontological level of the soul and altering the summoner paradigm so that it separates out intermediates, thus making the soul an intelligible object that may be grasped by the intellect.

In conclusion, I argue that, though I show limitations of all of the arguments individually, each plays a significant role in directing and refining Plato's inquiry into the nature of the soul, and that the arguments work dialectically to help us move from

opinions of the soul to some degree of knowledge of its status and degree of intelligibility.

INDEX WORDS: Plato, Phaedo, Dialectic, Soul

DIALECTIC IN PLATO'S "PHAEDO"

by

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DEDICATION

I dedicate this dissertation to my parents, Jerry and Carole Newton, and to my husband, Jeremy Byrd.

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CHAPTER 1

THE SUMMONER APPROACH: A NEW METHOD OF PLATO INTERPRETATION

The purpose of my dissertation is to propose a new method of reading the Phaedo based upon Socrates' description of the "summoner" at 522e-525a of the Republic. This method of interpretation approaches a dialogue by focusing on models of contrariety presented in the text and on Socrates' attempts to avoid potential contradiction. I propose that Plato is using this technique to discuss and to elucidate the nature of soul.

I will argue in support of this method of interpretation by using it to perform a close reading of the Phaedo. I contend that the summoner method of interpretation yields fruitful results by using it to address three problems, two critical and one philosophical. The first critical problem is that of the status of the arguments for immortality of the soul.[1] Each of the arguments has, in the secondary literature, been attacked as flawed. Did Plato give these arguments without realizing that they were problematic, or did he present them well aware of their flaws? If the latter, why? The second critical problem

[1] See Dorter who argues that problematic aspects of Socrates' explicit arguments for personal immortality contribute to an implicit argument for impersonal immortality. See also Burger. Burger argues that the flaws in the arguments are geared towards activating the thought of the interlocutors and weaning them from interest in self to interest in the argument for its own sake. Though these two sources are examples of scholars who make an attempt to draw out implicit arguments in order to explain problems within the dialogue, the vast majority do not take this approach. See, for example, Bostock.

concerning the arguments is their relationship to one another.[2] Why did Socrates offer four arguments? Is each supposed to offer a sufficient proof of immortality, or are the arguments meant to work together? If the latter, how?

The philosophical problem on which I will focus is the nature of dialectic in the Phaedo. 'Dialectic' has a variety of meanings, but I mean by 'dialectic' the more technical sense mentioned in Republic 511b-c, a passage in which Plato treats dialectic as a science which leads the thinking soul to understanding. Dialectic is philosophically problematic because it is a thought process claiming to generate certain knowledge out of mere opinions. Is this possible, and if so, how? In the process of attempting to understand dialectic, I will answer the above critical problems in the following manner. By viewing the arguments for immortality as stages in dialectic, I can account for puzzling aspects of those arguments in terms of dialectic and can also view the relationship between the arguments in this framework. By viewing the soul from the perspective of how it engages in dialectic, I will assess the strength of Plato's argument for immortality of the soul.

I. Debate over Methods of Interpretation

The Platonic dialogues differ from most other philosophical texts in that they are presented in a literary and dramatic form rather than as treatises. Philosophy, presented as a treatise, is straightforward in the sense that the author directly accepts responsibility for the arguments and conclusions put forward within the text, and the author puts forth

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[2] For the view that the first three arguments are a progression leading to the fourth, in which "Socrates' belief in immortality is finally vindicated," see Gallop 103. For a similar view, see Taylor 177.

arguments for the sole purpose of reinforcing the explicitly stated conclusion. Plato's dialogues, on the other hand, involve many speakers, none of whom is identified as Plato. Some dialogues are interrogative in the sense that Socrates directs conversation towards discovering the views of his interlocutors and probing those views for consistency. In these dialogues Socrates does not claim to present his own opinions, and conversations end in *aporia*, which makes discovery of Plato's own view a complex problem. In more assertive dialogues in which Socrates appears to shift his emphasis from asking questions to providing answers, assigning views to Socrates continues to be problematic, for many of his premises seem to be drawn from views expressed earlier in the dialogue by interlocutors, and many of his arguments appear to be faulty. Does Socrates mean what he explicitly says? And, if one assumes that he does, are we to identify Socrates as Plato's mouthpiece? If so, what are we to make of contradictions between what Socrates says either within a single dialogue or between two or more dialogues?

Because Plato presented his philosophy in this unique manner, the problem of interpretation has arisen for him in a way in which it has not for other philosophical figures. In addition to discussion over the merit of Plato's arguments and ideas, a topic common to philosophers, debates over how one should read the dialogues surround Plato's texts. In this dissertation, I will enter both types of debate by arguing for a method of reading Plato's middle dialogues which is grounded in his discussion of dialectic in the central books of the Republic, and I will evaluate Plato's dialectic as an epistemological approach.

II. Hypotheses Behind Modern Approaches to Plato Interpretation

A. Overview

In this preliminary sketch, to be filled in later, I will briefly outline the hypotheses underlying modern approaches to Plato.

Any attempt to make a philosophical interpretation of Plato's dialogues will rest on the basic assumption that Plato intended for the dialogues to somehow help the reader acquire knowledge. Traditionally, modern interpreters have made this general assumption more specific, positing that Plato used his dialogues as a tool to teach readers. Working from that assumption, they have inferred that Plato is a doctrinal and systematic thinker and have concluded that the dialogues are both doctrinal and systematic.[3] However, the belief that the dialogues are doctrinal and systematic has led to the problem of contradictions between Socrates' statements in different passages.[4] For example, Socrates appears to contradict himself in the Phaedo, because his arguments concerning the afterlife appear to involve inconsistent assumptions. One instance of this is Socrates' treating the soul as if it is a motionless form in the argument that philosophy is training for death and the affinity argument but in the same dialogue basing the cyclical argument upon the assumption that the soul is in motion.[5] Another instance is Socrates' asserting in the training for death argument that the senses prevent us from attaining knowledge

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[3] For general though biased descriptions of the doctrinal approach by scholars who reject it, see the following: Gonzalez, Frederick 156-7 and Gonzalez, Francisco, Preface vii-x and Introduction 2-5; Kraut 25-6; Press, Preface vii-viii, "The State of the Question" 309-312, and Introduction1-5; Rosen xxxxix-xl; and Tigerstedt 14-17. These scholars are against the interpretations offered by figures such as Vlastos, Owen, and Ackrill.

[4] Gonzalez, Francisco, Introduction 5; Press, Introduction1-2; Tigerstedt 15-16.

[5] 78d-79c, 71a-e. Examples my own.

while, in the recollection argument, tacitly assuming that they play a positive role in our learning.[6] Another type of contradiction found in the dialogues is that between what Socrates says in different works. An example of this is his, in the Phaedo, concluding four arguments with the statement that the soul survives death opposed to his claim in the Apology to be ignorant of whether the soul survives death.[7]

Some recent scholars have modified the original hypothesis, holding instead that, though Plato is a doctrinal, systematic thinker, his esoteric doctrine is not stated in the dialogues.[8] Though this hypothesis avoids the problem of explaining contradictions within the text, it, too, has led to problems; in the case of the Tübingen scholars an inconsistency within their proposed solution to the exoteric doctrinal approach and in the case of the Straussians a problem of knowing whether or not one has the correct interpretation.

Some scholars have replaced the assumption that Plato is a doctrinal, systematic thinker with a new hypothesis. These interpreters still hold that Plato is using the dialogues to teach us something, but what he is teaching is not doctrinal.[9] The non-doctrinal hypothesis, as I will later argue, also leads to contradictions in the form of

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[6] 65b-c, 66e-67b, 73c, 74c.

[7] Phaedo 72e, 76e, 80d, 107a; Apology 40c-d.

[8] Gaiser, "Plato's Enigmatic Lecture" 5-37 and Platons ungeschriebene Lehre; Krämer, Arete bei Platon und Aristoteles and Plato and the Foundations of Metaphysics; Reale; Strauss.

[9] Arieti; Press, Introduction and "Principles of Dramatic and Non-dogmatic Plato Interpretation"; Tejera.

inconsistency between the dialogues' form and content as the dramatic school interprets them and a basic inconsistency within the project itself.

All of these more specific hypotheses, leading to contradiction, follow from the more fundamental hypothesis that Plato is trying to teach us something through the dialogues. I suggest that we re-examine this assumption. Why should we assume that Plato is trying to teach? Our most basic assumption regarding the dialogues is that Plato hopes that we will come to some knowledge through them. Need this knowledge be the sort of thing that is taught by another, or could Plato perhaps be hoping that the dialogues will place us on a path of learning in which we actively search rather than passively receive? I will propose that Plato writes dialogues with the intention that they will help us actively learn, and I reason from this general hypothesis to a more specific one: Plato uses contradictions within the texts and between the texts in order to provoke us to learn by leading us to engage in dialectic. Though solutions to the contradictions are implied in the text, the reader has to actively engage in dialectic in order to find them.

B. Plato as a Teacher

a. The doctrinal hypothesis and its problems

As stated before, the precondition for making an attempt to offer a philosophical interpretation of the dialogues is the assumption that Plato writes dialogues with the intention that we come to some knowledge because of them. Many scholars have reasoned that, if Plato wants the dialogues to help us have knowledge, he must be using them to teach us. Philosophical treatises teach by imparting general principles held by the author, otherwise known as doctrine. If Plato teaches us through the dialogues, then they must contain doctrine. As well as being doctrinal, pedagogical treatises also ideally have

the quality of being systematic. The individual doctrines which they contain fit into a consistent whole. The Platonic dialogues, too, then, must be systematic. In conclusion, the interpreter following this path of reasoning concludes that the philosophic dialogues should be approached as if they were doctrinal, systematic treatises.[10] As E. N. Tigerstedt points out in Interpreting Plato, modern interpreters have come to this conclusion on the basis of analogical reasoning.[11] In trying to understand how to read Plato, they have looked at the characteristics of modern philosophical writing and have then reasoned that, because Plato is a philosopher too, these characteristics likewise apply to him. Tigerstedt uses Eduard Zeller, author of Philosophie der Griechen in ihrer geschictlichen Entwicklung (1844-52), as an example of this view. Zeller, who as a young man studied Hegel, assumed that philosophy must be systematic, and that Plato's writing, as philosophy, must be systematic.

If the dialogues are to be treated as treatises, then certain corollary assumptions become involved, such as the mouthpiece theory and disregard of literary and contextual considerations. If we read the dialogues as treatises, we must be concerned with Plato's doctrine. But, what is Plato's doctrine? Since the dialogues provide no obvious solution to this question, interpreters have made what appears to them to be the most obvious inference: Socrates leads discussion in most Platonic dialogues, and he appears more knowledgeable than his interlocutors. Therefore Socrates (or the dominant speaker in dialogues such as the Timaeus and the Sophist in which Socrates does not play a

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[10] See note 1.

[11] 17.

significant role in conversation) must be Plato's mouthpiece.[12] Since either Socrates or one of the surrogate discussion leaders is delivering Plato's views, we can piece together Plato's doctrine by collecting the mouthpieces' sayings from the various dialogues and compiling them under certain subject headings, and this procedure will provide us with his system.[13] This compilation of Plato's doctrine from a cut and paste approach to the words of the "mouthpiece" demonstrates another belief which follows from treating the Platonic dialogues as if they were treatises: the belief that literary and contextual elements are accidental rather than essential to the work's meaning. Since the interpreter aims to read a dialogue as if it were a treatise, the interpreter may ignore the literary dimension of the text.

The doctrinal hypothesis leads to two general categories of contradictions, the first following from collecting and systematizing Plato's doctrine from the words of his mouthpiece and the second from treating the form of the dialogues as being completely separate from their content. The first category involves inconsistencies between views expressed by the mouthpiece within a single work or among different dialogues. The second category arises when the dialogues' form is inconsistent with their content. I will argue that, though interpreters have taken the approaches of athetizing, evolutionism, and developmentalism in order to try to remove the first contradiction and strengthen the doctrinal hypothesis, each of these approaches has failed.[14]

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[12] Kraut 29.

[13] For examples of this, see Crombie and Shorey.

[14] For arguments that these approaches are meant to address the problem of inconsistencies within the dialogues, see Tigerstedt 19, 22, 25.

Athetizing presents a potential solution to the first two categories of contradictions to which the doctrinal, systematic approach leads. If a dialogue is found to be inconsistent with the system one has constructed one can argue that this dialogue was not written by Plato, thereby removing the inconsistency.[15] Or, if a dialogue were riddled with internal inconsistencies, one could argue that Plato would not have contradicted himself in such a manner and the dialogue therefore must be spurious. Atheticism, exemplified by such authors as Friedrich Ast in Platon's Leben und Schriften[16] and Sigurd Ribbing in Genetische Darstellung der platonischen Ideenlehre[17], was popular in the nineteenth century.

In its extreme form, this approach fails because, used in order to protect the systematic aspect of Plato's thought, it begs the question. If my criterion of questioning the authorship of a dialogue is that its content appears to be inconsistent with other things the author has written, I am assuming that this author is systematic. Why would I assume this? On the evidence of the corpus of his work. How do I decide which works are authentic and belong within the corpus? On the grounds of systematic consistency.

An additional problem with atheticism is that it has only limited potential to resolve contradictions, for it only works on texts which are not firmly established within the Platonic corpus, yet many of the problematic contradictions appear within the canon. Since this corpus is well-documented and generally accepted among Plato scholars, denying the authenticity of a dialogue within the canon is not an option in resolving problems between texts belonging to that corpus. For example, if there is a contradiction

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[15] Tigerstedt 19.

[16] Tigerstedt 19, n.3.

[17] Tigerstedt 27.

between the Phaedo and the Republic, atheticism no longer offers a way out of the contradiction because neither dialogue may be labeled as spurious. In other words, atheticism is of no use in resolving contradictions between works solidly established as Platonic.

Evolutionism also presents a potential solution. Evolutionism holds that logic has evolved to such a degree in the last two thousand years that we can only expect Plato to have a rudimentary understanding of it. Because Plato wrote while logic was at its infancy, we can only expect primitive arguments. Consequently, the reason that the dialogues contain so many inconsistencies is that Plato just didn't know any better. He made poor arguments because he wrote at an earlier stage in the evolution of logic and could not see his error.[18]

Evolutionism is problematic, though, because it undercuts itself as an attempt to rescue Plato as a systematic thinker. Plato can only be considered a systematic philosopher if we consider him a very poor one. But, if we consider Plato a poor philosopher, then the project of trying to interpret his thought ceases to be worthwhile. If, on the other hand, Plato remains worthy of study, we must ask whether he is not using a different sort of reasoning.

The developmental approach is the most popular approach taken to solving the problem of inconsistencies between dialogues. [19] According to the developmentalists, inconsistencies exist because Plato changed his mind over the course of his career.

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[18] For statements of this approach see the following: Crombie 1: 25-6; Lutoslawski 1-2, 31; Robinson, Plato's Earlier Dialectic 3-6; and Vlastos, Introduction 1-2.

[19] Philosophers who take this approach include the following: Burnet, Platonism; Guthrie; Irwin; Taylor; Teloh; and Vlastos, Socrates.

Typically, developmentalists assume that we can establish a chronology of Plato's works, distinguishing early, transitional, middle, and late periods, and that the works falling into each of these periods depict a particular stage in his development.[20] Though there is much variety within this school of thought, there is general agreement that Plato changed his mind as his thought developed and that he is a consistent thinker if one takes into account his rejection of his own earlier stages of thought, for the inconsistencies between dialogues are really just differences between stages of development.

Support for the developmental hypothesis depends on establishing a chronology of Plato's works, for discrepancies in Plato's content cannot be explained as stages in his development unless we have knowledge of the chronology of the dialogues and can check this against the content of the dialogues to guarantee that the dialogues do indeed support this theory.[21] With the exception of Paul Shorey, who argues against developmentalism by interpreting the dialogues such that there are no real inconsistencies between them, thus eliminating the need for the developmentalist hypothesis, and Charles Kahn, who generally accepts a standard view of the chronological divisions of Plato's works and argues against develomentalism on grounds that Plato's development is literary in a planned out unfolding of his thought rather than a development in the thought itself, most

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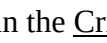
[20] Though unitarians argue that transcendent forms play a role throughout Plato's dialogues, developmentalists often argue that transcendent forms are only a feature of the middle dialogues. For the view that forms are not transcendent in the early, 'Socratic' dialogues see the following: Dodds 20-21, 328 n. on 503e1; Grube 272-3; and Ross 11-21 and 228-231. Scholars who argue that the theory of transcendent forms has been rejected in the late dialogues include Owen 79-95; Ryle, "Plato's Parmenides" 97-147 and Plato's Progress; and Sayre, Plato's Late Ontology.

[21] Attempts to establish chronology have been based on philosophical content, philology, and stylometrics. For a general survey and criticism of these attempts, see Thesleff. For a survey of stylometric approaches, see Brandwood.

criticisms of developmentalism focus on the claim that we can know the order of Plato's works.

A common criticism against the claim that it is possible to establish the chronological order of the dialogues is that such attempts are involved in circularity. Scholars such as Jacob Howland, Deborah Nails, and Holger Thesleff charge that chronologists often use chronological details in order to argue substantive philosophical matters and use philosophical matters in order to argue chronology.[22]

Stylometrics, an attempt to establish chronology through statistical analysis of the numerical occurrence of stylistic elements in the dialogues, attempts to escape the problem of circularity by grounding its claims with objective, scientific evidence that makes no prior assumptions about the development of Plato's content. However, as Charles Young argues in "Plato and Computer Dating," styolmetrics fails to do this because it is based on two questionable assumptions.[23] One is an inference from statistical similarity to stylistic similarity. Young rejects this assumuption, pointing out that difference in prose style is not the only thing that would effect the numbers: genre, subject matter, and mode of exposition are other relevant elements. He gives the example of a study which recorded occurrence of -  in the dialogues. One hundred and forty-four instances of -  were recorded in the Crito, but twenty of them occurred in Crito's name. The other assumption is that stylistic similarity depicts chronological closeness, and Young makes a criticism of it which is also voiced by Nails in Agora, Academy, and

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[22] Howland 205; Nails 54, 70; Thesleff 40.

[23] 12, 227-50. See particularly 242-3.

the Conduct of Philosophy and Thesleff in Studies in Platonic Chronology. As these authors point out, if Plato consciously chose styles that fit his purposes in various projects, rather than unconsciously assuming a particular style in all his works during a period (assuming that he didn't go back and revise works such that a single work might comprise more than one period), stylometry cannot provide chronology.[24]

The above criticisms aside, stylometrics does not escape the charge of circularity. Howland argues in "Rereading Plato: The Problem of Platonic Chronology,"that stylometrics must meet two requirements in order to avoid this charge, and that it fails on both counts.[25] In order to avoid circularity, stylometerics must (1) independently establish a chronological reference point in respect to which data can be evaluated, and (2) isolate content-independent elements of style. Stylometrics fails on the first requirement because neither internal nor external evidence allows us to do it. Internal evidence, such as references to historical figures or events within the dialogues, can only tell us that Plato worked on a dialogue after a certain date and not when he began or finished it. External evidence, Howland asserts, cannot even establish the Laws as Plato's last written dialogue.[26] As for the second requirement, Howland argues that not even hiatus is content neutral. Hiatus occurs when a word that ends in a vowel is followed by a word beginning with one, and this stylistic device is a standard in separating the later dialogues because the practice of avoiding hiatus was made popular by Isocrates in the latter part of Plato's life, and the trend towards avoidance of hiatus

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[24] Nails 100, Thesleff 73.

[25] 205-207.

[26] See Owen 79, 93.

would appear to correlate with Plato's later writings. Howland questions hiatus as a content neutral way of dating the dialogues by arguing that, since Plato makes no attempt to avoid hiatus in the legislative formulas of the Laws though he does in the body of the text, hiatus is relevant to content.[27] If stylometrics fails to meet Howland's two criteria, then its objective findings are in danger of being interpreted in the framework of assumptions made on the basis of prior chronological assumptions.

Even if chronology were successful in escaping the charge of circularity, the developmental hypothesis would be unsuccessful in solving the problem of inconsistency between dialogues. The developmental thesis holds that Plato, in the Parmenides, criticizes his theory of transcendent forms, and that he rejects this theory in the later dialogues. However, the Timaeus is listed as a late dialogue by the leading chronologies, and it assumes transcendent forms. This is an apparent contradiction which the developmental thesis cannot easily resolve.[28]

Each of the three approaches described above, atheticism, evolutionism, and developmentalism is problematic and is thus less than successful in removing the first contradiction resulting from the hypothesis that the dialogues are doctrinal and systematic. In addition, these three approaches do not even address the second contradiction, that there is an inconsistency between using Platonic dialogue form and conveying doctrinal, systematic content. This general contradiction may be specified into three inconsistencies as voiced in The Third Way: New Directions in Platonic Studies.

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[27] 207.

[28] For the debate over the chronological position of the Timaeus, see Cherniss, "The Relation of the Timaeus to Plato's Late Dialogues" 225-266; Owen 79-95; and Sayre, Plato's Late Ontology 256-257.

First, in writing dialogues in which he does not appear as a speaking character, Plato never says anything in his own name. If the purpose of the dialogues were to convey Plato's doctrine, it seems that he would have chosen to write in another format, one which would make it clear to the reader that ideas put forth do in fact belong to Plato.[29] Second, the dialogues are filled with *ad hominem* arguments, for Socrates often uses his arguments in order to show that his opponents' positions are composed of inconsistent beliefs. If Plato's purpose were to present arguments supporting his doctrines, why would he choose this method of argumentation? Why would he have Socrates create arguments which apply to the particular beliefs of particular interlocutors rather than present arguments which are universal, which clearly support his doctrines in any context?[30] Third, Plato has included intricate literary and dramatic detail in his dialogues. Doctrine, which is propositional in nature, is separate from dramatic and literary touches and may be extracted from the particular context in which it is presented. If the dramatic form of the dialogues is separate from the content they are meant to convey, Plato's use of literary detail is superfluous and distracting and his choosing this style makes no sense.[31]

b. The esoteric hypothesis and its problems

Esoterists reject the doctrinal hypothesis and instead hold that, though Plato is a doctrinal thinker and is trying to teach us, his true thought is not explicitly stated in dialogues through the mouthpiece of Socrates. Esoterists rely heavily on passages in the Phaedrus and the Seventh Letter in which reservations against writing are expressed, and

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[29] Gonzalez, Francisco, Introduction11; Tejera 5.

[30] Gonzalez, Francisco, Introduction 11; Tejera 5.

[31] Gonzalez, Frederick157.

they take this hypothesis that Plato is not laying out his doctrine in the dialogues as a first assumption from which to interpret his writing. The esoterists may be divided into two influential camps: the Tübingen school, which claims that Plato expressed his true thought orally and that remnants of that thought preserved through the doxographic tradition should be used to interpret the dialogues, and the Straussians, who maintain that Plato hid his true thought within the dialogues so that it would not be revealed to unworthy readers, and that one discovers what Plato meant by looking at what he did not rather than what he did say in the dialogues and also at Plato's examples and details.

The Tübingen school's foremost representatives are Konrad Gaiser, Hans Joachim Krämer, and Giovanni Reale. [32] According to this approach, Plato did not think that his true doctrine could be communicated through writing, and he imparted this doctrine solely through oral instruction within the Academy. So, Plato's philosophy is contained in the indirect tradition indicated by Aristotle and later doxographers. The dialogues' failure to exhibit a systematic philosophy is no longer a threat to Plato's status, for his philosophy stands independent of them.[33]

By rejecting the doctrinal hypothesis, the Tübingen school has been able to remove the contradictions which threatened Plato as a systematic thinker.[34] The Tübingen interpreters claim that, if the Unwritten Doctrines are used to supplement the dialogues, problems within the dialogues are resolved. In other words, adding this missing information suddenly makes the puzzle complete. Reale puts forth this view,

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[32] See note 5 (with the exception of Strauss).

[33] Tigerstedt 64.

[34] Krämer, Plato and the Foundations of Metaphysics 68; Reale 81.

claiming that the shadowy areas of the dialogues are illuminated by the oral doctrine, and that the oral doctrine shows dialogues to be clearer and richer in content than they appeared on their own.[35] In addition, the Tübingen interpretation accounts for the opposition between dialogue form and doctrinal content by relinquishing the claim that the dialogues convey doctrine and assigning the dialogues a different purpose which is compatible with their literary form. One purpose of the dialogues is protreptic: they are to create in the uninitiated an interest in philosophy and spur these people on to greater reflection.[36] This is consistent with Plato's writing dialogues rather than treatises: dramatic dialogues are more entertaining, and thus more appealing, to the general public than are dry treatises. Also, as Reale points out, the aporetic nature of the dialogues encourages people to continue thinking about the issues, thus creating greater reflection in the reader.[37] Another function of the dialogue is to present a model of ideal oral discourse.[38] If Plato wanted to use writing to show the public how to engage in oral dialectic, the dialogue form would be highly superior to that of a treatise. Finally, the dialogues are meant to remind the initiated reader of what he has already learned through the oral teachings.[39] Again, the dialogue form fits the purpose much better than treatise form, for the initiated reader originally encountered Platonic doctrine through spoken conversation.

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[35] 82.

[36] Krämer, Plato and the Foundations of Metaphysics 72; Reale 76.

[37] 76.

[38] Krämer, Plato and the Foundations of Metaphysics 72, Reale 76-7.

[39] Krämer, Plato and the Foundations of Metaphysics 71, Reale 77.

Though this alternative avoids the contradictions to which the doctrinal hypothesis led, it is based upon circular reasoning.[40] The problem of circularity arises when the same scholars seek to recover the Unwritten Doctrines by using the dialogues. Both Krämer and Reale explain that, because Plato's Unwritten Doctrine has come down to us in sketchy form as fragments in the ancient doxographers, we cannot reconstruct Plato's true philosophy from these incomplete reports alone. Instead, we must use the dialogues in order to fill in Plato's doctrine.[41] However, since the Tübingen school at the same time holds that the dialogues do not contain Plato's doctrines and need to be interpreted in light of those doctrines separately from them, this task appears to be impossible. As mentioned above, Krämer and Reale believe that the dialogues serve three purposes: they interest the uninitiated in philosophy, they remind those who already know, and they provide a model for good oral dialectic. Could any of these three alternatives support the theory that the dialogues can help us reconstruct doctrine? If the dialogues are written for the unintiated and only work to introduce philosophy to the masses, we might hope to attain inspiration but not doctrine from the dialogues. If the dialogues function to remind those who already know, we cannot recover Plato's doctrines because the dialogues would only bring those teachings to mind if we had already learned them. The Tübingen scholars might argue that, since we know a little bit about the Unwritten Doctrines from the doxographical tradition, they could remind us of the knowledge we have attained from these other written sources. However, the purpose of turning to the dialogues is

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[41] For other strong criticisms of the Tübingen school's hypothesis, see Cherniss, The Riddle of the Early Academy; Sayre177-183; and Tigerstedt 64-5, 71-2, 77.

[41] Krämer, The Foundations of Plato's Metaphysics 69; Reale 24.

verifying and completing the information given by the doxographers. We do not **know** the Unwritten Doctrine if we are reading the dialogues in order to find support for our interpretative reconstructions of them, so the point remains that, not knowing, we cannot be reminded. The third alternative fares no better. If the dialogues are providing a model for proper discourse, we might use this model in order to discover for ourselves what the doctrines are. If we engage in model discourse, perhaps, heading in the right direction, we will stumble on the doctrines on our own. But, if it is possible for us, having been set on the right path and provided a methodology by the dialogues, to discover the doctrines on our own, then it would appear that Plato's dialogues lead to his philosophy independently of our having esoteric oral teachings, and the project of discovering the Unwritten Doctrine in order to use it to interpret the dialogues is undermined.[42]

Leo Strauss presents a different version of the esoteric approach, but his thought is similar to the Tübingen school in certain ways. Like the Tübingen school, Strauss rejects the doctrinal hypothesis, which treats Socrates as a mouthpiece stating Platonic doctrine. Instead, Strauss argues that Socrates' irony would make him an ineffectual mouthpiece, for one who always speaks ironically does not assert anything.[43] Strauss argues that in writing dialogues in which he is not a speaking character, Plato conceals his opinions behind the words of his speakers.[44] By rejecting the mouthpiece theory, Strauss, like the Tübingen scholars, extricates his interpretation from the first two contradictions which plagued the doctrinal hypothesis. Contradictions between texts and within texts presented

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[42] Rosen xlv-xlvi.

[43] 51.

[44] 59.

a problem to the doctrinal hypothesis because, if Socrates is a mouthpiece for Plato's systematic doctrine, Socrates' assertions should be consistent. If Socrates is not taken to be a mouthpiece for Plato's philosophy, then Socrates' inconsistency does not reflect Plato's inconsistency as a philosopher.

Strauss' esotericism differs from that of the Tübingen School in two ways: 1.) Strauss does not identify Plato's doctrine with what is imputed to him in the indirect tradition of the doxographers, and 2.) Strauss does not relegate Plato's esoteric doctrine to oral discussion but maintains that it is concealed in the written dialogues. Strauss comes to these conclusions by interpreting the Phaedrus differently than do the Tübingen scholars. Rather than taking Socrates' point to be that, since writing is bad and speech is good, philosophic doctrine cannot be communicated in writing but must be spoken, Strauss maintains that Socrates' criticism of writing is that it does not know to whom to speak and to whom to remain silent.[45] If this objection can be overcome, then writing is as good as speaking, thus philosophy can be communicated through writing, and therefore there is no reason to consign Plato's teachings to speech.

Strauss' argument that Plato's dialogues do overcome the limitations of speech provides a solution to the second contradiction arising from the doctrinal hypothesis. Unlike the Tübingen school, which avoids the contradiction by assigning the dialogues functions other than teaching doctrine, Strauss allows the dialogues to contain doctrine. According to Strauss, the connection between the form and the content of the Platonic dialogues is that the form allows the dialogues to say different things to different people,

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[45] 52.

and thus to escape the limitations of writing and to teach doctrine only to those who are fit.[46] Strauss claims that nothing is accidental in a Platonic dialogue — all the parts are necessary for the whole — and the details arouse thinking in those who are fit for it.[47] So, rather than being opposed to doctrinal content, dialogue form is essential if one wishes to speak in writing only to those for whom one would wish the capacity to hear. Or, in other words, only dialogue form is appropriate for teaching doctrine.

In addition, Strauss' view of irony could be used to supplement the resolution of the first contradiction. If every detail is important in a dialogue, then contradictions in Socrates' words in a dialogue or among dialogues might be a hint that the 'fit' reader not stop at the exoteric level but continue thinking until he or she grasps the concealed esoteric lesson.

A problem with the Straussian interpretation is that it is difficult for the interpreter to know whether or not his or her interpretation is correct. Irony is the methodological tool of the Struassian, but the category of irony is so wide-open and subject to interpretation that almost anything could fall into it. Because the designation of a word or deed as ironic lends itself to subjective judgement, and because the Straussian interpreter is looking for esoteric doctrine which is concealed in the text and cannot be justified by explicit statements in the text, irony provides an insufficient guideline for textual

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[46] 52-3.

[47] 54.

analysis. For this reason, the Straussian hypothesis runs into difficulty in judging the correctness of its interpretations.[48]

C. Rejection of the hypothesis that Plato is a doctrinal thinker

The hypothesis that Plato is a doctrinal and systematic thinker faced the difficulties of contradictions between and within the dialogues. Though the approaches of atheticizing, evolutionism, developmentalism, and esoterism tried to account for these contradictions in such a way that the hypothesis was defended, none of them were successful because each of the approaches was internally flawed. Since none of the approaches could defend itself, none could defend the hypothesis it was trying to save.

In light of this failure, some scholars have rejected the hypothesis that Plato is a doctrinal and systematic thinker. On their reasoning, if one does not hold this hypothesis, then the contradictions in and between the dialogues are no longer significant, for contradictions are a problem only if a philosopher is indeed trying to create a coherent system of thought. These scholars reject the hypothesis by rejecting the analogy on which it is based: the analogy between Plato's teaching and the teaching of modern philosophers. Recent scholars who reject this hypothesis replace the analogy to modern philosophy with an analogy to dramatic works.

a. The dramatic hypothesis

The dramatic hypothesis follows from the rejection of the assumption that Plato is a doctrinal thinker. If we no longer make presuppositions about Platonic doctrine, and how the value of the text is grounded in its relation to this doctrine, we must find a way of reading

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[48] For a different criticism of Strauss, this time on grounds of consistency regarding his rejection of the mouthpiece theory, see Berger 296.

Platonic dialogues which is not analogous to reading treatises. On what will this new approach to interpretation be based? In "Plato's Dialogues as Enactments" Gerald Press [49] makes a move which he compares to Kant's Copernican Revolution. Press says that, instead of making the dialogues conform to our conception of philosophy, we should begin with dialogue form and make our conception of philosophy conform to that.[50] Press reasons that the dialogues are enactments in the sense that they are plays and that they create effects in people, so he recommends reading the dialogues dramatically.[51] James A. Arieti makes a similar argument in Interpreting Plato: The Dialogues as Drama. According to Arieti, one may discover how to read the dialogues by finding which genre they most closely resemble and approaching them as one would other works in that genre.[52] According to Arieti, the dialogues most resemble drama and should be approached dramatically.[53] So, according to the dramatic hypothesis, rather than assuming that Plato is a doctrinal thinker and

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[49] Press, "The State of the Question" 314-316 and Preface viii-ix, groups all approaches which do not find doctrine explicitly stated in the dialogues under his general umbrella of the nondoctrinal approach, and he includes the Tübingen school and the Straussians in this camp. However, the nondoctrinal position as he describes it in "Principles of Dramatic and Non-dogmatic Plato Interpretation" and Introduction fits the dramatic approach and is at odds with the esoteric positions.

[50] "Plato's Dialogues as Enactments" 139.

[51] "Plato's Dialogues as Enactments" 141.

[52] 2-3.

[53] 3.

approaching the dialogues as if they were doctrinal, or doctrinally related, one should view Plato more as a dramatist and read his dialogues as one would plays.

The dramatic hypothesis still assumes that Plato is trying to teach us something, and that what he is teaching us is philosophical in nature. Rather than making the move from the statement that Plato is trying to teach us through the dialogues to the conclusion that Plato is a doctrinal thinker and therefore that he is trying to teach us doctrine through his dialogues, the proponents of the dramatic approach assume that Plato is trying to teach us through the dialogues and reason that, since the dialogues are dramatic, Plato must be trying to teach us broad, dramatic lessons. Though Plato is seen as a teacher in both general lines of approach, the content of the teaching significantly differs.

Whereas the hypothesis that Plato is a doctrinal thinker leads the interpreter to try to discover Plato's views on such topics as the forms, recollection, and the soul, the dramatic reader focuses instead on the lesson presented by the dialogue's story line. For example, Arieti, in his reading of the Phaedo, skips such details as the arguments for immortality of the soul and simply says that the point of the dialogue is to show Socrates exhibiting courage. He notes that the arguments for immortality fail, though he does not show why, and he argues that the reason they fail is that, had they succeeded, Socrates would not have been brave in facing death. [54] According to Arieti, the lesson Plato is trying to teach in the Phaedo is how to be courageous, and he teaches this lesson dramatically by showing Socrates acting courageously by facing death when he is

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[54] 4-5.

uncertain of an afterlife.[55] Victorino Tejera interprets along similar lines in Plato's Dialogues One by One: A Structural Interpretation. Tejera, like Arieti, declares that Plato is not concerned with such issues as the forms, immortality, or recollection in the Phaedo. Tejera, however, rather than seeing the point of the dialogue as being Socrates' courage, emphasizes Socrates' compassion towards his friends.[56] Socrates is presenting arguments in order to help his friends deal with their emotions and in order to generate a cheerful mood.[57] Press, on the other hand, argues, without a great deal of clarity, that the point of the dialogues, in general, is to present the reader with an enactment of a two-level reality, a distinction created by the difference between Socrates and his interlocutors in respect to character, that enables us to experience essence-in-existence or forms-in-things.[58] Yet the dialogues also have more particular tasks; that of the Phaedo, for example, is to enact Socrates' immortality: since the narrator of the dialogue speaks in the present, Socrates remains alive for the reader.[59]

The dramatic hypothesis leads to inconsistencies. First, the dramatic hypothesis is inconsistent in that it holds that the dialogues teach non-doctrinal lessons; yet the

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[55] Ironically, Arieti's reading is contrary to Phaedo 69b, a passage in which Socrates equates virtue with knowledge rather than with ignorance.

[56] Tejera's interpretation is in conflict with the content of the dialogue. In Phaedo Socrates aligns the body with emotions (see, for example, 66b-d), and throughout the dialogue Socrates encourages his interlocutors to separate soul from body.

[57] 18-25.

[58] "Plato's Dialogues as Enactments" 148, 150.

[59] "Plato's Dialogues as Enactments" 151.

dramatic lessons which it claims that they teach are not independent of doctrine. For example, Tejera claims that the lesson of the Phaedo is Socrates' display of compassion in helping his friends deal with his impending death. But, doesn't the reader need to ask what helps us to deal with death in order to understand the value of Socrates' action? And, when the reader asks this question, how does he or she answer it without reverting to an applied doctrine?

Second, the dramatic hypothesis leads to an inconsistency between form and content. If the purpose of the dialogues is to teach us simple dramatic lessons, as interpreters such as Arieti and Tejera claim, then why do the dialogues contain such lengthy and complicated philosophic argumentation? Socrates expressing courage because he cheerfully faces death when he lacks knowledge of the afterlife could be depicted equally well without the arguments for immortality of the soul. In addition, there appears to be tension between the discussions of epistemology within the dialogues and the way Plato is purported to teach according to his dramatic readers. Are we to believe that Plato, after lengthy explorations of dialectic, recollection, and even mathematics, contrary to what he says, is content to teach **only** by example, showing us actions we are to imitate?

D. Rejection of the hypothesis that Plato is trying to teach

Both the hypothesis that Plato is a doctrinal thinker and the hypothesis that Plato is not a doctrinal thinker run into difficulty. How can this be, when according to logic it appears that Plato must be either one or the other? The hypothesis that Plato is a doctrinal thinker followed from the assumption that Plato is trying to teach, based upon the analogy between Plato and modern philosophers. According to this line of reasoning,

Plato is trying to teach doctrine. The dramatic hypothesis was set up as an alternative when the above approach failed. Since the hypothesis that Plato is trying to teach doctrine was challenged by inconsistencies in his writings, the dramatic readers rejected it and the analogy on which it was based, coming up instead with the analogy between the Platonic dialogues and other dramatic works. However, this approach, too, led to problems. Both of these hypotheses followed from a more basic hypothesis that Plato is trying to teach. I propose that, since the alternatives following from this hypothesis, that Plato is trying to teach us doctrinally and that Plato is trying to teach us nondoctrinally, fail, that this hypothesis should be either rejected or modified.[60]

The literature I have surveyed treats the issue of interpretation as a 'meta-issue;' yet Plato himself is often concerned with the issues of teaching, learning, and interpretation in the dialogues. While agreeing that, because of the complex style in which the dialogues are written, passages do not simply speak for themselves but must be understood within the context of an interpretative framework, I do not think that the interpretative framework should be formed independently of the dialogues' content. Instead, I suggest that, just as interpretation of the content is modified by one's interpretative framework, one's interpretative framework should be modified by the content of the passages. In this particular case, I think that looking at passages concerning learning in the Meno and the Republic will aid us in modifying the hypothesis that Plato is trying to teach through the dialogues so that it will no longer lead to contradiction.

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[60] It is interesting to note that, at Protagoras 319b-320, Socrates argues that virtue cannot be taught.

In the Meno Plato sets up a contrast between a passive and an active model of what we call learning. Meno's "knowledge" gained from Gorgias is an example of the passive model. Gorgias, Socrates says, teaches by providing a bold answer to any question posed to him (70c). So, in other words, Gorgias conveys his own opinions to his students by lecturing. Meno, a product of this education, believes that he knows what virtue is, for Gorgias knows and Gorgias is his teacher (71c-d). In fact, Meno is so confident of his "knowledge" that he has made many speeches about virtue to large audiences (80b). However, Meno clearly does not know what virtue is because his views on the subject prove to be inconsistent each time Socrates questions him about it (71e-79e). This passive model is clearly flawed because Meno cannot defend or even explain what he claims to know. Regardless of the truth of an opinion, its mere conveyance does not lead to knowledge, for the opinion may be transferred to the student without his or her understanding it. In the case of Meno, though an opinion has been transferred from teacher to student, the student has not understood the opinion well enough to reflect upon its obvious inconsistencies.

Socrates rejects the passive model of learning in favor of an active one by introducing recollection and claiming that there is no teaching, but that all learning is recollection (82a). He provides a demonstration of what he means by presenting an uneducated slave boy with questions until he comes to the correct solution to a geometrical problem (82b-85b). According to Socrates, this demonstration shows that the boy has true opinions within him about things he does not yet know (85c). If he is questioned enough, he will find the knowledge within himself and know without having been taught, and this finding of knowledge within oneself is recollection (85d).

Under the hypothesis that Plato is trying to teach, interpreters approached teaching along the lines of the passive model of the teacher conveying opinions to the student through lecture or example. These interpreters approached the text through analogies with works using conventional types of teaching, or, works teaching along the lines of the model of the passive student . In order to understand how to read the dialogues, they looked to works which were not dialogues but appeared to be similar to them and proposed that we read the dialogues in the same manner that we would read these similar works. Now, I have rejected the hypothesis that Plato is trying to teach in this manner and am instead working from the assumption that Plato has constructed the dialogues in such a manner that they will question us and thus encourage us to recollect, or, to find the knowledge within ourselves. Plato has constructed his dialogues in a manner similar to his construction of the slave boy sequence to lead us to ever more profound questions. Rather than looking to examples of the passive model of learning in order to understand how Plato is trying to help us learn, I will instead turn to the central books of the Republic in which Socrates gives further description of the active model of learning.

III. The New Hypothesis: Contradictions in the dialogues help us to recollect

I propose that Plato "questions" us and prompts us to recollect by including contradictions within his dialogues, and I argue that this thesis is supported by Socrates' discussion of the soul's epistemological progression in respect to the Divided Line in books six and seven of the Republic. In arguing for this point I will first present evidence that the discussion of the "summoner" in book seven indicates that contradictions in perception help us progress from the sensible to the intelligible section of the divided line, second that the text implies a higher level "summoner" by which contradictions in

thought help us move to higher levels within the intelligible section, and third that the method has wider applicability, for it is a paradigmatic model of inquiry.

A. The Divided Line

In Book VI of the Republic, lines 509d-511e, Socrates uses the image of the divided line as a representation of levels of reality and conditions of the soul.[61] First, he divides the line into two classes (εἴδη), the visible (ὁρατόν) and the intelligible (νοητόν), and then he further divides the visible into two segments, the lower of which consists of images such as shadows (τὰς σκιάς) and appearances (φαντάσματα) in water and smooth surfaces, and the higher consists of the things of which the lower level presents likenesses (ᾧ τοῦτο ἔοικεν): artifacts, plants, and animals (509e-510a).

Next, Socrates divides the intelligible part of the line into two segments and distinguishes them by differentiating two different thought processes: a downward use of hypothesis, associated with the sciences, and an upward use, which is identified as dialectic. Describing the downward use of hypotheses in the lower segment of the intelligible, Socrates says that the soul seeks, using as images the things which were formerly mimicked, (μιμηθεῖσιν ὡς εἰκόσιν χρωμένη), being compelled to go from hypotheses (ἐξ ὑποθέσεων) not to a starting point (ἐπ' ἀρχὴν) but rather to a conclusion (ἐπὶ τελευτήν) (510b). As an example of this process, Socrates describes the work of geometers. According to his account, these men hypothesize the odd and the even, the various figures, and the three kinds of angles. Treating these as if they were

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[61] Throughout the dissertation I will provide my own translations of the passages in Plato to which I refer. Since this dissertation is, partly, a project in interpretation, I have attempted to remain close to the text in stating Plato's arguments.

known (ταῦτα μὲν ὡς εἰδότες), the geometers make them their hypotheses, and they do not deem it worthwhile to give a *logos* of these to themselves or to others, as if the hypotheses were manifest to all, and beginning from these (ἐκ τούτων δ' ἀρχόμενοι), already passing through the rest (τὰ λοιπὰ ἤδη), finish (τελευτῶσιν) having agreed to the perception (σκέψιν) from which they started (ὁρμήσωσι). Using visible figures (τοῖς ὁρωμένοις εἴδεσι προσχρῶνται) and making arguments concerning them, the geometers are not thinking about these visible figures but rather about the others which they are like (ἀλλ' ἐκείνων πέρι οἷς ταῦτα ἔοικε). For example, geometers use visible drawings of squares in order to come to a conclusion about the square itself. These figures which they make and draw, of which both shadows and images in the water are images (εἰκόνες), are being used as images (ὡς εἰκόσιν αὖ χρώμενοι), in the geometers' seeking to see the others which they would see no other way than by means of thought (ἃ οὐκ ἂν ἄλλως ἴδοι τις ἢ τῇ διανοίᾳ) (510c-d). In the upper segment of the intelligible, in contrast, the soul goes to a beginning (ἀρχὴν) which exists free (ἀνυπόθετον) from hypotheses but makes its investigation without the images used in the other part of the segment but rather by means of the forms themselves using the forms (αὐτοῖς εἴδεσι δι' αὐτῶν) (510b). In this segment of the line, the soul is able to grasp by dialectic (διαλέγεσθαι), making the hypotheses not origins (ἀρχὰς) but rather really hypotheses (ἀλλὰ τῷ ὄντι ὑποθέσεις), being means of approach and attempts (οἷον ἐπιβάσεις τε καὶ ὁρμάς), even so far as going to the non-hypothetical (ἀνυποθέτου) beginning (ἀρχὴν) of all (τοῦ παντὸς). Having grasped this beginning, it goes back

again (πάλιν αὖ) clinging to that which clings to that which clings to the beginning (ἐχόμενος τῶν ἐκείνης ἐχομένων), thus stepping down to the conclusion (οὕτως ἐπὶ τελευτὴν καταβαίνῃ) making use of absolutely nothing perceptible by the senses but instead making use of the forms themselves, from forms to forms, ending in forms (εἴδεσιν αὐτοῖς δι' αὐτῶν εἰς αὐτά, καὶ τελευτᾷ εἰς εἴδη) (511b).

After describing the four segments of the line, Socrates gives the four conditions in the soul arising in the souls' relation to them. In the intelligible realm, *nous* (νόησιν) is the highest level, *dianoia* (διάνοιαν) is the second highest, *pistis* (πίστιν) is the third highest, and *eikasia* (εἰκασίαν) is the fourth and lowest level (511d). As the segments of the line are in relation to truth, so are the conditions of the soul in relation to clarity (511-e).

B. The First Level Summoner: Contradictions in Perception

a. Description of the Summoner

In Book VII Socrates is concerned with why we should think there is something beyond the sensible, and he offers an account of the "summoner" as his answer in lines 522e-525a. The summoner is introduced in his discussion of why the science of calculation, being able to calculate and to count (λογίζεσθαί τε καὶ ἀριθμεῖν δύνασθαι) is one of the subjects which by its nature leads to understanding (πρὸς τὴν νόησιν ἀγόντων φύσει εἶναι) (522e1-523a3). Socrates' accounts of what the summoner is, what role it plays in calculation, and how calculation leads to understanding are as follows.

First, Socrates explains what the summoner is by contrasting it with what it is not. He says that some sense perceptions do not summon (οὐ παρακαλοῦντα) the understanding (τὴν νόησιν) to inspection, because the judgement of sense perception is sufficient (ἱκανῶς). But others wholly exhort it to examine, because the sense perception produces nothing sound (ὑγιὲς). A perception which does not summon does not go out of bounds (ἐκβαίνει) to opposite (ἐναντίαν) perceptions at the same time. On the other hand, a perception which summons does not show one thing more than its opposite (ἡ αἴσθησις μηδὲν μᾶλλον τοῦτο ἢ τὸ ἐναντίον δηλοῖ) (523a9-c3).

Socrates illustrates the difference by giving the example of three fingers. Imagine three fingers, the shortest, the second shortest, and the middle. Each one appears equally a finger, and in this it does not matter whether the finger is seen in the middle or in the extreme, whether it is white or black or thick or thin, for the soul is not compelled to ask what a finger is since sight doesn't suggest to it that a finger is the opposite of a finger. However, sight does not sufficiently see their talless and shortness, and it does make a difference that a finger lies in the middle or in the extreme, or, in the case of touch, it matters whether the finger is thin, soft, or hard. The senses are in need of such things as this being made clear (ἐνδεῶς τὰ τοιαῦτα δηλοῦσιν). For example, the sense set over the hard is compelled also to be set over the soft, and it conveys a message to the soul that the same thing is sensed as both hard and soft. Therefore, it is necessary in such cases that the soul be puzzled (ἀπορεῖν) what the sensation makes known by the hard, whether at the same time the thing is soft, and the sensation of the light and heavy, what it means by

the light and by the heavy, whether it indicates that the heavy is light and the light heavy (523c4-524b9).

In such cases as these the soul summons calculation and understanding to examine whether each of the things reported is one or two. It if appears two, each singly appears different and one. If each is one and both two, the soul will conceive of the two as being separate (κεχωρισμένον), though sight saw them as being commingled (συγκεχυμένον). From separating the one into two, it first comes upon us to ask what the large is and what the small is (524b10-c11).

If some contradiction to a perception is always seen at the same time, so that nothing appears more one than also the opposite, the soul needs to judge and in this is compelled to be puzzled and to seek, moving the intelligence in it and asking what the one itself is. And thus learning about the one would be among the subjects which leads and turns toward the seeing of what exists (ἐπὶ τὴν τοῦ ὄντος θέαν). This applies to the art of calculation in particular for we see the same thing at the same time as both one and as an infinite multitude (ἅμα γὰρ ταὐτὸν ὡς ἕν τε ὁρῶμεν καὶ ὡς ἄπειρα τὸ πλῆθος) (524d9-525a5).

The summoning process appears to involve four steps. First, the person being summoned notices an apparent contradiction in perception. Second, in struggling with this opposition, he separates two opposites out of the one mixed perception. Third, realizing that he must have had knowledge of the opposites prior to sense perception in order to recognize that they are mixed in sensible objects, he notices the priority of the opposites. Fourth, seeing that the opposites are distinct from the mixture of them found

in perceptible objects and that these objects have the qualities they do because of the opposites, he recognizes that opposites are transcendent and occupy a different ontological status than do the perceptible things.

b. Function of the Summoner in the Divided Line

Socrates introduces the summoner in order to explain how the soul makes the transition from trusting its senses to using thought, or, from the second level of the divided line, *pistis*, or belief, to the third level, *dianoia*, or thought. The soul, at the level of *pistis*, trustingly accepts that its sense impressions present it with reality. The summoner, however, by offering the soul contradictory impressions, challenges it to think. Because the soul can no longer simply trust its sense impressions and accept them as they appear, it must use thought in order to make sense of things and provide an explanation. The summoner has caused sensation to become problematic and has thus made the soul aware of the inadequacy of simple perception for providing knowledge of reality.

C. The Higher Level Summoner: Contradictions in Thought

Though Socrates is here speaking about a summoner which draws one from *pistis* to *dianoia*, I propose that there are different level summoners helping the soul ascend the divided line, for example a higher level summoner which aids the soul in making the transition from *dianoia* to *nous* and is responsible for the soul's shift from downward to upward use of hypotheses. The higher level summoner is dictated by the logic of the lower level, for, since the first level summoner leads the soul to form hypotheses, and since dialectic involves the forming of higher hypotheses, the summoner must work on a higher level, also, to form these new hypotheses. Because the higher level summoner is

suggested by an argument by analogy, I will look at the mechanism of the lower level summoner in order to understand the mechanism of the higher.[62]

The lower level summoner makes apparent to the soul a contradiction existing in the sensible world. In Republic V 479a-b Socrates and Glaucon agree that all things which appear to be beautiful also appear to be ugly, all things which appear to be just also appear to be unjust, etc. Lines 287e-289b of the Greater Hippias offers an explanation of this notion. Hippias describes both a woman and a pot as beautiful. However, in comparison with the woman, the pot appears to be ugly. Likewise the woman, when compared to a goddess, appears ugly. Sensible things, because they receive their qualitative attributes in relation to other things, appear to have both a quality and the opposite of that quality. Thus, all sensible things are involved in contradiction. Normally, one is not aware of this feature of sensible things. For example, *x* appears to me to be beautiful, and I am fully confident in declaring it beautiful. The condition of my soul in approaching *x* is *pistis*: I trust that *x* is as it appears to me in my perception. However, *x* may also appear to me as a summoner if it strikes me as being beautiful and ugly at the same time. In other words, *x*, as a sensible thing, is always contradictory, but I am unaware of this contradiction unless I encounter a summoner which awakens my intellect in my soul's attempt to resolve the contradiction.

How has the summoner redirected my attention to higher objects and generated a higher level epistemological condition in my soul? Though I first encounter the

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[62] For additional support for taking this analogical approach, see Klein123-4. Though Klein does not does explicitly posit a higher level summoner, he thinks that the operation of calculation, of discriminating and relating, which results from encountering a lower level summoner, is an image of the calculation which takes place in dialectic.

summoner *x* as a perception, the intelligible objects which I will grasp are latently present within my perception. It is because my intellect recognizes competing intelligible objects, or opposite qualities, in the same perception, that my soul attempts to grasp intelligible objects by separating them and treating what was earlier perceived as one as two. My intellect recognizes that the qualities are prior to perception, for I could not have recognized them and separated them out had I not already known them: my separation of the qualities is dependent upon my prior knowledge of them. Since these entities make my perception of their mixture possible, they are transcendent and maintain a separate ontological status. The very act of noticing a summoner places me into a higher epistemological level, a level at which I become more firmly entrenched as I actively work to resolve the contradiction with which I have been presented.

The mechanism of the second level summoner, just like that of the first, works as the activity of combination and separation. The first level summoner drew the soul's attention to the combination, in *pistis*, of intelligible objects which should be treated separately. Likewise, the second level summoner, in *pistis*, draws the soul's attention to the combination of intelligible objects which should have been treated separately.[63] For example, the soul holds a hypothesis and trusts that it is true. The hypothesis, whether it is a theory or is an atomic statement held in conjunction with standing beliefs, appears to the soul as a unity.[64] However, if the hypothesis appears to the soul to generate

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[63] See Klein 114-25 for his support of the assertion that *eikasia* appears at different levels of the Divided Line. Following his lead, I posit that *pistis*, too, appears in the upper as well as the lower half of the Line, as for example when I trust a hypothesis as if it were a first principle.

[64] For the view that the hypothesis is an atomic statement see Robinson, Plato's Earlier Dialectic 168. For the alternative that an hypothesis resembles a theory, see Dorter 131

contradictory consequences, the soul is alerted to its treating a plurality as a unity, for a unity would not have led to contradictory results. Since the hypothesis has led to contradictory results, the soul knows that intelligible objects which it treated as a unity, under the guise of a first principle, must be a plurality. Ideas which have formerly appeared to the soul as being the same thing now appear to it as being different, and in recognizing the difference, the soul separates each of these ideas, treating them separately and placing them into a new relation to one another: a relation which is different from that of identity. The new hypothesis is the relationship the soul places the intelligible objects into in its attempt to resolve the contradiction.

The new hypothesis is latent in the second level summoner just as the intelligible objects were latent within the object of perception in the case of the first level summoner. The soul recognizes the contradiction in the results of the hypothesis because it recognizes the tension between intelligible objects: though the soul is, in passive acceptance of the hypothesis, combining separate intelligible objects, it at the same time recognizes the tension between the objects and is thus summoned. The very act of being summoned is an act of separating and relating, and the act of separating and relating provides the new hypothesis. Simply put, the new hypothesis states that what was formerly seen as one is two, and the new hypothesis presents the two in a new relation.

This new hypothesis is higher because it expresses a higher level of epistemological clarity and reality. Just as *dianoia* is clearer than pistis because it has separated what *pistis* confusedly lumped together, the new hypothesis presents a condition of greater clarity in the

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and Kahn 316-17.

soul because, whereas the soul earlier unreflectively confused two as one, the soul now sees each of the two as clearly separate.

I think that, under the assumption that Plato wrote dialogues in order to help us recollect, the extrapolation of a higher level summoner which I have provided serves as a strong basis for creating a new method of interpreting Plato. I maintain that Plato wrote dialogues in order to help us learn. Socrates' description of learning in the Meno says that learning takes place when one is questioned, and in the Republic he further describes how being puzzled and questioned by summoners leads one to engage in dialectic. Since summoners function by presenting the soul with contradictions, and since the dialogues contain many passages which present readers with contradictions, it is reasonable to conclude that Plato, trying to help us learn and unavailable to question us in person, included summoners in the dialogues in order to question us and help us to recollect.

The application of this method involves the reader of Platonic dialogues being sensitive toward contradictions within the text. Before dismissing them as errors or explaining them away as being merely apparent, the reader should consider the possibility that the contradiction is included for the purpose of leading him or her to formulate higher hypotheses in an attempt to resolve it, and the reader should then consider what assumptions lead to the contradiction and how modification of those assumptions might solve the problem. In the process of doing this, the reader will have the opportunity to engage in dialectic.

IV. Conclusion

In conclusion, the summoner method introduces a new alternative in Plato interpretation and escapes the main problems which the other approaches encountered.

First, the summoner method is doctrinal and thus does not face the challenge of how the dialogues can teach lessons which are independent of doctrine. Second, though this method is doctrinal, contradictions between passages in the dialogues is not a problem for it as it was for the doctrinal hypothesis because of my modified hypothesis that Plato is trying to help us recollect: contradictory passages were problematic under the assumption that Plato is trying to teach through lecturing but not under the assumption that Plato is presenting questions to force us to actively think so that we can find the knowledge within. Third, though the summoner method shares the features of reading Plato as a doctrinal and esoteric author; its modified hypothesis, incorporated with Plato's passages on dialectic, provides a clearer and more fully defined methodology for reading the dialogues which gives the reader more guidance, and more of a standard by which he or she can evaluate an interpretation, than does a general notion of irony. Fourth, under the summoner method there is no inconsistency between form and content because the complexity of the dialogue style is appropriate to the text's function of questioning us.

In the course of this dissertation, I will argue for the strength of this interpretative methodology by using it as the basis of a close reading of the Phaedo. I have chosen this dialogue because, since opposites are a major theme in it, and since it contains summoners similar to the paradigm given in the Republic, it is reasonable to assume that the summoner method is at work in the Phaedo.

My reading of Phaedo will support the summoner interpretation by providing evidence that Plato is using this method. At the same time, the summoner interpretation will support the strength of Plato's argument by providing answers to the critical problems raised earlier. In response to the problems of why Plato's arguments for

immortality of the soul are flawed and of how these arguments are related, I will argue that the arguments are constructed as they are in order to function as summoners within an implicit dialectical argument occurring throughout the dialogue.

CHAPTER 2

PLATO'S USE OF OPPOSITES AND MODELS OF RESOLUTION IN THE FIRST THREE ARGUMENTS FOR IMMORTALITY OF THE SOUL

In this chapter I will argue that, in the Phaedo, Plato uses the summoner as a method of reasoning in his inquiry concerning the nature and the immortality of the soul. At the beginning of the dialogue, he presents examples of opposition and suggests possible models of resolving them.[65] Then, in Socrates' argument that philosophy is training for death, he implies that the soul is an apparent contradiction. In the following two arguments for immortality of the soul, the cyclical argument and the recollection argument, Plato applies the earlier models of resolution. In the case of the cyclical argument, the model which he chooses fails to provide knowledge of the soul because it only goes through the first two steps of the summoning process. The model chosen in the recollection argument, however, goes through all four steps but still fails to provide knowledge of the soul, because the soul is not a transcendent form. In the third argument for immortality, the affinity argument, Plato raises questions of what the soul is and on what level of reality it resides, so that, as I will argue in chapter three, in the final

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[65] My discussion of the early part of the dialogue focuses solely on models of opposition and resolution. For an interesting and informative discussion of how the literary details in the opening of the dialogue contribute to philosophical themes in Phaedo, see Dorter 4-10.

argument he can provide an alternative model of resolution which will, to some degree, account for the nature and existence of the soul.

I. Suggested Models of Resolution

A. First Model

At the beginning of the Phaedo Plato presents the reader with an apparent mixture of opposites. At 59a5-6, as Phaedo begins his narration of Socrates' last day, he analyzes his reaction to being present at the arguments to follow, and he describes himself as experiencing a mixture of pleasure and pain: "κρᾶσις ἀπό τε τῆς ἡδονῆς συγκεκραμένη ὁμοῦ καὶ ἀπὸ τῆς λύπης." The two passages in close proximity show Plato's intention to challenge the reader to think about the relationship between pleasure and pain. Pleasure and pain are commonly thought of as opposites. However, opposites cannot be mixed, for one cannot simultaneously and in the same respect experience them. Does Phaedo really believe that pleasure and pain are mixed? If so, Phaedo is offering the reader a contradiction.[66]

At 59a7-9 the text suggests that one can solve this seeming contradiction by interpreting the mixture as an alternation of one from the other. The text raises the question of whether Phaedo feels pleasure and pain at once or simply means that the two feelings alternate during his last hours with Socrates. Phaedo says that those present were laughing and weeping at different times "καὶ πάντες οἱ παρόντες σχεδόν τι οὕτω διεκείμεθα, τοτὲ μὲν γελῶντες, ἐνίοτε δὲ δακρύοντες." Does this mean that he

[66] Though both Dorter and Gallop recognize this contradiction, both attempt to dismiss it as merely apparent. Dorter 5-6 argues that it is not a real contradiction by anticipating a distinction Plato will make in later dialogues, and Gallop 75-6, while also taking this route, alternatively argues that pleasure and pain are not opposites.

experiences pleasure and **then** pain, or does it mean that he experiences pleasure **and** pain at once?

Socrates seems to suggest two separate approaches to avoiding the contradiction of two opposites existing simultaneously. First, his comment at 60b supports the alternative that pleasure and pain alternate. When the jailer removes his bonds, Socrates comments that Aesop might have composed a story that a god wished to reconcile the opposition between pleasure and pain but was unable to do so. Instead, he joined them together at one head, with the consequence that when a man has one, the other follows later. Though you cannot have both at the same time (τὸ ἅμα μὲν αὐτὼ μὴ 'θέλειν παραγίγνεσθαι τῷ ἀνθρώπῳ), when you pursue one, you are bound to catch the other (ἐὰν δέ τις διώκῃ τὸ ἕτερον καὶ λαμβάνῃ, σχεδόν τι ἀναγκάζεσθαι ἀεὶ λαμβάνειν καὶ τὸ ἕτερον) (60b5-7), for pain and pleasure are like two creatures with the same head (ὥσπερ ἐκ μιᾶς κορυφῆς ἡμμένω δύ' ὄντε) (60b8-9).

This method of resolution, by denying that pleasure and pain occur at the same time, treats them as if they are alternating characteristics present in a substrate. For example, when Socrates' leg is bound in the shackles, he experiences the feeling of pain. When the shackles are removed, he experiences the feeling of pleasure. Socrates is the substrate in which one of these sensations, then the other, is present. The contradiction is merely apparent because the opposites are present at different times in a substrate. Plato shifts the focus from the opposites to the underlying thing which holds them.

B. Model Two

Socrates' other approach is to indicate that pleasure and pain are not real opposites but are a type of mixture in the sense that pleasure and pain are defined in contrast to one another and are merely a matter of degree. At 60b Socrates says that what men call pleasure (ὃ καλοῦσιν οἱ ἄνθρωποι ἡδύ) marvelously brings forth its supposed opposite, pain (θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐναντίον εἶναι, τὸ λυπηρόν) (60b4-5). At 60 c, in reference to his fable, he explains that the fetters caused pain in his leg, but now that they are removed, pleasure seems to be following. Socrates appears to be saying that the pleasure he presently experiences is a diminution of pain. In other words, I say that I'm experiencing pleasure when I am experiencing less pain. Since opposites are defined in terms of more or less, they are joined at the head. If what men call pleasure equals less pain, then so-called pleasure is mixed with pain.

This serves as a resolution because it appears to eliminate the problem of pleasure and pain existing simultaneously as opposites. Pleasure and pain are not opposites but matters of degree. One degree may be called pleasure in relation to a greater pain, and the same degree may be called pain in relation to a greater pleasure.

C. Model Three

The text presents the reader with another mixture at 61b-c. In these lines, Socrates instructs Cebes to tell Evenus that he should follow Socrates in dying (ἐμὲ διώκειν ὡς τάχιστα) (61b8), but then he says that people say that suicide is wrong (βιάσεται αὑτόν οὐ γάρ φασι θεμιτὸν εἶναι) (61c9-10). If Socrates instructs Evenus to follow him in death as soon as possible, then the reader can infer that Socrates believes that

suicide is right. However, Socrates then says that perhaps Evenus shouldn't, for they say that suicide is wrong. From this statement, the reader can infer that Socrates believes that suicide is morally suspect and is wrong. Again, the reader seems to be presented with a contradiction.[67]

A condition of suicide being right is that life is bad and death is good. Likewise, a condition of its being wrong is that life is good and death is bad. However, if suicide is both right and wrong, it appears that life and death are both good and bad. Since good and bad are considered to be opposites, Socrates' statement appears to lead to an additional contradiction.

A possible resolution to this contradiction appears at 62b, where Socrates suggests that life and death are both good and bad in respect to the gods. When Socrates is asked why suicide is wrong, he offers the explanation that life is a kind of prison (ὡς ἔν τινι φρουρᾷ ἐσμεν οἱ ἄνθρωποι) (62b3-4), and we shouldn't run away because the gods are our guardians and we are their possessions (τὸ θεοὺς εἶναι ἡμῶν τοὺς ἐπιμελουμένους καὶ ἡμᾶς τοὺς ἀνθρώπους ἓν τῶν κτημάτων τοῖς θεοῖς εἶναι) (62b7-8). Though life is given bad connotations here, in that it is compared to a prison, it also has a positive aspect because we are ruled by the gods. At 62d3-6 Cebes notes this, and he argues that since during life we have the best guardians, viz.the gods (ἐπιστατοῦσιν αὐτῶν οἵπερ ἄριστοί εἰσιν τῶν ὄντων ἐπιστάται), the wisest men would resent leaving the service of the gods (τὸ γὰρ μὴ ἀγανακτεῖν τοὺς φρονιμωτάτους ἐκ ταύτης τῆς θεραπείας ἀπιόντας). In answer to this, Socrates

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[67] Bostock 16-17 notes this contradiction but treats it as Plato's flaw.

explains that he does not resent dying because he believes that he will go to other wise and good gods (θεοὺς ἄλλους σοφούς τε καὶ ἀγαθούς) (63b7), gods who are very good masters (θεοὺς δεσπότας πάνυ ἀγαθοὺς) (63c2-3).

Socrates, in this passage, judges the values of life and death relative to the gods, an independent standard of value, rather than in contrast to one another. Life is good in respect to the gods that rule it, but life is bad in the respect that death is ruled by superior gods and it is better to be ruled by superior gods than it is to be ruled by inferior ones. In a sense suicide is wrong, because life itself is part of the service of good gods, and in taking one's life one is leaving this service. However, in another sense, suicide is right, because in leaving the service of these gods, one goes into the service of better gods. This solution, rather than looking downward into the substance in which characteristics reside, looks upward towards a transcendent source of value.

D. Model Four

Plato presents the reader with another contradiction in 68c-e in his description of the so-called virtues of courage and moderation as contradictories defined in relation to one another, and in this passage he will suggest that defining opposites in terms of opposites does not work. According to Socrates, those who exemplify what is called courage (ἡ ὀνομαζομένη ἀνδρεία) face death because they fear other evils more than they fear death (68c5). At 68d8-9 he asks: Οὐκοῦν φόβῳ μειζόνων κακῶν ὑπομένουσιν αὐτῶν οἱ ἀνδρεῖοι τὸν θάνατον, ὅταν ὑπομένωσιν; In other words, these people are called courageous because their fear of death is less than their fear of other things and thus, in comparison, is less fear. If their fear of death is less, they

are experiencing less fear in relation to the fear they feel for other things. A decrease of fear is, in a sense, an absence of fear, and this appears to be courage. Even if I have great fear in both cases, as long as my fear of one is slightly less than my fear of the other, I can be described as courageous. The same thing applies to what is commonly called moderation (ἣν καὶ οἱ πολλοὶ ὀνομάζουσι σωφροσύνην) (68c8-9). At 68e Socrates claims that "moderate" people are so through intemperance. He argues that they are moderate "φοβούμενοι γὰρ ἑτέρων ἡδονῶν στερηθῆναι καὶ ἐπιθυμοῦντες ἐκείνων, ἄλλων ἀπέχονται ὑπ' ἄλλων κρατούμενοι (68e5-7). Having stronger desires for other pleasures is being less licentious and, on this account of opposites, more moderate.

Socrates, by indicating that the above way of assigning virtues is problematic, shows the problem that results from identifying virtues relative to vices. At 68d he points out that those who are said to have courage, as described above, are brave through fear. This, Socrates says, is "illogical". At 69a he draws a parallel with those who are said to be moderate. The "moderate people", according to Socrates, have become so through license. However, as Socrates has pointed out, this makes no sense. If two characteristics are opposites, it is illogical to say that having one is the necessary condition of having the other, that I have one because I have another, because this goes against the principle of non-contradiction.

Similar to the resolution of suicide being both right and wrong, at 69a-b Socrates suggests an alternative model of characterizing opposites which defines the opposites in relation to an independent standard rather than in relation to each other. This approach will

also indicate a limitation in Socrates' second approach to resolving the contradiction of pleasure being mixed with pain. Socrates says that trading pleasures for pleasures, pains for pains, fears for fears, and greater for less (μείζω πρὸς ἐλάττω), as if they were coins (ὥσπερ νομίσματα) is not the correct exchange for virtue (68a8-9). Instead, all of these things must be exchanged for wisdom (φρόνησις) (69a10), the only correct coin. True courage, moderation, and justice exist only with wisdom, regardless of whatever other things are added or taken away (καὶ προσγιγνομένων καὶ ἀπογιγνομένων καὶ ἡδονῶν καὶ φόβων καὶ τῶν ἄλλων πάντων τῶν τοιούτων) (69b4-5). So, for example, in the case of courage, one cannot establish that someone has courage in relation to greater and less amounts of fear, but courage has an identity of its own, and the presence of courage in someone will depend on that person having knowledge of courage.

II. The Soul as Summoner

The argument that philosophy is training for death, located at lines 65d-67e, suggests three ways in which the soul is contradictory. These implicit contradictions are that soul is a mixture of the opposites of form and matter and of the opposites life and death and of the opposites inert and changing. The training for death argument is as follows.

There are such things as the just itself (δίκαιον αὐτὸ), the beautiful (καλόν), and the good (ἀγαθόν) (65d4-7). These things and the reality of all other things, what each happens to be (καὶ τῶν ἄλλων ἑνὶ λόγῳ ἁπάντων τῆς οὐσίας ὃ τυγχάνει ἕκαστον ὄν) (65d13-e1) are neither seen with the eyes nor grasped by other senses of

the body (ἄλλῃ τινὶ αἰσθήσει τῶν διὰ τοῦ σώματος ἐφήψω) (65d7-e1). Therefore, the person who goes to each (ἴοι ἐφ' ἕκαστον) by means of thought itself (αὐτῇ τῇ διανοίᾳ) reaches reality if anyone does (65e6-66a7). Since the soul must reason in order to grasp the forms, any thing that distracts the soul from reasoning is an obstacle in its search for knowledge. The body distracts the soul from reasoning by filling it with passions, desires, fears, and every kind of image (ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδώλων παντοδαπῶν) (66c2-3). Therefore the body is an obstacle in the soul's search for knowledge.

If we ever intend to know anything purely (εἰ μέλλομέν ποτε καθαρῶς τι εἴσεσθαι) (66d8), we must withdraw from the body and by means of the soul itself see the things in themselves (ἀπαλλακτέον αὐτοῦ καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα) (66e1-2). Death (τὸ τεθνάναι) is the escape of the soul from the body (τὸ τεθνάναι) (64c4-5). Therefore, if the soul ever attains knowledge, it will do so only after death (66e). While alive (ἐν ᾧ ἂν ζῶμεν), we will be closest to knowledge (ἐγγυτάτω ἐσόμεθα τοῦ εἰδέναι) when we neither consort with nor share in the body (ὁμιλῶμεν τῷ σώματι μηδὲ κοινωνῶμεν) but instead purify (καθαρεύωμεν) ourselves (67a2-5). The practice of philosophy is this separation of soul from body (67d). Since the life of philosophy is a life of separating soul from body, and separation of soul from body is death, those who correctly philosophize are practicing to die (οἱ ὀρθῶς

φιλοσοφοῦντες ἀποθνήσκειν μελετῶσι) (67e4-5). Therefore, the philosopher should welcome death, because he has spent his life in preparation for it.[68]

The training for death argument sets up a strong contrast between form and matter and treats them as if they are opposite from one another. Matter is material and is sensed, while form is immaterial, nonsensible, and is grasped by the mind. However, while treating the two as opposites, the same argument suggests that the soul is a mixture of both form and matter. On the one hand, the soul is like the forms. Socrates, at 65e-66a, says that the person who best prepares himself to grasp the forms will come closest to having knowledge, and the person who does this is he "who approaches the object with thought alone, without associating any sight with his thought, or dragging in any sense perception with his reasoning." Socrates, in making this statement, assumes that like knows like.[69] Since like knows like, the soul must become like the forms in order to grasp them.

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[68] The difference between my summoner method of interpretation and more traditional views is easily seen in contrasting my reading of the training for death argument to other scholars'. According to the usual doctrinal reading, this argument is a paradigm example of Plato's excessive dualism found throughout the dialogue, and it expresses both his asceticism and contempt for the body. For interpretations exemplifying this view, see Crombie 303; Gallop 88; Grube 124-5, 129; Guthrie 338, and Hackforth 4-5, 22, 49. For the related view that the view expressed in the training for death argument is Plato's Pythagorean doctrine colored by Orphism, see John Burnet, Greek Philosophy; Cornford "Mystery Religions and Pre-Socratic Philosophy"; and Guthrie. For Straussian arguments that the view expressed in the training for death argument belongs to the interlocutors rather than to Socrates, see Ahrensdorf 41; Burger 39, 43; and Stern 18, 38. Rather than trying to identify to whom these views belong, my approach considers them dialectically.

[69] This principle will be enunciated in the affinity argument at 67b where Socrates says that it is not for the impure to attain the pure — only the pure can attain the pure. Or, in other words, like knows like.

However, the same reasoning leads to the contrary conclusion, that the soul is like the sensible things. The soul, during life, is embodied, and bodies are sensible things. The body has senses, and these senses grasp other sensible things. On the principle of like knows like, when the soul grasps bodies through use of the senses, the soul becomes like bodies. As Socrates points out at 66b-d, when the soul uses its senses, the body fills it with desires, fears, and illusions and leaves it confused. The soul, like material things, changes, and the soul, like sensible things, is affected by material entities. For example, just as a hammer affects glass when it hits it, material things affect the soul by making it dizzy and confused when it perceives them.

Also, the training for death argument implies another way in which the soul is a mixture of opposites by treating both life and death as if they were opposites and suggesting that the soul may be a mixture of the two. The argument treats life and death as opposites by assuming that, when the soul is joined with the body, the soul is material, while the soul separated from the body is formal. If form and matter are opposites, then the reader may infer that life, the state in which the soul is material, is opposite to death, the state in which the soul is formal.

The argument suggests that the soul may be a mixture of life and death by the following reasoning. According to the training for death argument, death is the separation of soul and body and life is the combination of them. Socrates has spoken of philosophy as a preparation for death in which the philosopher, as much as he is able, separates his soul from his body. If the philosopher is successful in this preparation, he becomes more dead than he was before. However, the philosopher is still alive, for his soul is still combined with the body and is affected by it to some degree. So, the soul of

the philosopher is both dead and alive. Likewise, the immoderate person, on the other hand, by allowing the soul to investigate only by means of the body, becomes more alive. But, he is still partially dead, for the soul is still distinguishable from the body by its potential to know the forms. So the soul of the immoderate person, too, is both alive and dead. Consequently, the soul is a mixture of life and death.

The soul also appears to be contradictory in a third way. There is tension within the training for death argument because, on the one hand, the argument suggests that the soul changes, and on the other hand it suggests that the soul remains the same. According to the training for death argument, the soul can be corrupted by its senses and it can be purified by living the life of philosophy. However, at the same time, the argument treats the soul as if it is form, and forms do not change. If the soul is formal and will join the forms when separated from the body, how can it become corrupted by body? How can matter contaminate form? Forms do not undergo change, so it neither makes sense how the soul can be affected by the body and corrupted nor how the soul can be purified from this corruption, and this provokes thought.

III. First Three Arguments for the Immortality of the Soul

Socrates has made the argument that philosophy is training for death in order to reassure his friends that he is correct in welcoming rather than fearing death. According to the argument, the philosopher's soul will survive death and most likely will be rewarded with knowledge because he has spent his life in the process of separating soul from body. However, Cebes objects to the philosopher's confidence in facing death and requests that Socrates justify the assumptions that the soul survives death and that it has capability and intelligence (70b).

The next three arguments, the cyclical argument, the recollection argument, and the affinity argument, will ostensibly be offered in order to meet Cebes' request. However, close consideration of the text shows that Plato is pointing us towards working out a resolution to the contradictions of soul being a mixture of form and of matter, life and death, and changing and inert. In the course of these arguments, Socrates will apply to these two contradictions the four potential methods of resolution suggested earlier in the dialogue. He will base the cyclical argument on the materialistic approaches found in the first and second models of resolution and the recollection argument on the fourth model, which is a transcendent approach. Each of these three models will fail to account for the nature of the soul, and the affinity argument, implying the third model, will suggest resolutions for the contradictions of the soul being both form and matter and living and dead and will also suggest what kind of approach must be taken in offering a satisfactory account of the soul in the final argument.

A. The Cyclical Argument

The cyclical argument extends from 70d-72c. Socrates, at 70d, mentions an ancient theory that the living come back from the dead and reasons that, if this is true, then our souls must survive death. In the first stage of his argument, in lines 70d-71c, Socrates argues that the living come back from the dead and its resulting consequence that the soul survives death, and in the second stage of his argument, in lines 72b-e, he reasons that this survival is eternal. In lines 70d-71c Socrates argues as follows.

Collectively (συλλήβδην), concerning as many things as have an origin/cause (ὅσαπερ ἔχει γένεσιν περὶ πάντων), as much as something is opposite (ὅσοις ἔστι τι ἐναντίον) all things come to be in this manner (οὑτωσὶ γίγνεται πάντα), opposites

from no other place than their opposites (οὐκ ἄλλοθεν ἢ ἐκ τῶν ἐναντίων τὰ ἐναντία) (70d9-e5). Between each of the pairs of opposites (μεταξὺ ἀμφοτέρων πάντων τῶν ἐναντίων δυοῖν) are two motions (ὄντοιν δύο γενέσεις) from one of the opposites to the other (ἀπὸ μὲν τοῦ ἑτέρου ἐπὶ τὸ ἕτερον) and from that opposite back to the first (ἀπὸ δ᾽ αὖ τοῦ ἑτέρου πάλιν ἐπὶ τὸ ἕτερον) (71a12-b2). Being dead (τεθνάναι) is opposite to living (τῷ ζῆν ἐστί τι ἐναντίον) (71c1,5). Therefore, they come to be from each other (ἀλλήλων τε γίγνεται ταῦτα) (71c6). From living (᾽εξ οὖν τοῦ ζῶντος) comes to be (γιγνόμενον) dying (Τὸ τεθνηκός) (71d10-11). From dying (ἐκ τοῦ τεθνεῶτος) comes living (τὸ ζῶν) (71d12-13). Coming back to life again (τὸ ἀναβιώσκεσθαι) is the opposite (ἐναντίαν) source/productive cause (γένεσιν) to dying (τῷ ἀποθνήσκειν) (71e8-10, 13). Therefore, from the dead (᾽εκ τῶν τεθνεώτων) come both the living things and the living (τὰ ζῶντά τε καὶ οἱ ζῶντες γίγνονται), and consequently, the souls of the dead (τῶν τεθνεώτων ψυχὰς) exist somewhere (εἶναί που) from which they can be born again (ὅθεν δὴ πάλιν γίγνεσθαι) (72a7-8).

In this argument, Socrates explicitly addresses Cebes' request by arguing that, since the living come from the dead, the soul must survive death. Implicitly, he explores ways of resolving the soul's contradictions by applying the two approaches he used on the mixture of pleasure and pain. The first model of resolution was to show that the opposites do not simultaneously exist in a mixture but that, instead, they alternate one after another in a substrate. A substrate was assumed in the treatment of pleasure and

pain because pleasure and pain followed one another in Socrates' leg. Socrates suggested that pleasure and pain were linked so that, though both could not simultaneously exist in the substrate, one necessarily followed the other. In the cyclical argument, the soul is the substrate for the alternating opposites of living and being dead. Living and being dead do not occur simultaneously, but one follows the other.

In the rest of this section I will argue that the first model of resolution will prove unsuccessful in resolving the soul's contradictory nature of being form and matter, living and dead, and changing and inert.

Assuming that the soul is a substrate provides a possible explanation of how the soul is a mixture of form and matter. The cyclical argument assumes the definition of death previously given in the training for death argument. Life is the combination of and death is the separation of soul and body (64c). According to the training for death argument, when the soul is separated from the body, it can grasp the forms. Since like knows like, the soul, on its own, is like the forms. Here, Socrates once again treats soul as form and body as matter, and he uses the notion of combination in order to explain how the soul can have a material aspect. Socrates argues that opposites come from no other source than their opposites, and that there are two processes between each pair. Living and being dead are two opposites, and the substrate for these opposites is the soul. The soul must undergo a process of coming to be dead from being living and of coming to be living from being dead. This process is separation and combination. The soul, when living, is both formal and material because, when the soul is combined with the body, it takes on some material characteristics.

This approach does not work, however, because in treating soul and body as separate entities which, remaining the same, merely come together and then move apart, it cannot explain how the soul is altered when it is near the body. The issue at stake in the cyclical argument is whether or not the soul undergoes essential change at death. If the soul undergoes essential change, it ceases to be soul. Cebes fears that the soul does undergo essential change, and that, at death, the soul ceases to exist. The argument, however, uses circular reasoning by assuming its conclusion, that the soul undergoes attributional rather than essential change. The opposites of which Socrates speaks are attributes which an entity may have at different times. So, by treating the soul as an entity which can exhibit the opposite characteristics of living or being dead, Socrates is assuming the very thing that he is trying to prove, that the soul is itself unchanging though it is a substrate for attributional change.[70]

This presentation of the soul as substrate cannot explain how the soul could take on bodily characteristics. It seems that the soul, when combined with the body, would remain formal, just as the body would remain material. Though, treating the soul and body as a collection, one might say that the collection has both formal and material qualities, the soul itself would still just have formal qualities. If, for example, one sets an apple by an orange, though the two touch the apple is still an apple and the orange is still an orange. So, we still have the contradiction that form is matter.

The very project of resolving the contradiction between form and matter by treating the soul as a substrate in the manner in which Socrates does is doomed to failure.

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[70] For arguments similar to mine that Socrates commits the fallacy of begging the question in the cyclical argument, see Dorter 35-6; Gallop 105-6; and Stern 54.

Plato's treatment of the soul is based upon an analogy with physical substrate, and, since the soul is assumed to be formal, the two things being compared are not similar in relevant ways and the argument fails. In the cyclical argument Socrates is not talking about the forms but is speaking of physical substrates which change in terms of alternating characteristics. Socrates' rule that opposites come to be from opposites, after all, applies to sensible things — men, animals, plants, and all things that have birth. Sensible things, not forms, become larger or smaller, weaker or stronger, swifter or slower, or better or worse. However, the soul is assumed to be form, or at the least, closely akin to form.

The disanalogy between soul and sensible things is seen in the difference between soul and other substrates mentioned in the argument. Socrates argues that the living come from the dead on the basis of an analogy between being asleep and being awake and being dead and being awake. He argues that, because the processes of going to sleep and waking up are between sleeping and being awake, the processes of dying and coming to life again are between being dead and being alive. However, there is a single substrate undergoing the process of going to sleep and waking up, while we cannot be certain that there is a single substrate in the same sense undergoing the process of dying and coming to life again.[71] Though a single human being falls asleep, sleeps, then undergoes the process of waking up, it is not clear that a single human undergoes the process of dying, being dead, and coming back to life again. While the substrate for sleeping and waking is the human, the substrate for dying and coming back to life again is, on one hand soul, and

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[71] Burger (59) and Dorter (36) also comment on this problem.

on the other hand, matter. Socrates is showing that the same soul that was joined with matter in life survives dying, or the process of soul separating from body, for the souls of the living must come from no other source than from the dead. He is not showing that the same human being undergoes the transition from dying to coming back to life. If he were, then we would also have to assume that the same matter that the human had while alive would once again join with the soul after it had died and was coming back to life again, and the text does not indicate that Socrates is taking that step. Even if he were, there would still be a disanalogy. One thing increases or decreases. One thing cools or heats. Two things separate or combine.

The first model is also unsuccessful in solving the contradiction of the soul being living and dead, because this approach maintains that opposites cannot exist simultaneously, but in order for the cyclical argument to reach its conclusion, they must. The rule that opposites necessarily come to be from their opposites and from nowhere else is not universal but works only if characteristics are opposed as opposites without intermediates.[72] In the cyclical argument, Socrates' rule that opposites come to be from opposites would appear to hold in the case of contradictory opposites. Something cannot *become* x unless it was first not-x. For example, something cannot become black unless it was previously not-black. However, this is not true of contrary opposites. Take the example of white and black. If something becomes black, it *may* have come to be black

[72] For further discussion of this point and criticism that the training for death argument fails because living and dead are not contradictory opposites, see Ahrensdorf 41-46; Burger 58-60; Dorter 37-41; Gallop 107-110; Stern 53-58; and White 71.

from having been white, or it may have been one of the intermediate colors such as blue or yellow before it changed.

In a sub-argument supporting his principle that opposites come to be from opposites, Socrates uses examples which fit both the pattern of contraries and of contradictories, and the success of his argument depends upon which of these categories contains life and death. As I will show, his argument fails because life and death are contraries. At 70e he begins his argument by giving two examples of pairs of opposites: the ugly and the beautiful, and the just and the unjust. These examples are of opposites with intermediates since they admit of intermediate degrees, but he does not use these instances to argue for his rule. Instead, Socrates switches to comparatives, which function for the sake of this argument as opposites without intermediates, and he cites such examples as the larger and the smaller, the weaker and the stronger, and the swifter and the slower in lines 70e-71a. Whereas, in his example of the opposites of ugly and beautiful, Socrates could not infer that a thing that has come to be ugly must have before been beautiful, he **can** reason, for example, that if something comes to be smaller, it becomes smaller from having been larger before than it is now.

If the rule that opposites come to be from their opposites applies to opposites without intermediates, then life and death must be such opposites if the argument is to work. If life and death were opposites without intermediates, it would be true that any thing must be either alive or dead. This is not true, however, because some things are non-living without ever having been born and died, as for example, rocks. Since life and death have an intermediate, we cannot reason that, if something comes to be living, it

must have come from having been dead, for there is the additional option that the living come from the non-living.

The argument could still work if life and death were comparative opposites.[73] If one assumes that there are comparative forms of life and death, one can reason that the soul becomes more dead from having been more alive, and the soul becomes more alive from having been more dead. However, if the soul becomes more dead from being more alive, we are confronted with a mixture of life and death. Assume that the soul at point x is more alive than it was at point y. It follows that the soul at point x is less dead than it was a point y. The soul is both dead and alive. Since the substrate approach to solving the contradiction of the soul being both dead and alive has led back to the original problem, this approach has failed to resolve the contradiction.

In addition, the first model has failed to solve the contradiction between the soul as changing and the soul as inert. On one hand, the cyclical argument supports the image of the soul as unchanging because it depicts the soul as a substrate for attributional change. According to this argument, soul itself never changes: it simply takes on and loses accidental characteristics. For example, the soul is said to be corrupted when it takes on the characteristic of being associated with the body. When the soul is moved away from the body it is said to be purified. Because the soul only changes in the sense that it is either located with the body or away from the body in Hades, it does not appear to change in any significant sense, as for example my coffee cup is basically the same whether it is sitting on my desk or not. However, as was pointed out earlier, the cyclical

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[73] For an argument that life and death have no comparative form see Gallop 108.

argument also suggests that the soul changes by applying to the soul a law which only applies to sensible things undergoing change. If the law applies to things that change rather than things that remain the same, and if the law applies to the soul, then the soul is something which changes rather than something which remains the same.

The other model which Socrates used in solving the contradiction of pleasure being mixed with pain is that of defining opposites in terms of more and less. Earlier, Socrates described himself as experiencing pleasure when his shackles were removed relative to the pain he experienced when they were attached to him. Socrates felt pleasure because the pain he experienced at that moment was less than the pain he experienced the moment before. Here, in the cyclical argument, Socrates seems to indicate that one experiences a mixture of opposites in the sense that, for example, one becomes beautiful because one is less ugly now than one was a moment before, and one becomes just because one is now less unjust than one was before (70e).

The second model, too, will fail to account for the soul, for it is contradictory and the reader has earlier been given grounds for rejecting it. The cyclical argument, appearing to use this model, is inconsistent with what Socrates has just told us in the passage concerning false virtues. Socrates has pointed out that it is contradictory for men to be courageous through fear and moderate through self-indulgence. According to his analysis, an opposite cannot come to be through its opposite. However, in the cyclical argument, Socrates claims that opposites come from their opposites and from their opposites only (70c, 71a). Is this a contradiction? Do opposites come to be from their opposites in the same sense in the cyclical argument as they do in the examples of the false virtues?

Socrates' conspicuous use of μείζω and ἐλάττω, or more and less,[74] suggests that the way that opposites come from opposites in this argument is parallel to the examples given of so-called courage and moderation as discussed earlier. It is provocative that, only lines after Socrates has warned us against trying to achieve virtue in terms of μείζω and ἐλάττω, he gives his first two examples in the cyclical argument in exactly these terms. In support of the principle stated at 70e that everything that has an opposite is generated from its opposite and from its opposite only, Socrates uses the following example. He says that, whenever anything becomes more (ἢ ἐκ τοῦ αὐτῷ ἐναντίου. οἷον ὅταν μεῖζόν τι γίγνηται) it must necessarily have been less since it became more (ἀνάγκη που ἐξ ἐλάττονος ὄντος πρότερον ἔπειτα μεῖζον γίγνεσθαι) (70e6-8). And, whenever something becomes less (ἔλαττον), it earlier must have been more (μείζονος) since it became less. Socrates has just said that one doesn't get true opposites from exchanging μείζω for ἐλάττω, here, however, greater and smaller are used as examples of opposites generated from opposites. Examples that he uses to support this principle are given in terms of more and less. The weaker (ἀσθενέστερον) is generated from the stronger (ἰσχυροτέρου), the swifter (θᾶττον) from the slower (βραδυτέρου), and the worse (χεῖρον) from the better (ἀμείνονος) (71a3-4, 6). At 65 d, as discussed below, Socrates has given examples of essences which can only be grasped with the intellect, not with the senses. Several of these essences are

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[74] μείζω and ἐλάττω can also be translated as "greater" and "smaller", but in my rendition of the argument I choose to use more and less, because all of the following examples are cases of more and less degrees of qualities.

imitated in the qualities mentioned above: goodness, size, and strength. However, Socrates is not talking, for example, about the good, but about the better and the worse. Something becomes better from having been worse, and it becomes more good from having been less good. Just as courage is not defined in terms of more and less, for instance one being courageous because one is more afraid of life and less afraid of death, goodness is not defined in terms of better and worse.

The argument at 72b-d, in which Socrates argues for the claim made at 71e that, since nature is not lame, it is necessary for there to be some opposite process from dying, seems to treat opposites as causes of opposites. His argument is as follows. If generation (γιγνόμενα) did not always return one opposite for another (μὴ ἀεὶ ἀνταποδιδοίη τὰ ἕτερα τοῖς ἑτέροις) just as going around in a circle, but rather generation (γένεσις) went straight from one opposite and neither bent nor wound back again to the other, all things would happen to have the same form and would be effected the same way and would cease coming to be (72a12-b5). For example, if there were falling asleep, but waking up did not return out of falling asleep, all things being finished (τελευτῶντα) would make Endymion nonsense and no one would appear through another, all being asleep (οὐδαμοῦ ἂν φαίνοιτο διὰ τὸ καὶ τἆλλα πάντα ταὐτὸν ἐκείνῳ πεπονθέναι, καθεύδειν) (72b9-c3). And, if all things were compounded (συγκρίνοιτο) and were not separated (διακρίνοιτο), quickly the saying of Anaxagoras (τὸ τοῦ Ἀναξαγόρου), all things united, would have come to be (72c3-4). Analogously, if all should die, as many as had partaken of life, and when they died, the dead stayed in this form and did not come back to life, it would be necessary that all of the dead be dead and not one alive. For if, on the one

hand, the living came to be out of others (ἐκ μὲν τῶν ἄλλων τὰ ζῶντα γίγνοιτο)[75], but, on the other hand, the living were to die, there is no contrivance (μηχανὴ μὴ) against all being used up in death (72d1-2). Therefore there exists both coming back to life from the dead and the living coming from the souls of the dead.

Whereas the argument at 71a-c says that opposites come to be through their opposites, the reasoning at 72b-e concludes this is the case in the process of proving that the soul will continue to come back to life again due to eternal alternation. In his argument, Socrates applies reductio reasoning in order to prove a general rule. If there were only one of a pair of opposite processes, all things would become the same as a result of that process (i.e., asleep, mixed, dead). All things are not the same. Therefore, one opposite process necessarily follows the other. The opposite processes, like Socrates' opposites joined at one head so that when one occurs the other necessarily follows, seem to cause each other. A process comes to be through its opposite process, but this is a contradiction according to a previous argument.

Neither the first nor the second model of resolution is capable of providing knowledge of the soul, for neither model moves beyond step two of the summoning process. Model two takes the first step in recognizing that there is a contradiction, but it does not move to the second step because, rather than separating the opposites, it retains the mixture even as it tries to avoid such contrariety. Model one recognizes the contradiction and separates the opposites involved. However, since this model does not

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[75] Burger 65 and Gallop 112 both note that this premise is inconsistent with the assumption that opposites come only from their opposites.

perform steps three and four, it fails to transcend perception into thought. Since the soul is not yet engaged in *dianoia*, it can have no knowledge of itself.

B. The Recollection Argument

At 73e Cebes suggests the argument from recollection as an alternative approach to proving the immortality of the soul. At the end of the argument that philosophy is training for death, Cebes had requested that Socrates prove both that the soul is immortal and that it possesses intelligence after death. Having offered a proof of the soul's immortality, Socrates now apparently turns to the soul's intelligence.

The recollection argument will introduce two new contradictions, that both similar and dissimilar things cause the soul to recollect, and that equal sticks and stones are both equal and unequal. Socrates, taking over the argument from Cebes, ostensibly to help Simmias to recall what recollection is, will apply the fourth model of resolution to these contradictions.

Socrates presents the first stage of the recollection argument at lines 73c-e. If anyone is to be reminded (ἀναμνησθήσεται) of anything, one must know it at an earlier time (τοῦτο πρότερόν ποτε ἐπίστασθαι). One is reminded if one sees, hears, or in any other way perceives (ἢ ἰδὼν ἢ ἀκούσας ἤ τινα ἄλλην αἴσθησιν) one thing, knows this thing (ἐκεῖνο γνῷ) and knows another thing of which the knowledge is different (ἀλλὰ καὶ ἕτερον ἐννοήσῃ οὗ μὴ ἡ αὐτὴ ἐπιστήμη) (73c1-8). For example, if one sees a lyre or a cloak or some other thing (ὅταν ἴδωσιν λύραν ἢ ἱμάτιον ἢ ἄλλο τι) which his beloved is accustomed to use (οἷς τὰ παιδικὰ αὐτῶν εἴωθε χρῆσθαι), he perceives this thing (πάσχουσι τοῦτο) and in his mind (καὶ ἐν τῇ

διανοίᾳ) receives the image of the beloved (ἔλαβον τὸ εἶδος τοῦ παιδὸς) (73d5-8). This is recollection (ἀνάμνησις), most (μάλιστα) when it happens in regard to things which through time and inattention have been forgotten (ἐπελέληστο) (73d8-e3). Likewise, a drawing of a horse or a lyre calls to mind a man, or a drawing of Simmias calls to mind Simmias himself (Οὐκοῦν καὶ Σιμμίαν ἰδόντα γεγραμμένον αὐτοῦ Σιμμίου ἀναμνησθῆναι) (73e9-10). According to these examples (κατὰ πάντα ταῦτα συμβαίνει) recollection is caused both by like things (τὴν ἀνάμνησιν εἶναι μὲν ἀφ' ὁμοίων) and by unlike things (εἶναι δὲ καὶ ἀπὸ ἀνομοίων) (74a2-3).

This portion of the argument makes the transition from a material to a transcendent account of the soul. Socrates begins by giving a material account of recollection by dealing with the issue from the level of perception. The recollection he describes, which he refers to as recollection of a kind (τὸ τοιοῦτον ἀνάμνησίς τίς ἐστι) (73e1), is a recollection in which one perceives one thing, and the perception of this thing brings to mind a separate image of something perceived earlier. For example, a man perceives a lyre. From the perception of the lyre, in his mind he receives the image of his beloved, in whose presence he is used to seeing the lyre.

From this example, we can infer that recollection can be caused by dissimilar things. The boy and the lyre have nothing in common, they are merely joined in the man's experience of them. We notice that the man sees the lyre and that afterward he has in mind an image of the boy. Or, we notice that someone, seeing a drawing of a horse or a lyre (ἵππον γεγραμμένον ἰδόντα καὶ λύραν γεγραμμένην), recollects a man

(ἀνθρώπου ἀναμνησθῆναι) (73e5-6). In these examples, first someone perceives something, then, that person recollects or receives an image of something else which is dissimilar to the thing just perceived. Recollection appears to be caused by dissimilar things.

However, a contradiction arises because recollection also appears to be occasioned by similar things. Socrates gives the example of a man, seeing a picture of Simmias (Σιμμίαν ἰδόντα γεγραμμένον), recollecting Simmias himself (αὐτοῦ Σιμμίου ἀναμνησθῆναι). It is reasonable to suppose that Simmias' picture is a likeness of Simmias, and that therefore the object causing the recollection is similar to the thing recollected. So, we have a contradiction. Both similar and dissimilar things cause recollection, but similar and dissimilar are opposites, and one thing cannot have opposite causes. Because this account leads to contradiction, we are led to be suspicious of it and to look for another type of explanation, one that makes sense.

In order to avoid this conflict, Socrates will, in the next section of the argument, bring in the forms. At lines 74a-c he argues as follows. When one is reminded by a similar thing, one has an additional feeling (προσπάσχειν) to consider (ἐννοεῖν) whether or not the thing that reminds one falls short of that of which one is reminded (εἴτε μὴ ἐκείνου οὗ ἀνεμνήσθη) (74a6-7). For example, we say (φαμέν) that there is equality (εἶναι ἴσον), not stick to stick or stone to stone nor any other of these things (οὐδ᾽ ἄλλο τῶν τοιούτων οὐδέν), but something else beyond all these things (παρὰ ταῦτα πάντα ἕτερόν τι), the equal itself (αὐτὸ τὸ ἴσον) and that we know what it is (ἐπιστάμεθα αὐτὸ ὃ ἔστιν) (74a9-12, b2). We get knowledge of it out of considering

these things (ἐκ τούτων ἐκεῖνο ἐνενοήσαμεν), the sticks or stones or other things appearing equal (ἢ ξύλα ἢ λίθους ἢ ἄλλα ἄττα ἰδόντες ἴσα), because these equal stones and sticks sometimes seem equal to one but not to another (ἐνίοτε ταὐτὰ ὄντα τῷ μὲν ἴσα φαίνεται, τῷ δ᾽ οὔ) (74b5-9). However, the equals themselves (αὐτὰ τὰ ἴσα ἔστιν) never appear to one unequal (ἄνισά σοι ἐφάνη) nor equality (ἡ ἰσότης) inequality (ἀνισότης) (74c1-2). Therefore the equal sticks and stones need something to be like the equal itself (ἐνδεῖ τι ἐκείνου τῷ τοιοῦτον εἶναι οἷον τὸ ἴσον), or they fall short, and thus the equal things (τὰ ἴσα) and the equal itself (αὐτὸ τὸ ἴσον) are not the same (c4-5). We must know the equal itself in order to recognize that equal sticks and stones fall short of it.

This stage of the argument, too, leads to contradiction. Equal things, such as equal sticks or equal stones, appear to be a mixture of both equal and unequal. At 74b9 Socrates says: "ἆρ᾽ οὐ λίθοι μὲν ἴσοι καὶ ξύλα ἐνίοτε ταὐτὰ ὄντα τῷ μὲν ἴσα φαίνεται, τῷ δ'." Perhaps the most controversial portion of the Phaedo, this line has been interpreted in four ways: (1) the equal sticks and stones, while remaining the same, appear equal to one observer but not to another; (2) they seem equal to one thing but not to another; (3) they seem equal in one respect but not in another; and (4) while remaining the same, they seem equal at one time but not at another. One through three are based on Burnet's text: τῷ μὲν... τῷ δ'. If the articles are masculine, one is supported, and if they are neuter, two is supported. If Jè is taken as a dative of the indefinite pronoun, three is supported. Four is based on a variant manuscript reading of J`J,

μX<...J`J, *z.[76] On whichever of these interpretations one chooses, the equal sticks still seem to be a mixture of equal and unequal.

A mixture of equal and unequal is problematic because it is contradictory to say that the stick is equal and unequal. Socrates resolves this contradiction by separating the form of equality (αὐτὸ τὸ ἴσον) from the mixture. Equality (ἡ ἰσότης) cannot appear to be inequality (ἀνισότης), so we do not have the contradiction of one thing being its own opposite. However, the sticks and stones are things which may have the characteristics of equal and unequal in different respects. Here, Socrates once again appeals to a substrate in which characteristics reside. A sensible thing may be both equal and unequal in different respects, though the equal itself can never be unequal. However, this time, rather than focusing on the substrate, Socrates follows the fourth model of resolution and distinguishes equality itself from the equal sticks and stones.

The difference between equality and the equal sticks and stones is that equal can never appear to be unequal whereas the equal sticks and stones can. This difference seems to arise because equality is equal in itself, but the sticks and stones are equal or unequal in relation to other things. While forms possess qualities completely and in themselves, particular things possess them partially and always in relation to others.[77] A six inch stick may be equal to another six inch stick, but it is unequal to an eight inch one

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[76] For a survey and evaluation of these four options of interpreting 74b9, see Gallop 122 and 229, note 22; Mills 131-4; and Haynes 20-1.

[77] For arguments supporting this position, see Nehamas 88 and Gosling 158-60. For the alternative interpretation that the equal sticks appear to be unequal because they are not perfectly equal, see R.S. Bluck 67, n.3 and 178-9 and Burnet, Plato's Phaedo 58, n. to 75c11.

or to a small stone. Thus, particulars resemble the forms in that they display the qualities of the forms, such as equality, in relation to some particulars. However, particulars are different from the forms in the respect that, since they have qualities only in relation, they will always simultaneously be unequal in respect to other particulars.

By separating out the form of equality, Socrates is offering a transcendent solution not only to the problem of the mixture of equality and inequality in equal sticks and stones, but also to the problem of how both similar and dissimilar things may be causes of recollection. Now that it has been pointed out how the sensible equal things are similar to the equal, in that they display its quality in relation to other particulars, and how they are different, in that they only have their qualities in relation, we can understand how things both similar and dissimilar cause one to recollect. Take, for example, the example of equal sticks. The equal sticks are similar to the thing which they cause us to recollect, equality itself, because they display the characteristic of equality. The equal sticks are different, however, because they are only equal in relation to other things, they will be unequal in some aspects, at some times, and in relation to some other things. The equal sticks cause us to recollect. In one sense the equal sticks are similar, and in another sense they are dissimilar. So, this approach has provided a consistent account of how we can recollect both through things that are similar and things that are dissimilar.

One might also object that, if the forms are different from the sensible things, indeed, if they are opposites as suggested earlier in the dialogue, we once again have the contradiction of an opposite being caused by its opposite. This, however, is not the case, for the sensible thing no longer is treated as the sufficient cause of recollection. The sensible thing brings to mind equality either because we are reminded that it is similar to

equality or that it is dissimilar. In other words, the sensible thing only triggers recollection when it is noticed in relation to equality. The sensible thing might, perhaps, be a necessary condition, but it is by no means sufficient. The real trigger of recollection is our prior knowledge of the form which makes possible sensible judgements.

In the remaining part of the argument, Socrates argues the immortality of the soul on the basis of its intelligence as follows. If someone, seeing (ἰδὼν) one thing, considers (ἐννοήσῃ) that it wishes (βούλεται) to be like another (εἶναι οἷον ἄλλο τι τῶν ὄντων) but is unable to be such as this other (ἐνδεῖ δὲ καὶ οὐ δύναται τοιοῦτον εἶναι [ἴσον] οἷον ἐκεῖνο) because it is inferior (φαυλότερον), this person must have prior knowledge (τυχεῖν προειδότα) of that other object which he thinks that it deficiently (ἐνδεεστέρως) resembles (προσεοικέναι) (74d9-e3). Our conception that the equal thing is trying to be like the equal itself and fails comes from no other place than seeing, touching, or some other sense. From our senses (ἔκ γε τῶν αἰσθήσεων) it is necessary (δεῖ) to consider (ἐννοῆσαι) that all we perceive through the senses (πάντα τὰ ἐν ταῖς αἰσθήσεσιν) reaches toward (ὀρέγεται) the equal itself (ὃ ἔστιν ἴσον) and is lesser than it is (αὐτοῦ ἐνδεέστερά ἐστιν) (75a11-b2).

Thus, before we began to perceive (Πρὸ τοῦ ἄρα ἄρξασθαι ἡμᾶς ὁρᾶν καὶ ἀκούειν καὶ τἆλλα αἰσθάνεσθαι τυχεῖν), we must have had knowledge of the equal itself (ἔδει που εἰληφότας ἐπιστήμην αὐτοῦ τοῦ ἴσου ὅτι ἔστιν) (75b4-6). We begin to sense right after birth (γενόμενοι εὐθὺς) (75b10). Therefore, before this (πρὸ τούτων) we must have taken (εἰληφέναι) knowledge (ἐπιστήμην) of the equal (τοῦ

ἴσου), and consequently, it seems necessary for us (ἔοικεν, ἀνάγκη ἡμῖν) to have acquired this (αὐτὴν εἰληφέναι) before birth (Πρὶν γενέσθαι) (75c1-5).

If we had this knowledge before birth and near birth (εἰ μὲν λαβόντες αὐτὴν πρὸ τοῦ γενέσθαι ἔχοντες ἐγενόμεθα), then we also knew before birth and straight after (εὐθὺς γενόμενοι) the greater and the lesser (τὸ μεῖζον καὶ τὸ ἔλαττον) and all of the other things collectively (σύμπαντα τὰ τοιαῦτα), for our argument is no more about the equal (οὐ γὰρ περὶ τοῦ ἴσου νῦν ὁ λόγος ἡμῖν μᾶλλόν) than about the beautiful itself (αὐτοῦ τοῦ καλοῦ), the good itself (αὐτοῦ τοῦ ἀγαθοῦ), the just (δικαίου), the pious (ὁσίου), and concerning all the things which we put this seal on, the "itself" (περὶ ἁπάντων οἷς ἐπισφραγιζόμεθα τὸ "αὐτὸ ὃ ἔστι") (75c7-d2). Therefore, it is necessary (ἀναγκαῖον) for us to have had (εἰληφέναι) knowledge (τὰς ἐπιστήμας) of all of these (τούτων πάντων) before we were born (πρὸ τοῦ γενέσθαι) (75d4-5).

Knowing (εἰδέναι) is seizing knowledge to hold (λαβόντα του ἐπιστήμην ἔχειν) and not to destroy (ἀπολωλεκέναι) (75d8-10). Forgetting (λήθην) is a throwing away of knowledge (ἐπιστήμης ἀποβολήν) (75d10-11). If, having seized knowledge each time, we have not been caused to forget, we remain knowing always being born and always know throughout life. One of two things follows (δυοῖν θάτερα), either we were born knowing and continue to know (ἐπιστάμενοί γε αὐτὰ γεγόναμεν καὶ ἐπιστάμεθα διὰ βίου πάντες), or those who we say are learning (οὕς φαμεν

μανθάνειν) recollect (ἀναμιμνήσκονται οὗτοι) and learning would be recollection (μάθησις ἀνάμνησις ἂν εἴη) (76a4-7). A man having knowledge (ἀνὴρ ἐπιστάμενος) would be able to give an account (ἔχοι ἂν δοῦναι λόγον) concerning the things which he knows (περὶ ὧν ἐπίσταται) (76b5-6). Not all can give an account of these things (7a6b8-9). Not everyone has knowledge of these things . Therefore, they must recollect what they already learned (᾽Αναμιμνήσκονται ἄρα ἅ ποτε ἔμαθον) (76c4).

We do not seize (λαμβάνομεν) knowledge (τὰς ἐπιστήμας) at the same time we are born (ἅμα γιγνόμενοι), for we would destroy it at the time we seize it (ἀπόλλυμεν ἐν ᾧπερ καὶ λαμβάνομεν) (76c14-15, d3). This is contradictory, so we did not get knowledge at birth.

If that of which we always speak, the beautiful and the good and all that kind of reality (καλόν τέ τι καὶ ἀγαθὸν καὶ πᾶσα ἡ τοιαύτη οὐσία) exists, and to this reality (ἐπὶ ταύτην) we carry up (ἀναφέρομεν) all of our perceptions (τῶν αἰσθήσεων πάντα), beginning to discover our earlier being (ὑπάρχουσαν πρότερον ἀνευρίσκοντες ἡμετέραν οὖσαν), and we form the perceptions from that model, then it is necessary that as these exist, thus our soul exists before our birth (76d8-e4).

The recollection argument, in its account of recollection of the equal itself, has applied the fourth model of resolution. Here, the equal is separated out of a mixture of equal and unequal in the same way that courage was separated from the mixture of courage and fear and tall, in the summoner example in the Republic, was separated from the mixture of tall and short. However, though the Socrates' and Simmias' recollection

of the equal completes all four steps of the recollection process (a contradiction is noted, the opposites separated, the priority of the equal recognized, and the transcendence of the equal grasped), this model does not account for the soul.

This model's failure in the context of the recollection argument to address the soul is seen in its failure to adequately address the soul's contradictory nature. Rather than resolving the conflict between the soul being both formal and material, the recollection argument emphasizes it. While the soul has knowledge of the forms, and on the principle of "like knows like" is or resembles form, the soul is also a substrate containing knowledge. In the cyclical argument the notion of substrate was conceived by analogy with material things. Is the soul, if it is a substrate, matter? Is it a substrate for change? Or, is the soul a place where the forms are? Can the soul be both form and substrate?

Again, the opposition between the soul being living and dead is left unresolved. If the soul is coming to know during life, it must, according to the reasoning in the training for death argument, be separating itself from the body. If the soul becomes separate from the body during life, life and death are mixed.

Also, the recollection argument supports rather than resolves the conflict between soul as inert and soul as changing. According to this argument, the soul is unchanging in that it has latent knowledge. Though the soul appears to be learning during life, it is recollecting what it already knows. If the soul learns merely what it already knows, the soul does not appear to be coming to know, because it knows already. In other words, the soul is unchanging in its knowledge. However, the soul does appear to change in that it forgets and it remembers.

Simmias and Cebes realize that the recollection argument does not adequately account for the soul, and they criticize it on the basis of its failing to meet the first of the criteria, proving that the soul survives death (77a-c), though they accept the theory of the forms and believe that the recollection argument proves the pre-existence of the soul. However, they are still worried that the soul is not immortal.

Socrates replies to his interlocutors' fears by telling them that their criteria will be met if they wish to combine the two arguments. However, combining the two arguments is problematic in the same way as is combining form and matter. Though the cyclical argument attempts to prove the immortality of the soul, the soul which it proves could very well be that of any living thing which comes to be, regardless of that creature's intelligence. The recollection argument, on the other hand, proves human immortality on the basis of its possession of knowledge. Suppose that we were to argue that, since the cyclical argument applies to all souls, if it concludes that the soul is immortal, the human soul, as a member of the community of souls, will be proven to be immortal also.

This approach will also be problematic, for the points of transition in the two arguments are not compatible. According to the cyclical argument, the soul changes from opposites. For example, it changes from being asleep to being awake, and the process of moving from the first opposite to the second is that of waking up. Or, something comes to be smaller from having been larger. The process by which this change takes place is decrease. These changes are abrupt. One is asleep, there is a change, and one is awake. Or, something is larger, it decreases, and it immediately becomes smaller. On this model, the soul changes from being alive to being dead in the process of dying.

The model in the recollection argument deals with a more gradual change, for recollection is an active process we go through during the course of our lives. How gradual can the process of coming to be awake be? Can the process be a prolonged sequence by which one passes through many stages of degree? Assume that I am asleep, and my being asleep is a matter of degree represented by *s+4*. I gradually move through stages *s+3*, *s+2*, *s+1*, and *s*, finally ending up at *w*, at which stage I am awake. Has the process of waking up been gradual, or is it really a process spanning merely the transition from *s* to *w*? Or, say that a stick is changing from being larger to being smaller. The stick, measuring five inches in length, is broken in half. Is its process of decreasing gradual? Or, the soul comes back to life again in the process of being combined with the body. At what point are the soul and body separate, and at what point are they combined? Can combination be a gradual process? At *t1* the soul and body are not together, and at *t2* they are, having combined between the two moments.

The significant problem in overlap concerning gradual versus abrupt change is seen in the model of learning which would be given to us by each argument. According to the recollection argument, at birth I have forgotten my knowledge, though this knowledge is still within my soul. During life, I refer my sense perceptions to the objects of my latent knowledge and through this process gradually bring my knowledge back to mind. According to the cyclical argument, however, I am born (the process of coming back to life again, or of combination), and then I am live for a certain period of time until I die (the process of becoming dead, of soul separating from body). These are the only changes that occur. If I combine this with the supposition that, at birth, I forget, then the combination of the two arguments gives me the scenario of being ignorant for the

duration of my life, for I forget at the point when soul is joined with body, and soul is joined with body during all of my life. If I were to experience any change in knowledge, it would have to be at my next point of transition, death. So, upon combination of the two arguments, I could not account for the soul's recollecting during life. And, if I let go of the premise that the soul recollects, I can no longer account for the soul's intelligence by using the reasoning of the recollection argument.

The meaning of purification and corruption in the cyclical argument implies that there is no philosophical life, for there is no purification process during life. Soul and body are either together and therefore corrupt, or apart and therefore pure. Life is defined as the combination of body and soul, so throughout life, the soul is corrupt, and the soul can only experience purification in death. Contrary to the training for death argument, the soul cannot, during life, purify itself. The soul does not change.

The recollection argument, however, appears to be consistent with the idea that philosophy is training for death because it provides for the soul's learning and aligning itself with the forms rather than the sensible things. The soul is knowledgeable, but at birth it forgets. The separation from knowledge that it experiences at birth might be seen as corruption of the soul. Throughout life, however, the soul, through recollection, regains access to its knowledge of the forms and might be described as undergoing a process of purification. The soul, in recollecting, would thus be training for death, though the meaning of training for death has been modified from the soul purifying itself through complete separation from body to the soul purifying itself through use of the senses.

The fourth model has failed to solve the contradictions of the soul viewed both in context of the recollection argument's standing alone and being combined with the

cyclical argument. Could it, however, solve these contradictions if applied directly to them? The sticks appeared to be a mixture of equal and unequal. Recognizing that this would be contradictory, I separate the opposites from the mixture. Understanding that I could not have done this had I not already known the equal, I recognize the priority of the equal, and because my recognition of the priority of the equal implies its transcendence, I understand that it has a different ontological status. The soul appears to be, for example, a mixture of form and matter. If I were to separate out the opposites and successfully complete the remaining steps of the summoning process, I would have grasped form but have left the soul, like the sensible sticks, behind. The fourth model fails to account for soul because one recollects transcendent form, but here soul appears to be more like a place for forms.

C. The Affinity Argument

The recollection argument's utilization of the fourth model implies that, in order to move from perception of the soul as contradictory to knowledge of its nature, the soul must be a form, for the condition of our knowing anything is that it is intelligible. However, we have reason to question that soul is a transcendent form. In order to find an appropriate method of inquiry into the soul, Plato must find out if it is some kind of form. In the affinity argument, located from lines 78b-80b, Socrates tries to discover the nature of the soul and the level of reality on which it exists. In his third endeavor to prove the immortality of the soul, he uses the strategy of investigating whether or not the soul belongs (προσήκει) to the category of things (τῷ ποίῳ τινὶ) suffering the misfortune (τὸ πάθος πάσχειν) of being scattered (διασκεδάννυσθαι) in order to argue for the immortality of the soul (78b5-6). This argument also address four implicit problems that

have arisen for the reader: (1) the problem of comparative degrees, (2) the seeming contradiction of soul as a mixture of form and matter, (3) the problem of whether or not the soul can undergo change, and (4) the problem of how one can account for the soul. The argument is as follows.

It belongs (προσήκει) to the thing being by nature (ὄντι φύσει) both compound and composite (συντεθέντι τε καὶ συνθέτῳ) to suffer being divided (τοῦτο πάσχειν, διαιρεθῆναι), but if anything happens to be uncompounded (εἰ δέ τι τυγχάνει ὂν ἀσύνθετον), to this thing alone belongs not to suffer this (78c1-4). The things that always (ἀεὶ) hold the same (κατὰ ταὐτὰ καὶ ὡσαύτως ἔχει) are most likely to be uncompounded, but those which are different at different times and never hold the same are composite (σύνθετα) (78c6-8). The equal itself (αὐτὸ τὸ ἴσον), the beautiful itself (αὐτὸ τὸ καλόν), and each thing in itself (αὐτὸ ἕκαστον ὃ ἔστιν), the real (τὸ ὄν), does not at some time or another take on change (μεταβολὴν) but each of these always exists being uniform (μονοειδὲς ὂν) and itself same as itself (αὐτὸ καθ' αὑτό) (78d3-6). But the many beautiful things (πολλῶν καλῶν), all of those having the same name, never hold the same (78d10).

These you could touch and see and perceive through the other senses, but of the things that remain the same, there is not anything other than by calculation of the mind (ἢ τῷ τῆς διανοίας λογισμῷ) from which you could seize (ἐπιλάβοιο) one, rather one such as these is unseen and not visible (79a3). We assume two forms (εἴδη) of being (τῶν ὄντων), on the one hand the visible (ὁρατόν), but on the other hand the invisible

(ἀιδές) (79a6-7). On the one hand, the invisible always stays the same, but on the other hand the visible never stays the same.

The body bears (φέρε) something other of us (ἄλλο τι ἡμῶν αὐτῶν), viz. the soul (ψυχή) (79b1-2). The body is more like (ὁμοιότερον) and more akin (συγγενέστερον) to that which is seen, and the soul to the invisible (79b4-5). So soul is more like the invisible than body is.

The soul, whenever it uses the body to investigate something through seeing or hearing or some other of the senses, is led astray and stirred up and dizzy as if drunk. But, whenever the soul investigates by itself it goes to that place which is pure and always being and immortal and it holds just so. Therefore, the soul is more like that which holds the same rather than like that which does not. The body is more like the other. (79c-e)

Whenever the soul and the body are together, nature places one to be a slave and to be ruled (τῷ μὲν δουλεύειν καὶ ἄρχεσθαι) and one to rule and be master (τῇ δὲ ἄρχειν καὶ δεσπόζειν) (80a1-2). On the one hand, the divine is the sort of thing to which it belongs both to rule and to lead, but on the other hand, the mortal is the sort of thing to which it belongs both to be ruled and to be a slave. The soul is like the divine and the body is like the mortal.

Soul is most like (ὁμοιότατον) the divine, immortal, intelligible uniform, indissoluble, and always the same as itself, and body is most like the human, mortal, unintelligent, multiform, dissoluble, and never the same as itself (80b3-6). Therefore, it belongs to the body to easily dissolve (διαλύεσθαι), but the soul is absolutely indissoluble (παράπαν ἀδιαλύτῳ), or nearly so (ἢ ἐγγύς τι τούτου) (79b8-10).

In the affinity argument Socrates applies the third model of resolution in order to solve (1) the problem of comparative degrees, a problem which has continued to surface throughout the dialogue, and (2) the seeming contradiction of soul as a mixture of form and matter. He solves the first problem by treating degrees in a vertical rather than a horizontal manner. Earlier in the dialogues, opposites were defined in terms of degree in comparison to their opposites. For example, Socrates experiences pleasure in his leg due to the fact that he is experiencing less pain, and the many say that someone is courageous due to the fact that he is less fearful. A similar variant of this appears in the contradiction of suicide being both right and wrong. Suicide would seem to be right to the degree to which life is bad and wrong to the degree that life is good. In other words, values are here being determined by contrasting opposites to one another. Socrates' solution to the suicide problem is to judge the goodness and badness of life in terms of a transcendent standard rather than in terms of each other. Degrees become significant in that they provide a new metaphysical landscape: there are degrees of value leading down from a transcendent source to the sensible world. Goodness is valuable. Good gods are valuable in relation to their goodness. The gods governing death are better than the gods governing life, though both are good. Death is better than life because it is governed by better gods, though life and death are both good. This analysis seems to give us two main levels of reality. The highest level involves a transcendent good which is good in itself. The other level is mixed, for things are good in relation to the transcendent good rather

than being good in themselves. In the affinity argument, Socrates seems to be alluding to a similar solution.[78]

Once again the reader is confronted with a smattering of comparatives and superlatives denoting degree. At 79b Socrates says that the body is *more like* and *more akin* to the visible and that the soul to the invisible, so the soul is *more like* the invisible than is the body. At 79e he says that the soul is *more like* the unchanging than the changing, and that the body is *more like* the changing. On the basis of these statements, Socrates concludes at 80b that the soul is *most like* the sort of thing that is indivisible and body is *most like* the divisible, so the soul is absolutely indissoluble or nearly so.

By assuming two types of existence and trying to place each substance into either one category or another, the argument, in the context of the standard (model three), shows that the soul is not on the transcendent level of the forms, for the soul and body fit into neither category.[79] The body is not a member of the category of things that are divisible, for Socrates merely says that it is *more like* the visible and more like the changing than it is like the invisible and unchanging. The soul, likewise, fits into neither category, it is *more like* the invisible and the unchanging than it is like the visible and changing. The soul and body, somehow existing between the two categories, introduce a third kind of existence, one that is neither always the same nor always changing. This third category appears to be between the forms and the material things. As the reader may infer from 79c-d, whether the soul is more like the visible, changing, and ruled or more like the

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[78] This model has not yet been developed in terms of the four steps of the summoner paradigm, but it will be in the final argument as I will later argue in Chapter Three.

[79] Both Gallop and Burger argue that the soul, being *similar* to the forms, falls short of them. See Gallop 140-42 and Burger 86-7.

invisible, unchanging, and ruler, will depend on whether the soul investigates by using its reason alone or by using the body. Since like knows like, the soul has both characters. So, the soul can exhibit varying degrees of likeness.

Socrates, in lines 81b-e, illustrates how the soul may exist at different points in between the forms and the material things in his description of the various types of afterlife of the various types of soul. Though the philosophic soul, more akin to the forms than to the sensible things, survives death, souls that are more akin to bodies suffer a different fate.

The soul of the philosopher, which has been kept separate from the senses, joins the realm of the invisible, divine, and immortal. Socrates says that the soul , if it is pure (καθαρ È) when it is released, just as in life not joining (οJδ4ν κοινωνοPσα) itself with the body willingly, having trained to easily die (τεθν℩ναι μελετGσα ῥᾳδeως), departs to arrive at the invisible which is, like itself , divine and immortal and wise, arriving to begin to be happy, having delivered itself (ἀπηλλαγμ(νd) from wandering, misunderstanding, flight, savage desires, and all of the other human evils (80e2-3, 81a1,8).

However, the contaminated soul is not pure but has a heavy bodily element which holds it in the visible world until its longing imprisons it in another body. Socrates explains that, if the soul is stained and impure (μεμιασμένη καὶ ἀκάθαρτος) when it is released from the body, it will not be released (ἀπαλλάξεσθαι) pure and by itself (ψυχὴν αὐτὴν καθ᾽ αὑτὴν εἰλικρινῆ) (81b1, c1-2). Rather, it has been permeated (διειλημμένην) by the material (ὑπὸ τοῦ σωματοειδοῦς), which communion and

intercourse with the body (ὁμιλία τε καὶ συνουσία τοῦ σώματος), on account of always being joined together (διὰ τὸ ἀεὶ συνεῖναι) and on account of much practice (τὴν πολλὴν μελέτην), has made to grow together in it (ἐνεποίησε σύμφυτον) (81c4-6).

The body is weighty and heavy and earthy and visible, and this being the case, such a soul is made heavy and dragged back to the visible place in flight from the invisible and Hades (81c8-11).

It is said concerning these things that the soul wanders around monuments and burials , where shadowy phantoms, images (εἴδωλα) of the sort provided by such souls have been seen (ὤφθη) which are not released purely but rather share in the visible (τοῦ ὁρατοῦ μετέχουσαι) on which account they are visible (διὸ καὶ ὁρῶνται) (81d3-d).

These are not the souls of the good (τὰς τῶν ἀγαθῶν) but of the inferior (τὰς τῶν φαύλων) which are compelled to wander paying the penalty of their earlier bad mode of living (τῆς προτέρας τροφῆς κακῆς οὔσης) (81d6-9). They wander, following closely that which is material, being bound back to the body by their desires (ἐπιθυμίᾳ πάλιν ἐνδεθῶσιν εἰς σῶμα) (81e1-2). Those who have practiced and not guarded against gluttony, insolence, and love of drink will be born entering into a pack of donkeys or similar animals. And those who have preferred injustice, power, and seizure will be born as wolves, hawks, and kites. Those who have practiced popular and social virtue, which people call moderation and justice, which came to be from habit and practice without philosophy and understanding, are likely to arrive back to a social and

tame race, bees or wasps or ants, and back to the human race, becoming moderate men from these things (82a-b).

These examples make clear the scope of the section in which the soul may belong. The philosophic soul, being more like the forms than like the sensible things, will have a fate more like that of the forms than like that of the sensible things. Impure souls, however, making themselves more akin to the material realm, will become more material in respect to their desires. After death, these souls will become more material, becoming heavy and visible, and finally taking on the physical forms of animals as is appropriate to the structures of these souls.

This treatment of the degrees of reality , utilizing the third model of resolution, suggests a possible solution to the second problem, that of how the soul can be a mixture of form and matter. The training for death argument seemed to assume that there were only two types of existence, the existence of the forms and the existence of the material things. Because there appeared to be only two categories, the position of the soul was puzzling for it seemed to be an uncomfortable fit in either category, and it seemed to have characteristics of both. If, in soul, pure form were to overlap with pure matter, the soul would be contradictory and the very fact of its existence would be logically problematic. But, the affinity argument suggests that, rather than the soul having to exist in the category of pure form or pure matter, it can simply exist in another category. Assuming the levels of reality, the soul is no longer a contradictory mixture of opposites, but it exists at a particular degree along a continuum, a continuum which is not a mixture of contradictory opposites but instead consists of degrees of separation from pure being.

However, this way of resolving the problem is not successful. Even if form and matter are not contraries without intermediates, they are still contraries and are therefore mutually exclusive. If we say that the soul is a third type of thing existing between the forms, which truly are, and matter, which has hardly any reality, we still have to explain how these two opposites are somehow blended into one thing, viz. the soul.[80]

Using this model of resolution on the contradiction of the soul being both living and dead leads to further complications. The model would try to avoid contradiction by treating form and matter as different levels of existence rather than as two types of existence which are opposites without intermediates. At the highest level of the scale of degrees of being would exist what is absolutely indivisible. The soul, when dead, or separated from the body, is more simple than it was as part of a combination in which it was affected by its partner. For example, the soul which investigates through the body becomes drunken and confused. So, the soul in death is at a lesser remove from the indivisible and ranks higher in reality than does the soul when alive. However, since death and life are words for different degrees of separation from the indivisible, and there can be various degrees of separation of soul from body in life (for instance, the soul which investigates by itself without the body is more separate and closer to being indivisible than is the soul investigating by means of the senses), there is no contradiction in the philosopher being at point x on the scale. The philosopher is not a mixture of pure opposites, but his soul exists at a certain level along the degrees of reality.

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[80] As Gallop 143 points out, it is baffling how an incorporeal thing can be mixed with an corporeal element, and this confusion is not helped by the language of the argument which uses terms which are only appropriate for corporeal things when depicting incorporeal ones.

This resolution is obviously fundamentally flawed because it is based on the resolution of the mixture of soul and body, a resolution which does not work. Also, this account emphasizes the contradiction of the soul being both inert and changing. According to the affinity argument, the forms, which are a higher level of being, are inert, and the soul becomes more like the forms, or reaches a higher level of reality, when it investigates by using its reason rather than the senses. Investigation, however, entails movement. The soul, through movement, becomes more inert. This is contradictory.[81]

On the one hand, the soul is said to be immortal because it is akin to the forms, which are simple, and simple things are unchanging. On the other hand, the soul changes in that it may suffer corruption. If the soul changes, the soul would appear to be composite, but if the soul were composite, it would appear to be like the sensible things rather than like the forms and thus be subject to destruction.

Two new problems concerning the nature of the soul arise in the affinity argument. One problem is that the argument depicts soul as a ruler on grounds of its kinship with the forms but also depicts it as ruled by the body when it uses its senses. How can soul be both ruler and ruled?[82] The second problem is that the soul, being kin to the forms, should be simple. Though the training for death argument treats the soul as simple, contrary to the description of soul as having parts in Republic, Timaeus, and

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[81] Gallop 141 argues that the soul's capability of being incarnated entails that it is subject to change, and that thus there is tension between changing soul and unchanging forms, to which the soul is akin, in the affinity argument.

[82] Gallop 141 mentions this apparent contradiction.

Phaedrus,[83] the assumptions of the affinity argument seem to lead to the conclusion that the soul is composite. According to the argument, the things that change are composite. As argued earlier, the soul changes. Therefore, the soul is composite rather than simple. The affinity argument explicitly treats the soul as if it is simple, but it implies that the soul is composite. It is contradictory for the soul to be both simple and composite.

The text suggests a possible resolution to the above contradictions by recognizing that individual souls determine their level of reality either by leading the body or by allowing the body to lead them. In lines 82c-84b Socrates describes the way in which the philosophic soul trains for death and contrasts this activity to that which makes the soul more like matter. Socrates says that the lovers of learning (οἱ φιλομαθεῖς) know that when philosophy takes their soul (ὅτι παραλαβοῦσα) it is bound in the body and glued onto it (διαδεδεμένην ἐν τῷ σώματι καὶ προσκεκολλημένην), examining the beings (σκοπεῖσθαι τὰ ὄντα) as through a cage (δὲ ὥσπερ διὰ εἱργμοῦ) but not through itself (ἀλλὰ μὴ αὐτὴν δι' αὑτῆς) (82d9-e4). The soul wallows in all ignorance and philosophy sees that the terribleness of the cage is on account of desires , so that he himself, the one being fettered, most of all is an accomplice in being fettered (συλλήπτωρ εἴη τοῦ δεδέσθαι) (82e6-83a1).

They know that philosophy, taking hold of their soul, thus undertakes to gently encourage and put its hand to loosen by pointing out that investigation through the eyes and through the ears and the other senses is full of deceit. By persuading (πείθουσα δὲ) the soul to withdraw from these things in so far as it is not forced to use them, philosophy

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[83] For comments concerning the soul as simple in the training for death argument, see Burger 43; Gallop 89; Grube 129; and Hackforth 49, 56.

encourages it to collect and gather itself (αὐτὴν δὲ εἰς αὑτὴν συλλέγεσθαι καὶ ἀθροίζεσθαι παρακελευομένη), and to trust nothing other than itself and whichever of the beings, existing by itself, the soul by itself understands (ὅτι ἂν νοήσῃ αὐτὴ καθ᾽ αὑτὴν αὐτὸ καθ᾽ αὑτὸ τῶν ὄντων), and never to consider true anything it investigates through others in others being other (ὅτι δ' ἂν δι' ἄλλων σκοπῇ ἐν ἄλλοις ὂν ἄλλο) (83a6-b3).

The philosopher reasons that pleasures, desires, pains, and fears cause the greatest and most extreme evil of all, that the soul believes that what it most feels is clearest and most true because each pleasure and pain as it were happens to nail the soul to the body and fastens on the soul and makes it material (καὶ προσπερονᾷ καὶ ποιεῖ σωματοειδῆ) thinking the truth to be that which the body makes known (δοξάζουσαν ταῦτα ἀληθῆ εἶναι ἅπερ ἂν καὶ τὸ σῶμα φῇ) (83d5-6). For out of agreeing with the body and rejoicing for it (ἐκ γὰρ τοῦ ὁμοδοξεῖν τῷ σώματι καὶ τοῖς αὐτοῖς χαίρειν), it is forced to become both of the same holding on life and bred together (ἀναγκάζεται ὁμότροπός τε καὶ ὁμότροφος γίγνεσθαι) and is never of the sort to arrive purified in Hades (καὶ οἵα μηδέποτε εἰς ῎Αιδου καθαρῶς ἀφικέσθαι), but rather it is always let out full of body (ἀλλὰ ἀεὶ τοῦ σώματος ἀναπλέα ἐξιέναι) so that it quickly falls back into another body and as if being sown is implanted (ὥστε ταχὺ πάλιν πίπτειν εἰς ἄλλο σῶμα καὶ ὥσπερ σπειρομένη ἐμφύεσθαι) and from this it is without share in the communion of the divine and the pure and the uniform (καὶ ἐκ τούτων ἄμοιρος εἶναι τῆς τοῦ θείου τε καὶ καθαροῦ καὶ μονοειδοῦς συνουσίας) (83d7-e3).

But thus the soul of a man who is a lover of wisdom prepares a calm from the senses. It remains with reason and always in that which is (ἑπομένη τῷ λογισμῷ καὶ ἀεὶ ἐν τούτῳ οὖσα) (84a7), beholding the true and the divine and the certain , and being reared by this, the soul believes that it is necessary to live in this manner as long as it should live, and whenever life is complete, it reaches the same kind and arrives to such as this having been delivered from human evils. And from this sort of rearing, it is put to flight by nothing terrible, and pursuing this, in such a manner , it is not torn asunder in the separation from the body, being dispersed by the wind and flying, being nothing and being nowhere (84a2-b8).

Socrates' present account of philosophy as training for death draws upon assumptions made in the earlier arguments for immortality of the soul. The cyclical argument established the soul as a substrate for change, and the recollection argument showed that the essential attribute of the soul is its intelligence. Though all human souls have intelligence and thus have the potential to grasp the forms, the soul may become corrupt by choosing to pursue physical desires and thus weakening its structure. In the vertical scale of reality, form is most real and most enduring. If the soul chooses to use its intelligence in pursuit of knowledge, the soul will become more formed, more real, and more enduring, However, if the soul, instead, grasps the world of change and tumult, it will be torn and shattered, lessening its unity and becoming more of a fragmented composite, less formed, less real, and less enduring.

IV. Conclusion

Models one and two failed to provide knowledge of soul through the summoning process because they did not propel the soul, in seeking knowledge of itself, to prioritize

and recognize the transcendence of the intelligible realm. Though model four was similar to the paradigm of the summoner in Republic, it failed to provide knowledge of the soul. In the affinity argument, by assuming that there are only two types of things, form and matter, Plato implies that the soul is somehow an intermediate entity and, consequently, is not a transcendent form, thus explaining why model four did not provide knowledge of the soul. Since model three recognized an intermediate level of reality, we know that it might provide a new direction in our inquiry.

CHAPTER 3

THE ROLE OF THE SUMMONER IN THE FINAL ARGUMENT: SEPARATING OUT THE SOUL

The affinity argument has shown that the soul is composite and is intermediate between the forms and the material things. In this chapter I will argue that Plato uses these assumptions in order to develop the third model of resolution into a successful summoning process which will separate out soul and make limited knowledge of soul possible. First, I will argue that Socrates' replies to the objections to the affinity argument presented by Simmias and Cebes refine our assumptions about the soul, thus making Plato's development of the third model of resolution possible. Then I will show how Plato uses the final argument for immortality of the soul in order to resolve the summoner of the soul. Finally, I will argue that my method of reading the Phaedo, based upon Plato's use of summoners, has proven successful in that it has strengthened Plato's account of the soul and it has provided answers to the critical problems of why Plato used flawed arguments and of how these arguments are related.

I. Simmias' Objection (85e3-86d1)

Simmias, seemingly aware that the affinity argument implicitly demonstrated that the soul is composite, introduces the hypothesis that the soul is a harmony of the body. After the affinity argument we believe that the soul is a composite, but we do not know

what sort of composite it is. Simmias is positing that the soul is a composite of material parts which, though intermediate between matter and form, exists in a body.

Simmias makes the following analogical argument. One might make the same argument concerning harmony (ἁρμονίας), lyre and strings, that the harmony is invisible and immaterial and all beautiful and divine in the tuned lyre, but the lyre itself and its strings are both material and composite and earth-like and akin to the mortal. Therefore, whenever someone shatters or cuts through the lyre and breaks the strings, if someone were to use the same argument as Socrates, the harmony must still exist and is not destroyed (μὴ ἀπολωλέναι), for it would be impossible for the instrument to still be after the breaking of the lyre and strings, their being mortal, and the harmony, of the same nature and akin to the divine and the immortal, to be destroyed before the mortal, but he would say that the harmony itself must still exist and the wood and the strings will rot before the harmony suffers something (85e3-86b5).

According to Simmias, the soul is a harmony produced by the body just as music is a harmony produced by the lyre. The lyre is material – it is composed of wood and strings. However, it produces something immaterial – music, or harmony. Likewise, the body is material, and it produces something immaterial – soul, or harmony. If the wood and strings which compose the lyre are broken, the harmony is destroyed too. Likewise, if the body is seriously damaged, the soul is destroyed.

At lines 86b6-d1 Simmias offers further explanation of what he means when he says that the soul is a harmony. He continues as follows. We must assume (ὑπολαμβάνομεν) the soul to be such as this, as if our body is stretched or strained tight

and is held together by hot and cold and dry and wet and such as these. Our soul is a mixing (κρᾶσιν) and a harmony (ἁρμονίαν) of these things, whenever they are mixed beautifully and within measure with one another (ἐπειδὰν ταῦτα καλῶς καὶ μετρίως κραθῇ πρὸς ἄλληλα). If the soul happens to be some kind of harmony, clearly, when our body is loosened or stretched out by sickness and other evils, the soul must directly begin to be destroyed, but the remnants of each body remain a long time, until they either burn or rot.

Simmias is claiming that the soul is a harmony of the parts of the body. The body, which is material, is compounded of such opposites as wet and dry and hot and cold. If contrary elements are balanced in the proper measure, a human body is formed. The soul is the structure of the relationship between these elements. If the balance between elements is loosened, the body, a composite, is dissolved. Analogously, as the tension is loosened and the relationship between opposites is no longer properly balanced, the soul is dissolved along with the body.

II. Socrates' Reply to Simmias

In his reply to Simmias' objection, Socrates will lead Simmias to reject the hypothesis that the soul is a harmony of the body, and he will argue that the soul is not a structure of the body but is something independent of body which may be structured by the forms.

A. Warning Against Misology

At lines 89d1-90e3 Socrates begins his reply by cautioning his interlocutors against misology, and in the process of doing this, Socrates is introducing the notion of soundness of soul.

We should not become misologues (μισόλογοι), as people come to be misanthropes . There is not any greater evil one can suffer than hating argument (λόγους). And both misology and misanthropy come from the same thing, for misanthropy comes from trusting someone very much without skill, believing the man to be altogether true and sound (ὑγιῆ) and trustworthy, and shortly after discovering him to be base and untrustworthy, and another again. Whenever someone suffers this many times, most of all from those he believed closest relations and friends, in the end he hates all and believes no one to be altogether sound (ὑγιὲς) (89d1-e4).

Therefore this is shameful and it is clearly because one, without skill concerning human affairs, tries to be intimate with men. For if he, having skill, had been wounded in this manner, he would believe that the very beneficial and the very base, each of the two, is few, and that many are in between (89d-90a2).

But arguments (λόγοι) are not the same as men; rather, whenever someone without skill concerning arguments trusts some argument to be true, thereupon shortly after believing it to be false, sometimes the argument being false but sometimes not, and again another time, you know that the ones who in the end believe themselves to have become wisest and most understanding are the ones who spend time on disputatious arguments and that they believe that they alone have understood that none of the

arguments is sound or certain but that all things are empirical without understanding, as if in the Euripus, turned about and nothing at any time remaining in any place (90b4-c6).

We should behave like this and we should not allow into the soul the thought that of the arguments being endangered none is sound, instead much more we should believe that it is we who are not yet sound, and believe that is necessary to be manly and to be eager to be sound (90d9-e3).

Socrates' apparent argument by analogy, since it is not really such an argument, brings to the reader's attention the fact that the soul is a harmony. His argument appears to be an argument by analogy. At first glance, the reader might expect that he is arguing that, since misology comes about the same way as does misanthropy, and because misanthropes make the mistake of concluding that all men are base when instead it is the case that few men are sound or base but most are somewhere in between, we should not think that all arguments are false but we should instead consider that few arguments are either completely true or completely false but most are in between. However, Socrates does not make this argument. Instead, he claims that there is a difference between arguments and men. According to Socrates, I should consider that I am not yet sound, and that this is the reason that the argument appears to me as not sound.

Why does Socrates make the analogy between misanthropy and misology? He does not appear to be making an analogical argument, so why make the comparison in the first place? Socrates **is** using the analogy in the argument. His implicit argument seems to be the following. We become misanthropes when we trust men too easily, and then, when constantly disappointed in our expectations, decide that all men are bad. We become misologues when we trust arguments too easily, and when disappointed, decide

that all arguments are bad. *(Implied) Like knows like, so we must be sound people in order to recognize sound arguments.* When disappointed by arguments, we should remember that most men are in between being sound and being bad; so we are probably in between also. If we are in between, we cannot recognize that the argument is sound. Therefore, rather than concluding that all arguments are false, we should attempt to become sound.

We know from the affinity argument that the soul is a composite and the good soul is more of a unity than is the bad. A composite which is in concord or agreement, a harmony, is more of a unity than is a discordant composite. Therefore, the sound soul would appear to be the harmonious soul, and the sound soul must consequently be one which is in agreement.

B. Simmias' Unsoundness

In his following three arguments, Socrates will refute Simmias' hypothesis that the soul is a harmony of the material elements of the body, and he will do this by pointing out that Simmias is not sound. In the process of giving an account of how the soul is harmonized, Socrates will indicate how the soul is related to the forms.

a. First Response (91e5-92d4)

In the first response, Socrates will lead Simmias to reject his hypothesis that the soul is a harmony of the elements of the body. Socrates points out to Simmias, that, in respect to the argument he made in which they said that learning is recollection , it is necessary to hold that our soul is somewhere before being bound in the body. But, it is necessary for Simmias to reject this view if he still holds the opinion that a harmony is a composite (σύνθετον), and the soul is some harmony of parts of the body straining to be

compounded (ἐκ τῶν κατὰ τὸ σῶμα ἐντεταμένων συγκεῖσθαι), for Simmias would not declare that the harmony, being compounded, existed before these parts from which it is put together.

Simmias has said that the harmony is compounded last of all and destroyed first. So Socrates, noting the inconsistency, tells Simmias that his statement is not sounding in unison (συνῳδός) and asks him: " How will you harmonize this with your last statement/argument (οὗτος οὖν σοι ὁ λόγος ἐκείνῳ πῶς συνάσεται) (91e5-92c2)?"

Socrates asks Simmias to consider which of the statements he prefers (τῶν λόγων), that learning is recollection or that the soul is a harmony. Simmias explains that he prefers the former much more, because the statement that the soul is a harmony came to him without proof because it seemed likely (εἰκότος) and of good appearance (εὐπρεπείας), from which it appears (δοκεῖ) to most men. Simmias says that he shares the knowledge that arguments which are made up of proofs through likenesses (διὰ τῶν εἰκότων) are vagabond and that if someone does not keep watch against them very well one is deceived also in geometry and in all others. But, he maintains, that statement concerning recollection and learning through hypothesis (μαθήσεως λόγος δι' ὑποθέσεως) is worthy of being proven, for our soul was said to exist somewhere before arriving in the body, just as its reality holds the surname "that which is" ("ὃ ἔστιν"), and he, as he persuaded himself (ἐμαυτὸν πείθω), both fittingly (ἱκανῶς) and correctly accepted it. Therefore, it is necessary for him, as it seems, on account of these things,

neither from himself nor from others to accept the argument that the soul is a harmony (92d-e4).

Two interesting things come out of Socrates' present discussion with Simmias. First, Simmias discovers that, if the soul is a harmony of the body (or is produced by the body), he will contradict his earlier claim that the soul exists prior to the body. He realizes that the soul is not a harmony of the body, because if it is produced by the body, as a harmony is produced by an instrument, the soul cannot exist prior to the body. This line of thought, however, does not refute the more general thesis that the soul is a harmony but instead just the interpretation of that harmony as being one of material elements. Indeed, the argument even seems to support the idea of soul as harmony. For example, Simmias is criticized because his statement is not in unison and does not harmonize with another of his assertions. The implication is that Simmias, in some sense, should be a harmony.

Simmias is being harmonized in two ways. On one hand, his 8`(@4 are being organized. The word 8`(@H may be translated as "inward thought," "word," "statement," "assertion," "proposition," or "account."[84] So, generally speaking, Simmias' disparate statements are being harmonized into a unified account. On the other hand, Simmias is being harmonized because his soul is turning from appearance toward form. We learned in the affinity argument that the way in which the soul seeks knowledge determines whether it is scattered or pulled together into a unity. Here, Simmias is trying to make his soul more form-like, and therefore more of a unity, by recognizing that material

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[84] Since 8`(@H is such a significant term and is difficult to translate, from this point I will will not translate it but will refer to it as "*logos*."

constituents are not one reality. Simmias confesses that the hypothesis that the soul is a harmony of the body appealed to him because it *seemed* (ἀποδείξεως) likely and of good *appearance* (εὐπρεπείας). But, arguments made from *likenesses* (τῶν εἰκότων) are untrustworthy. In contrast, the recollection thesis is worthy because it is based on *that which is* ("ὃ ἔστιν"). Simmias, in terms of the divided line image in Republic VI, seems to be moving from the realm of *pistis* (trust, senses, appearance, persuasion) to that of *dianoia* (thought, forms). However, he is still operating at the level of *pistis* for, instead of grasping knowledge of the truth of the recollection thesis, he has *persuaded himself* (ἐμαυτὸν πείθω) to accept it. Consequently, his soul continues to be unsound.

b. Second Response (93a14-94a10)

The second refutation is directed at the more general assumption that the soul is a harmony. In the process of Simmias' coming to reject this claim, the line of reasoning suggests a new hypothesis, the hypothesis that the soul is a substrate for harmony. Socrates and Simmias, beginning at line 93a14, reason as follows. If, on the one hand, a harmony came to be more and more tuned, it would become more and more a harmony, but on the other hand if a harmony came to be less and less tuned, it would become less and less a harmony (ἂν μὲν μᾶλλον ἁρμοσθῇ καὶ ἐπὶ πλέον, εἴπερ ἐνδέχεται τοῦτο γίγνεσθαι, μᾶλλόν τε ἂν ἁρμονία εἴη καὶ πλείων, εἰ δ' ἧττόν τε καὶ ἐπ' ἔλαττον, ἥττων τε καὶ ἐλάττων). However, the same soul is not to the slightest degree either more and more of a soul or less and less of a soul, (ὥστε καὶ κατὰ τὸ σμικρότατον μᾶλλον ἑτέραν ἑτέρας ψυχῆς ἐπὶ πλέον καὶ μᾶλλον ἢ ἐπ' ἔλαττον καὶ ἧττον αὐτὸ τοῦτο εἶναι, ψυχήν) (93a14-b7).

On the one hand a soul is said to be intelligent and virtuous and good, but on the other hand a soul is said to be ignorant and bad and evil. When someone says that the soul is some kind of harmony, these things which are in the soul (ταῦτα ὄντα ἐν ταῖς ψυχαῖς), virtue and evil, are harmony (ἁρμονίαν) and discord (ἀναρμοστίαν). And the virtuous soul, being harmonized, has in itself another harmony (καὶ τὴν μὲν ἡρμόσθαι, τὴν ἀγαθήν, καὶ ἔχειν ἐν αὑτῇ ἁρμονίᾳ οὖσῃ ἄλλην ἁρμονίαν), but the evil soul, being disproportionate, does not have in itself another harmony (τὴν δὲ ἀνάρμοστον αὐτήν τε εἶναι καὶ οὐκ ἔχειν ἐν αὑτῇ ἄλλην) (93a14-c10).

They have said that the soul is neither one of these, more nor less, and therefore it follows that one harmony is neither more and more nor less and less a harmony than another. And that which is neither more nor less harmony is neither more nor less harmonized. And that which is neither more nor less harmonized, partakes in harmony (ἁρμονίας μετέχει) equally. Therefore soul, since it is neither more nor less other than itself, soul, is neither more nor less harmonized. And if this is the case, it would take part (μετέχοι ἄν) in neither more harmony nor disharmony, and it could not participate (μετέχοι) in more badness or virtue than could another if badness is disharmony and virtue is harmony (93d1-e9).

According to correct argument not one soul takes part in badness if it is a harmony, for harmony being completely itself, harmony, would not take part in disharmony (94a1-4).

It follows for us from this argument that all souls of all living things will be equally virtuous if equally souls are born souls (94a8-10).

Again, Socrates, by showing Simmias the inconsistency in his λόγοι, has encouraged him to harmonize his account. Simmias' assumption that the soul is a harmony, held along with his beliefs that (1) if something is more harmonized it is more of a harmony; (2) one soul is neither more nor less of a soul than another; (3) virtue is harmony and vice is discord; and (4) some souls are more virtuous than others, leads to contradiction. As a result, Simmias rejects the claim that the soul is a harmony.

This discussion supports the idea mentioned earlier that the soul is a place for form. This refutation has presented the reader with an apparent contradiction: Socrates says that Simmias should be a harmony, yet he seems to agree that the soul is not a harmony. This tension can be resolved by asserting that the soul is a substrate for harmony. Though Simmias' soul is not itself a harmony, it may -- and should -- be harmonized. Since the soul may be a substrate for virtue, and virtue is harmony, the soul may be a substrate for harmony. Also, as a substrate for virtue the soul is a substrate for form. At 93c Socrates reasons that virtue is harmony and that the virtuous soul, having virtue in it, has another harmony in it. Virtues, for example courage, earlier were treated as if they were forms. Since Socrates here speaks of virtue being in the soul, it appears that forms are in the soul. Moreover, their presence within the soul, while not changing its nature, has a profound impact.

c. Third Refutation (94b4-94d6)

In the third refutation, Simmias is once again led to view the inconsistency of his former hypothesis that the soul is a harmony of the body. This time he recognizes that, if the soul were a harmony of the body, it would be led by the body, yet the soul is sometimes led by a reason that opposes the body. Consequently, he once again rejects his

original hypothesis. Though this refutation might superficially appear redundant, new information emerges as to how the soul is ruled by the forms.

At lines 93a4-12 Socrates argues that a harmony must be led by its parts. It does not belong to a harmony or any other compound to be otherwise at all than it would be as long as it is compounded from these things, nor to do something, or to suffer something other. It does not belong to a harmony to lead (ἡγεῖσθαί) the things of which it is compounded but instead to follow (ἕπεσθαι), thus a harmony is necessarily far from either moving or uttering sound or doing anything else in opposition to its parts. Therefore harmony is put forth as each harmony is put together.

But, as we see at 94b4-c1, reason sometimes rules the soul. We know this because we see countless examples of the soul opposing the passions concerning the body, such as being in the heat of the sun and thirsty drawing to its opposite, not drinking, and being hungry toward not eating (94b4-c1).

However, as Socrates reminds Simmias at 94b7-11, they agreed (ὡμολογήσαμεν) before to these things: if soul were a harmony, never singing opposite to the parts of which it is composed, it would be stretched and loosened and plucked and would suffer whatever other befalls the parts out of which it happens to exist, but it obeys these and would never lead them (94b7-11).

But, as Socrates argues at 94c9-d6, the soul now appears to do the opposite, ruling all of these from which one says the soul exists and opposing nearly all throughout life, and being master over all their courses (τρόπους), on the one hand having punished them harder and with pain, both in respect to athletics and surgery, but on the other hand

more gently; on the one hand forcing, but on the other hand advising, holding conversation with desires and fears and passions as one thing talking to another (94c9-d6).

This refutation leads the reader to continue thinking dialectically. We have learned that a harmony does not rule but is ruled. The forms rule. Therefore the forms must not be harmonies. How can Simmias' soul be harmonized if it does not contain a harmony? Though Simmias' soul does not contain a harmony, it contains form and is ruled by that form. The soul, being ruled and structured by the forms, is harmonized. The soul is not a harmony, and it does not contain a harmony, but in the process of being ruled, it is harmonized.

III. Cebes' Objection (87b1-88b8)

As mentioned earlier, after the affinity argument we hold the assumptions that the soul is composite and is subject to change. In his objection to that argument, Cebes seems to make the connection between the soul having the above characteristics and the soul being subject to destruction. In lines 87b1-88b8 Cebes makes an objection to the affinity argument immediately after Simmias has presented his. Cebes' objection is that, though soul is longer lasting than body, there is no reason to believe that soul is indestructible. The objection is as follows.

Cebes believes that he, like Simmias needs some image (εἰκόνος). For it seems like someone saying things concerning the death of an old weaver would make the argument (τὸν λόγον) that the man is not destroyed but rather is safe somewhere, and he would provide the cloak with which the weaver covered himself as a sign that he is safe and not destroyed . And if someone doubted him, he would ask whether a man or a cloak

which is in use and carried constantly is more long lasting, and being answered that the man is longer lasting, anyone would think it proven altogether that the man is entirely safe, since the shorter lasting is not destroyed. For this weaver having worn out many cloaks such as these and having woven the last of many was destroyed, but I think before the last, and a man is not at all on account of this slighter or weaker than a cloak. But taking the soul to the body, the image itself, anyone speaking concerning the same things would appear to me to be speaking within measure, that the soul is longer lasting, and the body is weaker and of shorter duration. For rather he might declare that each of the souls wears out many bodies, more if it lives many years, for if the body of man, still being alive, were perishing and being destroyed, but the soul always were to weave the worn out body, necessarily the soul would, when destroyed, happen to be inhabiting the last woven robe and be destroyed only before this.

And at the time of the soul being destroyed, already the soul would exhibit the weakness of its nature and quickly would deteriorate . Therefore we cannot trust the affinity argument as worthy, taking courage that whenever we die still our soul is somewhere. And if this is the case, no one having courage arriving at death is not having courage foolishly, unless he would hold to have proven that the soul is altogether deathless and indestructible (παντάπασιν ἀθάνατόν τε καὶ ἀνώλεθρον). But if not, it is necessary for one who is about to die always to fear that in the present parting of his soul from his body the soul will be altogether destroyed.

IV. Socrates' Reply to Cebes (95e10-106e)

Socrates says that, in order to answer Cebes' objection, he must make a thorough investigation of the causes of generation and destruction (γενέσεως καὶ φθορᾶς), or change (95e10). As discussed in chapter two, throughout the dialogue there has been tension between the soul as inert and the soul as changing. The training for death argument and the affinity argument both treat the soul as being inert through its kinship with the forms while, at the same time, treating the soul as if it is changing in that it can sense flux. Also, the soul can either be corruped or can train for death and improve itself. The cyclical argument treats the soul as if it is inert by implying that it is a substrate in which alternating characteristics reside but which does not itself change; yet, at the same time, this argument treats the soul as if it changes by accounting for it as if it were the kind of thing that becomes. The recollection argument treats the soul as if it is inert by saying that it has unchanging, latent knowledge; yet at the same time the argument suggests that the soul changes in that it can remember or bring latent knowledge to its attention and awareness.

The first three arguments for immortality emphasized the soul's inert nature by basing its immortality upon this inertness. In the cyclical argument, the soul is immortal because it is a substrate and thus cannot change. In the recollection argument, the soul is immortal because it contains knowledge and only "learns", or recollects, what it already knows. In the affinity argument, the soul is immortal because it is inert like the forms.

What comes out of Socrates' reply to Cebes is that the soul is in flux. In order to intellectually grasp the soul, we must find something in it which is unchanging. Socrates will draw the reader's attention to this challenge by showing in his autobiography that the

soul is in motion. Then, in the final argument, located at lines (102b-106e) he will prove the indestructibility of the soul based upon its essential attribute, being in motion.

A. Socrates' Autobiography (96a6-101e3)

Socrates describes the progression of his own investigation into the causes of generation and destruction. As Socrates recounts the path of his intellectual growth, it becomes clear that, though the soul has been depicted as inert up until this point in the dialogue, according to the soul's own self-awareness of its experience, it undergoes change.

a. First Stage (96a6-97b7)

In his description of the first stage of his intellectual journey, Socrates indicates that the soul undergoes change by choosing and altering its intellectual course. First, Socrates decides to pursue natural science. He says that, as a young man, he desired the wisdom which they call (καλοῦσι), concerning nature (περὶ φύσεως), inquiry (ἱστορίαν), for it seemed to him to be magnificent to know the causes of each thing (εἰδέναι τὰς αἰτίας ἑκάστου), through which each comes to be, exists, and is destroyed (διὰ τί γίγνεται ἕκαστον καὶ διὰ τί ἀπόλλυται καὶ διὰ τί ἔστι) (96a6-10). In deciding to pursue this mode of inquiry, Socrates' soul changes.

Socrates' soul also changes when he makes the effort to embark upon this investigation and begins exploring certain questions. First he looked at things such as these. Whenever warm and cold bring putrefaction, as some say, at that time are living things nourished? And do we understand through blood or through air or through fire or through none of these, and does the brain provide the senses of hearing and seeing and

smelling from which memory and opinion come to be, and from memory and opinion brought to rest, knowledge comes to be? Again he examined the destruction (τὰς φθορὰ) of these things and, concerning both the things in the sky and on earth (96b2-c1).

As well as changing by embarking on this investigation, Socrates says at 96b1 that in his pursuit of natural science, many times *he shifted back and forth* (ἐμαυτὸν ἄνω κάτω μετέβαλλον) (96b1). For example, Socrates' soul undergoes a change in its perception of itself by shifting from what appeared to it as sight to blindness and from what appeared to it as learning to unlearning what he thought he had previously learned. Socrates says that, after concerning himself with scientific inquiry, it finally appeared to him that he was without talent, thus no use, toward investigation by the senses. He says that a sufficient (ἱκανόν) sign of this is that earlier he wisely knew, as it appeared (ἐδόκουν) to himself and to others, then under this investigation (ὑπὸ ταύτης τῆς σκέψεως) *he was made very blind* (σφόδρα ἐτυφλώθην) so that *he unlearned* the things which before he thought he knew (ὥστε ἀπέμαθον καὶ ταῦτα ἃ πρὸ τοῦ ᾤμην εἰδέναι) in regard to that through which man grows and many other things (96c2-c8).

For before it clearly seemed to Socrates that it was through eating and drinking since from bread flesh adds to flesh and bone adds to bone, and thus according to this argument/account (λόγον) related parts were added (προσγένηται) to the other parts of the body, then mass that was small later came to be large, and thus a small man became large (96c2-d6).

For it seemed to him sufficient that when a large (μέγας) man stood beside someone small (σμικρῷ) he would appear larger (μείζων) by a head (τῇ κεφαλῇ), and a horse larger than a horse, and still more clear than these ten seemed to him to be larger than eight because two had been added to it, and two cubits long is greater than one cubit because it exceeds it by half (96d7-e4).

However, just as the sense perceptions in books six and seven of the Republic lead to contradictions which summon thought, Socrates' inquiry through the senses leads him to puzzling contradictions which undermine his trust in his so-called sense knowledge. Socrates says that now he accepts neither that whenever someone adds (προσθῇ) one to one, the one to which it is added becomes two, nor that neither the one to which it is added nor the one which is added through adding one to the other become two, for he wonders if when each of these is separate from the other, each is one and is not at that time two, and if approaching each other became the cause of them becoming two, the coming together (ἡ σύνοδος) and being placed near one another (96e5-97a5). Nor if someone divided (διασχίσῃ) one would he be able to be persuaded still that division (ἡ σχίσις) was the cause of its having become two, for formerly the opposite (ἐναντία) was the cause of becoming two. For at that time it was drawing near each other and each being added to the other, but now it is because one is separated and divided from the other (97a5-b3).

Neither does he still persuade himself (ἔτι πείθω ἐμαυτόν) that he knows from what one comes to be nor anything other than that one comes to be or is destroyed or exists according to this way of inquiry (κατὰ τοῦτον τὸν τρόπον τῆς μεθόδου).

Instead he mixes images in some other way (ἀλλά τιν' ἄλλον τρόπον αὐτὸς εἰκῇ φύρω) and does not submit to this (τοῦτον δὲ οὐδαμῇ προσίεμαι) (97b3-7).

Socrates' becoming aware of these contradictions has initiated the process of his being summoned, and it has made him change his course of investigation. Socrates' soul changes by re-orienting itself in relation to sensation in its intellectual investigation, and this change is an indication that soul is in flux.

b. Second Stage (97b3-99a5)

Socrates goes on to describe his second method of investigation, and in the course of doing this he introduces the idea that mind changes as it rules. Socrates says that, at that time, he heard someone from a book who claimed to be well-informed of Anaxagoras say that mind (νοῦς) is the cause of all things and the thing which sets them in order (ὁ διακοσμῶν τε καὶ πάντων αἴτιος) and Socrates took delight in this cause and this way appeared to him good, that mind is the cause of everything (ἔδοξέ μοι τρόπον τινὰ εὖ ἔχειν τὸ τὸν νοῦν εἶναι πάντων αἴτιον), and he thought that if this were the case (mind, having arranged everything, ordering and placing each thing by the way it would hold best (ἂν βέλτιστα ἔχῃ)) whenever someone wished to discover causes concerning each thing, by which way it comes to be and is destroyed and exists, concerning each, one must discover the best (βέλτιστον) way for it to be or to exist (97b3-c8).

Socrates did not at any time think that Anaxagoras, having said that these things were ordered by mind, would give a cause other than this for these things, that it is best that these things are as they are. Then having given the best as the cause for each of these

things and as the cause common for all things, Socrates thought that Anaxagoras would explain the common good for all (98a7-b3).

Socrates illustrates the concept that mind changes by ruling when he goes on to attack Anaxagoras for being inconsistent in claiming that mind is the cause while at the same time assigning the responsibility for change to material causes. In the process of making this argument, Socrates uses his own experience of the soul changing as it rules the body by making choices and instigating physical change.

Socrates says that Anaxagoras attributed responsibility to air and ether and water and many other out of place things. And it seemed to him most like if someone said that everything Socrates does he does by mind, and thereupon in trying to tell the causes of each thing he does, saying first that through these things Socrates sits here now, because his body exists from bones and sinews. The bones are firm and are separated from each other by joints, the sinews are such that they draw tight and loosen, and the bones are surrounded by flesh and skin which hold them together. Then the bones being lifted in their sockets, the sinews being slackened and drawn tight make him bend his limbs, and according to this cause Socrates sits here with bended knee (998c1-d6).

And again concerning Socrates' discussion of this he would mention some other causes, sounds, air, hearing, and a thousand others such as these, but speaking have no concern for the true cause, that, since it seemed best to the Athenians who voted against Socrates, according to this Socrates thought it best for him to be seated here, and more well ordered standing by to be put under that which they call justice (98d6-e5).

The soul appears to be changed by its connection to the body. If the body were to rule the soul, the soul would, as we learned in the affinity argument, become dizzy and

confused, or, in other words, the soul would change from being more like the forms to being less like them. If, on the other hand, the soul were to rule the body, the soul would be in motion because ruling is an activity. As we see in the example of Socrates' soul making his body sit rather than flee, the ruling soul makes choices concerning what is best, and having chosen, the soul makes the body physically change in accordance with that choice. For instance, Socrates' soul makes his body instigate a chain of cause and effect which will make the body sit, since sitting is the rational thing for it to do.

Another alternative is the one suggested in Socrates' reply to Simmias, the suggestion that the soul may be ruled by the forms. If the soul is ruled by the forms it is becoming structured by them and is thus undergoing change. The soul, contingent upon how it directs itself in investigation, is either ruled by the body or ruled by forms. So, in either circumstance the soul changes. Thus, the soul is in flux.

Socrates rejects Anaxagoras' method of investigation because of his inconsistency. Though Socrates agrees that without such things as these, bones and sinews and as many other he would not be able to do the sort of thing that he decided to do, he believes that calling such things causes is exceedingly out of place. (99a4-5) Socrates once again shifts his course, now turning to a third method of investigation.

c. Third Stage: Second Sailing (99c6-101d3)

As Socrates describes his third method of investigation, he shows that the soul changes in that it undergoes a change in its condition in the process of training for death. He begins his account by describing why he needed to embark on this new investigation.

Socrates says that anytime he would become gladly the pupil of anyone who holds such a cause as this, but since he was bereaved of this and neither discovering it for

himself nor coming to know from another, he undertook a "second sailing" in search of the cause (99c6-d2).

Socrates explains that, when he had backed off from investigating the things that are (τὰ ὄντα), it seemed to him that he must take care not to undergo that which the ones who behold and look at the eclipse of the sun undergo. For at that time their eyes are destroyed if they do not look at a likeness (τὴν εἰκόνα) of it in water or in some such thing. Socrates wholly feared that the soul would be made blind (τυφλωθείην) looking (βλέπων) at things (πρὸς τὰ πράγματα) with the eyes and attempting to grasp them with each of the senses (99d4-e4). Therefore it seemed necessary to take refuge in words/arguments/thoughts (τοὺς λόγους), investigating the truth of the beings (τῶν ὄντων τὴν ἀλήθειαν) by means of these (99d4-e6).

Socrates' above description, according to his account of training for death in lines 82c-84b, shows his soul undergoing a change in condition, or, purification. In the earlier passage, Socrates had said that, before philosophy takes the soul of lovers of learning, the soul is bound to the body and examines the beings as if through a cage but not through itself (82e). In his autobiography, Socrates describes himself as beginning his inquiry by investigating through the senses. He later ceases investigating through the senses because he sees that it has blinded him. Similarly, the soul begins training for death when philosophy loosens it from the body by pointing out that investigation through the eyes and the other senses is full of deceit (83a). After philosophy has encouraged the soul to move away from investigation through the senses, it continues training by encouraging the soul to investigate through itself using reason (83b). Socrates' soul, too, makes this

shift, and he describes his new method of investigating through reason as follows. Socrates says that he *started* (ὥρμησα) in this way, hypothesizing (ὑποθέμενος) on each occasion the *logos* which he would decide to be most vigorous (ἐρρωμενέστατον). On one hand he assumed as true the thing which appeared to him to be in harmony with it (τούτῳ συμφωνεῖν), concerning cause and all other things, but on the other hand, that which did not, as untrue. Socrates hypothesizes (ὑποθέμενος) that there exists something beautiful itself by itself (εἶναί τι καλὸν αὐτὸ καθ' αὑτὸ) and something good and great and all the others (100b1-7).

As Socrates' soul undergoes a change in condition, it passes through conditions of the soul mentioned in Republic six in the divided line analogy. When the soul is grasping the higher level of the visible reality, animals, plants, and created things, it has the condition of *pistis*, or trust of sensation. Socrates, too, begins his investigation in the visible, trusting sense experience to guide him as he assigns causes.

In the Republic the summoner leads the soul to move from *pistis* to *dianoia*, the condition of the soul when it grasps the lower level of the intelligible section. Socrates, in his account presented in the Phaedo of his own intellectual development, is summoned from *pistis* to *dianoia*. Revisiting the summoners mentioned at 96e-97b, Socrates presents at 100e5-101c the reasoning behind the perceptions which summoned him. Socrates describes how these perceptions led to contradictions in his search for causes as follows. He points out that you would not accept it if someone appears to be bigger than another by a head (τῇ κεφαλῇ) and smaller than another by the same (ἐλάττω), but you would protest solemnly that you mean nothing other than that one thing is larger than

another by nothing other than bigness and is bigger through this (διὰ τοῦτο μεῖζον), through bigness (διὰ τὸ μέγεθος) and the smaller (τὸ ἔλαττον) is smaller through no other than smallness (ἢ σμικρότητι), and through this is smaller, fearing that some opposite thought/argument (ἐναντίος λόγος) would oppose (ἀπαντήσῃ) you, if you said that someone is larger and smaller by a head. First, the larger is larger and the smaller smaller by the same, then because the larger is larger by the small head and this is marvelous, that someone is large through something small.

Accordingly, you would say that ten is more than eight by two and through this cause is surpassing (διὰ ταύτην τὴν αἰτίαν ὑπερβάλλειν). Rather, the greater number (τὸ πλῆθος) is through greatness (πλήθει). And you would fear to say that two cubits is bigger than one cubit by half instead of by bigness (μεγέθει), for this is the same fear (100e5-101b1).

Also you would avoid saying that the cause of one being added (προστεθέντος) to one to become two is addition (πρόσθεσιν) or one being divided (διασχισθέντος) from one division (σχίσιν).

In each of the previous four cases in which a contradiction summons thought, the contradiction comes from assigning opposite results to the same causes. In each of the first three cases, something becomes both bigger (result) and smaller (result) from something small (cause). Something small, a head, is the cause of both someone becoming bigger and someone becoming smaller; two is the cause of both ten being larger than eight and eight being smaller than ten; one cubit is the cause both of two cubits being larger than one and of one cubit being smaller than two. The fourth case fits

a slightly different pattern: opposite processes cause the same result. Addition causes two, while division causes two.

In the Republic, summoners provoke one to make the transition from *pistis* to *dianoia*. In *dianoia*, the soul investigates by assuming hypotheses and reasoning from them to conclusions. For example, the geometers assume things like the odd and the even, make these their hypotheses, and reason from them without seeing the need to justify these hypotheses to themselves or to others. Socrates, being summoned, now looks for causes through thought rather than through sense experience, and he, in his second sailing, assumes the existence of forms as causes and makes this his hypothesis. He elaborates on what he means giving as an example the form of the beautiful as a cause. He says that if someone were to tell him that anything which is beautiful whatsoever is beautiful through having good color or figure or whatsoever other of these things, he disregards these other causes, for he is troubled by them. Instead, he himself holds singly and unskillfully and probably simplemindedly this, that no other thing makes it beautiful than the presence of the beautiful (ἢ ἡ ἐκείνου τοῦ καλοῦ εἴτε παρουσία) or communion (κοινωνία) or in whatever way or manner it happens (ὅπῃ δὴ καὶ ὅπως προσγενομένη), for he does not affirm this confidently (τοῦτο διισχυρίζομαι), but instead affirms that by beauty all beautiful things become beautiful (τῷ καλῷ πάντα τὰ καλὰ [γίγνεται] καλά). This seems to him to be the safest (ἀσφαλέστατον) answer he can give to himself and others (100d5-e2).

In what the Republic calls the level of *dianoia,* Socrates, like the geometers mentioned in the Republic, does not question his hypothesis but treats it as true. Here, in

the Phaedo, he speaks of one holding to that safety of the hypothesis (ἐχόμενος ἐκείνου τοῦ ἀσφαλοῦς τῆς ὑποθέσεως), and considering no causes other than it (101b10-d3). It seems clear that Plato is here invoking a portion of the divided line of the Republic, and that we should look for other portions.

In the divided line analogy, *dianoia* is only the condition of the soul which tries to grasp reality through the lower level of the intelligible. When the soul participates in the higher level of the intelligible, its condition is *nous*. *Nous* is distinguished from dianoia by the way that the soul uses hypotheses. Instead of treating the hypotheses as first principles and reasoning to conclusions from them, the soul in *nous* treats them as attempts or as means of approach to the non-hypothetical beginning. Rather than reasoning downward from hypotheses, the soul uses them to climb to the true beginning.

Socrates seems to indicate that a higher level summoner helps the soul make the transition from *dianoia* to *nous*. He cautions the interlocutors against being, like the geometers in the Republic who, treating hypotheses as first principles and making demonstrations from them, are halted in their progression toward *nous*. Here, in the Phaedo, Socrates cautions his interlocutors that, if someone were to hold (ἔχοιτο) the same hypothesis (αὐτῆς τῆς ὑποθέσεως), they would ignore him and would not answer until they *had examined* whether the things that resulted from this hypothesis (τὰ ἀπ' ἐκείνης ὁρμηθέντα) are in harmony (συμφωνεῖ) or discord (διαφωνεῖ) with each other (ἀλλήλοις) (101d3-d6). In other words, one should not cling to one's hypothesis without examining it but instead carefully examine the results following from it, and if these results are inconsistent, one should reject the hypothesis rather than defend it. The

summoner pattern is a movement from contradiction to some sort of separation, and that appears to be what we have here.

Socrates goes on to describe the upward path which is used in the attempt to treat hypotheses as such and use them to climb to higher hypotheses and ultimately to the true origin. Socrates says that, when you must give an account (λόγον) of the hypothesis, you would give it just so, you would hypothesize (ὑποθέμενος) again another hypothesis (ἄλλην αὖ ὑπόθεσιν), whichsoever of the higher ones (τῶν ἄνωθεν) seems best, until you arrive at something sufficient (ἐπί τι ἱκανὸν) (101d6-e1). In other words, when a hypothesis has inconsistent consequences, you should modify it until you think that you have worked out the inconsistency and found something more trustworthy. Socrates goes on to caution that you would not mix (ἂν φύροιο) around (περί) as the debaters (οἱ ἀντιλογικοὶ) who discuss both the origins (τῆς ἀρχῆς) and their consequences (τῶν ἐξ ἐκείνης ὡρμημένων) at the same time, if you wish to discover any of the things which exist (τι τῶν ὄντων) (101d6-e3). Since one climbs to a higher hypothesis by noticing that one's current hypothesis leads to inconsistent results, one must keep the hypothesis and the results separate in order to be propelled higher.

Importantly, the soul changes as it undergoes a shift in condition, but the soul is even in motion when it is in the conditions. In *pistis*, the soul *perceives* and *trusts* its perceptions. In *dianoia*, the soul moves as it *reasons* from hypotheses to conclusions. In the upper level of *dianoia*, the soul uses hypotheses as attempts to approach the unhypothetical first principle.

Through showing how the soul undergoes change, Socrates has found a characteristic of the soul; the soul is animated, or, the soul is in motion. Now that he has discovered that the soul has a characteristic, it has become possible to intellectually grasp the soul.

B. The Forms in Us

a. Development of Model Three

Socrates now develops his third model of resolution and alters the summoning paradigm from the Republic so that it is appropriate to the subject matter of his present inquiry, viz. the soul.

Socrates begins this task by introducing a summoner in lines 102a10-e4 of the Phaedo which is similar to the example of the tallness and shortness of a finger summoning the intellect in the Republic. In the Republic, Socrates distinguishes between sensations that do not and sensations that do summon. In so far as one perceives fingers as such, sight sufficiently sees their tallness and shortness (τὸ μέγεθος αὐτῶν καὶ τὴν σμικρότητα ἡ ὄψις ἆρα ἱκανῶς ὁρᾷ), and it doesn't make a difference that a finger lies in the middle or in the extreme (καὶ οὐδὲν αὐτῇ διαφέρει ἐν μέσῳ τινὰ αὐτῶν κεῖσθαι ἢ ἐπ' ἐσχάτῳ) (523e3-5). Therefore it is not necessary in such cases that the soul be puzzled over what the sensation makes known (524b6-7). However, in the case of the perception of the fingers' qualities, this does matter. For, if the index finger is perceived between the thumb and the middle finger, it will present a contradiction to the viewer. Sight sees tall and short as being commingled (συγκεχυμένον) (524c7). Since tall and short are opposites, the soul summons calculation and intellect to examine

whether each of the things reported is one or two (524b3-5). And to clear things up (Διὰ δὲ τὴν τούτου σαφήνειαν*)*, the intellect is compelled to see tall and short (μέγα αὖ καὶ σμικρὸν ἡ ὄησις ἠναγκάσθη ἰδεῖν) not commingled but separate (οὐ συγκεχυμένα ἀλλὰ διωρισμένα), the opposite of sight (τοὐναντίον ἢ 'κείνη) (524c5-7).

In the Phaedo, at the end of Socrates' discussion of his search for causes, at 102a10-b2, after it is granted that each of the forms exist and that other things have their name by participating in them (καὶ τούτων τἆλλα μεταλαμβάνοντα αὐτῶν τούτων τὴν ἐπωνυμίαν ἴσχειν), Socrates introduces a summoner which is noticeably similar to the above example from the Republic. Socrates draws his interlocutors notice to the summoner of Simmias, standing between the tall Phaedo and the short Socrates, being both tall and short at the same time. Just as perception of the finger is problematic because it stands between one finger that is shorter than it is and one that is taller, perception of Simmias is problematic because he stands between one man who is shorter than he is, Socrates, and another man who is taller than he is, Phaedo. Thus, like the finger, Simmias appears to be tall and short, and the perceiver is presented with a contradiction.

The contradiction is that, if the finger, or Simmias, appears to be both tall and short, the tall seems to be short and the short seems to be tall. In the example of the finger, Socrates resolves this contradiction by pointing out that the tall is not short and the short is not tall, but the two are separate entities. Though there is one perception, there are two distinct entities, and each retains its own identity.

In the example of Simmias, Socrates advances a different resolution. Rather than separating the forms short and tall from the mixed perception and showing that each is distinct, he separates the shortness in Simmias from the tallness in Simmias. According to Socrates, when we say that Simmias is tall and short, or in other words, that Simmias is taller than Socrates but shorter than Phaedo, we mean that each of the two are in Simmias, tallness and shortness (εἶναι ἐν τῷ Σιμμίᾳ ἀμφότερα καὶ μέγεθος καὶ σμικρότητα) (102b2-b6).

The short and tall in Simmias are not the same as shortness itself and tallness itself. The form of the tall is tall because of its nature, however, as Socrates notes, it is not the nature of Simmias, being Simmias, to overtop, rather it is by the tallness he happens to hold. Nor again does he overtop Socrates because he is Socrates, but because Socrates holds shortness against the tallness of this other (102b7-c4). Nor again is he overtopped by Phaedo because Phaedo is Phaedo, but because Phaedo holds tallness against the shortness of Simmias. Thus Simmias is named both short and tall, being in between both (ἐν μέσῳ ὢν ἀμφοτέρων), submitting (παρέχων) his shortness to Phaedo's tallness to be put under (ὑπερέχον) it and submitting his tallness to Socrates to overtop his shortness. (102d1-4) So, if Simmias is tall, it is because he partakes of the form of tallness more than does Socrates, who also partakes of that form, and less of the form shortness than does Socrates.

The contradictory perception of the finger is cleared up by acknowledging that tallness and shortness are distinct and that neither is the short tall nor the tall short. Socrates now applies this principle to the forms in us, reasoning that, not only is the

tallness itself never willing (ἐθέλειν) to be tall and short at the same time, but also the tallness in us (τὸ ἐν ἡμῖν μέγεθος) never accepts the small nor is willing to be overtopped, but rather one of two things happens; either it flees (φεύγειν) and withdraws (ὑπεκχωρεῖν) whenever its opposite the short approaches (προσίῃ), or it surrenders (προσελθόντος) to it to be destroyed (ἀπολωλέναι). And it is not willing to, staying behind (ὑπομένον) and receiving (δεξάμενον) the small, be other than it is.

In the finger example the index finger was both tall in relation to the thumb and short in relation to the middle finger, for its attributes alternated in relation to the attributes of that to which it was being compared. Though the finger as substrate could have the qualities of tallness and shortness, tallness and shortness remained distinct. Similarly, Socrates refers to himself as a substrate as opposed to form, pointing out that he receives the small and remains what he is, this same short man. But, he says, tallness, being tall, does not endure being small and in this very manner the smallness in us is not ever willing to become nor to be tall. Nor is any other of the opposites, being what it is, willing to become or be its opposite, but instead it withdraws (ἀπέρχεται) or is destroyed when this happens (102e6-103a2). Just as distinguishing the forms from the substrate resolves the summoner of the finger, distinguishing the forms in us from the substrate of the human resolves the summoner of Simmias.

This distinction in made obvious in lines 103b1-c2 in which one of the interlocutors makes an objection to which Socrates' replies. Someone raises the objection that Socrates and his interlocutors agreed before to a *logos* opposite to what they are now saying, that the larger came from the smaller and the smaller from the larger,

and genesis is simply from opposites out of opposites. But now it seems they are saying that this would never come to be. Socrates replies that the objector does not understand the difference between what they are saying now and what they said at that time, for then they said that an opposite thing (τὸ ἐναντίον πρᾶγμα) came from an opposite thing (ἐκ τοῦ ἐναντίου πράγματος), but now they are saying that an opposite itself will never come from its opposite, neither that in us (τὸ ἐν ἡμῖν) nor that in nature (τὸ ἐν τῇ φύσει). For then they were speaking about the things which hold opposites (περὶ τῶν ἐχόντων τὰ ἐναντία), naming these after them, but now they are speaking about these opposites themselves from which the things which they exist in are named, and they say that these are not at any time willing to receive their opposites.

Though the above examples of Simmias and the finger both being tall and short are, to a degree, analogous, the two summoners are resolved on different ontological levels. The summoner in the Republic is resolved by positing the forms, which are transcendent and clearly in the intelligible realm, and the summoner in the Phaedo, though its solution is indirectly based upon the transcendent forms, is resolved by positing the forms in us[85], which are immanent and, being embodied, seem to be between the sensible and the intelligible realms.

b. Forms in us as causes

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[85] The following scholars accept that three levels, transcendent forms, intermediate forms, and particulars, are present in the above passage: Bluck 118, Hackforth 153, Keyt 169, Scarrow 250-251, and Turnbull 102-103, 133-135. Gallop 195-196 and O'Brien 201 disagree and argue instead that there are only two levels present, transcendent forms and the particulars which participate in them.

Whereas earlier Socrates hypothesized the forms as causes because they were a safe answer, here he hypothesizes that the forms in us also are causes. Socrates says that, from their present discussion, he sees another safe answer. For if someone were to ask him what, coming into (ἐγγένηται) a body, makes it warm, Socrates will not give that person the safe and ignorant answer, that it is heat, but from this now a more clever one, fire. Or, if someone were to ask him what, coming into a body, makes it sick, Socrates would not say sickness but rather fever. Or, if asked what, in a number, makes it oddness, Socrates would not answer odd but instead one, and the other things in the same manner (105b3-c7).

Following this pattern, Socrates will treat the soul as the cause of the body's being alive.

c. The Final Argument

In the final argument for immortality of the soul, located at lines 103c-106e, Socrates draws upon the assumptions which have emerged from his discussion of Simmias' and Cebes' objections. First, in his reply to Simmias, we saw that the soul holds forms, or, in other words, the soul is a substrate for form. Then, in his reply to Cebes, we discover the soul has an attribute, viz. animation. In the final argument, Socrates combines these assumptions with the division of ontological levels developed in the third model of resolution, and he argues on the basis of these assumptions that the soul is immortal. The final argument is as follows.

An opposite will never be its own opposite (103c7-8). Not only do the opposites not receive each other, but the things that are not opposite one another but hold opposites (ἀλλὰ καὶ ὅσα οὐκ ὄντ' ἀλλήλοις ἐναντία ἔχει ἀεὶ τἀναντία) do not receive

each other, nor does it seem likely that these receive the form which would be opposite the one in them; rather when it is upon them they are destroyed or withdraw (104b7-11). These would be the things that are compelled by the things they contain not only to possess their own form but also to possess some opposite (τάδε εἴη ἄν, ἃ ὅτι ἂν κατάσχῃ μὴ μόνον ἀναγκάζει τὴν αὑτοῦ ἰδέαν αὐτὸ ἴσχειν , ἀλλὰ καὶ ἐναντίου αὐτῷ ἀεί τινος) (104d1-3). That which brings along some opposite never will admit the contrariety of that which is brought along (αὐτὸ τὸ ἐπιφέρον τὴν τοῦ ἐπιφερομένου ἐναντιότητα μηδέποτε δέξασθαι) (105a2-4).

There is something other than the odd itself (ἢ καὶ ἄλλο τι ὃ ἔστι μὲν οὐχ ὅπερ τὸ περιττόν) that we call odd, and it is necessary along with its own name always to call it this also because by nature it never leaves behind the odd, for example the number three and many others (103e6-104a4). Each of these is odd but is not that which is always odd (ὥστε οὐκ ὢν ὅπερ τὸ περιττὸν ἀεὶ ἕκαστος αὐτῶν ἐστι περιττός) (104a8-9).

Also, we call something hot (θερμόν) and we call something cold (ψυχρόν). Fire is something other than heat and snow is something other than cold (103d2-3). Snow, being what it is, never receives heat, but instead, being approached by heat, it will either withdraw from it (ὑπεκχωρήσειν αὐτῷ) or be destroyed (103d5-8). And fire, being approached by cold, either gives way to it (ὑπεξιέναι) or is destroyed; however, it will not undertake (τολμήσειν) receiving the cold still being what it was, fire and cold (103d4-6).

Soul coming into a body makes it living. The soul bears (φέρουσα) life to that which it occupies (ἂν αὐτὴ κατάσχῃ) (105c8-d3).

Death is the opposite to life. Therefore soul at no time receives the opposite to that which it always brings (105d6-10).

We call by name that which does not receive the form of the even "uneven," that which does not receive the just "unjust," and that which does not receive the musical "unmusical." We call that which would not receive death "immortal." The soul does not receive death. Therefore the soul is immortal (105d11-e6).

If it were necessary for the uneven (ἀναρτίῳ) to be indestructible, three would be indestructible. Then if also the non-hot (ἄθερμον) were necessarily indestructible whenever someone brought heat to snow, the snow would withdraw safe and unthawed. If the non-cold (ἄψυκτον) were indestructible, when some cold came upon fire it would neither be distinguished nor destroyed but it would depart safely and be gone. It is necessary concerning the immortal to say that if it (τὸ ἀθάνατον) is also indestructible, it is not possible for the soul, whenever death comes upon it, to be destroyed, for then it would admit death, the opposite of life, and be mortal (105e10-106b3).

Therefore concerning the immortal, if we agree it is also indestructible, the soul would be immortal and indestructible. No other thing would not receive destruction if the immortal which is everlasting admits destruction. All would agree that the god (θεὸς) and the form of life itself (αὐτὸ τὸ τῆς ζωῆς εἶδος) and the immortal are never destroyed (106c9-d7). If the immortal is indestructible, then the soul, if it happens to be immortal, also would be indestructible (107a1).

The final argument resolves the three contradictions of the soul which were earlier introduced in the argument that philosophy is training for death. The soul is no longer simply seen as a mixture of form and matter, but now we know that it is an immanent form, or, a form which always exists in matter. Also, the soul is no longer a mixture of changing and inert. Now we see that the soul is inert both in that it is a substrate for change and in that it has an essential nature, being alive. Since Socrates treats life as a form, he treats life as unchanging, and since life is the nature of soul, soul is, in this regard, unchanging. On the other hand, the soul can undergo change both in the sense that it is a substrate for the alternation of accidental qualities and in the sense that life, or animation, is movement. Finally, the contradiction between soul's being alive and dead is resolved. In the final argument, death is given a different meaning than it had originally in the training for death argument. Earlier, death was the separation of soul from the body, so the soul existing apart from the body was said to be dead. Here, the body, not the soul, is said to be dead. The soul, always bearing life, is alive. The body, when it is joined with the soul, is made alive through the soul's bearing life to it. However, when the soul departs from the body, taking life with it, the body is said to be dead. Consequently, the contradiction of the soul being both alive and dead is removed.

d. Success of the Final Argument

The final argument is the only one to which the interlocutors do not reject. Cebes, as is seen by his introduction of the recollection argument, finds the cyclical argument unsatisfactory because it does not account for the soul's intelligence. Both Cebes and Simmias reject the recollection argument because it does not prove that the soul survives death, only that it pre-exists life. Socrates combines arguments one and two to answer

this objection, but these two arguments presuppose incompatible notions of soul. In addition, both Cebes and Simmias attack the analogy used in the affinity argument. At 107a, however, both interlocutors voice their acceptance of the final argument. Does this mean that the final argument is sound?

In the final argument, Socrates is successful in showing that soul is immortal, however, his present meaning of immortal is not strong enough to satisfy Cebes' original request that he prove that the soul survives death. The argument shows that, if soul always carries the form of life, soul's essential nature is being alive. In other words, as long as soul exists, soul is alive. Therefore, soul cannot be dead as long as it is soul, so in this sense soul is said to be immortal. However, being immortal is not the same as being indestructible. Death is separation of soul from body. Soul brings life to body. When soul and body are separated, body dies. Soul, by definition, is alive. However, though it is contradictory to say that soul is dead, there is no inconsistency in saying that soul ceases to exist, for if soul has ceased to exist, being dead cannot be predicated of it. Therefore, the only thing which the final argument proves is that soul cannot exist without being alive. If soul were not alive, it would not be soul. However, this does not prevent soul from ceasing to exist. If the soul were to perish, it would not be soul and be dead at the same time, but soul would leave the body, and body, not soul, would be dead.[86]

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[86] For the arguments behind this criticism, see Cobb 180-181, 183, Dorter 155, Hackforth 163, and Strato 196-197.

At 105e10-106b3 Socrates argues for the indestructibility of the soul. In this argument, he seems to rely on a logical connection between immortality and indestructibility. He says that all would agree that, if anything is indestructible, the immortal, the god, and the form of life are. So, it follows that if anything is indestructible, the soul, which is immortal and which bears the form of life is indestructible. However, as I argued in the above paragraph, the soul's being immortal does not imply that the soul is indestructible, for the soul, if destroyed, does not become dead but merely ceases to exist.

Though this argument does not conclusively prove the immortality of the soul, it is successful in the sense that it has added to our knowledge of the soul because it has identified the essential nature of soul. In the cyclical argument soul was treated as a substrate for all attributes; but, since it was distinct from all attributes, it itself had no character, and we could not know it. Now, however, though the soul is a substrate, it also has an essential nature, to bear life. Soul itself is changing, but insofar as it always bears the form of life, soul has an essential nature that is unchanging and that can be grasped rationally. Since we can know the soul's essential nature, we have acquired some knowledge of the soul.

This knowledge of the soul will be limited, however. We know the soul through its essential nature, which is its animation. However, animation involves change and motion. So, the way in which the soul is changing and is grasped by the intellect is also the way in which it is in motion. This new contradiction suggests that the soul is fundamentally contradictory, like the particular things, and can only be known to a degree.

Though we do not know that the soul survives death, Socrates has given us reason to believe that the soul participates somewhat in the indestructibility of the forms. We know from the affinity argument that the soul has parts, for it is not form and thus simple but is an intermediate between form and matter which undergoes change. If like knows like, the part of the soul which grasps the forms, when it grasps the forms, participates in indestructibility, for the forms are indestructible. So, the philosophical soul partakes in indestructibility when it grasps the forms. This brand of "immortality" is, however, impersonal. The individual soul is made up of both rational and irrational elements, and what is particular to the individual is the irrational, for the part of the soul which grasps the forms connects soul to what is universal. Though the philosophical soul, in a sense, transcends the limitation of death, the individual undergoes destruction at the separation of soul and body.

IV. Conclusion

A. Plato's Use of the Summoner in this dialogue

The summoner method of reading Plato's Phaedo has provided an interpretation which strengthens Socrates' arguments for immortality of the soul. Though no one argument is successful in proving that the soul survives death, Socrates has not failed. His implicit argument has been successful in two ways. First, the argument is successful in defining terms of inquiry, and second, the argument achieves some success in coming to know the soul.

First, Plato has used the summoner type of reasoning in order to make an inquiry into the nature of the soul. At the beginning of the dialogue, we did not know what the soul was and were confronted with a number of oppositions. Early in the Phaedo matter was opposed to form, soul to body, life to death, and inert to changing. At this point, the reader, entangled in these oppositions, did not know how to narrow the field of inquiry in searching for the nature of the soul, because he or she did not know what kind of thing the soul was or how it was related to the pairs of opposites.

Throughout the dialogue, Socrates faces contradictions concerning the soul and applies possible models of resolution to them. One central contradiction is that human life involves changes, yet in order to grasp soul Socrates and his interlocutors must uncover something which persists through change. Plato's implicit argument proposes and eliminates types of things the soul might be in order to avoid that contradiction. In the cyclical argument, Plato considers the possibility that the soul, on the model of a physical substrate, is a substrate for change. The soul would, as substrate, be inert, but at the same time it would be involved in the process of change in that characteristics alternate within it. This possibility is eliminated, however. A substrate has no characteristics of its own and thus cannot be grasped. Another possibility for the soul's being inert and therefore knowable is its being a form. However, when Socrates applies the summoner paradigm in the recollection argument in order to avoid contradiction by separating out form, the soul is left behind. Rather than being a form, the soul seems to be a place for forms. Working from the elimination of these two options, the affinity argument, in its search for what kind of thing the soul is, locates the soul between the forms and matter. The soul is found to be an intermediate. The final argument works in conjunction with

the other three. In the final argument, Socrates separates an ontological level for the soul and makes knowledge of the soul possible. The soul, an immanent form, is a substrate for form and persists through change. However, the soul is no longer a characterless substrate which cannot be grasped by the mind, as it was depicted in the cyclical argument, but soul, as an immanent form, has an essential nature by which it might be grasped. By using the summoner argument, Plato has refined and directed the inquiry for the soul until some knowledge of soul becomes possible.

Second, the implicit argument has been successful in arguing for the immortality of the soul. Though the argument only suggests a sense in which the soul may be immortal and does not offer any conclusive proof, it has not failed, for according to the argument's assumptions, the soul is not the type of thing which can be fully grasped by the intellect. Paradoxically, we know the soul by its essential nature, or by what is unchanging about it, yet to change (to come to know, to grow, to move, etc.) Is the essential and unchanging notion of soul. Therefore, there is something inherently contradictory about the soul and it thus is not the kind of thing which can be fully known. The precondition of our proving the immortality of the soul is our having knowledge of soul. If we had proven immortality, we would have contradicted ourselves on type of thing soul is, for though we would hold that the soul is in a sense contradictory, we would also hold that we can fully grasp it. Therefore, Socrates' failure to prove the immortality of the soul does in fact support his position.

B. Problems Solved by the Summoner Method of Interpretation

The summoner interpretation has not only been successful in elucidating the soul but it also has solved the critical problems I mentioned in chapter one. One problem was

that the proofs for immortality in the Phaedo are all flawed. The summoner method of interpretation avoids this problem because the purpose of these arguments is not just demonstration but also inquiry. Thus, the arguments, even though they fail to prove that the soul is immortal, play a significant role in the overall project of the dialogue, in that they provide alternatives of how the soul can be both changing and intelligible, and, through elimination of conceptions of soul, argue for the conclusion presented in the final argument. In addition, the failure of the arguments to prove the immortality of the soul supports the soul being the kind of thing which Plato indicates. If the soul is an immanent form rather than a transcendent one, it is neither fully intelligible nor fully intelligent.

The other problem was that of how the arguments are meant to be related. The summoner method shows that the arguments are related dialectically so that, through trying to resolve contradictions, one moves from opinions to knowledge. The cyclical argument tried to avoid contradiction in the soul by treating soul as a material substrate, and the recollection argument attempted to avoid contradiction by separating out form. When neither treating soul as form nor as matter succeeded in accounting for the soul, the affinity argument inquired into what kind of entity the soul was. In the final argument, Plato avoids contradiction by separating out the soul as a possible object of knowledge by using a modification of the summoner paradigm.

C. Strength of the Summoner Method of Interpretation

In conclusion, I argue that there is strong support for the summoner method of reading Plato. Not only is there strong textual evidence that Plato is using the summoner in the Phaedo, but interpreting the dialogue in light of his use of summoners has provided

plausible solutions to critical problems and has shown that the Phaedo has, despite its failure to prove the immortality of the soul, succeeded in helping us move from opinion to knowledge.

APPENDIX TO CHAPTER 1

In this appendix I will provide a brief survey of the debate over the upward use of hypothesis in the Republic. In the first part, I will summarize the interpretations of the "upward path" at 511B which Richard Robinson surveys in his definitive study of Plato's dialectic, Plato's Earlier Dialectic. Since I find his arguments sufficient, I will merely provide an outline of his argument in order to provide the reader with background knowledge. In the second part, I will outline interpretations advanced by Robinson and others of 533c, another passage dealing with dialectic, and I will provide a brief evaluation of the three major positions covered.

The purpose of this appendix is two-fold. First, it is meant to survey alternative views advanced in the secondary literature. Second, it is intended to indirectly support my interpretation of the role of an higher level summoner by pointing out the flaws in alternative approaches and showing how the summoner interpretation avoids them.

I. Controversy Concerning the Upward Path: 511B

The first passage which Robinson targets is directly concerned with explaining the upward path and is located at 511B. Socrates says:

> By the other segment of the intelligible I mean that which argument itself grasps with the power of dialectic, making the hypotheses not beginnings but really hypotheses — that is, steppingstones and springboards — in order to reach what is free from hypothesis at the beginning of the whole.

Robinson surveys interpretative approaches to this passage, stating as the predominant three the synthesis theory, the mathematical theory, and the Phaedo theory, all of which he rejects, and he presents his own approach, the intuition theory, as a more favorable alternative. I will, following Robinson's outline, evaluate these four approaches.

Robinson attributes the synthesis theory to Heinrich Maier, G. Rodier, and Eduard Zeller.[87] This theory, as Robinson describes it, sets up an analogy between the two paths of dialectic mentioned in the Republic and the upward and downward paths of dialectic described in later dialogues such as Phaedrus, Sophist, Statesman, and Philebus.[88] This theory seems to reason that Plato would not have confused his readers by offering two disparate dichotomies of dialectic, so the upward and downward motions described at Republic 511B must be the same as the collection and division discussed in the later dialogues.[89] So, if one wishes to understand the upward movement in the Republic, one should look at passages which account for what is labeled as collection, or synthesis, in other dialogues. Describing the interpretation of the upward path to which those passages would lead, Robinson writes:

> The upward path would thus be, apparently, a gradual assembling of related species under their appropriate genus, and the treatment of that genus itself a species to be placed along with its fellow species under an appropriate genus, and

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[87] Plato's Earlier Dialectic 163.

[88] See, for example, Phaedrus 265-266, Statesman 285, Philebus 16-18, and Sophist 253.

[89] Plato's Earlier Dialectic 162-3.

> so long repeatedly, always ascending towards a higher genus, always unifying a larger manifold.[90]

Robinson makes several objections to this theory, such as doubting that Plato thought of the Good as the *summum genus*,[91] questioning how finding the genus in a group of species could be construed as treating hypotheses as steps and sallies, and noting that neither the notion of synthesis nor that of division is present in the Divided Line passage.[92] What I find to be his two strongest arguments, however, are as follows. First, Robinson points out that at Republic 534b-c division is treated as part of the process of arriving at the Good, and since the upward path in the Republic is designated as the path of dialectic in discovering the anhypotheton, generally interpreted as being the Good, division would belong in the upward rather than the downward path. However, if both collection and division are part of the upward path, the analogy is destroyed.[93] His second argument is that Plato's description of the downward path in the Republic is inconsistent with the notion of division. According to Robinson, "Plato surely conceives of the downward path as a proof, a deduction, a demonstration, in which conclusions are drawn from the anhypotheton as from an axiom; but how could division ever prove anything?"[94] I think that the text supports Robinson's argument. At Republic 511b Socrates describes

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[90] Plato's Earlier Dialectic 163.

[91] Plato's Earlier Dialectic 163. For an argument against this objection see Sayre 53 n. 73.

[92] Plato's Earlier Dialectic 163-4.

[93] Plato's Earlier Dialectic 164.

[94] Plato's Earlier Dialectic 165.

the downward path: “When it has grasped this [the unhypothetical first principle], argument now depends on that which depends on this beginning and in such fashion goes back down again to an end....” This description appears to be of a process of deduction. Note the similarity between the downward reasoning “which depends on this beginning and...goes back down again to an end” and the description of the deductive inference from hypothesis used by the geometers. At 510b Socrates says that, using downward reasoning, the soul “is compelled to investigate on the basis of hypotheses and makes its way not to a beginning but to an end....,” and at 510d he describes the geometers using this reasoning: “Beginning from them, they go ahead with their exposition of what remains and end consistently at the object toward which their investigation was directed.” As Robinson points out, the downward movement from the unhypothetical first principle to conclusions sounds like deductive reasoning. Descriptions of the process of division as part of dialectic do not, however, resemble deduction. For example, in Phaedrus 265e Socrates describes the skill of division as follows: this skill makes one “able to cut up each kind according to its species along its natural joints, and to try not to splinter any part, as a bad butcher might do.” Division and the downward path of the Republic appear to be two separate processes, and if the downward path cannot be identified with division, then the analogy no longer holds for the upward path’s being identified with synthesis. Robinson concludes that, though passages in the Republic containing general notions of synthesis and division (531, 537, and 545) indicate that Plato was already thinking of something resembling the synthesis and division of later dialogues, the account of

dialectic in the Republic is different than the later accounts. Scholars agreeing with this conclusion include Charles Kahn[95] and Kenneth Sayre.[96]

Robinson next examines the mathematical theory, which holds that Plato's upward path is to be identified as geometrical analysis. According to the more common interpretation of the method of geometrical analysis, one proves an hypothesis by assuming that it is true, deducing the consequences which would follow from it, and then continuing the deduction until one hits a proposition which is independently known to be true or to be false. If one deduces a false statement, the hypothesis is refuted. However, if one's deduction of consequences leads to a true statement, one embarks on a synthesis, beginning with the true statement and, working from the opposite direction, deducing each step of the chain of consequences until one deduces the original hypothesis, thus proving its truth.[97]

Robinson argues that the model of analysis is not consistent with the upward movement of dialectic. He writes: "But, dialectic would have to hypothesize a proposition and deduce its consequences until it arrives at the idea of the good. Then it would deduce from the Good in reverse order concluding with the hypothesis. However,

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[95] 298-9, 300. Kahn disagrees with the developmental hypothesis, so he does not, as do Robinson and Sayre, hold that Plato had not fully developed the idea of dialectic presented in the later dialogues at the time he wrote the Republic, but he does hold that Plato's *presentation* of dialectic is different in the Republic than it is in later works.

[96] Plato's Analytic Method 54-5.

[97] For clear statements of analysis, see Heath 137-142 and Thomas 596-9. Also see Cherniss, "Plato as Mathematician" 414-19; Gulley 1; and Robinson, "Analysis in Greek Geometry" 464-73 and Plato's Earlier Dialectic 166.

the idea of the Good isn't known yet."[98] If dialectic were to work in the same way as analysis, it would make a hypothesis and deduce consequences from that hypothesis until it deduced the idea of the good. After grasping the good, it would deduce backwards until it hit the original hypothesis. However, it does not make sense for dialectic to deduce the good. Deducing the good from a hypothesis would seem to reverse the direction of deduction given by Plato. The geometer, not the dialectician, deduces from hypotheses.[99]

Francis Cornford, in his article "Mathematics and Dialectic in the Republic VI. - VII.," offers an alternative interpretation of geometrical analysis based on the argument that Pappus' description of analysis as proceeding *4¯ Jä< ©>–l •6@8@b2T< has been misinterpreted as if J¯ ©>–l •6`8@L2" were J¯ FLµ$"\<@<J" (logical consequences). Cornford, for the reason that "you cannot follow the same series of steps first one way, then the opposite way, and arrive at logical *consequences* in both directions," translates the phrase as "the succession of sequent steps."[100] Making this minor change in translation has significant effects on the account of analysis. According to Cornford, when one uses analysis in order to establish a hypothesis, one posits a proposition, asks what proposition would imply the one posited, and then asks whether or not the proposition implying the hypothesis is true. If one does not know, one repeats the process until a statement independently known to be true or to be false is reached. If the statement is false, the hypothesis is refuted, and if

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[98] Plato's Earlier Dialectic 166.

[99] For other arguments that analysis is not the same as dialectic, see Cherniss, "Plato as Mathematician."

[100] "Mathematics and Dialectic in the Republic VI. - VII." 47.

it is true, one performs a synthesis, deducing from it until one concludes the original hypothesis.[101]

Robinson offers four arguments against Cornford's account. First, he points out that Cornford's reason for making the alternative interpretation — the claim that there cannot be consequences in both directions — does not hold because there is no logical impossibility if the propositions are convertible.[102] Second, he points out that proofs based on the model of analysis given in the traditional interpretation are found in Archimedes' On the Sphere and Cylinder and in Pappus, and he works through a proof by Euclid in order to demonstrate his point.[103] Third, Robinson argues that, on Cornford's interpretation Pappus made a mistake in logic because he says that when something we reach is admitted to be false, the conclusions from it will be false also. However, if the chain of inference is not necessary both ways, then a false premise could lead to a true conclusion, and Pappus could be wrong. According to Robinson, it makes more sense to accept the interpretation which allows Pappus to be right. Finally, Robinson argues that the two passages which seem to support Cornford's interpretation could be read in a manner consistent with the traditional view of analysis. When Pappus writes "In analysis we assume that which is sought...and inquire what it is from which this results," he uses "what it is from which this results" instead of "what results from this" because he is looking at analysis as existing for the purpose of synthesis, and he is describing the steps

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[101] For arguments against Cornford, see Robinson "Analysis in Greek Geometry" 468-73. For a defense of Cornford's description of analysis and an argument for the thesis that both accounts fit methods of analysis used by ancient geometers, see Gulley.

[102] "Analysis in Greek Geometry" 468-9.

[103] "Analysis in Greek Geometry" 469-71.

as they appear from the perspective of the subsequent synthesis. In addition, when Pappus says that synthesis takes the steps in "their natural order," he is thinking that it is natural to deduce from something you know to be true, as in synthesis, but less natural to deduce from something you do not know, but only posit to be true, as is the case in analysis.[104]

Gulley, in "Greek Geometrical Analysis," posits that Pappus is presenting two accounts of analysis, both of which represent ancient Greek mathematical practices, and he defends Cornford's interpretation against Robinson's claim that the only account of analysis given by Pappus is that recognized by the traditional interpretation. Though he accepts Robinson's first argument,[105] Gulley counters his second by presenting accounts of ancient geometry given in Aristotle which support Cornford's interpretation.[106] On the assumption that he has offered sufficient external evidence to show that a type of geometrical analysis that fits Cornford's description was accepted in Plato's time, Gulley answers Robinson's last two arguments by pointing out that, rather than positing that Pappus' statements are somewhat misleading because they describe analysis from a perspective emphasizing synthesis, it makes more sense to accept that Pappus is simply presenting two separate accounts of analysis.

Could Cornford's description of analysis fit Plato's upward path? Cornford's version is immune to my criticism, because in it analysis does not deduce consequences from a hypothesis and thus does not use the downward reasoning ascribed to geometers.

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[104] "Analysis in Greek Geometry" 473.

[105] 2.

[106] 4-12.

However, Robinson's criticism still applies. Even if Cornford is right, and analysis proceeds by positing a chain of premises which would imply the original hypothesis until the chain reaches something already known to be true, the anhypotheton, on Plato's account, is not something antecedently known to be true. The upward path is searching for the anhypotheton because the anhypotheton has not yet been discovered, but, in order for Cornford's method to work, the soul accepts the anhypotheton as true prior to engaging in dialectic.

After dismissing geometrical analysis, Robinson, in his survey of interpretations of the upward path, considers the theory that the upward path works on the model of mathematical axiomatization, a theory which he attributes to Julius Stenzel.[107] According to this approach, the upward path involves taking a multiplicity of propositions and proofs and trying to reduce them to a system which is deducible from a few basic propositions. Describing this process Robinson writes:

> The unhypothesized beginning is the unity of the whole that we thus obtain; and from this unity the logos itself, reversing its direction, can, without making use of sense, render all the earlier states evident and intelligible. Thus the important thing is not in the least whether the propositions refer to anything sensible, but only that they shall be logically connected together and made to depend on principles....[108]

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[107] Plato's Earlier Dialectic 168. Charles Kahn, too, appears to support the axiomatization theory in his description of Plato's hypothetical method. See Kahn 318.

[108] Plato's Earlier Dialectic 168.

Robinson offers two criticisms of Stenzel's account. First, he contrasts Plato's method to axiomatization by claiming that Plato is thinking in terms of a single axiom rather than in terms of a logical system with interrelated propositions. According to Robinson, Plato "thinks of a single hypothesis as fertile by itself, ignoring in this methodology the other premisses to which he is allying it...."[109] His other criticism is that axiomatization involves a coherency notion of truth while Plato is looking for a greater certainty in the Divided Line passage: the anhypotheton is not merely consistent but is true.[110]

In response to Robinson's first criticism, it is not immediately clear that Plato regards a hypothesis as a simple proposition. Kenneth Dorter, in his discussion of Plato's hypothesizing the forms at Phaedo 100b, disagrees with Robinson.[111] Dorter argues that when Socrates posits the theory of forms, he is not just hypothesizing that the forms exist, but that he is hypothesizing that they exist in a certain way. Rather than presenting an atomic proposition, according to Dorter, Socrates is offering a complex theory of forms: "that essences have existence distinct from individuals, that they are more real than individuals, that they are the causes of concrete properties, that they provide explanations of the world of particulars, etc."[112]

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[109] Plato's Earlier Dialectic 168.

[110] Plato's Earlier Dialectic 169. Sayre, Plato's Analytic Method 51, makes this criticism. Also, he brings up the point that there appear to be no examples of the practice of axiomatization in the dialogues, which indicates that this is not the upward path.

[111] Dorter 131. For a similar view, see Kahn 316-17.

[112] Dorter 131-2.

If Socrates' use of hypothesis suggests that Plato is construing the notion of hypothesis more along the lines of a theory than of a single proposition, will the axiomatization theory be consistent with Socrates' description in the Republic of the upward path? Robinson's second criticism still applies: axiomatization only provides us with a consistent system from which propositions follow from more basic axioms. How can such a system be the anhypotheton, or, in other words, how can the consistent system be self-justifying in its truth? Wouldn't it simply be a consistent system, which is a different thing entirely from a true one?

The next theory of the upward path which Robinson examines is the Phaedo theory, which posits that the upward path in the Republic can be explained in terms of Socrates' description of the method of hypothesis in lines 100a and 101d-e of the Phaedo. Robinson describes the hypothetical method as consisting of the following four steps:

> (1) hypothesize whichever hypothesis seems strongest to you of those that seem likely to lead to the conclusion; (2) draw the consequences of this hypothesis; (3) see whether they give rise to any contradiction; if they do, begin from the beginning again with another hypothesis, but, so long as they do not, (4) posit as true that which the hypothesis entails, and as false that of which the hypothesis entails the contradictory.[113]

If someone criticizes the hypothesis, however, one must make a fifth step, which is to deduce the original hypothesis from ones which imply it until one reaches a statement to which the critic will agree.[114]

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[113] Plato's Earlier Dialectic 134.

[114] Plato's Earlier Dialectic 140.

Robinson gives three arguments for why the hypothetical method might be identified with the upward use of hypotheses in the Republic. First, nothing in the Divided Line passage seems to conflict with this method. Second, Robinson reasons that, since the downward path, reasoning from the anhypotheton to conclusions, involves deduction of theorems from axioms, it is plausible to propose that the upward path proceeds from unproven theorems to uncertified axioms from which they are deduced. Third, we have no reason to call the movement upward unless we assume entailment — that the "lower" hypothesis is implied by a "higher" one.[115]

However, Robinson rejects the theory that the hypothetical method of the Phaedo can explain the upward path of the Republic on grounds that the movement from hypothesis to proposition by which it is entailed leads to, in the Phaedo, something adequate to the interlocutor, but in the Republic, to the absolute certainty of the anhypotheton.[116] Socrates refers to "something adequate" at 101d -e: "when you had to give an account of the hypothesis itself, you would give it in the same way, once again hypothesizing another hypothesis, whichever should seem best of those above, till you came to something adequate...."[117] Robinson argues for his interpretation: "The whole passage (101de) is about the possibility of objections being taken to your hypothesis; and so an 'adequate' hypothesis cannot be anything but an hypothesis to which your hearer

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[115] Plato's Earlier Dialectic 171.

[116] Plato's Earlier Dialectic 138, 146, and 157. For agreement, see Ross 58; John Burnet, Greek Philosophy 164; and Scolnicov 159-161.

[117] Gallop 54. Subsequent quotes from the Phaedo will come from Gallop's text unless otherwise noted.

will not object, one that he will be as willing to take for true as you are."[118] However, Socrates is not clear as to his standard of adequacy, and he could just as well be speaking of logical justification as about the agreement of one's interlocutor. As Dorter points out, the text gives us reasons to conclude that Socrates is speaking of epistemological adequacy rather than acceptability in terms of the opinion of the interlocutor. If one takes into consideration the cumulative evidence of Socrates referring to the new hypothesis as being higher, saying at 101e3 that one seeks to use the method of hypothesis correctly to "discover any of the things that are," and earlier treating the method as an indirect way to reach the teleological first principle, "something adequate" more closely resembles the anhypotheton than it does Robinson's term of agreement.[119]

Robinson, having concluded that the Phaedo theory cannot describe the upward path because its progression of hypotheses only leads to the subjective agreement of the interlocutor, supplements it with his account of intuition and labels this one successful account as the intuition theory. According to Robinson, though there is a change in what is considered adequate justification in the Phaedo and the Republic, there is no change in method between the two works.[120] According to Robinson, the hypothetical method resembles a falsification method in that, though it can refute hypotheses, it can never prove them true. If the dialectician is to arrive at the unhypotheton, it will not be through the method but through intuition. Robinson describes a scenario in which the dialectician

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[118] Plato's Earlier Dialectic 137.

[119] For these reasons see Dorter 133. He provides additional argumentation on132-134.

[120] Plato's Earlier Dialectic 176.

has been trying to refute a hypothesis over a long period of time, and suddenly, in a flash of intuition, realizes that the hypothesis is true.[121]

However, as Sayre points out, this approach is insufficient both in attempting to guarantee certainty and in explaining how the use of hypotheses as steppinstones is indeed an upward movement. On the first point, Sayre reminds us that the dialectician may encounter many frustrated attempts to refute a hypothesis, feel convinced of the hypothesis' certainty, yet still be wrong.[122] On the second point, Sayre accuses Robinson of simply restating the problem rather than providing a solution. He writes: "If the word 'intuition' is felt to be pertinent here, its use at best accomplishes little more than a reformulation of the problem. If the dialectician's grasp of first principles is intuitive, our problem remains one of describing the procedure — the 'upward way' — by which the intuition is to be achieved."[123]

II. Controversy Concerning the Upward Path: 533C

Robinson's evaluation of interpretations of the upward path was made as an attempt to clarify the controversy surrounding interpretation of 511b and provide an answer which would clarify Plato's concept of dialectic in the Republic. The other passage that Robinson finds controversial and tries to make clearer is at 533c. In this passage, Socrates says: "only the dialectical way of inquiry proceeds in this direction, destroying (•<"4D@ØF") the hypotheses, to the beginning itself in order to make it secure...." Robinson finds this passage problematic because, though he believes the

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[121] Plato's Earlier Dialectic 173.

[122] Plato's Analytic Method 52.

[123] Plato's Analytic Method 52-3.

"most obvious" meaning of •<"4D@ØF" to be "refuting," he rejects the idea that Plato meant proving hypotheses false, for, according to Robinson, some hypotheses must be true.[124] So, in order to avoid this problem, Robinson suggests that Plato is not referring to refutation of the hypotheses but to destruction of our attitude towards them. Before, we treated these statements as hypotheses, but now we no longer do so.[125] Since Robinson is careful to distinguish this attitude from either affirming or denying the truth of the hypothetical statements, he must simply mean that the statement is no longer posited as a first principle. Either it has been rejected and replaced, in which case it is no longer a hypothesis, or it has been accepted as a premise which follows from some other principle. Benjamin Jowett holds a similar interpretation, writing: "The hypotheses are done away with, that is, when seen in their relation to the good they cease to be hypotheses."[126] Cherniss, though he only considers hypotheses that have been justified by higher hypothesizes, or those hypothesizes which have been accepted as true, appears to espouse the same basic position: "each hypothesis as soon as it is deduced from a 'higher' hypothesis ceases to have the character of an hypothesis. This 'destruction' occurs at each step on the upward...."[127]

Lynn Rose, in his article "Plato's Unhypothetical Principle," makes a strong criticism of this approach by citing two passages from other dialogues which indicate that, even after a hypothesis has been deduced from a higher one, Plato continues to call it

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[124] Plato's Earlier Dialectic 161.

[125] Plato's Earlier Dialectic 161.

[126] Campbell 347.

[127] "Some War-time Publications Concerning Plato" 143.

an hypothesis.[128] Rose interprets this to mean that its hypothetical nature has not been "destroyed." The first example he mentions is Phaedo 107b5-7: "The first hypotheses (J¯l ßB@2XF,4l J¯l BDfJ"l), even if they are credible to you, are nevertheless to be considered more clearly. And, when you determine them sufficiently ("ÛJ¯l Ê6"<äl), you will, as I think, follow the thread of the argument."[129] Rose thinks that this passage indicates that hypotheses which have been deduced from further hypotheses are still hypotheses, though, as he admits, the passage does not explicitly say this. His other example, taken from Meno 89c, provides stronger support. As Rose points out, "virtue is knowledge" is referred to as a hypothesis even after it has been demonstrated. Rose's evidence suggests that Plato, in practice, continues to refer to propositions as hypotheses even after they've been deduced from other statements, and if this is a case, inconsistency between theory and practice provides a reason for rejecting Robinson's interpretation of •<"4D@ØF".

Rose suggests an alternative interpretation. He points out that Liddell and Scott give "deny" as a possible meaning of •<"4D@ØF", and he suggests that Plato is using the word to mean one's denial of a statement proposed as a hypothesis rather than one's accepting and hypothesizing it.[130] Rose tries to clarify how this interpretation would work in the context of dialectic by explaining how it ties in with his theory of the upward path. Rose's theory is based upon the distinction between •DPZ and ÒDµZ in Republic 510c2-d3, which he reads as being a contrast between •DPZ as a starting-point which is treated

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[128] "Plato's Unhypothetical Principle" 193.

[129] Rose's translation.

[130] "Plato's Unhypothetical Principle" 192.

as an ultimate premise (any unquestioned first assumption is an •DPZ) and ÒDµZ as a questioned hypothesis which is treated as a starting point for its deduction from other hypotheses.[131] Rose states his account of the upward path:

> If the dialectician is trying to prove a certain conclusion to a student, and he uses hypotheses in order to do this, he must justify those hypotheses *if* the student asks him to do so. If the student accepts the original hypotheses, they function as •DP"\ or original starting points, but if the student rejects them, the dialectician must backtrack and justify them by higher hypotheses. This backtracking continues until the student has either accepted all the hypotheses upon which the now-expanded argument depends or else has been shown that the questioned hypotheses follow from the unhypothetical starting point...."[132]

So, according to Rose, the 'upward' path is the positing new hypotheses from which to deduct a questioned hypothesis, this process repeating itself until the student is convinced either by a hypothesis or by the anhypotheton itself. In the sense that this 'upward' movement does not occur until the student rejects a hypothesis, and part of dialectic is this upward movement, dialectic involves denying hypotheses.

Robinson presents a criticism which applies to Rose's position. Robinson argues that Plato implies that dialectic destroys *all* hypotheses, so, if the destruction (or in this case denial) of hypotheses refers to their being deduced from higher hypotheses, all hypotheses would be false. Rose would agree with the implication that all hypotheses would turn out to be true, but he would reject the suggestion that this makes his theory

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[131] "Plato's Unhypothetical Principle" 189.

[132] "Plato's Unhypothetical Principle" 190.

problematic. In "The Deuteros Plous in Plato's Phaedo" Rose claims that "the attitude in the Republic is that any hypothesis suggested by the philosopher-king to his dialectic students will be true, even if the students do not know it yet, and will not need to be tested...."[133] According to Rose, the anhypotheton is the desirability of the good, which no one can meaningfully question, so the dialectician, knowing the true first principle, will be able to pick true hypotheses because he has already taken the downward path of deduction.

Rose's solution, however, is problematic in that he treats dialectic as an instructional device used by those who know the anhypotheton in order to teach those who do not, and the condition for dialectic working as a search for knowledge is that the dialectician have this special knowledge and lead the inquiry. However, how did the dialectician acquire knowledge if not by using dialectic? Rose seems to be ignoring the significance of dialectic as initial inquiry.

Also, Rose's formulation of the anhypotheton as the proposition that the good is desirable is inconsistent with Socrates' avowal of ignorance in the text. At Republic 506b-c, Glaucon expresses a desire to know what the good is, and he resists when Socrates refuses to tell him. In response, Socrates claims that he does not have knowledge of the good (506c-d). Socrates' claim casts doubt on Rose's assertion that "the good is desirable" is sufficient as the anhypotheton and on the claim that the dialectician has grasped the anhypotheton. If dialectic is a process of discovery in which one reaches a closer approximation of knowledge on the strength of one's own reasoning,

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[133] 466.

one can make epistemological progress regardless of whether anyone has grasped the anhypotheton. However, on Rose's interpretation, all hypotheses are true because the dialecticians already have completed the upward path, and, in the advent that they haven't, dialectic is impossible. Since Rose has not established that the anhypotheton is easily accessible, and since the text seems to offer evidence that it is not, I conclude that Rose's interpretation should not be accepted.

The most obvious way of interpreting 533C is, as Robinson pointed out, to interpret •<"4D@ØF" as 'destroy.' Robinson rejected this alternative on the ground that all hypotheses would not turn out to be false, as implied in the notion that one should destroy them. Burnet, in Greek Philosophy: Thales to Plato, addresses such a concern. Explaining why Plato meant for us to 'destroy' such hypotheses as that of the three kinds of angles, which is mentioned at Republic 510C. Burnet writes:

> the view of science taken in the Republic really does demand the destruction of the hypotheses of the special sciences. The hypothesis of the three kinds of angles has a spatial character, and that is just why the geometer is forced to use sensible diagrams. The ideal is that Arithmetic, Geometry, and the rest should all be reduced to one science, and this cannot be done so long as their special hypotheses remain.[134]

Adams, who also interprets •<"4D@ØF" as 'destroy,'further elaborates on how destroying the hypotheses is part of the upward path:

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[134] 229-230.

> Various ßB@2XF,4l are proposed, tested, and overthrown. Out of the ruins of the former ßB@2XF,4l we built a new and better one, which must in its turn be thoroughly tested, tried, and perhaps overthrown, before it can serve as a steeping-stone to one which is higher, truer, and better.[135]

Rose, however, points out another problem which arises out of this interpretation. Though Adams and Burnet claim that destroying hypotheses leads one to formulate higher and higher ones, they cannot explain why this is a vertical movement upward rather than a horizontal movement in which one stays on the same level. He writes: "When we throw out a tentative hypothesis which proves to be untenable, we are no better off than before, except that we know better than to try *that* one again, and we are no closer to the ultimate principle."[136] Indeed, Adams says that the new hypothesis arises from the remains of the former and is higher than that earlier hypothesis. How is this so? What makes the new hypothesis higher rather than simply different?

My summoner interpretation allows one to explain why the new hypothesis, created out of the destruction of its predecessor, is 'higher' and is thus able to defend the interpretation of •<"4D@ØF" as 'destroy.' The summoner explains how the new hypothesis is generated and why this hypothesis is higher.

The upper level summoner meets the challenge posed to interpreting •<"4D@ØF" as "destroy" by explaining how the destruction of an hypothesis may lead to the formulation of a higher one. Now, using Adam's interpretation of 533c, supplemented by the hypothesis of a second level summoner, one can provide an explanation of what is meant by the upward

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[135] 191.

[136] "Plato's Unhypothetical Principle" 192.

path in 511b. This passage includes three sources of confusion: (1) what is meant by "making the hypotheses not beginnings but really hypotheses," (2) how one uses hypotheses as "steppingstones and springboards," and (3) how one uses hypotheses to reach the anhypotheton? As regards (1), the soul treats hypotheses as beginnings when it regards them with *pistis* assuming that they function as first principles. The summoner, summoning the soul to calculation, destroys the condition of *pistis* and alerts the soul that its hypothesis is not a true first principle but has only been posited as a likely explanation. In respect to (2), the summoner, provoking the soul to divide what it has regarded as a unity into a plurality, offers the new hypothesis that the one is really two separate ones related in some sense other than identity, and the specification of what exactly that relation is, the specification which complete the hypothesis, will be posited by the soul in the soul's attempt to resolve a contradiction. So, the very process of destroying a hypothesis creates the hypothesis' successor. In this way, hypotheses lead into one another as do stepping stones and springboards. Finally, this interpretation offers an answer to (3): dialectic, with its activities of summoning and calculation, will destroy false unities until the point at which a true unity, or a first principle, is found.

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