

## Master's Thesis Abstract

Student ID Number: 20GH204

The Graduate School of Humanities and Social Sciences  
Major Program/ Course: Modern Inter — Cultural  
Student Course

Name:  
Watanabe Toshio

Title: The Study Of Plato's *PHAEDO*

The purpose of this thesis is to deliberate how Plato relates the philosophy as a training for death' to the realization of 'full purification of soul' after death in Plato's *Phaedo*.

The so-called 'soul – body dualism' in *Phaedo* is based on nature, the concept of nature (physis), which is normative. Nature directs the body to serve and be ruled and the soul to rule and master. But in reality, bodily desires, pleasures and pain, etc. confuses the soul and doesn't allow the soul to attain truth and intelligence when in partnership with it. Here arises a conflict between soul and body, which will break their relationship based on nature. What is it that puts an end to the conflict and restore their relationship? The answer is for the soul to attain intelligence. In order to attain it, we must detach the soul from the body for whole life in this world and then, we must devote ourselves to intellectual reasoning to attain the realities (i.e. Forms). This is why philosophy is called a 'training for death'. So the whole life of a true philosopher is a training for death. It means that by attaining intelligence, orderly relation between body and soul will be restored.

What is intelligence that the soul attains? It is through philosophy as a 'training for death' that the soul will encounter the realities (i.e. Forms), and become a constant being like them. Such a state of the soul is called intelligence. Socrates insists that intelligence can only be fully achieved at death. So, it is necessary that we should listen to the 'myth' on afterlife, which follows Socrates' arguments on the immortality of the soul. It says that according to the merits or demerits of a man's earthly life, the souls fall to one or other of five classes: the best souls are those purified by philosophy as a 'training for death'. It means that it is the philosophy as a 'training for death' that enables the true philosophers to acquire 'full purification of souls' after death. Those purified by philosophy as a 'training for death' live for evermore wholly discarnate, in glorious habitation. This way of living after death through philosophy as a training for death also means that those with the best souls can live together with the divine and pure and uniform. It can also be said that the true philosophers only can fully attain 'intelligence' through philosophy as a 'training for death'.