I. Intro to *Phaedo*:
   A. Heraclitus: everything is in flux.
   B. Pythagoras
      1. The soul is immortal and undergoes metempsychosis.
      2. Purification nec. to end cycle, put soul with gods.
      3. Soul is *harmonia*.
   C. Plato writes it, some time after S's death. It's a middle dialogue.
   D. Historical Socrates vs. Socrates mouthpiece of Plato.
   E. Remember, Plato is dissatisfied with Socrates not knowing anything.

II. Issues in order
   A. DEATH
      1. What does it mean for S to die?
      2. What hope is there for afterlife?
      3. What is function of death to philosopher?
   B. Knowledge--> Forms--> recollection--> immortality
   C. S. accepts death; this is a vindication of his life, as well as a small defense as he might have spoken to his friends-63b-69.
   D. Plato must show S at his best, but it's also characteristic of S in many ways.
   E. Plato's view of knowledge, source of K, kind of life to lead.

III. Historical Socrates vs. Plato's Soc.
   A. Hist. man was agnostic: see *Ap*. This man thinks he's going to realm of divine, rewards. Soul is immortal, too.
   B. Hist. man didn't worry about the senses because he just didn't make such a big deal about them: barefoot in snow, poor clothes. But he ate well, since he was stout, and he fathered children in 60s. The problem with the body is Plato's, not Socrates's.
   C. Most imp: S thought he knew nothing, and all human wisdom was worth little if anything. This S argues for K of the Forms.

IV. Forms
   A. Args. for Forms
   B. Passage at 64c ff.
      1. Death is separation from body of soul.
      2. Body and senses, pleasures, prevent us from gaining K because there is no truth in the sight, hearing, other senses.
      3. Soul grasps truth when unencumbered by body.
      4. Therefore we either never have knowledge or have it after death.
      5. But we do have K.
      6. Therefore, we must gain it after death.
   C. This shows why the thesis that we have K, and that Forms exist, forces Plato to postulate immortality for soul.
V. Handout
   A. Aristotle's arg. in I. What kinds of K do we think we have? Get ex.
   B. Sensibles are at once (F & not-F): the wisest woman is still foolish compared with the goddess Athena.
   C. Read passage in text, explain that we see lots of nearly-equal things in world, but have a conception of absolutely perfect equals.
      Where could this have come from? We didn't get it from our senses so it must come from mind. Previous K of Forms. These sensible equals are still unequal in some respect.
   D. Get examples of "perfect" equals: in every respect.

That we know- theory of knowledge
What we know- theory of Forms
How we know- theory of Recollection

*Phaedo* structure

Socrates's defense for friends: 63a-69e
The case for immortality:
   Cyclical Arg. 69e-72e
   Recollection Arg. 72e-78b
   Affinity Arg. 78b-84b
   Final arg. 102a-107b
Myth: 109-114
Death of Socrates: 115b-end (note: *harm*. 85e-86d, reply 92-95)

(1) If there is knowledge, it must be of non-spatio-temporal objects.
(2) I have knowledge.
(3) Therefore there must be immutable, non-S-T objects of knowledge. Call them the Forms.
(4) If I have knowledge of the Forms, I must know them with my mind.
(5) Therefore, I know some things with my mind and not my senses.

Forms are non-S-T, immutable, abstract objects. Not thoughts or concepts in our minds, not mind-dependent. They exist separately, are the originals of which sensible particulars are copies. Paradigms

Overarching question: it's been said that the Theory of Forms and Theory of Recollection stand and fall together. Is this true? (NO: even if rec. fails- and it does- the Forms still have explanatory power. We may have K at birth because of brain structure, but no CONTENT is recalled.)

VI. Recollection Argument
   A. "Learning" does not over learning facts, skills; it's more understanding or comprehending certain concepts.
   B. Recollection is device by which Plato gets us K, which is K of Forms.
(1) Recollection is recalling knowledge of a thing one had forgotten because of contact with a similar thing.
(2) Learning is recollection.
(3) Therefore, one must have had knowledge of the thing one recollects.
(4) We recollect the Forms.
(5) Therefore we had K of them at one time.
(6) But we do not gain K of them by our senses during our lives.
(7) Therefore we must gain K of them before we are born.
(8) Therefore our souls exist before we are born (embodied).
(9) Therefore our souls are immortal.

Note objection: only pre-existence is proven, not post-existence. Half of proof.

Fallacy: to have recollection, one must have prior K. But this is precisely what is to be proven.