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THE SŌMA AND THE PSYCHĒ IN THE GOSPEL OF MATTHEW AND IN PLATO'S TIMAEUS

Yip-Mei Loh

Graduate School of Religion, Chung Yuan Christian University, Taoyuan City, Taiwan, Republic
of China

joey@cycu.edu.tw

Abstract

Both Christianity and Plato claim that the psychē is immortal, that there is life after death. However, Plato's theory of the psychē has been misinterpreted by some Christian scholars and theologians, who rail against Greek philosophy for distorting Christianity's doctrine of the psychē, and who hold further that Plato's theory of the psychē is a dualism. This thesis will prove that Plato does not assert the sōma-psychē bipartite, and try to solve the Christian debate between the sōma-psychē bipartite and sōma, psychē and pneuma tripartite. The importance of Plato's Timaeus in the ancient world - particularly in the Academy - is the same as that of the Bible in the modern one. This paper will focus on Plato's Timaeus with the help of his Phaedo and Gorgias to discuss his theory of the birth of the psychē and sōma and the relationship between them. So the main purpose of this article is to inquire into the Gospel of Matthew, thus I hope to show the similarities and the discriminations between the relative thought of Christianity

and of Plato. Furthermore, I would like to illustrate that Plato is not a dualist, contrary to the assertions of some Christian scholars.

Keywords

Sōma, Psychē, Pneuma, Self-Dismemberment, Salvation

1. Introduction

Plato's *Timaeus* has had tremendous influence on the western world. His theories of the birth of the cosmos and of the generation of the human soul have been pored over by very many scholars from all over the world. A translation into Latin by Cicero still survives, although it is not complete, and it is uncertain whether this is due to Cicero's translation itself being incomplete or whether there is a portion missing.

The Bible, in all its translations and its titanic influence over the arts, remains the most widely-read human conduct code in the world. Both Plato's *Timaeus* and the Bible focus on the generation of the psychē of the cosmos and of man. However, scholars have never been able to reach a consensus concerning this debate of the psychē.

The argument between the sōma-psychē bipartite and the sōma, psychē and pneuma tripartite has long been debated among theologians and has not yet been settled. The Gospel of Luke, wherein Jesus tells the parable about the rich man and Lazarus (16:19-31) and says to one of the criminals who was crucified with Him that, 'this day you shall be with me in Paradise' (23:39-43)¹, proves that after we have died, our psychē still exists. Hence the exploration of the sōma and the psychē is our primary task. Only once this task is complete can knowledge of the self be obtained.

Some scholars, who might have drawn on Cartesian dualism (especially the father of dualism, Descartes) and twentieth-century scientism, claim that Plato asserts the soul-body dualism by which some Christian theologians have been influenced. For example Myrick C.

¹ This paper adopts the New International Version (English) and the United Bible Societies (Greek) editions of the *Holy Bible*. The author makes some modifications if she has different opinions concerning the English translation.

Shinall, after listing various theologians castigating the Greek philosophers, says, ‘Plato and his ilk bear the blame: Greek philosophy distorted Christianity’s Jewish heritage of the integrated body-person’². And John Turl claims that ‘dualism was not indigenous to Judaism and early Christianity, but was absorbed from classical Greek thought’³. However, Jesus teaches us the importance of looking after our soul and the dismemberment of our body in the Gospel of Matthew; and Plato’s *Phaedo* presages this.

I consider that in some aspects the Platonic theory of the soul has been misunderstood and misinterpreted. In this article I would like to show that the Platonic theory of the soul, which can be interpreted as spirit (nous), the soul (psychē) and the body (sōma), is more complicated and abstruse than allowed for by the majority of Christian theologians. And when, in 1 Corinthians 14:13-19, Paul discusses praying in tongues, he distinguishes the pneuma from the nous. He says that ‘for I pray in a tongue, my pneuma prays, but my nous is unfruitful. So what shall I do? I will pray with my pneuma, but I will also pray with my nous’ (1 Corinthians 14: 14-15). Here Paul seems to be telling the Greeks that the Christian concept of pneuma is similar to that of nous in Greek philosophical tradition.

2. Pneuma and Rebirth in the Gospel of Matthew

Christian scholars and theologians have argued whether man’s life is divided into two, sōma and psychē or into three, sōma, psychē and pneuma. The salvation of the psychē and the rebirth of the psychē are their main concerns.

In the book of Genesis God creates man from the dust of the ground according to His likeness and endows him with pneuma (spirit, inspiration), so that he is a spiritual person, i.e. he is a copy of God (Imago Dei). His body is not an animal or living body (zōon), but a ‘personified

² Shinall, 2014.

³ Turl, 2010.

body'⁴. Here we know that the first person, Adam, consists of 'soil' and 'pneuma'. In addition, in the gospel of John 6:63, Jesus tells us that He is pneuma and zōē. He says,

Pneuma is what makes life; the flesh counts for nothing. The words that I have spoken to you are pneuma and they are life.' (τὸ πνεῦμά ἐστιν τὸ ζωοποιῶν, ἡ σὰρξ οὐκ ὠφελεῖ οὐδέν· τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.)

Plainly, Christian anthropology differs radically from Platonic.

2.1 Salvation in Matthew's Gospel

Although throughout the gospels the conception of redemption has a unique and overarching place, so that the idea of 'salvation' becomes core to Christianity; to be saved (signifying life has been reborn because one's sins have been forgiven) means that the psychē has been rescued and redeemed back to God; and this new life fits in another world beyond the earth, i.e. the Kingdom of God. To live in the Kingdom of God means that one's life is not dogged by 'hamartia', there is no flaw, he possesses the true purpose of life, enters into the telos of and the plans of God, becomes in fellowship with Jesus and preaches 'τὸ εὐαγγέλιον τῆς βασιλείας' (Matthew 4:23).

In 16: 24-28, Jesus emphasises the kernel of the salvation and of the eternal life of the psychē. He who follows His teachings, and whose psychē is redeemed, can possess eternal truth and the joy of being with God. So 'save your life' means 'save your psychē'. The psychē, which cannot be exchanged, is one's true self. In light of this, the saving of the life connotes the saving of one's whole', which is composed of sōma, psychē and pneuma. So the salvation of the psychē, which includes the whole life of man, is the object of Jesus' efforts for the sake of the removal of our sins.

In Matthew 1:21 the gospel tells us:

She will give birth to a son, and you are to call his name Jesus, because he will

⁴ Von Hildebrand, 2011.

save his people from their sins. (τέξεται δὲ υἱὸν καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.)

The Greek name 'Iēsous', being of the Hebrew 'Joshua', means 'Saviour'. He himself is the Saviour, i.e. the concept of Jesus himself is the concept of salvation itself. He is the Messiah, the Anointed One (Χριστός). He purifies our psychē through His fire, removes our sins through His blood, and paves the path of salvation by means of His death on the cross. Once we are reborn by the Holy Spirit (ἐκ πνεύματος ἁγίου) in pneuma, our sins are cleaned, our pneuma passes from the unclean to the clean, since Jesus is with us, i.e. Immanuel. When Adam and Eve disobeyed God's commandment and ate the fruit, their pneuma fell asleep and became unclean. They became sinners. When man accepts the holy pneuma in his life, his sins are removed. His pneuma, being vivid and alive again, becomes clean and is reborn. His unclean pneuma passes away, and his clean pneuma is reborn. He is always with God. Jesus instructs us that 'no one is good, except one, God. But if you want to enter the eternal life, obey the commandments' (Matthew 19:17). In brief, the essence of sin is not to trust in God, disobeying His commandments. God saves man's sōma, psychē and pneuma and resurrection is the resurrection of them. Paul in Thessalonians 5:23 prays for us, 'may your whole pneuma, psychē and sōma be kept blameless at the coming of our Lord Jesus Christ'.

Repentance (metavnoia) is the pivotal aim of salvation and resurrection of sōma, psychē and pneuma, as evidenced in Matthew 3:8, where John says 'produce fruit in keeping with repentance' (cf. Matthew 22:29-32, 27:52). In brief, repentance, by which Jesus' sacrifice can be fulfilled, and by which His redemption can be achieved, is the fundamental element of the path of salvation. Matthew tells us that John baptises people with water for repentance, while Jesus will do so with hagian pneuma and puri (Matthew 3:11-12, 4:17, 21:32). So whether or not peace is with us, repentance and Immanuel, which are tightly related, are crucial, since hagian pneuma only inhabits a healthy person who possesses pure sōma, sound psychē and vigorous pneuma. Pure sōma is the temple of God, sound psychē is the residence of divine words (logoi) and vigorous pneuma is the place of hagian pneuma. The temple of God is Jesus's path, the residence of divine words is His life and the place of hagian pneuma is His truth.

What does ‘psychē’ mean in the New Testament? Jesus says,

Considering this, I tell you, do not worry for your psychē / life⁵, what you will eat or what you will drink, or for your body, what you will put on. Does not psychē/life mean more than food, and the sōma more than clothes? (Διὰ τοῦτο λέγω ὑμῖν, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε [ἢ τί πίνητε], μηδὲ τῷ σώματι ὑμῶν τί ἐνδύσησθε· οὐχὶ ἡ ψυχὴ πλεῖόν ἐστιν τῆς τροφῆς καὶ τὸ σῶμα τοῦ ἐνδύματος;) (Matthew 6:25, Luke 12:22f.)

Here Jesus instructs his followers to look after our psychē/life in priority. The purity of psychē is more important than that of sōma, since if our psychē is health, simple and pure, there is no reason that our sōma, which is ruled by psychē, is impure. So once salvation comes to man, his whole will be saved.

Furthermore, the term ‘psychē’ can also be interpreted as ‘bodily life’. In the New Testament the role of the psychē encompasses inward bodily desires, like thirst and hunger, i.e. psychē is the resource of bodily life. So the psychē gives life to the mortal sōma in the present world. And as the sōma clings to outward needs, so it needs clothing to keep it warm and to make it comfortable. He further warns His followers, ‘do not fear because of those who kill the sōma but are not able to kill the psychē. But do fear on the other hand the one who is able to destroy both psychē and sōma in Gehenna’ (Matthew 10:28). Here Jesus admonishes us against being tempted by Satan, who is able to destroy both our psychē and sōma, and who is capable of throwing us into hell or Gehenna. He says that looking after the psychē, being the residence of divine words, is more important than taking care of the sōma, being the temple of God, since it can be built again if it is ruined. And purity of the psychē is necessary to resurrection of the sōma. So we have to distinguish the primary cause from the secondary cause. That is, the salvation of the psychē is the primary cause. If bodily sin can cause our psychē to be thrown into Gehenna, self-dismemberment is necessary.

⁵ The Greek term ‘psychē’ has been translated into ‘life’.

2.2 The theological meaning of self-dismemberment in Matthew's Gospel

In Matthew 5:29-30 Jesus tells his listeners to tear out the eye or throw away the limb which causes them to sin. He exhorts them to the importance of psychical salvation, since if the psychē cannot be saved, then somatic salvation is impossible. Hence Jesus urges them 'unless you turn yourself back and become like little children, there is no way you enter into the kingdom of heaven' (Matthew 3:18).

Jesus's urging of self-dismemberment is the practice of moral temperance and the purification of the soul for the sake of the access to the kingdom of heaven, where we possess true freedom of the sōma, the psychē and the pneuma. In brief, self-dismemberment concentrates on the effectiveness in correction, not in retribution, for the purpose of curing the sinner's wrongdoings for the future. It emphasises the significance of present choices, the greatest good of moral reformation and the cultivation of character. The goal of self-dismemberment is to pave the way for the resurrection of tripartite because of moral improvement of the psychē in the present life. Hence Paul says that 'the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom' (II Corinthians 3:17). In Christian theology the sōma, the psychē and the pneuma are the tripartite wholeness in a person. They are mutually related and cannot be separated from each other. If one of them goes astray and is scandalised, the hope of salvation will disappear. Jesus here charges his listeners to realise the importance of somatic, psychical and pneumatikos purity in preparation for their resurrection when Jesus comes to earth again.

In Matthew 5:29 He says, 'if your right eye makes you to stumble, gouge it out and throw it away from you' (εἰ δὲ ὁ ὀφθαλμός σου ὁ δεξιὸς σκανδαλίζει σε, ἔξελε αὐτὸν καὶ βάλε ἀπὸ σοῦ). The Greek term 'skandalizei', whose noun is 'skandalon', is key, since 'to stumble' means 'to offend' in this case. It highlights the seriousness of sin, since it cuts the relationship between God and man and separates man from God, as we have been taught through the destiny of Adam and Eve in the Garden of Eden. Jesus teaches us not only to avoid being stumbled through our physical desires, but also not to be a skandalon, since the Son of Man will send his angels to separate the skandala, who will be removed from His Kingdom, from his genuine followers, who practice His commandments (Matthew 13:40). The aim of all physical desire is pleasure, i.e.

hedonism, not goodness, nor happiness - beauty in the psychē; and indulging in them without moderation is evil. So He teaches us to exercise self-control for the sake of preparation for God's redemption, since God's salvation includes the sōma, the psychē and the pneuma, and whichever of them has offended (skandalizei), God's salvation is annulled. This is the wholeness of man. Hence self-dismemberment is not 'self-violence'⁶ or self-punishment, but salvation and redemption. Jesus says to his followers that provided they do not trip up others, but are examples instead, then salvation will come upon them. They will be collected by His angels.

In Matthew 16:23 Jesus calls Peter 'Satan' and 'skandalon', he says to him:

Get behind me, Satan! You are a hindrance to me, because you do not have in mind the concerns of God, but of human beings. (Ὑπαγε ὀπίσω μου, Σατανᾶ· σκάνδαλον εἶ ἐμοῦ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων.)

It appears that if you trip someone, you are a skandalon or a Satan to obstruct him on his way to redemption. Jesus exhorts his listeners to have a 'careful thought'⁷ lest they become a hindrance, since 'human beings are only second-class Satans'⁸.

3. The creation in Plato's *Timaeus*

The *Timaeus* 27a starts with the discussion of the creation of the cosmos and ends with the investigation of human nature. Hence the main idea of the *Timaeus* is to examine the birth of the psychē and of the sōma. In this section I would like to elucidate how Plato explicates them by virtue of his doctrine of eikos logos or eikos muthos accordingly.

3.1 The birth of the psychē

Plato's theory of the soul in the *Timaeus* begins with his eikos logos or eikos mythos, which means to be similar to the truth. He calls his eikos logos or eikos mythos an 'alēthinon logos', not 'plasthenta mythos' (*Timaeus* 26e), the main point being that he is only able to give a

⁶ Cornell, 2002.

⁷Ibid.

⁸ Ibid., p. 273.

likely true speech, not true speech itself, concerning the birth of the cosmos and of the soul. He claims that for reasons known to, and by the providence of God, we are only able to hold fast to the explanation of probability (eikos) with thought by means of rational account (*Timaeus* 28a, 44c-d). He stresses that we are not able to know the truth or the eternal itself, we only have probable or similar truth because of the limitation of our reason. In brief, his theory of the soul is based upon a ‘doctrine of probability’ (pros to tōn eikotōn dogma, *Timaeus* 48d).

Plato explicitly distinguishes psychē from nous in his *Timaeus*. At the beginning of the dialogue he postulates that God or the Demiurge only creates a single heaven, according to his paradeigma, and which is a visible living being (zōon) that contains all other living beings (*Timaeus* 30d-31a). So this visible living being is his image or copy (eikōn); and the paradeigma is eternal and unchangeable (*Timaeus* 28b), that is, the paradeigma is ‘geneseōs archēn echōn oudemian’ (*Timaeus* 28b). The Demiurge, looking at the eternal (to aidion), creates nous (*Timaeus* 29a) and puts it into psychē - nous is only present in (paragenesthai) psychē and is immortal and eternal - then places the psychē into the sōma (*Timaeus* 30b). This is the Demiurge’s perfect ergon of the cosmos. Plato calls this vivid and living cosmos, being ‘ensouled’ and ‘ennoused’ (empsychē ennous, *Timaeus* 30b), zōon.

As for the human’s nous, whose purity is not as perfect as that of the cosmos, but second and third of the mixture from which he made the nous of the cosmos, the Demiurge divides it as many times as there are stars, and puts them into the stars, then sows them into the instruments of time, i.e. the planets⁹, which is suitable to them, then they obtain the nature of existence, and become the most religious of creatures (*Timaeus* 41d-42a). When a man dies, the created gods will take him back to his original star if he performed well on the earth (*Timaeus* 41c-d). This is the Demiurge ergon of human nous.

From Plato’s point of view, all living beings, as long as they are ensouled, are zōon, in particular, human beings, the cosmos and beasts. The difference between human beings and beasts is that human beings are not only ensouled, but also ennoused. In other words, the concept of Platonic zōon is comprised of the sōma and the psychē, which cannot be separated from each

⁹ According to Taylor, the instrument of time means the planets. Taylor, 1956.

other. If the psychē leaves the sōma, then the sōma is the corpse. So zōon possesses two elements: the sōma and the psychē.

As for the psychē, being divided into passion (thymos) and appetite (epithumētikon), they are fashioned by the created gods (*Timaeus* 42d-e). The passion is situated in our chest and the appetite in our abdomen. Hence, Plato's psychē is a tripartite psychē. The immortal nous, which is placed in our head, is the most divine part of us and rules over all the rest (*Timaeus* 44d), since it is created by the Demiurge, god himself. Thanks to this, nous is Imago Dei. The other two, being created by the created gods, are neither immortal nor indissoluble, because the destiny of the created gods is dependent upon god, who himself is good and has never known jealousy (*Timaeus* 29e, 41b). God says to them,

God, of gods whereof I am the maker and of works the father, those which are my own handiwork are indissoluble, save with my consent. Now, although whatsoever body has been fastened may be unloosed, yet only an evil will could consent to dissolve what has been well fitted together and is in a good state; therefore, although you, having come into being, are not immortal nor indissoluble altogether, nevertheless you shall not be dissolved nor taste of death, finding my will a bond yet stronger and more sovereign than those wherewith you were bound together when you came to be. (*Timaeus* 41a-b)¹⁰

Here the created gods, being made by god himself, are composed of sōma and psychē. Whether or not they will be dissolved, is to be determined by God. Cornford explains that the human soul is immortal, because god himself will supply only the immortal element to it.¹¹ If what Cornford asserts is correct, then not only nous, but passion and appetite are immortal.

3.2 The birth of the sōma

According to Platonic theology, God creates the sōma of the cosmos, which is visible (*Timaeus* 36e), by means of the four elements - earth, water, fire and air, which existed before the cosmos was created (*Timaeus* 48b) - with mathematical proportion (*Timaeus* 32c), so that the

¹⁰ Cornford, 1937

¹¹ Ibid., p. 141.

Platonic creation of the cosmos had not come from nothing. Anthony Kenny says that Plato's cosmos comes into being from 'a primordial chaos and is restricted by the necessary properties of the initial matter'¹².

As for the human *sōma*, God renders this task to the young gods, who are called 'gods of the stars'¹³ or the children of the Demiurge (*Timaeus* 42e), to weave the mortal body and to make those remaining parts that the human soul still needs (*Timaeus* 42d-e). They imitate their father to complete their tasks with the four elements to form human *sōma* and sense-perception – sight, hearing, touch, taste, and smell are all designed by the young gods. They are given to us as gifts by gods (*para theōn dedōrēsthai*) (*Timaeus* 47c). They are our guardians or protectors, and we are their properties (*Phaedo* 62b). And their task after the separation of the *psychē* from the *sōma* is to take the *psychē* back to its place of birth (*Phaedo* 107d-108b, *Timaeus* 41d).

3.3 The salvation of the *psychē*

Plato's *Phaedo* tells us that philosopher does not care about his clothes, shoes or food, that is, he pays scant attention to his physical hedone, unlike most people. In brief, physical pleasure is not what philosophers truly need; the health of the *psychē* is their main concern. This is what sets the philosopher apart from the crowds (*Phaedo* 64d-e ff).

He further points out that it is better for the philosopher to get rid of the *sōma* if he wants to understand the truth, since the *sōma*, which is polluted by evil because of the force of passion and appetite, cheats us frequently and blocks the *psychē* in its attainment of the truth. Hence it is impossible for the *psychē* to investigate it with the aid of the *sōma*, because the *sōma* is the obstruction (*empodion*) of the *psychē*, i.e., the tomb of the *psychē* (*Phaedo* 65a ff).

As long as the *psychē* can avoid the interruption of the sense-perception and purely contemplates god himself or the truth itself, then it is able to behold (*theōrein*) the beauty and the good itself (*kalos kagathos*). That is, our physical eyes cannot help us to see the truth itself, only the eyes of the *psychē* are capable of that. Socrates says,

¹² Kenny, 2004

¹³ Schafer & Alt, 2007

While we live, we shall be closest to knowledge if we refrain as much as possible from association with the body and do not join with it more than we must, if we are not infected with its nature but purify (kathairō) ourselves from it until god himself (ho theos autos) frees (apolusis) us. In this way we shall escape the contamination of the body's folly; we shall be likely to be in the company of people of the same kind, and by our own efforts we shall know all that is pure, which is presumably the truth, for it is not permitted to the impure to attain the pure (katharos). (*Phaedo* 67a-b)¹⁴

Here Plato stresses that the purity of the psychē, which concept is paralleled in the Gospel, where Jesus asks us to be like a child, is an essential factor for salvation, since it is the way that we can walk on the path of pursuit of the truth. Hence the concept of katharsis, which means to separate the psychē from the sōma, plays a crucial role in the salvation of the psychē. Socrates holds that purification consists of accustoming the psychē to withdraw from all contact with the sōma and concentrate on itself by itself, and to have its dwelling both now and in the future, alone by itself, freed from the shackles of the sōma (*Phaedo* 67c-d).

In addition, Plato lays stress on the great significance of katharsis of the psychē through punishment. In the *Gorgias* 469b-c and 472d Socrates claims that it is better to choose suffering over doing what is unjust, and that being punished is less miserable than not being punished in committing wrongdoing. That is, Plato holds that committing injustice without punishment is the evil of evils, since our psychē will not be ransomed (apoluō, *Phaedo* 67a) by god himself if the injustice is not removed from the psychē. In the *Phaedo* 64a he further asserts that practicing philosophy is the method of katharsis of the psychē, since it is the method of removing ignorance (*Phaedo* 67a) - ignorance is sin according to Socrates. He points out that the task of being philosopher is practicing death, and this is the reason that a philosopher engages in investigation of philosophy. So doing philosophy is parallel to practicing death (*Phaedo* 64b ff). Hence as far as Plato is concerned, the main function of punishment is for the sake of correcting the psychē in preparation for being redeemed by god. In short, the purpose of punishment is not revenge nor

¹⁴ Grube, 1997.

retribution, but correction.¹⁵ From this point of view, we find out that the role of self-dismemberment in the Gospel of Matthew has a parallel with Platonic punishment.

Briefly, the concept of Platonic salvation merely happens to nous, which will be returned back to its original place where it was created; and the sōma will gradually be worn away because of the separation of the psychē from the sōma at death. And this is the reason that Plato presses us to take care of our psychē more importantly than the sōma. Hence the concept of Platonic salvation is different from that of salvation in the Gospel of Matthew.

4. Conclusion

Those scholars who hold that Plato is dualist have been influenced by Cartesian dualism. Plato divides the psychē into three parts: nous, passion and appetite, and they play different roles in our sōma. Nous is the Imago Dei, so it is eternal and immortal. As for the passion and the appetite, who are shaped by the Demiurge's sons, whether or not they are dissolved after the sōma disunity with the psychē, depends on the Demiurge. Furthermore, Plato proposes that the purification of the psychē, essential for being saved by god, and which is the way to contemplate the truth and the divine, is to separate it from the sōma; but he is not a dualist, because the human being is zōon, which is combined with the psychē and sōma. Without them, they are zōon no longer. He is no more a Platonist than a dualist.

However, there is a methodical dissimilarity between Christian and Platonic salvation. They both highlight the importance of the purification of the psychē for the sake of entrance into the realm of heaven, but Christian salvation involves pneuma, the psychē and the sōma, while from Plato's point of view, salvation only happens to nous and might happen to psychē as well. Once the sōma disassembles from the psychē, the sōma will be eroded. Briefly, Platonic salvation is katharsis of the psychē through disengaging psychē from sōma by means of practicing philosophy, while Biblical salvation is katharsis of the psychē through self-

¹⁵ Rachana Kamtekar distinguishes the punishment of a disembodied soul, which is an artificial consequence of vice for the purpose of serving a corrective function, from reincarnation, which is a natural consequence of one's vice or virtue owing to one's choice or desire. Kamtekar, 2016.

dismemberment by means of Jesus. Self-dismemberment is the reason that the tripartite salvation is possible.

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