

## Outline of topics in the *Phaedo*

- 57a-59c Intro, Phaedo & Echecrates  
59c-64a (a) Socrates writing poetry  
(b) Socrates advises Evenus to “follow me as soon as possible”  
(c) Even though death is *not* an evil for some, suicide is always wrong  
(d) Cebes criticism: If the Gods are the best masters, then one should use all means to avoid leaving their care
- 64a-69a Socrates’s defense  
A: [main conclusion] The philosopher is glad to die  
B: The philosopher is hopeful about the next world. Death is the separation of the soul from the body and the body is a *hindrance* in the acquisition of wisdom
- 69e-70c Cebes objects: What if the soul perishes when separated from the body?  
Arguments: 70c-72c Generation from opposites  
72d-77a recollection argument  
78b affinity argument
- 85b-86e Simmias objection: the lyre analogy...soul is a harmony  
86e-88b Cebes objection: weaver analogy  
88c-91c Interlude on the value of argumentation and philosophy  
91c-95a Socrates answers Simmias  
1. inconsistent with recollection  
2. attunement is not master of lyre  
3. there is more or less harmony—but not more or less soul  
4. inconsistent with virtuous soul
- 95a-99d “Socrates’ autobiography”  
(look carefully into causes of generation and corruption)  
a. “enlightened descriptions” ≠ causes  
b. reasons for X being what is best = cause (what Anaxagoras says he is up to)  
c. “very enlightened descriptions” as causes (what Anaxagoras [or any scientist] actually did)
- 99d-102a Socrates would like (b), but can’t do it. So he reverts to “method of hypotheses”  
102a-105b “immanent characters” or “forms” which exclude opposites  
105b-107b Soul is both deathless and indestructible  
107c-110b Myth of the afterlife  
110b-112e The “true earth”; rivers of the underworld  
112e-115a The myth concluded  
115b-118 Death scene