

## DIVISION OF THE PHAEDO

57A-59E Phaedo agrees to recount the last day of Socrates' life and set the scene

60A-118 The last day of Socrates

60A-61B Preliminary conversations of Socrates

60A Socrates and Xanthippe

60B-C The connection of bodily pleasure and pain

60D-61B Socrates and "music" (61A: "philosophy is the highest kind of music")

61C-107B The two chief conversations or discussions of the day

61C-69E Whether the philosopher should be willing to die (See division of this part below)

70A-107B Whether the human soul is immortal

70A-84B First part of the discussion whether the human soul is immortal (See division of this part below)

84C-107B Second part of the discussion whether the human soul is immortal (See division of this part below)

107C-115A Socrates tells a muthos about the soul after death (See division of this part below)

115A-118 Last words and death of Socrates

115A-116B Last instructions and bath of Socrates

116C-118 Death of Socrates

WHETHER THE PHILOSOPHER SHOULD BE WILLING TO DIE (61C-69E)

61C The philosopher should be willing to die, but should not commit suicide

61D-69E Defense of these two statements

61D-62C Neither the philosopher nor any other man should commit suicide

62D-69E The philosopher should be willing to die

62D-63C The objection of Cebes

62D-63A The objection stated

63B-C The objection answered

63D-E Request for further elucidation and interlude about poison

64A-68B Proof that the philosopher should be willing to die

64A-B The chief syllogism, an if-then syllogism (A), and laughter of Cebes (B)

64C-68B Proof of the premisses

64C-67D Proof of the second premiss of chief syllogism

64C Major of syllogism proving the second premiss of chief syllogism and the definition of death

64D-66A Minor of syllogism proving the second premiss of chief syllogism

64D-65A Shown from moral virtues

65A-C Shown from knowledge

65D-66A Shown from Forms

## 66B-67D Conclusion and corollaries

66B-67B Only by death can knowledge of soul be freed from impediment of body (67B philomatheis)

67C Catharsis

67D Fetters of body

67D Conclusion: philosophy is an untying or separating of soul from body

67E-68B Manifestation of first premiss (if-then statement) of chief syllogism

## 68C-69E Corollaries and further conclusions

68C Distress at death is a sign that one is not a philosopher, but a philosomatos (lover of body)

68C-69C Moral virtue is a purification or catharsis from pleasure, pain and fear

69C-D Truth of the mysteries

69E Why Socrates is not troubled at leaving this world

FIRST PART OF THE DISCUSSION WHETHER THE HUMAN SOUL IS IMMORTAL  
70A-84B

70A-B Cebes' question of whether the soul survives death of body; even the comic poet cannot question the relevance of the inquiry since we will all die.

70C-80E Socrates reasons that the soul survives death

70C-77A Socrates' first syllogism

70C-D Socrates proposes a chief if-then syllogism

70D-81A Proof of the second premiss (affirming the antecedent)

70D-72D First proof of the second premiss of chief syllogism

70D-71E The first proof

70D-71B Everything comes to be from its opposite, both ways  
 (71B)

71C-D The living and the dead are opposites

71D-E Conclusion to second premiss of chief syllogism

71E-72D Reply to a possible objection (only one direction is clear)

71E-72A Argument from anomaly of nature

72A-D Generation would give out

72E-77A Second proof of the second premiss of chief syllogism

72E Statement of if-then syllogism from recollection

73A-77A Proof of the antecedent or second premiss of this syllogism

73A-B First proof from recollection of conclusions in geometry  
as in *Meno*

73B-77A Second proof from recollection of beginnings in  
geometry

73B-74A Description of recollection

74A-75C Application to the Form of equality

75C-D Conclusion to foreknowledge of soul before birth

75D-77A Souls recollect what they knew before

77A-80E Cebes' objection to the proof and Socrates' reply

77A-C Cebes objects that only half of the conclusion has been shown

77C-80E Socrates' reply

77C-D Socrates refers to the first proof (70D-72D) to show  
sufficiency

77D-80E The longer reply

77D-78A Necessity of longer consideration; their fears

78B-80E Longer proof by if-then syllogism

78B-80B First premiss (if-then statement) established

78B-C The connection between the composed and changing  
and the simple and unchanging

78D-80A Soul is more akin to the unchanging than the body

78D-79E First proof from reason and senses, Forms and  
individuals

80A Second proof from soul ruling body

80C-D Second premiss (affirming antecedent) established

80D Conclusion drawn

80E-84B Corollaries and further conclusions from the above.

80E-82B Condition of lovers of wisdom and lovers of body after death

82C-84B Why the philosopher lives in a kind of separation from the body

SECOND PART OF THE DISCUSSION WHETHER THE HUMAN SOUL IS IMMORTAL  
84C-107B

84C-88D Objections of Simmias and Cebes

84C-85B Foreword

85C-D Simmias on how to proceed and need of perseverance

85E-88B Objections of Simmias and Cebes

85E-86D Objection of Simmias based on harmony

86E-88B Objection of Cebes that soul may be to the body as man to clothing

88C-D The effect of the unexpected objections upon the will and emotions

88C On those present in the prison: despair of finding the truth

88D On Echecrates hearing it recounted: distrust of all arguments

88D-107B Reply of Socrates

88D-89A Foreword

88D-E Desire of Echecrates to hear how Socrates responded

88E-89a Wonder of Phaedo for Socrates' reply, especially in regard to desire.

89A-91C How Socrates rectified the desire of those present

89A-C Socrates urges them in the person of Phaedo to continue the inquiry

89C-90E Socrates warns them against becoming misologists (haters of argument)

89C-D The warning

89D-90C How men become misologists like they become misanthropes

89D-90B How men become misanthropes

90B-C How likewise they become misologists (90B need for an art about arguments)

90C-D The miserable and pitiable condition of the misologist

90E Socrates urges them to consider not all arguments as unsound, but rather themselves as not sound, and to seek health of mind.

91A-C Socrates urges them to love truth much more than Socrates

91C-107B Socrates replies to the objections of Simmias and Cebes

91C-D Restatement of the objections

91E-107A Reply to the objections

91E-95A Reply to Simmias' objection that the soul may be harmony of the body: soul is not harmony of body.

91E-92E First argument based on recollection

93A-94B Second argument based on there being a harmony of the soul

94B-95A Third argument based on the soul's opposing the body's inclinations

95A-107B Reply to Cebes' objection

95A-B Socrates cautions Cebes against boastfulness

95C-E Restatement of objection

95E-107B Reply to the objection

95E-96A Order of proceeding

96A-107A Following this order

96A-102A Socrates recalls his investigation of nature and the causes of generation and corruption

96A-97B Socrates' doubt about explanation by mover and matter

97C-99C Anaxagoras fails to develop mind and good as causes

99D-102B Socrates introduces Forms as causes.

102B-107A Solution of Cebes' objection

102B-105B Some general beginnings explained

102B-103A Contraries themselves never become each other

103A-C although what partakes of contraries can some times

103C-105B Things defined by one contrary do not admit the other.

105B-107A Application of these beginnings to Cebes' objection

105B-105E Soul cannot admit opposite of what is in its definition

105E-107A Why the soul is imperishable

107A-B Afterword



107A Cebes is satisfied

107A-B Reasonable fear of Simmias: greatness of subject and the weakness of our reason

107B Socrates agrees that the subject should be considered more.

### SOCRATES TELLS A MUTHOS ABOUT THE SOUL AFTER DEATH (107C-115A)

107C-D Importance of care of the soul if it is immortal

107D-114C Socrates tells a muthos about soul after death to illustrate this

107D-108C Journey of the souls to the next world

108C-113C Description of the earth

108C-D Prologue

108E-109A Place of earth in the universe

109A-113C Regions of the earth described

109A-110A Size of the earth and the hollows in which we live

110B-111C Description of the upper purer regions of the earth

111C-113C Abode where the dead go

113D-114C What happens to souls and where they go after they are judged

114D-115A How the muthos should be received

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