

I. Book IV and arg for soul

- A. Remember Phaedo and soul as simple, as reason alone
- A. Justice in indiv= doing one's own. The soul is isomorphic with rep.
- B. How can he establish the isomorphism? soul must have 3 parts, too.
- C. Two-stage arg
- D. First stage: reason and appetite
 - 1. P of O: what kinds of opposites does he mean? Not all kinds, as sweet and sour. Like colors; nature of psych states.
 - 2. We both want and reject a thing (candy).
 - 3. Therefore, we have more than one part.
- E. Second stage: Leontius. Or gawking at an accident- we both want to look and are ashamed of ourselves. Spirit is the part that has both anger (even animals and children have this) and shame. Related to social place, unlike either reason or appetite.
- F. Another way to differentiate 3 parts: reason has good of whole as priority; spirit has good of a certain kind in honor, and app has just what it wants. But 441c: there is a part that gets angry because of reason, and another that gets angry without reason.

II. Objections

- A. More than 3 parts: spirit isn't one thing but 2 or 3. But are they in conflict?
- B. Is conflict enough of a way to know the 3? Don't we have to have some non-empirical explanation? No- think of colors. A certain necessary nature.
- C. Are there more than 3 parts in that we have faculties or sets of emotions that can't be explained by Plato's 3? NO- covers sets of compassion, judgement, etc.

III. Recap

- A. The Platonically just person is then the one whose soul is in harmony with each doing its own. Looks inward for justice.
- B. Vulgar justice- that of Polemarchus and common people- is a list of prohibitions. Look externally for justice.
- C. Still has to show 2 things: he's defined justice, but has to show just person is happier than unjust. Note that he doesn't have to show that person is actually happy all the time- only happier than unjust.
- D. How do we build in knowledge of Forms, esp of Form of Good?
 - 1. In soul, in microcosm, reason knows the Form
 - 2. In republic, the macrocosm, the phil-king who rules knows the Form of Good.
- E. But a question arises: is this a purely structural notion of PJ? To answer it, look at what K the soul has necessarily so that it does certain things.

IV. Start with Sun- it's simplest

- A. F of G is so hard to explain that Plato uses analogy of sun. Just as you don't look directly at sun but use a mirror or smoked glass, so we use analogy to understand the Form.
- B. 508c-e: the sun makes 2 things possible: things growing, and our ability to see what's there.
- C. Analogously, the F of G makes intelligible things to exist (other Forms) and also makes them intelligible to our minds.

- D. So WHY is a F of G necessary to all Forms? Something has to make perfect paradigms- F of G. They depend on it like things on sun.
- E. And 509b: F of G is beyond being; it itself governs what is and is not real (what is and is not, as well as what really is.)

V. Divided Line

- A. See p.183: 2 realms of visible and intelligible, then subdivided.
- B. 511a: the realm of thought involves hypotheses about e.g. math objects. These are about the Triangle itself, not a triangle on board.
- C. But the highest realm is of direct intuition of objects: K of Forms.
Here we don't rely on sense experience to know. Grasp the unhypothetical first principle of everything.

VI. Cave

- A. Get someone to explain it, assess what they think it means.
- B. Given the sun and line, what is the realm of outdoors really? And what really exists?
- C. In the cave allegory, the sun (just as in analogy) gives life to the things of the real world, and also makes it possible for us to know them. Note that F of G also gives existence and perfection to other Forms.
- D. If you want to know Forms, must first know F of G.
- E. How does this fit into final question of fallacy?