

- (1) Conception of the soul that existed first, independently of the body. In that state the soul enjoyed a basic harmony between its rational & irrational parts, a harmony wherein reason controlled the spirit and appetites through its knowledge of the truth.
- (2) But because the irrational part of the soul had the possibility of imperfection, it expressed this possibility by being attracted through its appetites to the lower regions, "dragging" with it the spirit and reason.
- (3) Then, upon entering the body, the original harmony of the parts of the soul became further disrupted, the former knowledge forgotten, and because of the inertia of the body, was even further obstructed in recovering this knowledge.
- (4) Morality consists of the recovery of one's lost inner harmony by means of reversing the process by which reason had been overcome by the appetites & stimuli of the self.

**C. Reason Must Regain Control Over Irrational Parts of the Self:**

1. Only knowledge can produce virtue because it is ignorant or false knowledge that produced evil.
2. No one willingly choose an act that will be harmful to oneself.
3. One may do wrong acts, but they always assume some benefit will come from it. This is false knowledge, a type of ignorance, which people must overcome in order to be moral.
4. False knowledge must be replaced with an accurate appraisal of things or act and their values. Thus, not any knowledge will do. Only knowledge that is true.

**D. How Can One Go from False to True Knowledge:**

1. Be aware of that one is in a state of ignorance.
2. Once is awakened from "*sleep of ignorance*" into two ways:
  - a. **Process of Recollection** as depicted in Plato's *Meno*; This is an internal source of awaking.  
Like the account with the slave-boy, knowledge is already there and so it must "be birthed" out from memory.
  - b. **The effective Teacher:** The External Agent: The freed prisoner from Plato's Allegory. The effective teacher must turn the prisoner around so that he will shift his gaze from shadows to the real world.

**E. Virtue as Fulfillment of Function:**

1. The good life is the life of inner harmony, of well-being, of happiness.
2. Virtue and goodness were intimately connected with the behavior that produced virtue & well-being.
3. Harmony could be achieved only if the parts of the soul were doing what the nature of each was required to do; each part of the soul has a special function.
4. Thus, virtue is grounded in the very nature of the soul. It is the very nature of reason to know & to direct the spirits and appetites.
5. Reason has a function, & reason is good only when it is acting as reason should.
6. Plato compares the good life to the efficient functioning of things: A knife is good when it cuts efficiently, that is, when it fulfills its function.
7. Corresponding to these 3 parts are three virtues, which are achieved when those parts are respectively fulfilling their functions:
  - a. Virtue of Temperance: Bodily needs function within appropriate limits
  - b. Virtue of Courage: Spirited element is performing its heroic functions.
  - c. Virtue of Wisdom: Reason masters the other 2 elements.
  - d. Virtue of Justice: General virtue, which reflects a person's attainment of well-being & inner harmony, which, in turn, is achieved only when every part of the soul is fulfilling its proper function.