

### 1. Poetry, again

If you recall from Book III, an important part of the guardians' education will be poetry (as part of their musical education.) At that point, it was noted that only certain stories should be permitted as part of the guardians' education-- some stories, etc. would be prohibited. But about for "general audiences?" Are plays and poems, etc. permitted for them?

Plato looks like he's trying to sneak imitative poetry back into the city because he likes it! We didn't have time to cover this, but it looks like Plato is kind of leaving the door open a little bit: for the just person, watching imitative plays, poetry and such might be *cathartic* (for example, if there are dramatic scenes and displays of emotion.) However, we discussed how this could be taken too far: seeing certain things in a play, movie, etc. might not soothe our souls but might in fact do the opposite: feed the "multi-headed beast" (588c) of the appetites, especially if what is depicted is lawless. This would be an argument for *censorship* (in the *kallipolis*, anyway!).

### 2. The immortality of the soul

At 608d *et seq.* Plato argues that the soul is immortal. He reasons as follows:

1. For everything, there is a unique something which is the *bad* of that thing.<sup>1</sup>
2. If the unique badness of a thing cannot destroy a soul, then surely nothing can.
3. The soul's unique badness is injustice, etc.
4. Injustice cannot destroy the soul.
5. Nothing can destroy the soul. (from 1-4)

We might object that when the body dies, the soul does as well. But this would lead to the consequence that the dying person is becoming *less just* as they die. But this clearly doesn't follow (610c). So the soul is immortal.

### 3. The Myth of Er

Begins at 614a and concludes the *Republic*. You can read this yourself. Plato concludes:

"But if we are persuaded by me, we will believe that the soul is immortal and able to endure every evil and also every good, and always hold to the upward path, practicing justice with wisdom every way we can, so that we will be friends to ourselves and to the gods, both while we remain here on Earth and when we receive the rewards of justice, and go around like victors in the games collecting prizes; and so both in this life and on the thousand-year journey we have described, we will fare well." (621c).

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<sup>1</sup> For example, the body's "badness" is *disease*.