**First worksheet on Plato’s *Phaedo* (57-77d, 86e-87a)**

You’ll see that the first and second worksheets on the *Phaedo* are the longest ones assigned this semester. They are because this material will be very important in our in-class discussions of the *Phaedo*, which will involve a close reading of the text.

Please remember to save this document to hard or flash drive and

*type* your answers below each question.

1. Describe the opening scene of the *Phaedo*. What is about to happen? Why had Socrates’ execution been postponed?

2. Was Plato present at the scene (59b)? Do you believe Phaedo when he says this? Why or why not? What do you think Plato might be suggesting in telling us this?

3. What is the mood of those present (58d-59a)? What is Socrates’ first observation (60b-c)? How is this related to the mood of those present?

4. What has Socrates been doing in the time between his trial and execution (60c-61b)? Why? Why is this surprising?

5. When Socrates tells Cebes to tell Evenus, “if he is wise, to follow me as soon as possible” (61b), is he really suggesting that Evenus kill himself? What might be other interpretations of this statement?

6. What does Socrates think is the purpose of philosophizing (64a)? What light does this shed on Socrates’ assertion in the “Apology” that “the unexamined life is not worth living for men” (*Apology*, 38a)?

7. What’s the *conclusion* of Socrates’ argument at 63e-68c? What, in brief, is the argument? What role do the forms (identified as “the reality of all other things” [65d]) play in it (65d-66a)? How is the body characterized (65e-67b)? Do you think it’s an accurate description? Explain.

8. What’s the difference between the virtue (i.e., courage, moderation, and justice) of a philosopher (i.e., a lover of wisdom) and that of a non-philosopher (i.e., a lover of pleasure and a fearer of pain) (68c-69e)?

9. At 69e-72e, Socrates’ gives his 2nd argument for the immortality of the personal soul. What is this argument?

10. Now please skip ahead to 86e-87a, where Cebes points out a potential problem with Socrates’ 2nd argument for the immortality of the personal soul. Do you agree with him that it’s a problem? Why or why not?

11. Prompted by his friend Cebes (72e-73b), at 72e-77d Socrates lays out a 3rd argument for the immortality of the personal soul. What is this argument?

12. Do you see a problem with this 3rd argument for the immortality of the personal soul? Why or why not?