

Notes on Plato's Phaedo

This article follows a pattern similar to a series of 'Notes' on select biblical texts already posted on this Home Page. In those documents I made brief observations on the sacred texts not as commentaries or personal reflections but as aides to the practice of lectio divina. Lectio may be summed up briefly as the slow, meditative reading of a sacred text. As with all these commentaries, my approach is to employ transliterated words and phrases from the original languages of Greek and Hebrew while at the same time not presupposing knowledge of them. The practice of lectio divina goes hand-in-hand with contemplative prayer. That phrase itself is open to a wide variety of interpretations but in essence is quite simple. Although this is not the place to discuss it, contemplative prayer is best facilitated by lectio divina which consists of carefully pondering a word or two (not more than a phrase) which serves to focus the mind on God and to fence out inevitable distractions. The neat part about lectio is that we can alternate between reading the text—again that means *recalling* the words at hand, not reading them in the conventional sense—and being in God's presence. That's another phrase bantered about with some frequency but difficult to define. I'd call it the absence of thoughts and emotions or better, the act of keeping them at bay which enables us to be bathed in silence. Some may confuse this silence with the absence of thought and vulnerability to demonic influences. However, we are dealing with a less dramatic scale or those occasions when we fall prey to the whims and fancies of an overactive imagination. Once we've learned to enjoy inner silence, we have set the stage for divine grace to intervene.

Throughout the time spent while compiling the 'Notes' series I've come to appreciate the limitations of Scripture which has nothing to do with the divine revelation it contains. Detailing the elements of this revelation is beyond the scope of this document, not my intent to discuss here. It is common knowledge, however, that from her inception the Church had been plagued by a multitude of interpretations of Scripture which therefore affected how Jesus Christ was perceived. The general term for these interpretations (or misinterpretations) is gnosticism. A lot has been and continues to be written on the matter right to the present day while attracting no small amount of attention. The reasons for this are varied. As for my opinion—simply based upon years of reading Scripture on my own unprofessionally in the ancient languages—the sacred texts stop with stating the facts about divine revelation and offer only vague, general guidance as how to incorporate this revelation into our lives. Of course, someone like St. Paul speaks about 'putting on Christ' and the like, but how do we effect this? The usual scriptural response is by faith and trust in God. That's perfectly fine but insufficient for a lot of folks, both ancient and modern. The failure, if you will, not to have offered a method (I use this word with reluctance because it smacks of a technique: do this and you get that) may in part have given rise to many interpretations of Scripture and thus of Jesus Christ himself. This isn't a modern phenomenon, a desire to figure things out; it appears innate to human nature. And here is the singular value of the Church Fathers: they confronted this desire and sought under the Holy Spirit's guidance and larger context of the Church to accurately interpret Scripture. How or why it turned out to be the right way remains a mystery. However, I can testify that when you use Scripture to do lectio divina according to this 'orthodox' way, it works. Other ways may work well to a certain extent, but insights from the Fathers stand the test of time.

All right, we have the Fathers of the Church employing Scripture to contemplate the divinity of Jesus Christ and related pertinent matters. Most of this is obvious to a person familiar with the Christian tradition which may be summed up in the Credo or Apostle's Creed. When you think of it, the life of the Church consists in unpacking this Creed which includes the spectrum from liturgy to theological speculation. It is the mission of the Church to proclaim (*kerugma*) the essentials of divine revelation as well as to teach them. She does this chiefly through Scripture which, as noted above, is perfectly sound but wanting as to its presentation if I may put it such. That is, staying exclusively with Scripture without branching to other related fields can make for a sterile presentation. Thus a long-time member can weary of the constant proclamatory nature which its concomitant injunctions, necessary as they are. This person

may have an inkling that something should and must be done about this but afraid that entertaining such a thought is tantamount to heresy. This little explored aspect doesn't seem to be in the mind of the Church Fathers. Don't forget. Many were newly converted to an equally new religion, and even some of the older, well-established Christian families were a minority in a `pagan` environment.

So how did the Church Fathers deal with Scripture? I have in mind those of the Greek-speaking Church compared with the Latin one. This is a personal preference since I have some familiarity with the Greek language. Many were educated and therefore heavily influenced by texts central to the Hellenistic culture of the day. Chief among these texts were the writings of Plato and to a lesser extent, Aristotle. As soon as the former is mentioned there comes to mind `Platonism` which clouds the real inspiration the Fathers had in that author. I have to admit, however, that in my reading of patristic texts I have found scant references to the central person of Plato's Dialogues, Socrates (Justin Martyr comes to mind). It seems the Fathers were more interested in certain metaphysical texts such as the *Timaeus* compared with the dialogical ones. Thus there is some justification as to the word (stigma?) Platonism. The Fathers found in those texts material which seemed to jibe with Scripture, some even claiming that Plato was a disciple of Moses. Delving into this issue would require a lengthy article itself, beyond the scope of this one. Yet I mention this point because early Christian apologists, leaning heavily upon important documents of their Hellenistic culture, were in a position to use them to support their relatively new religion.

One prejudice, if I may offer at this juncture. I could be projecting my own wishful thinking upon Christian authors, but I suspect the best among them read Plato's **Dialogues** with the same spirit they read Scripture, that is, in the spirit of *lectio divina*. One advantage the Greek Christians had was the ability to read both sets of texts (the Septuagint Bible and Plato) in their native language. Latin authors were one or two steps removed from the original, if I may put it that way. With this in mind, I wish to examine one of the most important Platonic documents, the **Phaedo**. Important because it deals with the last hours of Socrates as he sits in prison with his close circle of friends. Because Socrates is about to die in a few hours, his remarks about life and death are worth close attention. It's the same with listening a loved one on his or her deathbed. A parallel to this is Jesus' last discourse at the Last Supper, and both have been compared and critiqued. Again, that is not the purpose of this article.

As for the document at hand, I set out with the intent of roughly following the same method as the other series of **Notes** on this Home Page. That means jotting down a set of notations on the **Phaedo** for the purpose of doing *lectio divina* as opposed to producing a scholarly commentary. It also means that these observations are how the text hit me, not impressions garnered from other sources. Since this is the first time I've done a non-scriptural document with the exception of Athanasius' **Life of Anthony**, I don't know where it will go or develop. For that reason I will start off as best I can, post the results every so often, get feedback, and go from there. I had spent some time worrying about the approach which I quickly discovered stifled my enthusiasm for starting the project. All I have is an interest and desire to share my love for the **Phaedo**, so I will let these be my guide. Everything, of course, is subject to ongoing development and/or revision.

The English translation used is **Plato: Complete Works**; edited by John M. Cooper (Indianapolis, 1997), pages 49-100. This document follows the traditional method of marking Plato's texts as indicated by the numbers. The lower-case letters for each section are in bold.

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The Phaedo

57.

Were you with Socrates yourself, Phaedo, on the day when he drank the poison in prison?

-These introductory remarks intimate a certain wistfulness among Phaedo and Echecrates when the former was in the prison with Socrates which was reminiscent of earlier discussions. `Were you with` (**paragignomai**). The preposition **para** (with, besides) prefixed to the verb reveals this wistfulness.

-And how did he die? The verb is **teleutao** which signifies coming to an end, perhaps a completion as opposed to the negative connotations of death per se.

b-clear account. The adjective **saphes** can apply to the truth and the noun **aggelia** to an account which is announced or proclaimed. You get a sense that Echecrates is more concerned what was said in the prison cell by the words, `except that he drank the poison and died.`

-I should be glad to hear this. The adverb **hedeos** pertains to sweetness which counters the wistfulness created by Socrates` death and legacy. Another factor contributing to the wistfulness beginning the **Phaedo** is `Hardly anyone from Phlius visits Athens nowadays,` as though only a few people are determined to keep alive the memory and teaching of Socrates. The verb **epichoriazō** means the habit of visiting; the preposition **epi** (on, upon) stressing this.

58.

-`We wondered` and `a long time after the trial.` Such words indicate a not fully informed account of events along with a desire to overcome this to preserve memories of Socrates` remarks in prison.

b-a mission to Delos every year. The noun **theoria** equals mission which also means a show, spectacle. The `long time` of the ship`s voyage and return almost opens up a `long time` for Phaedo to explain to Echecrates the details of the conversation with Socrates.

c-What about his actual death? Echecrates asks five questions about Socrates, and two contain verbs with the preposition **para**: **paragignomai** (to be present) and (not) allow to be present, **pariemi**. Contrast it with `no friends present` which uses the adjective **eremos**, desolate, lonely.

-Tell us as fully as possible. The adjective **saphes** (superlative) is used again (cf. `clear account` above) along with the verb **apaggello** (cf. noun **aggelia** above).

-pressing business. The noun **ascholia** literally means `without leisure.`

-I have time. The verb is **scholazo**; contrast with **ascholia** just above; i.e., `I have the leisure to make an account.`

d-Nothing gives me more pleasure than to call Socrates to mind. **Hediston** is superlative of **hedos** (cf. 57 above). **Mimnesko** is `call to mind.` It seems that `having time` as just noted is a prerequisite for accurate recollection.

-Tell us every detail as exactly as you can. The verb is **dierchomai**, to go through. The adverb is the superlative **akribestata** indicating something pointed, a summit.

-an astounding experience. An adjective is used, **thaumasia** coupled with the verb **paragenomenos** which has the preposition **para** (besides, with) prefaced to it signifying an intimate experience. Compare this **para** verb with another, **paronta** being (there).

-who was my friend. The adjective is **epitedeios** connoting that which is fitting, deserving, fit. Phaedo experience no **eleos** or pity for Socrates but found him happy or **eudaimonos**. Cf. 59a for **eleinon**, another expression of this sentiment. Please note: because this word and its variations is so important, I attach `Appendix I` at the end of this document with references to other Dialogues. Phaedo also says that Socrates died (**teleutao**, 57 above) in manner (**tropos**), words (**logos**), nobly (**gennaios**, better as noble birth) and without fear (**adeos**).

e-It struck me. The verb is **paristemi**, another **para** verb, as though Socrates` comportment were beside Phaedo. The object of this verb is Socrates going to the Underworld or Hades, to be with the gods` blessing (**theias moiras**: fate, destiny) and fare well (**eu praxein**: to do well) there. Note that Phaedo adds `if anyone does` suggesting the problematic understanding of what happens in Hades.

59.

-philosophical discussion. The noun **philosophia** is used which for Phaedo and others transcends expressions of emotions such as **eleos** (pity).

-accustomed to do. The verb is **etho** which signifies habituation, practice of which enables one to shift from emotion to philosophy. Closely bound with this `ethos` are arguments or **logoi** (literally, words).

Compare with `conversation,` 59e.

-a strange feeling: **atopon ti pathos**. The first signifies something out of place and the second, a feeling or that to which one is passive and subject to influence.

-unaccustomed: **aethes** or that which lacks **etho** just noted.

60.

Xanthippe: the wife of Socrates who, along with her baby, were dismissed from the discussion about to take place. While this may indicate a negative attitude towards women, discussion about philosophy creates a bond stronger than blood ties.

b-What a strange thing or **atopon** as in 59 above.

-fable: **muthos**, which applies to anything delivered by word of mouth. Compare with a **logos** as in **logoi**, 59 above.

-when a man has the one (pain), the other (pleasure) follows after. Words by Socrates upon being released from his bonds, indicative of his philosophical attitude with which he launches the discussion.

d-What induced you to write poetry after you came to prison. Indicative of a shift in attitude by Socrates to find out the meaning of certain dreams (**enupnion tinon**) and to satisfy his conscience (**aphosioumenos**; to acquit oneself; also just below). Such dreams came in various shapes or **en alle opsei, opsis** also being an appearance or presence.

-Socrates compares past encouragements to those encouraging runners which for him is to practice (**prattontos**; he was already doing it) the art of philosophy (**philosophias mousikes**) which is the highest form of art.

61.

b-A poet, if he is to be a poet must compose fables, not arguments. Here **muthous** by a **poiete** are contrasted with arguments or **logous**.

c-I am leaving today. The verb is **apeimi**, to be wanting, absent and signifying Socrates' impending death.

-every man who partakes (**metestin**) worthily of philosophy (lacking in the Greek; **prgamata**, thing or affair).

d-about to depart (**apodemein**; in the sense of leaving home) yonder.

-to tell tales (**muthologein**).

e-what that journey will be like (**poian tina auten**). More poignant with mention of `in the time we have until sunset.`

62.

-We must do our best (**prothumeisthai**): alternately as to be of good cheer, willing. The verbal root is **thumoo** (**thumos**) signifying anger, wrath in the sense of intense longing.

-better to die than to live. The adjective here is **beltion** signifying that which is morally superior.

b-unreasonable/reason: **alogon/logon**.

-language of the mysteries. **Logos en aporrotois**. Note **logos** again. Literally, that which is forbidden.

-a kind of prison (**phroura**): connotes being on watch, awake. Irony of this prison is neither to free oneself nor run away.

-gods are our guardians (**tous epimeloumenous**): literally, care or training put upon (**epi**) and found below in d as protector.

d-philosophy...ready and willing to die: **rhadios/ethelein**.

-wisest of men: **phronimotatous** or having the ability to **phroneo** which suggests prudence, the testing of knowledge.

-to leave this service (**therapeia**): that of the gods. A word with multiple meanings chiefly as here pertaining to gods; also has medical and psychological implications with regards to maintenance of oneself.

-best (**aristoi**) of masters, the gods. Compare this adjective with **beltion** in a above; connotes valor or excellence in performance.

-look after himself (**epimelesesthai**): cf. d above.

e-he would not reflect (**logizoito**): **logos** derives from it. Frequent use of this and related terms plus privative ones in section d.

-foolish (**alogistos**) to escape. Cf. remarks immediate preceding.

-sensible man (**ho noun echon**: having mind in the sense perception, heart, purpose)...to remain with one better (**beltioni**: cf. above) than himself. The preposition **para** (with) is used in the sense of remaining alongside the wise man.

-foolish (**aphronas**): someone lacking **phronis** as in `wisest of men` in d above.

63.

-aiming his argument (**logos**) at you.

b-go to wise (**sophous**) and good (**agathous**) gods. The preposition **para** is used with respect to this going.

c-I expect (**elpizo**: hope) to join (**aphixesthai**) the company of good (**agathous**) men. The preposition **para** is used with respect to this joining.

-do you intend to keep this belief (**dianoia**). This noun connotes thought, intention, understanding.

d-poison (**pharmakon**): also a drug, charm, spell.

-to make my argument (**logos**).

e-spent (**diatripsas**) his life in philosophy. This verb literally means to rub between or hard.

-to be of good cheer (**tharrein**): in the sense of having courage, confidence.

64.

-those who practice (**tugchanousin orthos**: literally, to hit upon rightly) philosophy in the proper manner is to practice (**epitedeuousin**: to make it one`s business) for dying and death.

-it would be strange (**atopon**): literally, out of place.

-have wanted (**prouthumounto**: **thumos** as in 62; here with **pro**, direction towards which) and have practiced (**epetedeuon**: as training) for a long time.

c-(death) a separation of the soul (**psuche**) from the body (**soma**). The noun for separation is **apallage** which connotes deliverance, relief. The verb form (**apallageisan**) is used in `the soul comes to be separated by itself (**kath` hauten**; in the sense of `according to itself`).

d-pleasures (**hedonas**). Here as related to food, drink, sex, service (**therapeias**) of the body.

e-turns away (**aphestanai**) from the body towards (**tetraphthai**) the soul. The first verb suggests quitting and the second, direction (**pros**) towards which.

65.

-frees (**apoluon**) the soul from association (**kononias**) with the body as much as possible. The verb suggests a loosening and the noun, partnership.

-has no part (**metechei**). That is to say, physical pleasures, a having-with (**meta**).

-does not care for the pleasures (**henonon**) of the body. The verb is **phrontizo** (similar to **phroneo** in 62 above).

-the acquiring of knowledge. The verb is **ktnesis**, a noun (possessing) and the noun is **phroneseos** (cf. **phrnoneo** just above).

-is the body an obstacle (**epmodion**): i.e., an impediment.

-when one associates (**koinonon**: used with **sumparalambane**, literally as taking along with: **sun** + **para**) with it in the search (**en te zetesei**) for knowledge: the noun is not in the Greek text.

b-as they are all inferior (**phauloterai**: slight, paltry) to these.

-Do you not think (**dokousin**) so? This verb implies appearing as opposed to certain knowledge.

-When does the soul grasp (**amtetai**: in the sense of touching) the truth?

-clearly deceived (**exapatatai**: tricked thoroughly, **ex** meaning out) by it.

c-Is it not in reasoning (**en to logizesthai**) if anywhere that any reality (**ti ton onton**: literally, anything of beings) becomes clear (**katadelon**: the preposition **kata**, according to) to the soul (lacking in the Greek text)?

-reasons the best (**kallista**: can also apply to what is beautiful).

-none of the senses trouble (**paralupe**: **para** prefaced to a verb, to grieve) it. This verb intimates that senses cause trouble by coming in from an angle as opposed to directly.

d-most by itself (**kath` hauten**) or according to itself, using the soul's inner resources contrasted with **paralupe** just noted.

-taking leave (**chirein**: to separate) of the body.

-having no contact (**koinonousa**) or association (**haptomene**: touch) with it in its search (**oregetai**: stretching forward, yearning) for reality (**tou ontos**).

-soul of philosopher regarding the body: disdain (**atimazei**: lacking honor), flees (**pheugei**) and seeks (**zetei**) to be by itself (**kath` auten**).

-Just (**ti dikaion**), Beautiful (**to kalon**) and Good (**to agathon**): i.e., by themselves.

e-whoever prepares himself (**paraskeuasetai**: another use of **para**, besides) best and most accurately (**akribestata**: connotes a peak or sharpness) to grasp (**dianoethenai**: **dia** or through coupled with the verbal root of **nous**) that thing itself.

-He will do this most perfectly (**katharotata**: or as Jowett's translation goes, 'he who attains to the knowledge of them in their highest purity') who approaches the object with thought alone (**dianoia**: cf. 63, 'do you intend to keep this belief').

66.

-without associating (**paratithemenos**: placing beside or **para** which connotes a setting apart though in the immediate vicinity; it stands in contrast with the **dia** or 'through-ness' which follows) with his thought (**dianoeisthai**: cf. **dianoia**).

-dragging in any sense perception (**aisthesin**: usually as pertaining to the five senses) with his reasoning (**logismou**; cf. **logizesthai**, 65 above).

-pure thought (**eilikrinei**: unmixed or without alloy **te dianoia**) alone.

-tries to track down (**thereuein**: as in hunting an animal).

-pure by itself: **eilikrines**; cf. **eilikrinei** just above.

-freeing himself: **apallageis** or releasing in the sense of leaving off.

-body (**soma**) confuses (**tarattontos**: troubles) the soul (**psuche**).

-truth and wisdom: **aletheian**, **phronesin** (cf. **phroneo** first noted in 62 above).

-associated (**koinonia**: noun signifying fellowship) with it.

-reach reality. The verb is **teuxomenonos** (alternately as make ready, bring about) and the noun is **tou ontos** (being).

b-true philosophers (philosophers of knowledge, **gnosis**) believe and say to each other. The text is more like 'make an opinion (**doxa**).' The verb is **paristasthai** or 'to present' in the sense of setting before (**para**, besides) the mind.

-path (**atrapos**: no turns) to guide us (**expherein**: to carry out) out of our confusion (or 'with the argument or **logos** in consideration or **skepsis**').

-body and soul fused (**sumpephurmene**: united or grown together) with such an evil (**kakou**).

-never attain (**ktesometha**: possess) what we desire (**epithumoumen**: **epi** + **thumos**, noun; cf. 64 above).

-the body keeps us busy (**parechei**: supply, offer; **para** + **echo**) in a thousand ways (**urias**: myriad) because of its need for nurture (**trophen**: nourishment, livelihood).

c-diseases...impede (**empodizousin**) our search (**theran**: hunting of wild beasts) for the truth.

-wants, desires, fears, illusions and much nonsense: **eroton** (**eros**), **epithumion** (**thumos**), **phobon**, **eidolon** (idols or images), **phluarias** (or idle talk).

-no thought (**phronesai**: **phroneo** as first noted in 62 above) of any kind ever comes to us from the body.

d-all this (wars) makes us too busy (**ascholian**: lack of leisure) to practice philosophy.

-if we do get it (**schole**: leisure) and turn to some investigation (**skopein**: verb, 'to examine').

-(the body) prevents us from seeing (**kathoran**: **kata** + **orao**, to see according to) the truth.

-pure knowledge: **katharos ti eisesthai**. An adverb is used... 'to enter purely.'

e-attain that which we desire (**epithumoumen**: **thumos** as in c just above) and of which we claim to be lovers (**erastai**: i.e., of **eros**).

-impossible to attain any pure knowledge (**katharos gnonai**: the adverb as in d just above and **gnosis**) with the body.

67.

- then...the soul is apart (**choris**: in the sense of independent, separate) from the body.
- we shall be closest (**eggutato**: or near, at hand) to knowledge (**tou eidenai**: verb of **gnosis** and thus an active sense of knowing).
- refrain...from association (**homilomen**: in the sense of being busy with, attending) with the body and do not join (**koinonomen**: **koinonia**, noun as in 66a) with it more than we must.
- not infected (**anapimplometha**: literally, to fill up; note preposition **ana**) with its nature (**phuseos**).
- must purify ourselves (**kathareuomen**: can apply to ritually and morally).
- we shall escape (**apallattomenoi**: released, dismissed) contamination (**katharoi**: cf. verb just above) of the body's folly (**aphrosune**: senseless or lacking **phrontizo**, taking heed).
- we shall know (**gnosometha**: **gnosis**) all that is pure (**eilikrines**: unmixed, without alloy; cf. 66a).
- b**-it is not permitted to the impure to attain (**ephaptesthai**: **ephapto** or to bind on, fasten) the pure.
- must say and believe (**doxazein**: **doxazo**, to have an opinion).
- there is good hope (**elpis**) that on arriving (**aphikomeno**: **aphikneomai**, or to achieve a certain condition) where I am going. Socrates adds, 'if anywhere,' which leaves open the question as to the place-where he might be going.
- I shall achieve (**ktesasthai**) what has been our chief preoccupation (**pragmateia**: the careful prosecution of an affair) in our past (**parelthonti**: **parerchomai**, to go by, pass) life.
- c**-his mind (**dianoia**: cf. 66a) has been prepared (**paraskeuasthai**: **paraskeuazo** with the preposition **para** signifying all that is around one getting ready) and, as it were, purified (**kekatharmene**: **katharos**; cf. 67a above).
- purification (**katharsis**)...to separate (**chorizein**) our souls as far as possible from (**apo**) the body.
- accustom (**ethisai** from which comes **ethos**; to have a proper mode of behavior) to gather itself (**sunageiresthai**: in the sense of assembling), to collect (**athroizesthai**: connotes mustering, gaining of strength) itself, to dwell by itself as far as it can (**oikein kata to dunaton**: to dwell...have **oikonomia**...according to power or strength)...freed (**ekluomenen**: loosened) from the bond (**desmon**) of the body.
- freedom and separation (**luis**: **ekluomenon** just above) **kai** (**chorismos**: **chorizein** just above) from the body is called death (**thanatos**). The two nouns should be considered in light of the preposition **apo** (from).
- preoccupation (**meletema**: care, attendance, practice signifying repetition; from **meletao**) of the philosophers. Also note preposition **apo**.
- those who practice philosophy in the right way (**orthos**).
- release and separation (**luis kai chorismos**) from the body.
- so it appears (**phainetai**): suggests going along with the argument at hand but with some reservations.
- ridiculous (**geloion**: suggestive of laughter).
- to train himself (**paraskeuazonth` heauton**). The preposition **para** (besides) plus **skeuazo**, 'to procure,' 'supply.'
- as close as possible (**eggutato**): verb signifies making a pledge.
- e**-to resent it (**aganaktein**): verb pertains to irritation, vexation.
- in the right way (**orthos**): signifying straightness, trueness.
- in training (**meletosi**) for dying: to care for, attend, exercise, drill. This is equivalent to 'fearing death least of all men.'
- Consider (**skopeo**): to look out for, examine (**skopos**: object, mark).
- Estranged (**diabeletai** or **diaballo**) from the body: **dia** + **ballo**, through + to cast, in the sense of being set at variance, being suspect (regarding the body, **soma**).
- desire (**epithumousi** or **epithumeo**; **epi** being 'upon' **thumos**) to have the soul (**psuche**) by itself (**kath` hauten**, or 'according to itself').
- absurd (**alogia**: not-word or **logos**) and resentful (**akanaktoien**: to feel irritation, discontent).
- they may hope (**elpis**: noun).

68.

- would be rid of (**apellachthai**: to be set free, released).
- that presence (**sunontos**: to bring or set together).
- wisdom (**phronesis**: minding, purpose, intention, prudence).
- are estranged (**diableno**: cf. e just above).
- go (**metelthein**: **meta** + **erchomai**) to the underworld (Hades).
- lovers, wives or sons: mention of these imparts a genuine sense of empathy enhanced by `they longed` (**epethumoun**: cf. **epithumousi** just above, 67e).
- driven by the hope (**elpis**: cf. `they may hope` just above, 67e).
- being with (**suesesthai**: **sun** + **hiemi**) them.
- lover of wisdom (**phroneseos eron**). Cf **phronesis** just above. Here it is coupled with the verb **erao** (**eros**). Compare with **epithumeo**.
- b**-gladly (**asmenos**: from **hedomai**, to enjoy oneself).
- convinced: **sphodra** (very much) is used with **doxeo** (think, imagine, be resolved).
- will find (**enteuxesthai**: **en** + **teugchano**, to hit upon), the object being pure knowledge (**katharos phronesei**: adverb with verb).
- anywhere/there: contrast between life and death.
- highly unreasonable (**polle** or much + **alogia**, noun).
- sufficient indication (**hikanon tekmerion** or worthy sign in the sense of a proof).
- resenting (**aganaktounta**: being vexed, angry) death.
- c**-lover of wisdom contrasted with lover of body, **philosophos** and **philsomatos**. The adjective **philos** is also attached to wealth and honors.
- courage (**andreia**: manly spirit; **aner**, man).
- disposition (**diakeimenois**: the verb **diakeimai** applies to being in a certain state).
- quality of moderation (**sophrosune**: discretion, self-control: a difficult word to translate. The verb **sophroneo** means to be of sound mind). `Quality` is lacking in the Greek text.
- not to get swept off one`s feet (**epptoesthai**: **ptoeo**, to be terrified).
- passions (**epithumias**: verb noted in a above. The noun here is used with the preposition **peri**: on, concerning, by).
- disdain (**oligoros**: little-caring and orderliness (**kosmios**: a difficult word to translate. The verb means to order, arrange, furnish, honor, decorate. Both Greek terms are adverbs).
- suited (**prosekei**: **prosekeo**, to be near at hand; prefaced by preposition **pros**, towards-which).
- despise (**oligorousin**: **oligoreo**, as in **oligoros** just above) the body.
- live the life of philosophy: **philosophia** used with preposition **en**, in (presence in philosophy).
- d**-to reflect upon (**ennoesai**: **ennoeo**, to have in one`s thoughts, consider, conceive from a notion).
- courage (**andreia**: as in c above, manliness and adjective just below as brave) and moderation (**sophrosune**).
- strange (**atopos**: out of place or **a** + **topos**).
- a great evil: plural is used, here with respect to death.
- e**-moderate (**kosmioi**: those who are **kosmos**).
- license (**akolasia**: intemperance; **a** + **kolazo**: to chastize, punish).
- makes them moderate (**sophroneo**).
- experience (**peponthasin**: **pascho**, basically as to receive an impression from without). The noun **pathos** occurs just below, experience.
- unsophisticated (**euethe**: simple; positive meaning as good-hearted: **eu** + **ethos** or custom) moderation.
- to be deprived (**sterethenai**: **stereo**, to be bereaved) of pleasures (**hedonon**: **hedone**).
- which they desire (**epithumountes**: **epithumeo**, last noted in 68a).
- overcome (**kratoumenoi**: **krateo**, to be strong, prevail).

69.

- My good (**makarie**: **makarios** which in the New Testament means blessed) Simmias.

-Not the right (**orthē**: **orthos** in the sense of correct) exchange (**allage**: connotes bartering).
 -to attain virtue (**arete**). The Greek text does not use the verb; preposition **pros** (towards-which).
 -to exchange (**katallattesthai**: connotes reconciliation).
b-valid (**orthos**) currency (**nomisma**: anything sanctioned by use; related to **nomos**, norm).
 -wisdom (**phronesis**): first noted in 68a.
 -courage (**andreia**), moderation (**sophrosune**), justice (**dikaiosune**), true wisdom (**alethes arete**).
 -present or absent (**prosgigggnomenon kai apogignomenon**: **pros** as towards which and **apo**, away from).
 -exchanged (**chorizomena**: **chorizo**, to separate, divide, distinguish) for one another.
 -illusory appearance (**skiagraphia**: literally, shadow writing) of virtue. In sharp contrast to **arete** or that which is considered the best of anything.
 -fit for slaves (**andrapododes**: **eidōs** or like).
 -without soundness (**hugies**: healthy) of truth.
c-cleansing (**katharsis**) ...purification (**katharmos**: connotes atonement).
 -it is likely (**kinduneuousi**: **kinduneuo**, implies a risk, danger).
 -mystic rites (**tas teletas**: **telete**, initiation; verb is **teleo** or to complete in the sense of bringing to perfection).
 -not inferior persons (**phauloi**: **phaulos**, common or careless).
 -speaking in riddles (**ainittesthai**: **ainissomai**, to hint at something).
 -uninitiated (**amuētos**: **a** + **mueo**: anything delivered by word of mouth) and unsanctified (**atelestos**: cf. **tas teletas** just above).
 -underworld (Hades): cf. b above.
 -will wallow (**keisetai**: **keimai**, to lie in) in the mire (**en borboro**: or mud).
 -purified (**kekatharmenos**: **katharmos**) and initiated (**tetelesmenos**: **teleo** as just above).
 -will dwell with (**oikesei**: **oikeo**, to make one's home) the gods.
d-have practiced philosophy (**pephilosophēkotes**) in the right way (**orthos**). Cf. 67d.
 -I have been eager (**prouthumethen**, **prothumeomai**: **pros** + **thumos**, noun) in every way. In the same sentence the verb is used with **orthos**.
 -This is my defense (**apologoumai**: to make an apology).
 -likely (**eikotos**) to be right. A hint of uncertainty as to the impending death/journey of Socrates. Instead of creating fear, it adds to the sense of the adventure.
e-masters (**despotais**: **despotos**) and friends (**hetairois**: **hetairos**).
 -defense (**apologia**).
 -everything you said is excellent (**kalos**: adverb, beautifully).
70.
 -very hard to believe (**apistia**: **a** (no) + **pistis**, faith).
 -what you have to say (**parechei**: **para** + **echo**, to have about).
 -after it (soul) has left (**apallage**: **apallasso**: to set free, release, deliver) the body.
 -destroyed (**diaphtheiretai**: **dia** (through) + **tphtheiro**: to ruin, waste) and dissolved (**apolluetai**: **apollumi**: to perish utterly).
 -has flown away (**diaptomene**: **dia** + **petomai**) and is gone (**diaskedastheisa**: **dia** + **skedannumi**).
 -gathered itself together (**sunethroismene**: sun + **athroizo**, in the sense of rallying, mustering) and existed by itself (**kath' hauten**: according to itself) and escaped (**apellagmene**: **apallasso**, to release, to separate...**apo** + **luo**, to loose from) those evils.
 -much good (**kalos**, beautiful) hope.
b-a good deal of faith (**pistis**) and persuasive argument (**parmuthia**: consolation, relief; **para** + **muthos**).
 -some capability (**dunamis**: originally, a cosmic principle) and intelligence (**phronesis**; last noted in 69b).
 `Some` implies lack of full knowledge.
 -do you want to discuss (**diamuthologomen**: **dia** + **muthos** or noun; cf. **parmuthia** just above).
c-babbling (**adolescho**: garrulous, idle talk).

- we must examine the question thoroughly (**diaskopeisthai: dia + skopeo**: last noted in 67e as consider and in the next sentence, let us examine).
- we must consider (**memnemetha: mimnesko**, to put to mind in the sense of remembering).
- an ancient theory (**logos**). This **logos** is recalled (**memnemetha**, remembered). Note that much of what follows spins from this, taking it on faith.
- there, from here, any other source: noted several times in c, almost a place-where of something lacking space.
- d**-confine (**skopo**) yourself to humanity (**kat` anthropon**: according to men).
- sufficient proof (**hikanon tekmerion**: the adjective implies sufficiency and the noun, in 68b as indication).
- appears (**phaneron**: manifest, evident). Such appearing rests on the ancient **logos** in c above.
- need another argument or another **logos**.
- e**-the beautiful (**to kalon**)...to the ugly (**aischros**: shameful, disgraceful).
- let us examine (**skopo** as in d above).
- those that have an opposite (**enantion**, face to face, in the presence of).

71.

- sufficiently (**hikanos**, adverb; cf. Adjective in d above) established.
- two processes (**genesis**, or birth, coming to be).
- decreasing (**phlisis**: perishing, decay).
- e**-so it appears (**phanetai**: cf. **phaneron** in 70d. Compare with `that seems likely` (**eoiken**) just below.
- dying is clear enough (**saphes**). The obviousness of death counters **phaneron** (70d) and **eoiken**. Much of the spirit of this dialogue and others alternates between these two poles.
- shall we not supply (**antapodosomen: antapodidomi**, to make a return, respond).
- the opposite of becoming (**genesis**, in a above).
- coming to life again (**anabioskesthai: ana + bios**).

72.

- if there is such a thing (i.e., coming to life again): again, the probability that it may not be true. Cf. `would be` in next line.
- to (**eis**, into) the living.
- it is agreed: another acknowledgment of probability.
- sufficient proof (**hikanon tekmerion** as in 70d above).
- somewhere (**pou**): probability.
- from what we agreed upon (**homologeo**, as in just above) or acceptance of the **palaios logos** (ancient theory) of 70c.
- balance each other (**antapodidoie: antapodidomi**, to give back, repay, make correspondent).
- b**-as if (**hosperei**) in a circle. `As if` sets up a mental image to see if it corresponds with reality.
- in (**eis**, into) a straight line (**katantikru**: adverb, opposite).
- did not turn back (**anakamptoi: ana + kamteo** or upon, upwards and to bend).
- turning (**kampe**: cf. **kamteo**).
- ultimately (**teleutonta: teleutao**, to complete, finish) in the same state (**schema**: figure, shape, fashion, manner).
- be affected in the same way (**pathos an pathoi**: connotes sympathy, suffering).
- to understand (**ennoesai: en + noos**, noun: to think, consider, conceive in mind).
- no corresponding (**antapodidoie: antapodidomai** as `balance each other in a above).
- c**-everything would show (**phainoito: phaino**, to manifest, reveal).
- mixed/separated (**sugkrinoito/diakrinoito: sun + dia with krino**, to distinguish, pick).
- partakes (**metalaboi: meta + lambano**: take-with) of life.
- remain in that state (**schema**: cf. b above).
- d**-absorbed (**katanalothenai: kata + analisko**, to use up, spend) in death.
- altogether (**pantapasin: pan** or all used twice).
- very definitely the case: cf. the `ancient theory` (**palaios logos**) of 70c.

-we were not deceived (**exapatomenoi**: **ex** + **apatao**, to cheat, trick).
-theory (**logos**).
-is none other (**tugchanei**: **tugchano**, to hit, meet, befall).
e-learning (**mathesis**) is none other than recollection (**anamnesis**). Thus learning/recollection or memory comes from the dead.

73.

-soul existed somewhere (**en tode**): not certain as to the exact place-where.
-human shape (**eidei**: **eidos**, form. Compare with **schema** in 72c, etc.
-is likely (**eoiken**) to be something immortal: more uncertainty.
-proofs (**apodeixeis**: **apo** + **deiknumi**, to display, offer), which counter the `ancient theory.`
-remind/recall: **upomnaomai**/**mimnesko**. Cf. both in light of **anamnesis**, 72e above.
-interrogated in the right manner (**kallisto**: superlative of **kalos**, beautiful).
b-right knowledge (**episteme enousa**: skill, acquaintance and **noeo**, to perceive, be thoughtful) and right explanation (**orthos logos**: adjective last noted in 69d).
-will show (**kategorei**: **kata** + **agoreo**, to accuse). Cf. Meno 81e.
-convince (**peithe**: **peitho**, prevail, win over).
-to examine (**skepsai**: **skeptomai**, think beforehand).
-I want to experience (**pathein**: **pascho**, last noted in 68e).
-recollection: the verb **anamnesko** is used.
-I am now remembering (**memnemai**: the verb without the preposition **ana**).
-you were intending (**epicheirasas**: **epi** + **cheireo**: to put one`s hand to).
c-he must have know (**epistasthai**: **epistemi**, the preposition **epi** with **istemi**, to stand...to stand-upon, this with respect to both **ana** + **mnesis** and **pro[teron]**).
-when knowledge (**episteme**, as in b above) comes to mind (**para** + **gigno**).
-perceives (**aisthesis**, noun, has feeling).
-knows/thinks: **gignosko**/**ennoeo**. The first with respect to knowing one thing and the other, thinking about something else.
-that comes to mind (**ennoia**: verbal root is **ennoeo**; conception, intent, design which is **anamnesis**).
d-lovers (**erastai**: those with **eros**).
-comes (**elabon**: **lambano**, receive) into (**en**) their mind (**dianoia**: **dia** + **noos**).

74.

-can be occasioned (**sumbaino**: **sun** + **baino**, to go with).
-similar/dissimilar (**homoios**/**anomoios**): with respect to **anamnesis**.
-the recollection: **anamimnesko**, the verb.
-experience (**prospascho**: **pros** + **pascho**, verb last noted in 73b).
-to consider (**ennoeo**: cf. 73c).
-something beyond (**para**, also as besides) all these.
-the Equal (**to Ison**).
b-do we know (**epistamai epi** + **histemi**: cf. **episteme** last noted in 73c) what this is?
-we come to think (**enoesamen**: **en** + **ennoeo**, 74a).
-seem (**phaino**, 72c).
c-it makes no difference (**dia** + **phero**, carry-through).
-makes you think (**en** + **ennoeo**).
d-do we experience (**paschomen**: **pascho**, 74a).
-realizes (**en** + **ennoeo**).
e-must have prior knowledge (**proeidota**: **pro** + **horao**, to perceive, to see).

75.

-strive (**oregetai**: **orego**, to stretch out, to reach).
-our argument (**logos**).
-come into our mind in any other way: the very **ennoeo** is used in two forms. Such **ennoeo** produces a

sameness with regard to the senses.

-a contrast between **aisthesis**, **ennoeo** and **orego** with respect to the Equal (**to Ison**).

b-knowledge (**episteme**) of the Equal itself.

-were eager (**prothumeitai**: **pro** + **thumeo**).

-were inferior (**phauloteros**: comparative of **phaulos**, slight, sorry, poor).

c-knowledge (**episteme**) of the Equal (before birth).

d-the Beautiful (**to Kalon**), the Good (**to Agathon**), the Just (**to Dikaion**), the Pious (**to Hosion**).

Episteme regarding these is **peri** or about, concerning.

-having acquired (**lambano**: to receive).

-have not forgotten it (**epi** + **lanthano**: to escape notice, be unawares).

-remain knowing (**eidotas**)/have knowledge (**eidennai**).

-to know (**eido**) is to acquire knowledge (**episteme**).

-losing (**apobole**: **apo** + **bole**) of **episteme** equals its forgetting (**lethe**).

-have not forgotten it (**epilemetha**: **epi** + **lanthano**).

e-we recover (**ana** + **lambano**) this knowledge (**epi** + **istemi**).

-recovery of our own (**oikeia**) knowledge (which is) recollection (**ana** + **mimnesko**).

-to be put in mind of something else (**ennoeo**).

-which is related to it (**eplesiazen**: **plesiazō**, to bring near, approach, associate with).

76.

-What is your opinion (**dokeo**: to seem) of (**peri**, around, concerning) it?

-to give an account (**logos**): contrast with **dokeo**, that which seems.

c-human form (**en anthropou eidei**).

-they had intelligence (**phronesis**; last noted in 70b).

d-we are always talking about (**thruloumen**: **thruleo**, to babble, chatter).

-all that kind of reality (**ousia**, being).

-we refer (**anaphero**: **ana** + **phero**) all things to that reality.

-discovering (**ana** + **eurisko**) it existed (**huparchousan**: **hupo** + **archo**) before.

-we must compare (**apeikazomen**: **apeikazo**, to form from a model).

77.

-nothing is so evident (**enarges**: palpable, in bodily shape) to me personally.

-sufficient proof of this has been given: literally, it seems worthily to be shown.

b-his soul is dispersed (**dia** + **skedannumi**).

-end (**telos**) of his existence (**to enai**, being).

-being constituted (**sun** + **istemi**) from some other source.

c-if the proof is to be complete (**telos**).

d-to discuss the argument more fully (**dia** + **pragmateuomai**: to busy, exert).

-the wind would really dissolve (**dia** + **phuo**) and scatter (**dia** + **skedannumi**) the body.

78.

-charmer (**epodon**: **epi** + **odon**, singing over).

b-we should then examine (**episkepsasthai**: **epi** + **skeptomai**).

c-composite/compound: **suntithemi**/**sunthetos**. Both have the preposition **sun** (with). The first is a verb and the second, an adjective from that verbal root.

-that reality of whose existence: **ousia**, **einai**.

d-change (**metabole**: **meta** + **bole**, a casting-with).

-uniform by itself (**monoeides**: one form, shape).

79.

-grasped (**epi** + **lambano**) with the reasoning power of the mind (**logismos-dianoia**).

-Let us assume this (regarding visible and invisible): implies a hint of uncertainty.

b-unseen (**aides**: **a** + **eidōs**).

c-soul...investigates something (**proschrezo**, to request, desire: with **skopeo**).

- soul is dragged (**helko**: to draw, to suck).
- confused/dizzy (**planao**, to wander)/**iliyyiao**, as in being drunk).
- d**-soul investigates by itself (**kath` hauten skope**, or according to itself).
- being akin to this (**sug** or **sun** + **genes**)...it stays with (**meta**) this.
- whenever it is by itself (**kath` auten**).
- and can do so: literally, and has to it. Perhaps referring to times of mediation or quiet.
- ceases to stray (**planos**, noun; cf. b above).
- remains in the same state: literally, has according to these in like manner.
- is in touch (**epi** + **apto**) with things of the same kind.
- experience (**pathema**; **pathos**, 72b) is called wisdom (**phronesis**, 76c).
- e**-which of these two kinds (**eidos**; cf. 73a).
- soul and the body are together: literally, in this.

80.

- divine/mortal: **theios**/**thnetos**.
- b**-from all these words that have been said (**sum** + **baino**).
- the soul: divine (**theios**), deathless (**anthanatos**), intelligible (**noetos**), uniform (**monoeidos**), indissoluble (**adialutos**), by itself (**heauto homoiotaton**).
- soul...to be indissoluble or nearly so: implies some doubt which is addressed in c.
- d**-soul...make its way (**oichomai**, to escape) to a region (**topos**).
- to (para, besides) the good and wise (**phronimos**: **phronesis**, 79d) god.
- e**-drags (**sun** + **helko**, 79c) nothing with it.
- had no willing association (**koinoneo**: **koinonia**) with the body.
- avoided (**pheogo**) it and gather itself together (**sun** + **athroizo**).
- always practiced this (**meletao**, 67c).

81.

- no other than practicing philosophy (**philosopheo**, 66d) in the right way (**orthos**, 73b).
- training to die (**meletao**, 80e) easily (**rhadios**)...training (**melete**, 67e) for death.
- a soul in this state: literally, a soul having thus.
- makes its way (**apo** + **erchomai**, to depart) to (**eis**, into) the invisible (**aides**, 79b).
- there it can be happy (**eudaimos**; cf. references to **daimon** below).
- violent desires (**eros**). The adjective is **agrios**, savage or living in the field.
- the initiates (the verb **mueo** which implies giving instruction).
- spend time (**dia** + **ago**, to pass, to continue).
- b**-polluted/impure (**miano**, to dye/**akathartos**, not defiled).
- leaves (**apallasso**, to be set free) the body.
- associated with it/serves it (**sun** + **iemi**, to be with/**therapeuo**, to wait up, bring up).
- bewitched (**goeteuo**: to beguile). The verb **eraomi** (**eros**) is also used but not in the translation.
- physical desires (**epi** + **thumia eros**; cf. 67e) and pleasures (**hedone**, 68e).
- physical (**somatoeides**: **soma** + **eidos**).
- intelligible (**noetos**, 80b) and to be grasped (**hiereo**, to overpower, seize) by philosophy (**philosophia**).
- c**-will escape (**apallasso**, b) pure (**eilikrines**, unmixed, without alloy).
- permeated (**dia** + **lambano**, received through; to divide, grasp).
- constant intercourse (**homolia**) and association (**sun** + **ousia**, being with) the body.
- considerable practice (**melete**, cf. a with a difference sense).
- to be ingrained (**sum** + **phuo**, to generate, grow).
- soul: becomes heavy (**bareo**, to be weighted down) and dragged back (**helko**, 80e).
- d**-it wanders (**kulindo**, to roll along).
- images (**eidolon**, phantom, 66b) that such souls produce (**para** + **echo**, have besides).
- share in (**meta** + **echo**, have with) the visible.
- souls of inferior men (**phaulos**, petty, careless).

- to wander (**planao**, 79c).
- upbringing (**trophe**, nourishment).
- e-longing (**epi + thumia**, b) for that which accompanies them (**sun + epi + koloutheo**, to follow with/upon).
- the physical (**somatoeides**, b).
- bound to such characters (**ethos**, 68e) as they have practiced (**meletao**, a).

82.

- the way they have behaved: **homoiotos** (likeness) together with **melete** (81c).
- the happiest (**eudaimonestatos: eudaimonos**, 58d).
- best destination (**topos**, place, 80d).
- practiced (**epitedeuo**, to pursue, train): popular and social virtue (**arete**, 69b). The two adjectives are **demotikos** and **politikos**.
- b-moderation and justice (**sophrosune** and **dikaiosune**: both in 69b).
- habit and practice (**ethos**, 81e, and **melete**, a).
- will join (**aphikneomai**, to reach, attain): social and gentle group (**politikos** and **hemeros**: pertaining to a citizen and still, quiet).
- moderate men (**metrios**, common, tolerable).
- That is likely. The second occurrence within b, **eikos** intimating some probability of failure.
- company (**genos**, race) of the gods. It is prefaced with **eis** (into).
- c-love of learning (**philmathes**).
- those who practice philosophy in the right way (**orthos**, 81a). This can imply doing it incorrectly, possibly without having death in mind.
- keep away (**apo + erchomai**, 81a) from (**kata**, according to) all bodily passion (**epi + thumia**, 81e).
- d-care for (**melo**, to be anxious, think about) for their own soul: singular soul and plural personal pronoun.
- deliverance and purification (**luisis**, loosening, setting free) and **katharmos**, atonement, sacrifice).
- lovers of learning (**philmathes**, c).
- e-gets hold of (**para**, besides + **lambano**) their soul.
- imprisoned and clinging to the body: **dia + duo** (bind around) and **pros + kollao**, to glue).
- to examine (**skeptomai**, 78b).
- wallows (**kulindo**, 81d) in every kind of ignorance (**amathia**, or unlearning).
- imprisoned (**kata + duo**) due to desires (**epi + thumia** c).
- prisoner/incarceration: verbal root is **duo**. The noun **sulleptor** is used, partner or accomplice.

83.

- philosophy gets hold of (**para + lambano**, 82e) souls in that state.
- gently encourages (**para + mutheomai**, to say, recount).
- tries (**epi + cheireo**, 73b) to free it (**luo**, to loosen, 70a).
- investigation (**skepsis**, from **skeptomai**) through the eyes is deceit (**apate**).
- to withdraw (**ana + choreo**, to retire, revert to the lawful owner) from the senses.
- to withdraw (**sullego**, to collect for one`s own use) from the senses.
- to gather itself together (**ahtroizo**, to muster) by itself.
- b-the soul by itself (**kata + aute**) understands (**noeo**, 73b).
- what the soul sees is intelligible and invisible (**noetos**, 81b, and **aides**, 81a).
- soul of the true (**alethos**, adverb) of the true philosopher.
- deliverance (**luisis**, loosening; cf. **luo**, a).
- keeps away (**apo + erchomai**, to depart): pleasure (**epi + thumia**, 82e).
- as much as he can: literally, according to such.
- he considers (**logizomai (logos)**, to reckon, calculate).
- c-one does not reflect (**logizomai**) on this.
- very clear (**enarges**, visible, distinct).
- d-tie (**kata + duo**, cf. 82e) the soul to (**hupo**, under) the body.

-nail/to rivet: **helos/pros + eloo**.

-to weld together (**pros + peronao**, to fasten by a pin).

-corporeal (**somatoeidos**).

-to share its ways (**homo + tropos**, 58d) and manner of life (**homo + trophos**, feeding).

-in a pure state (**katharos**, purely).

e-company (**sun + ousia**) of the divine...and uniform (**monos + eidos**, cf. **somatoeidos**).

-lovers of learning (**philomathes**): moderate (**kosmios**, 68c) and brave (**andreios**, manly).

84.

-how the soul of a philosopher would reason (**logizomai**, 83b): literally, the soul of a philosophical man.

-it would not think (**oiomai**, to suppose, forebode).

-free it (**luo**, 83b).

-surrender (**para + didomai**) itself to pleasures (**hedone**, 81b).

-imprison (**egkata + deo**, to bind fast) itself again.

-laboring in vain (**anestustos**, adjective; ineffectual).

-like Penelope laboring (**meta + cheirazo**, to arrange, conduct) at her web (**histos**, anything set upright, a loom).

-the philosopher (not in the Greek text) achieves (**para + skeuazo**) a calm (**galene**, as related to the sea) from such emotions (not in the Greek text).

-it follows (**epo/epomai**, to escort, attend) reason (**logismos**) and ever stays with it (literally, in it).

-contemplating (**theomai**, to behold, be a spectator) the true (**to alethes**), the divine (**to theion**) and not the object of opinion (**to adoxaston**, lacking **doxa**).

b-nurtured (**trepho**, originally as to thicken, congeal) by this (literally, under this).

-after death (**telutao**, to complete, finish).

-after such nurture: literally, from such nurture.

-the soul (not in the Greek text): would be scattered (**dia + phusao**) and dissipated (**dia + petamai**, to fly).

c-long silence (**sige**, also refers to something secret). The adjective is not in the Greek text.

-appeared to be concentrating: lacking in the Greek text (‘to the word said’).

-whispering (**dia + lego**).

-doubtful points and objections: **hupolepsis** (a taking up, reply) and **antilabe**. Both verbs have **lambano**, to take.

-difficulty (**aporeiton**): alternate to **aporia** (difficulty), a state which Socrates wishes to induce in people who dialogue with him.

d-present misfortune (**sum + phora**, event, circumstance).

e-to persuade (**peitho**, 73b) other people.

-present fate (**tuche**, chance, good luck).

-than before: literally, in the before life.

-than the swans (**kuknos**, minstrel) in prophecy (**mantikos**, adjective: soothsayer).

-when they (swans) realize (**aisthanomai**, to perceive, apprehend by the senses).

85.

-to join the god (**para ton theon**).

-whose servant (**therapeuo** cf. 62d) they are.

-tell lies (**kata + pseudo**: a more intensive form).

-they do not reflect (**logizomai**...do not apply logos; 84a).

b-belong to Apollo: literally, being of Apollo.

-prophetic (**mantikos**, 84e), have knowledge of the future (**pro + eido**), blessings (**ta agatha**) of the underworld (Hades, 69c).

-fellow servant (**homodoulos**).

-dedicated (**hieros**: holy, divine) to the same god.

-having received from (**para**) my master (**despotos**).

-my difficulty (**aporeo**, verb; cf. 84c).

c-precise knowledge...is impossible (**adunatos**, not able): literally, to know (**eidō**) clearly. Cf. 7c, an ancient theory (**logos**) which is recalled or remembered where this may be traced.

-in our present life: literally, in the life now.

-not to examine (**elegcho**; noun is **elenchos** or refutation, cross-examination) thoroughly (literally, in every way, **tropos**, 83d).

-to desist (**pro** + **aphistamai**, to fall off, revolt before).

-an all-round investigation (literally, looking or **skopeo** [89c] everywhere).

-one should achieve (**dia** + **prasso**, do-through) of these things.

-learn (**manthano**, to inquire) the truth (**hope**, or from where) or find (**heurisko**, to obtain) it for oneself.

Note the subtle difference between the two, active vs. passive.

d-best (**beltiston**, morally so) and most irrefutable (**dusexelegktototon** or **eleychos**, cross-examination) of men's theories (**logos**).

-sail through (**dia** + **pleo**) the dangers (**kinduneuo**, verb: to be daring, make a venture) of life.

-safer/less risky: **asphalos/akindunos**: not falling down and dangerous.

-should make that journey (**dia** + **poreuo**, to carry over).

-divine doctrine (**logos**).

-it does not seem to be adequate (**hikanos**, adverb, worthy).

e-make the same argument (**logos**, cf. 75a).

-harmony (**harmonia**, originally a joint, frame, fastening) is: invisible (**aoraton**), without body

(**asommaton**), beautiful (**pagkalon**, all beautiful) and divine (**theon**).

-compare this with a lyre: physical (**somata**), bodily (**somatoeide**: **soma** + **eidōs**),

86.

composite (**suntheta**: sun + **tithemi**), earthly (**geode**), akin (**suggene**) to what is mortal (**thnetos**).

-using the same argument (**diischurizomai**: **dia** + **ischuros**, adjective for 'powerful' or affirming confidently, to lean upon) as you.

-harmony: divine and immortal (**theios** and **athanatos**).

-to be destroyed (**apoluo**: **apo** + **luo**, to loosen).

b-we suppose (**hupolambano**: **hupo** + **lambano**, to take, receive...under).

-the body is stretched (**sun** + **teino**, also to spread) and held together (**sun** + **echo**, to have...together): by hot, cold dry and moist.

-mixture and harmony: **krasis** (blend, compounding) and harmonia.

c-rightly and in due measure: **kalos** (beautifully) and **metrios** (implies length & size).

d-to have handled the argument competently. Literally, to have touch the word (**logos**) not thoughtlessly.

-if in tune with us (**pros** + **aidō**, to harmonize).

-Socrates look at (**dia** + **blepto**: in the sense of looking straight before or through) us keenly.

-as was his habit (**eitho**, to be accustomed as **ethos**).

-more resourceful (**euporos**, easy to travel though).

-to have handled the argument: literally, to have touched upon the word.

e-in tune (**pros** + **aidō**: to sing to as in tragedies).

-defend (**huper** + **dike**, noun: to advocate) our argument (**logos**).

87.

-our souls (literally, the soul of ours) existed in this present form (**eidōs**, 85e).

b-I need an image (**eikon**).

c-more temporary thing (**olios** + **chronos**).

-talking nonsense (**euethes**, good-hearted, simple-minded).

d-wears out (**dia** + **tribo**, to rub, grind) many bodies.

88.

b-not one of us can be aware of this (**aisthanomai**, 84d).

c-we were all depressed (**dia** + **tithemi** along with the adverb **ados**, from the verb to be unpleasant).

-we were all depressed (**aedos**, disagreeable, odious: adverb used with **dia** + **tithemi**).
-drive us to doubt: **kata** + **ballo** (to cast down) **eis** (into) **apistia**.
-sympathy (**suggnome**, acknowledgment, confession).
d-has fallen (**kata** + **pipto**) into discredit (**apistia**).
-how Socrates tackled (**meta** + **erchomai**) the argument (logos).

89.

-was not strange (**atopos**; cf. 68d).
-in the examination (**suskopeo**: to contemplate along with) of their argument.
c-a certain experience (**pathos**, 72b) we must avoid (**eulabeomai**, to be discreet coupled with **pascho**, root of **pathos**).
d-misologues (**misologos**: hating argument).
-misanthropes (**misanthropos**: hating men).
-in the same way (**ek...tropos**, 85c).
-misanthropy comes (**enduo**: to put on as clothes).
e-closest friends (**oikeiotatos hetairoatos**: former intimate domestic, of the house).
-no one is sound (**huies**, healthy).
-without skill (**techne**, craft or cunning).

90.

-most men (**aphthonos**: literally, without envy) are between those extremes.
c-spend (**dia** + **tribo**: to wear down) their lives.
d-who had dealt with (**para** + **gignomai**: be alongside) such arguments (**logos**).
-because of his distress (**to algein**: refers to bodily pain).
-deprived (**stereo**: bereaved, robbed) of truth (**aletheia**) and knowledge (**episteme**; 75d) of reality (**ton onton**: literally, of the beings, 65c).
-we should guard against (**eulabeomai**: to have **eulabeia**, circumspection, reference).
-not allow (**para** + **iemi**: drop beside) into your minds (**psuche**, 67e).
e-be on guard against (**kinduneuo**, 85d) the conviction (**logos**) has nothing sound (**hugies**, 69b).
-take courage (**andristeon**, adjective) and be eager (**prothumeteos**: **pro** + **thumos**, 69d).

91.

-I am in danger (**kinduneuo**, e).
-quite uneducated (**apaideutos**, lacking **paideia**: involves rearing).
-to get the better in argument (**philonikos**: fond of strife).
-give no thought (**phrontizo**, 67a).
-are only eager (**pro** + **thumeo**, cf. 90e).
-I differ (**dia** + **phero**, 74c) from them only to this extent.
b-it is a fine thing (**kalos**, adverb: beautiful) to be convinced (**peitho**, 84e).
-if nothing exists after death (**teleutao**: to complete as in **telos**, 72b).
-my folly (**anoia**: not having **nous**, mind).
-thus prepared (**para** + **skeuazo**: to procure).
c-you will give little thought (**phrontizo**, 91a) to Socrates.
-agree with me (**sun** + **omologeio**: implies speaking the same language).
-oppose it (**anti** + **teino**: stretch out, in reference to **logos**, argument).
-in my eagerness (**pro** + **thumia**, 83b).
-when I go (**oichomai**, 80d; implies escape).
-must remind me (**hupo** + **mnemoneuo**).
d-being a kind of harmony (**en harmonias eidei**: in the form or **eidos** of a harmony, 87a).
-wears out (**kata** + **tribo**, 90c) many bodies.
-death (**thanatos**), the destruction (**olethros**) of the soul...body always being destroyed (**apollumi**).
-questions we must investigate (**epi** + **skopeo**, 85c).
e-learning is recollection (**mathesis...anamnesis**, 72e).

-must exist elsewhere (**allothi**: implies in a strange land).

92.

-wonderfully (**thaumastos**: **thauma**, noun) convinced (**peitho**, 91b).

-opinion (**oiesis**: also, self-conceit).

-harmony (**harmonia**, 86b) is a **composite**(sun + **thetos**, 86a) thing (**pragma**).

-harmony...in a state of tension (**en** + **teino**, 86b).

b-do you realize (**aisthanomai**, 88b).

-form of a body (**eidos ein** or into).

-composed (**sug**, **-n** + **keimai**: literally, to lie together).

-to which you compare (**apeikazo**: to form from a model or **eikon**, to conjecture).

c-your statement is inconsistent (lacks **sunodos** or **sun** + **ode**, singing-together).

d-the latter (soul = harmony) without proof (**apo** + **deixis**).

-because of a certain probability (**eikos**: reasonable, 82b) and plausibility (**euprepeia**: good appearance, comeliness).

-why it appeals (**dokeo**: to appear, 76a).

-I know (**sun** + **eido**: to behold, and implies sight).

-are pretentious (**alazon**: swaggering, boastful).

-they certainly deceive (**ex** + **apatao**, 72d).

-the theory (**logos**) of recollection and learning.

-based on an assumption (**hupo** + **thesis**) worthy of acceptance (**apo** + **deixis**, d above).

-soul...before it came (**aphikneomai**, 82b) into the body.

-the reality (**ousia**, 78c).

-we qualify by the words (**eponumia**: surname) `which truly is` (**ho estin**).

93.

-a different state...of which it is composed (**sug**, **-sun** + **keimai**, also to agree).

b-soul to have intelligence (**noos**, 73d) and virtue (**arete**, 82a), folly (**anoia**, 91b) and wickedness (**mochtheria**: always in a moral sense, depravity).

c-and being a harmony: literally, to have in it a harmony.

-one must hold that assumption (**hupo** + **thesis**, 92d).

e-disharmony (**anarmostia**: discord, in the musical sense).

94.

-according to correct reasoning (**orthos logos**).

-no soul will have any share (**meta** + **echo**, 81d) of wickedness (**kakia**).

-does our argument see right (**kalos**, beautifully).

b-any other part that rules (**archo**: implies being first) him.

-wise (**phronimos**, 80d) soul.

-following (**sug**, **-sun** + **choreo**: suggests yielding) the affections (**pathema**: suggests something passive) of the body.

c-we previously agreed (**homologeio**: to speak together the same language, allow).

-never be out of tune (**aeido**: to twang, as with a bowstring) with the stress (**epi** + **teino**, 92a) or as with the Jowett text, `never utter a note at variance.`

-relaxation (**chalao**: to loosen, slack) and striking (**psallo**: to twang).

-composing elements (**pathos**: affection, 89c).

-would follow (**epi** + **erchomai**) and never direct (**hegeomai**: to suppose, believe) them.

d-directing (**despozo**: to be master, own).

-holding converse with (**dia** + **lego**, 84c).

e-do you think (**oiomai**: to imagine, 84a)...the poet thought (**dia** + **noeo**, 83b).

-affections (**pathos**, c above) of the body.

-as ruling over (**ago**: to lead, carry) them and mastering (**despozo**, d above) them.

-much more divine (**theios**, 86a).

95.

- Harmonia of Thebes...quite propitious (**hilaos**: kindly, gracious).
- you will find a way (**ex** + **eurisko**, 76d).
- Simmias...speaking of his difficulties (**aporeo**, 85b).
- b**-I was dumbfounded (**atopos**, 89a and **doxeo**, 68b).
- your argument's onslaught (**ephodos**: way towards, **epi**).
- Cadmus suffered the same fate (**logos** and **pathein**, 73b).
- lest some malign (**baskania**: envy) influence upset (**peri** + **trepho**, 84b) the argument.
- we leave that to the care (**melete**, 82b) of the god.
- let us come to grips (**peirao**: to endeavor, make proof) with it in the Homeric fashion.
- c**-the soul must be proved (**epi** + **deichnomi**) to be immortal (**athanatos**, 86a) and indestructible (**an-olethros**: pertains to ruin).
- vain and foolish (**a-noetos**: not thought; **elithios**: random) of conscience (**tharseo**: to be of good courage).
- the soul is strong (**ischuros**, 86a) and divine (**theoeides**: divine of form).
- long lasting (**poluchronios**: much time).
- e**-I repeat (**ana** + **lambano**, 86b) it often.
- Socrates...deep in thought (**pros heautos skeptomai**: looked careful to himself).

96.

- thorough examination (**dia** + **pragmateuomai**: to be engaged in business).
- my experience (**pathe**: that which had happened).
- to persuade (**peitho**, 92a) us of your position.
- I was wonderfully keen (**epi** + **thumeo**, 91a) on that wisdom (**sophia**).
- natural science (**phusis historia**: history of nature).
- I thought it splendid (**huper** + **phanes**, pertains to light: also means `arrogant`).
- b**-often changing (**meta** + **ballo**, 88c) my mind (i.e., myself).
- c**-what happens (**pathe**, a above) to things in the sky and on the earth.
- no natural aptitude (**aphues**, witless, dull) for that kind of investigation (**skepsis**, 83a).
- I will give sufficient proof (**tekmerion**, 72a).
- I unlearned (**apo** + **manthano**, 85c) what I thought I knew before.
- d**-Do you not think it was reasonable (**metrios**, 86c)?
- e**-far from believing (**oiomai**, 94e) that I know (**eido**, 92d) the cause (**aitia**: charge, accusation) of such things.

97.

- b**-according to the old method (**tropos**, 89d) of investigation (**methodos**: a following-after).
- I have (**pros** + **hiemi**: coming-to) a confused (**phuro**: to mingle, sully) method of my own.
- c**-Anaxagoras: mind (**noos**, 93b) directs (**dia** + **kosmeo**: to marshal, adorn) and is the cause (**aitia**, 96e) of everything.
- I was delighted (**hedomai**) with this cause.
- the directing mind (**noos kosmeo**: i.e., the `beautifying mind`).
- would arrange (**tithemi**: to put, place) each thing in the way that was best (**beltistos**: superlative for **agathos**; intimates that which is morally best).
- d**-find out..the best way for it to be, or to be acted upon (**pascho**, 89c; intimates a certain suffering), or to act.
- to investigate (**skopeo**, 91d) only...what is best (**aristos**: noble, brave, coupled with **beltistos**).
- as I reflected (**logizomai**, 85a) on this subject.
- after my own heart (**noos**, c).

98.

- these things directed (**kosmeo**, 97c) by mind (**nous**, 97d).
- b**-he (Anaxagoras) would go on to explain (**epi** + **ek** + **diegeomai**) the common good for all.

c-and many strange (**atopos**, 95b) things.

-man made no use of mind (**noos**: not `his` but transcendent to himself) nor gave (**epi + aitiaomai**: verbal root of **aitia**) it any responsibility (**aitia**: cause, 97c) for the management (**dia + kosmeo**) of things.

e-he would neglect to mention the true (**alethos**, adverb) causes.

99.

-more right (**beltistos**) and more honorable (**dikaiois**: righteous, ordered).

-too absurd (**atopos**, 98c).

b-to speak very lazily and carelessly (**makra rhathumia**: literally, long laziness; also, easiness of temper).

-not being able to distinguish (**die-a-lesthai**) the real cause (**aitia to onti**: cause in being) from that without which the cause would not be able to act as a cause.

-like people groping (**pselaphao**: to feel, touch) about in the dark.

-they give it a name (**pros + agoreuo**: to address, greet) a name that does not belong to it (**pros + chromenoi**).

c-as for their capacity (**dunamis**, 70b) for being in the best place (**beltistos**, 97c).

-they do not believe it to have any divine force (**daimonion**: cf. Appendix below).

-would gladly become the disciple (**mathetes**: learner, pupil) of any man who taught the workings of that kind of cause.

d-how I busied myself (**pragmateuomai**, 96a) with the search (**zetesis**: inquiry, investigation) for the cause.

-when I had wearied (**apo + ergo**: to keep away from) of investigating (**skopeo**, 97d) things.

-I must be careful (**eulabeomai**: to reverence, be discreet).

e-tried to grasp them (**epi + cheireo**: to put one's hand upon).

-this analogy is inadequate (**eikazo tropos**: `to make like a way or means`).

100.

-I started (**hormao**: to push on, hasten).

-taking as my hypothesis (**hupothemenos: hupo + tithemi**: to place under).

-the theory that seemed (**krino**: to judge) most compelling (**rhonnumi**: to have strength).

b-try to show (**epi + deiknumi**: to show upon, 73a) the kind of cause (**aitia**, 99b) with which I have concerned myself (**pragmateuomai**, 99d).

-I assume (**hupo + tithemi**, a above) the existence (einai, 78c) of a Good (**kalon**, 75d) and a Great and all the rest.

-I hope to find out (**ana + eurisko**, 95a) the soul to be immortal.

c-if you share (**sun + dokeo**: to seem good together) my opinion.

-it shares (**meta + echo**: to have with, 94a) the Beautiful.

d-I no longer recognize (**manthano**, 85c) those other sophisticated (**sophos**: skilled, prudent, shrewd) causes.

-for all these confuse (**tarasso**: to stir up) me.

-simply (**haplos**: singly) and perhaps foolishly (**atechnos**: without rules of art).

-presence of (**para + ousia**: being about) or sharing in (**koinonia**, 80e).

-I will not insist upon (**diischurizomai**: to lean upon, rely) the precise nature of the relationship.

-safest (**asphales**: not liable to fall) answer.

e-all beautiful things are beautiful by the Beauty (**ton kalon**, dative case).

101.

-but you would bear witness (**dia + martureo**: to affirm through).

c-by sharing (**meta + echo**, 100c) in the particular reality (**tes idias ousias**) in which it shares.

102.

b-agreed that each of the Forms (**eidōs**, 73a) existed.

-other things acquired their name (**eponumia**, 92d) by having a share in them (**meta + lambano**, 72c).

d-it seems to me (**phaino**, 74b).

-tallness will never admit (**pros + dechomai**: to admit, usually hospitably).

103.

e-not only the Form itself deserves (**axiomai**: to be worthy) its own name for all time (**eis ton aiechronon**: into always the time or **chronos**).

-something else not that Form but has its character (**morphe**: form, shape, figure. Compare with **eidōs** or Form. The latter seems to be used with external appearances whereas the latter with respect to model or that which tends to be) wherever it exists.

-the Odd (**peri**) to **peritton** or **perisson**: extraordinary, uncommon).

104.

b-look now (**athreo**: to gaze, perceive).

-not only do those opposites not admit (**dechomai**, 102d) each other.

-always (**aei**: forever) contain the opposites (**enantios**: contrary, reverse).

-they do not admit that Form (**idea**: semblance, fashion, look of a thing as opposed to its reality) which is opposite to that which is in them.

-when it approaches them (**epeimai** or **epi** + **eimi**: to be set upon, affix, be at hand).

c-either perish (**apollumi**: in the sense of utterly) or give way (**hupekchoreo**: to withdraw unnoticed).

d-the opposite Form (**idea**) to the Form (**morphe**, 103e) that achieves this result could never come (**apergazomai**: to finish, complete) to it.

e-what we must define (**orizo**: to separate, to bound).

105.

b-I see another safe (**asphales**, 100d) answer.

c-what is it, that present (**eggignomai**: to be inborn, innate) in a body, makes it living?

d-whatever the soul (**psuche**) occupies (**kata** + **echo**: to hold back, possess).

-the soul will never admit (**epi** + **phero**: to bring upon) the opposite of that which it brings along.

e-the soul does not admit (**dechomai**: to receive) death.

-Shall we say this has been proved (**apo** + **dechomai**)?

106.

b-impossible for the soul to be destroyed (**anolethros**: **an** + **olethros**, without ruin, death, plague).

d-soul, besides being deathless (**athanatos**), is indestructible (**anolethros**).

-the god (**theos**) and the Form (**eidōs**, cf. 103e) of life itself...are never destroyed.

e-if the deathless is indestructible (**adiaphthoros**: **a** + **dia** + **phthora**, ruin).

-his deathless part goes away (**hupekchoreo**, 104c).

107.

-underworld (**Haidēs**, 85b).

-nor can I doubt (**apisteo**: to distrust, disobey) your arguments (**logos**).

-what further occasion (**kairos**) other than the present.

b-some misgivings (**apistia**) of what has been said.

-our first hypotheses require clearer examination (**epi** + **skeptomai**, 95e).

-you will follow (**akoloutho**: in the sense of being attendant to) the argument (**logos**) as far as a man can (**epi** + **akoloutho**: in the sense of pursuing, following a sequence of events).

c-it is right to think (**dia** + **noeo**, 94e).

-our care (**epi** + **meleia**: attention) not only for the time (**chronos**, 103e) we call life.

-one is in terrible danger (**kindunos**: hazard, risk) if one does not give it that care (**ameleo**).

-if death were escape (**apallage**, 70a) from everything.

-it would be great boon (**ermaion**: god-send, related to Hermes) for the wicked.

-now that the soul appears (**phaino**, 102d) to be immortal.

d-no escape (**apo** + **phuge**) from evil or salvation (**soteria**) except by becoming as good (**beltistos**, 99c) and as wise (**phronimos**, 94b) as possible.

-to the underworld (**Haidēs**, a) possessing nothing but its education (**paideia**, 91a) and upbringing (**trophe**, 81d).

-greatest benefit (**opheleo**: to be of use, service) or harm (**blapto**: to hinder, be lame) at the beginning

(**arche**) of their journey (**poreia**: walking, march) yonder.

-when each person dies (**teleutao**, 91b).

-the guardian spirit (**daimon**, 81a and references below) proceeds (**epi** + **cheireo**, 99e) to lead him to a certain place (**topos**, 82a).

e-those who have been gathered together (**sullego**: to compile a list, assemble) there must, after being judged (**dia** + **dikazo**) proceed to the underworld (**Haidēs**, a) with the guide (**hegemon**: commander-in-chief) who has been appointed (**pros** + **tasso**: to attach to, to enjoin)

-having undergone there (**tugchano**: to hit upon as a target) what they must (**tugchano**) and stayed there for the appointed time (**chronos**, c).

108.

-I think (**phaino**, 107c) it is neither one nor simple (**aploos**, single, natural).

-it is likely to have many forks (**schisis**: cleavage) and crossroads (**triodos**: meeting of three roads).

-I base (**lego**) this judgment on the sacred rites (**thusia**: burnt offering) and customs (**nomimos**: that which is established, nominative) here (**tekmairomai**: to fix by a boundary, to decree, ordain).

-the well-ordered (**kosmios**, 83d) and wise (**phronimos**, 107d) soul...is not unfamiliar (**agnoeo**: not be perceive, recognize) with its surroundings (**ta paronta**, **para** + **eimi**: to be present).

-the soul passionately (**epi** + **thumetikos**, **thumeo**, 96a) attached (**echo**, to have) to the body hovers (**petomai**: to fly, flutter) around (**peri**) it and the visible world (**topos**: place) for a long time.

b-struggling (**anti** + **teino**, 94c) and suffering (**pascho**, 97d) much until it is led by force (**bia**: bodily strength) and with difficulty by its appointed (**pro** + **tasso**, 107e) spirit (**daimon**, 107d).

-when the impure (**a-katharos**, 83d) soul...joins (**aphikeomai**: to arrive, reach) the others.

b-such a soul wanders (**planao**: to lead astray) alone completely at a loss (**aporia**, 84b)

-until a certain time (**chronos**: used in plural, `times`, 107e) it is led to its proper dwelling place (**oikesis**: dwelling, management, administration).

-a soul that has led (**dia** + **ex** + **erchomai**: to pass through, recount in full) a pure and moderate (**metrios**: adverb, 96d) life find fellow travelers (**sun** + **emporos**: attendant, partner) and gods.

-each dwells (**oikeo**: cf. **oikesis**) in a place suited (**pros** + **eko**: to reach, attain, be proper) to it.

-many strange things (**thaumastos**: wonder) upon the earth.

d-the skill (**techne**, 89e) of Glaucus.

e-the first thing of which I am convinced (**peitho**, 96a).

-earth is a sphere (**peri** + **pheres**) in the middle (**mesos**: center) of the heavens.

109.

-the earth`s equipoise (**isopropos**: equal inclination).

-no tendency to incline (**klino**: to bend, slope) more in any direction than any other but will remain unmoved (**aklines**).

-the earth is very large (**pammega**: **pan** + **megos**), and we live around the sea...like ants or frogs around a swamp.

b-have been gathered (**surreynumi**: to break in pieces, to clash together).

-ether (**aiter**).

c-hollows (**koilia**: belly, intestines).

-in the midst (**puthmen**: bottom, depth, foundation) of the ocean.

-on the surface: on (**epi**) the sea.

d-slow and weak (**bradutes kai astheneia**: noun, feebleness).

-surface (**akpros**: highest, topmost; noun).

-his own (**spheis**: they, them; reflexive).

-made their way (**choreo**: to go forward).

e-make our way (**dierchomai**: **dia** + **erchomai**) to the upper (**eschaton**: furthest, extreme) limit of the air.

-reached (**anapto**: to make fast on a thing) it on wings.

-if his nature (**phusis**, 96a) could endure (**hikanos**: worthy, with verb **anechomai**) to contemplate (**theoreo**) them.

110.

- nothing is fully developed (**teleios**: reaching a goal or end).
- not comparable with the beauties (**kalle**) of our region (**ta par`hemin**, those things by us).
- those things above are far superior (**diaphero**: **dia** + **phero**, to carry-through, to differ) to the things we know (verb not mentioned but **phaneo** is used, to appear).
- b**-if this is the moment (**kalos**: beautiful) to tell a tale (**muthos**: myth, 60b).
- glad (**hedeos**; adverb of the verb also meaning sweet).
- indication (**deigma**: sample, pattern).
- c**-sea-green (**halourges**: wrought in the sea, sea-purple).
- the earth is composed (**sugkeimai**: to be agreed on, to lie together).
- d**-present (**parecho**: **para** + **echo**; to furnish, supply) a color of their own (form or **eidos** of color).
- the whole (**eidos**) is seen (**phantazomai**: to appear, become visible) as a continuum (**suneches**: **sun** + **echo**, holding-together) of variegated colors.
- transparency (**diaphaneia**: **dia** + **phaino**, seeing-through).
- e**-bring (**para** + **echo**, as in d above) ugliness (**aische**: shame, deformity) and disease.
- the earth is adorned (**kosmeo**, 98c) with all these things.

111.

- earth is a sight (**thema**: spectacle, show) for the blessed (**eudaimoneo**: see references below).
- b**-climate (literally, combination or **krasis** of hours).
- intelligence (**phronesis**, 79d).
- prophecy (**manteia**: divinization).
- c**-their happiness (**eudaimonia**: see references below) is in accord (**akolouthon**: adverb implying sequence) with this.
- more open (**ana** + **ptusso**: to unroll; **ptusso** means to fold up).
- d**-are connected (**sun** + **trecho**: to run together).
- oscillation (**aiora**: a noose, halter, suspension).

113.

- souls of the majority come (**aphikneomai**: to arrive, reach, 92d).
- remain there for a certain appointed time (**chronos**: plural used).
- c**-dread powers (**deinas dunameis** or **dunamis**, 99c).
- d**-where each has been led (**komizo**: to attend, give heed) by guardian spirit (**daimon**, 108b).
- good and pious (**kalos kai hosios**: both adverbs) life.
- those who have lived an average (**mesos**, adverb) life.
- wrongdoing (**adikema**: also, ill-gotten goods).
- e**-the enormity of their crimes (**hamartema**: fault, bodily defect).

114.

- repentance (**metamelos**: regret, from **metamelomai**).
- calling and praying (**hiketeuo**: to beg as a suppliant) to them.
- b**-punishment (**dike**: trial, penalty, custom, law).
- those deemed to have lived an extremely (**diapherontos**: differently from) pious life (pros to **hosios**: preposition of direction with adverb last noted in 113b).
- c**-those...purified sufficiently by philosophy (**philosophia**, 81b).
- live in the future (**eis epeita chronon**: literally, into hereafter time).
- make every effort (lacking in Greek text) to share (**meta** + **echo**, 101c) in virtue (**arete**, 93b) and wisdom (**phronesis**, 111b).
- the reward (**athlon**: prize of contest) of hope (**elpis**, 68a) is great.
- d**-no sensible man (literally, man having mind or **nous**, 98a) would insist (**diischurizomai**: to lean upon, rely).
- the soul (**psuche**) is evidently (**phaino**: to appear) immortal (**athanatos**, 106d).
- as an incantation (**epaeido**: **epi** (upon) + **aeido**, to sing, to whistle: to sing in accompaniment).

-my tale (**muthos**, 110b).

-to be of good cheer (**tharseo**: to be confident, 95c) about his own soul.

e-ignored the pleasures (**hedone**, 84a) of the body and its ornamentation (**kosmos**, 68e).

-seriously concerned himself (**spoudazo**) with the pleasures of learning (**manthano**, 100d).

-adorned (**kosmeo**, 100e) his soul not with alien but with its own ornaments (**kosmos**, e above), namely, moderation (**sophrosune**, 82b), righteousness, courage, freedom and truth.

115.

-in that state awaits (**peri + meno**: to stand still) his journey (**poreia**, 107d) to the underworld (Aides or Hades, 85b. The preposition eis or into used, into Hades).

-tragic (**tragikos**: literally, like a goat) character.

b-what are your instructions (**epistello**: to send as a messenger).

-by taking care (literally, make in favor, grace) of your own selves in whatever you do.

-if you neglect (**ameleo**: to be careless, 107c) your own selves.

-unwilling to live following the tracks (**ichnos**: trace, clue) of what we have said now.

-we shall be eager (**prothumeomai**, 69d) to follow your advice.

d-poison (**pharmakon**, 63d).

-enjoy some good fortunes (**eudaimonia**, 111c and references below) of the blessed (**makaros**: noun; also as happy).

-in an attempt to reassure (**para + mutheomai**, 83a) you.

-give a pledge (**egguaio**: to promise, to betroth) to Crito on my behalf.

e-you must pledge that I will not stay (**para + meno**) after I die.

-to express oneself badly (i.e., not **kalos**, beautifully).

-you must be of good cheer (**tharseo**, 114d).

116.

-he went into another room (**oikema**: temple, chapel, prison).

-questioning (**ana + skopeo**: to look at narrowly, to examine well) what had been said.

-talking of the great misfortune (**sum + phora**: chance, event) that had befallen us.

b-it was now close to sunset, and he stayed (**dia + tribo**, 90c) inside for some time.

-office (**huperetes**: literally, an under-rower) of the eleven.

c-I shall not reproach (**kata + gignosko**: to remark, to discover, to pass sentence) you.

-the noblest (**gennaios**: high-minded), the gentlest (**praos**: soft, meek) and the best (**aristos**, 97d) man who has ever come here.

d-how genuinely (**gennaios**: adverb; cf. **gennaios** in c above) he now weeps for me.

-let the man prepare (**tribo**: to rub down, to grind) it (the poison).

-some of them enjoy intimacy (**suggigenomai**: to hold converse with) their loved ones (**epi + thumeo**, 96a).

117.

b-pouring a libation (**apo + spendo**: to pour out wine).

-utter a prayer (**euchomai**: to vow, to boast) to the gods.

-that the journey (**meta + oikesis**: change of abode) from here to yonder may be fortunate.

d-you strange fellows (**thaumasios**: adjective meaning wonderful).

e-one should die in good omened silence (**euphemia**: abstinence from inauspicious language).

118.

-make this offering (**apo + didomai**) and do not forget (**ameleo**: to be negligent).

-such was the end (teleute: finishing, completion) of our comrade.

-the best (**aristos**, 116c) and also the wisest (**phronimos**, 108a) and the most upright.

+

Euthyphro

-I understand, Socrates. This is because you say that the divine sign (**to daimonion**) keeps coming to you. 3.b.5

Apology

-Socrates is guilty of corrupting the young and of not believing in the gods in whom the city believes, but in other new spiritual things (**hetera daimonia kaina**)? 24.c.1

-It would be a very happy state of affairs (**eudaimonia**) if only one person corrupted our youth, while the others improved them. 25.b.7

-Or is it obvious from your deposition that it is by teaching them not to believe in the gods in whom the city believes but in other new spiritual things (**hetera daimonia kaina**)? 26.b.5

-Does any man believe in spiritual activities (**daimonia**) who does not believe in spirits (**daimonas**)? No one. 27.c.1

-But if I believe in spiritual things (**daimonia**) I must quite inevitably believe in spirits (**daimonia**). 27.c.6

-Do we not believe spirits (**daimonas**) to be either gods or the children of gods? 27.d.1

-If on the other hand the spirits (**daimones**) are children of the gods, bastard children of the gods by nymphs or some other mothers, what man would believe children of the gods to exist, but not gods? 27.d.7

-There is no way in which you could persuade anyone of even small intelligence that it is possible for one and the same man to believe in spiritual (**daimonia**) but not also in divine things, and then again for that same man to believe neither in spirits (**daimonas**) nor in gods nor in heros. 27.e.7

-I have a divine or spiritual (**daimonion**) sign which Meletus has ridiculed in his deposition. 31.d.1

-The Olympian victor makes you think yourself happy (**eudaimonas**); I make you happy. 36.d.9

-At all previous times my familiar prophetic power, my spiritual (**daimoniou**) manifestation, frequently opposed me, even in small manners, when I was about to do something wrong 40.a.4

-It would be an extraordinary happiness (**eudaimonias**) to talk with them, to keep company with them and examine them. 41.c.4

Crito

-Often in the past throughout my life, I have considered the way you live happy (**eudaimonisa**), and especially so now that you bear your present misfortune so easily and lightly. 43.b.7

Phaedo

-A soul in this state makes its way to the invisible, which is like itself, the divine and immortal and wise, and arriving there it can be happy (**eudaimoni**). 81.a.6

-The happiest (**eudaimonestatoi**) of these, who will also have the best destination, are those who have practiced popular and social virtue, which they call moderation and justice and which was developed by habit and practice, without philosophy or understanding. 82.a.10

-As for their capacity of being in the best place they could possibly be put, this they do not look for, nor do they believe it to have any divine (**daimonian**) force, but they believe that they will some time discover a stronger and more immortal Atlas to hold everything together more. 99.c.2

-When each person dies, the guardian spirit (**daimon**) who was allotted to him in life proceeds to lead him to a certain place...after being judged, proceed to the underworld with the guide who has been appointed to lead them thither from here. 107.d.6

-The soul that is passionately attached to the body hovers around it and the visible world for a long time, struggling and suffering much until it is led away by force and with difficulty by its appointed spirit (**daimonos**). 108.b.3

-These (precious stones) stand out, being numerous and massive and occurring everywhere, so that the earth is a slight for the blessed (**eudaimonon**). 111.a.3

- They see the sun and moon and starts as they are, and in other ways their happiness (**eudaimonian**) is in accord with this. 111.c.3
- When the dead arrive at the place to which each has been led by his guardian spirit (daimon), they are first judge as to whether they led a good and pious life. 113.d.2
- I shall no longer be with you but will leave you to go and enjoy some good fortunes (**eudaimonias**) of the blessed. 115.d.4

Cratylus

- He must have been inspired, because it looks as though he as not only filled my ears with his superhuman (**daimonias**) wisdom but taken possession of my soul as well. 396.d.7
- (Socrates quotes Hesiod):
 - Since this race has been eclipsed by fate,
 - They are called sacred daemons (**daimones**);
 - They live on earth and are good,
 - Warding off evil and guarding mortal men. 398.a.1
- It is principally because daemons (**daimones**) are wise and knowing (**daemones**), I think, that Hesiod says they are named `daemons` (**daimones**). 398.b.6
- And I myself assert, indeed, that every good man, whether alive or dead, is daemonic (**deamonion**), and is correctly called a `daemon` (**daimona**). 398.c.2

Theaetetus

- In some cases the divine sign (**daimonion**) that visits me forbids me to associate with them; in others, it permits me, and then they begin again to make progress. 151.a.4
- For an inquiry into kingship and into human happiness (**eudaimonias**) in general—what these two things are, and what, for a human being, is the proper method by which the one can be obtained and the other avoided. 175.c.5
- Then you have the other, the man who is keen and smart at doing all these jobs, but does not know how to strike up a song in his turn like a free man, or how to tune the strings of common speech to the fitting praise of the life of gods and of the happy (**eudaimonon**) among men. 176.a.1

Sophist

- He`s (king of Persia) also uneducated and ugly, in just the ways that anyone who is going to be really happy (**eudaimona**) has to be completely clean and beautiful. 230.e.3
- And there are copies of each of these things, as opposed to the things themselves, that also come about by divine (**daimonia**) workmanship. 266.b.7

Statesman

- As for living things, divine spirits (**daimones**) had divided them between themselves, like herdsmen, by kind and by herd. 271.d.7
- The judgement is easy, that those who lived then were far, far more fortunate (**eudaimonian**) than those who live now. 272.c.5
- So all the gods who ruled over the regions together with the greatest divinity (**daimoni**), seeing immediately what was happening, let go in their turn the parts of the cosmos that belonged to their charge. 272.e.7
- Since we had been deprived of the god (**daimonos**) who possessed and pastured. 274.b.6
- He would be prized and would govern a constitution that would alone be correct in the strict sense, steering it through in happiness (**eudaimonos**). 301.d.5
- I call divine, when it comes to be in souls, that opinion about what is fine, just and good, and the opposed of these, which is really true and is guaranteed; it belongs to the class of the more than (**daimonio**) human. 309.c.8

Philebus

-That each of us will be trying to prove some possession or state of the soul to be the one that can render life happy (**eudaimona**) for all human beings. 11.d.6

-If anyone among us should choose otherwise, then he would do so involuntarily, in opposition to what is by nature truly choice-worthy, from ignorance or some unfortunate (**ouk eudaimonos**) necessity. 22.b.8

-And he calls them (pleasures) supreme and considers as the happiest (**eudaimonestaton**) of all mortals whoever lives in continuous enjoyment of them, as much as possible. 47.b.7

Symposium

-I say Love is the most ancient of the gods, the most honored, and the most powerful in helping man gain virtue and blessedness (**eudaimonias**), whether they are alive or have passed away. 180.b.7

-Yet even so it is far greater when Love is directed, in temperance and justice, toward the good, whether in heaven or on earth: happiness (**eudaimonian**) and good fortune, the bonds of human society, concord with the gods above—all these are among his gifts. 188.d.8

-For he loves the human race more than any other god, he stands by us in our troubles, and he cures those ills we humans are most happy (**eudaimonia**) to have mended. 189.d.2

-If we treat the gods with due reverence, he will restore to us our original nature, and by healing us, he will make us blessed and happy (**eudaimonas**). 193.d.5

-I maintain, then, that while all the gods are happy (**eudaimonon**), Love—if I may say so without giving offense—is the happiest (**eudaimonestaton**) of them all, for he is the most beautiful and the best. 195.a.5

-Well, by calling anyone happy (**eudaimonas**), don't you mean they possess good and beautiful things? 202.c.10

-He's (Love) a great spirit (daimon), Socrates. Everything spiritual (**daimonion**), you see, is in between god and mortal. 202.d.13

-He who is wise in any of these ways is a man of the spirit (**daimonios**), but he who is wise in any other way, in a profession or any manual work, is merely a mechanic. These spirits (**daimones**) are many and various, then, and one of them is Love. 203.a.5

-My dear Socrates, that, then, is the nature of the spirit (**daimonos**) called Love. 204.b.8

-`This time it's easier to come up with the answer,` I said. `He'll have happiness (**eudaimon**).` 204.e.7

-That's what makes happy people (**hoi eudamones**) happy (**eudaimones**), isn't it—possessing good things. 205.a.1

-Every desire for good things or for happiness (**eudaimonein**) is the `supreme and treacherous love` in everyone. 205.d.2

-Some people are pregnant in body, and for this reason turn more to women and pursue love in that way, providing themselves through childbirth with immortality and remembrance and happiness (**eudaomonian**), as they think, for all time to come, while others are pregnant in soul. 208.e.4

Phaedrus

-It's a miracle (**daimonios**), my friend; I'm in ecstasy. 234.d.1

-The fact, my dear friend (**daimonie**), that my breast is full and I feel I can make a different speech, even better than Lysias`. 235.c.5

-There are other troubles in life, of course, but some divinity (**daimon**) has mixed most of them with a dash of immediate pleasure. 240.a.9

-My friend, just as I was about to cross the river, the familiar divine (**daimonion**) sign came to me which, whenever it occurs, holds me back from something I am about to do. 242.b.9

-Following him (Zeus) is an army of gods and spirits (**daimonon**) arranged in eleven sections. 246.e.6

-Inside heaven are many wonderful places from which to look and many aisles which the blessed (**eudaimonon**) gods take up and back, each seeing to his own work, while anyone who is able and wishes to do so follows along, since jealousy has no place in the gods` chorus. 247.a.5

-But beauty was radiant to see at that time when the souls, along with the glorious (**eutaimoni**) chorus (we were with Zeus, while others followed other gods), saw that blessed and spectacular vision and were ushered into the mystery that we may rightly call the most blessed of all. 250.b.6

-We who celebrated it were wholly perfect and free of all the troubles that awaited us in time to come, and we gazed in rapture at sacred revealed objects that were perfect and simple and unshakeable and blissful (**eutaimona**). 250.c.3

-This, then, is any true lover's heart's desire: if he follows that desire in the manner I described, this friend who has been driven mad by love will secure a consummation for the one he has befriended that is as beautiful and blissful (**eutaimonike**) as I said—if, of course, he captures him. 253.c.4

-Their lives are bright and happy (**eutaimonein**) as they travel together, and thanks to their love they will grow wings together when the time comes. 256.d.8

-But now, my friend (**daimonie**), look closely. 268.a.5

-Such discourse makes the seed forever immortal and renders the man who has it as happy (**eutaimonein**) as any human being can be. 277.a.3

Alcibiades

-I was prevented by some divine being (**daimonion**), the effect of which you'll hear about later on. 103.a.5

-So it's not walls or warships or shipyards that cities need, Alcibiades, if they are to prosper (**eutaimonesein**), nor is it numbers or size, without virtue. 134.b.8

-Well then, my good Alcibiades, if you are to prosper (**eutaimonein**), it isn't supreme power you need to get for yourself or the city but virtue. 135.b.4

-Archelaus...killed his lover in order to make himself a king and a happy (**eutaimon**) man. 141.d.9 (from Second Alcibiades which is numbered consecutively from Alcibiades).

Theages

-There's a certain spiritual thing (**daimonion**) which, by divine dispensation, has been with me from childhood. It's a voice that, when it comes, always signals me to turn away from what I'm about to do but never prescribes anything. 128.d.3

-And then the voice came to me and I said to him, 'No! Don't get up! For my familiar spiritual (**daimonion**) sign has come to me.' 129.b.8

-I've told you all these things because this spiritual thing (**daimoniou**) has absolute power in my dealings with those who associate with me. 129.e.2

-Those whose association with me the power of the spiritual thing (**daimoniou**) assists. 129.e.8

-Let's test this spiritual thing (**daimoniou**) by associating with one another. 131.a.2

Charmides

-Your father's family...has been praised for us by Anacreon, Solon, and many other poets for superior beauty, virtue and everything else called happiness (**eutaimonia**). 158.a.1

-And with error rooted out and rightness in control, men so circumstanced would necessarily fare admirably and well in all their doing and, faring well, they would be happy (**eutaimonas**) 172.a.3

-But whether acting scientifically would make us fare well and be happy (**eutaimonoimen**), this we have yet to learn, my dear Critias. 173.d.4

-We no longer keep to the statement that the man who lives scientifically is happy (**eutaimona**). 173.e.6

-But rather you seem to me to define the happy man (**ton eutaimona**) as one who lives scientifically concerning certain specific things. 173.e.10

-You wretch, all this time you've been leading me right round in a circle and concealing from me that it was not living scientifically that was making us fare well and be happy (**eutaimonein**), even if we possessed all the sciences put together, but that we have to have this one science of good and evil. 174.c.1

-If you do have it (the charm), my advice to you would rather be to regard me as a babbler, incapable of

finding out anything whatsoever by means of argument, and you yourself as being exactly as happy (**eudaimonesteron**) as you are temperate. 176.a.5

Lysis

-Then they would like you to be as happy (**eudaimonestatou**) as possible, right? 207.d.7

-Well, do you think a man is happy (**eudaimon**) if he's a slave and is not permitted to do whatever he likes? 207.e.1

-Well, then, if your father and mother love you and want you to be happy (**eudaimona**), it's clear that they must be extremely concerned to make sure that you are happy (**eudaimonoies**). 207.e.4

-Then why in the world do they so strangely prevent you from being happy (**eudaimona**) and doing what you like? 208.e.4

-But just then, like some kind of divine intermediaries (**daimones**), the guardians of Menexenus and Lysis were on the scene. 223.a.2

Euthydemus

-But when I got up, my customary divine (**daimonion**) sign put in an appearance. 272.e.4

-And would the possession of good things make us happy (**eudaimonoimen**) if they were of no advantage to us, or if they were of some? 280.b.7

-If a man had money and all the good things we were mentioning just now but made no use of them, would he be happy (**eudaimonoï**) as a result of having these good things? 280.d.3

-So it seems that the man who means to be happy (**eudaimona**) must not only have such goods but must use them too, or else there is no advantage in having them. 280.d.6

-Then are these two things, the possession of good things and the use of them, enough to make a man happy (**eudaimona**), Clinias? 280.e.1

-Since we all wish to be happy (**eudaimones**), and since we appear to become so by using things and using them rightly, and since knowledge was the source of rightness and good fortune, it seems to be necessary that every man should prepare himself by every means to become as wise as possible. 282.a.2

-Since you believe both that it (wisdom) can be taught and that it is the only existing thing which makes a man happy (**eudaimona**) and fortunate, surely you would agree that it is necessary to love wisdom and you mean to do this yourself. 282.c.9

-If we were to learn the art of writing speeches, is this the art which we would have to get if we are going to be happy (**eudaimonas**)? 289.c.8

-The art of generalship seems to me, I said, to be the one which, more than any other, a man would be happy (**eudaimon**) if he acquired. 290.b.2

-My good (**daimonie**) Crito. 291.a.3

-The kingly art...to see whether it might be the one which both provided and created happiness (**eudaimonian**), just there we got into a sort of labyrinth. 291.b.6

-This art (statesmanship) had to make them wise and to provide them with a share of knowledge if it was to be the one that benefitted them and made them happy (**eudaimonas**) 292.c.1

-We are in just as great difficulties as ever, or even worse, when it comes to finding out what that knowledge is which will make us happy (**eudaimonas**). 292.e.5

-Among the Scythians the happiest (**eudaimonestatous**) of all if he had three talents of gold in his stomach, and a talent in his skull, and a stater of gold in each eye. 299.e.4

Protagoras

-Current events quite suffice to do that, and to prove that many people who behave unjustly are happy (**eudaimones**). 470.d.3

-Is happiness (**eudaimonia**) determined entirely by that (education and justice)? 470.e.8

-I say that the admirable and good person, man or woman, is happy (**eudaimona**), but that the one who's unjust and wicked is miserable. 470.e.10

- For the heart of the matter is that of recognizing or failing to recognize who is happy (**eudaimon**) and who is not. 472.c.9
- You believe that it's possible for a man who behaves unjustly and who is unjust to be happy, since you believe Archelaus to be both unjust and happy (**eudaimona**). 472.d.3
- But if a man who acts unjustly doesn't get his due, on your reasoning, he'll be happy (**eudaimon**)? 472.e.2
- And again, you think that those who do what's unjust are happy (**eudaimonas**), so long as they don't pay what is due. 473.b.3
- In the end he's (a tyrant) impaled or tarred. Will he be happier (**eudaimonesteros**) if he hadn't got caught, had set himself up as a tyrant, and lived out his life ruling in his city...a person envied and counted happy (**eudaimonizomenos**)? 473.c.7
- In that case neither of them will ever be the happier (**eudaimonesteros**) one, neither the one who gains tyrannical power unjustly, nor the one who pays what is due. 473.d.7
- Now, would a man be happiest (**eudaimonestatos**), as far as his body goes, if he's under treatment, or if he weren't even sick to begin with? 478.c.3
- Because happiness (**eudaimonia**) evidently isn't a matter of getting rid of something bad; it's rather a matter of not even contracting it to begin with. 478.c.5
- The happiest man (**eudaimonestatos**), then, is the one who doesn't have any badness in his soul, now that this has been shown to be the most serious kind of badness. 478.d.7
- You considered Archelaus happy (**eudaimonizon**), a man who committed the gravest crimes without paying what was due, whereas I took the opposite view. 479.d.8
- Well, my marvelous friend (**daimonie**). 489.d.1
- How could a man prove to be happy (**eudaimon**) if he's enslaved to anyone at all? 491.e.6
- The thing you claim to pursue is like this: wantonness, lack of discipline, and freedom, if available in good supply, are excellence and happiness (**eudaimonia**) 492.c.6
- So then, those who have no need of anything are wrongly said to be happy (**eudaimones**)? Yes, for in that case stones and corpses would be happiest (**eudaimonestatoi**). 492.e.3
- Do I persuade you at all, and are you changing your mind to believe that those who are orderly are happier (**eudaimonesterous**) than those who are undisciplined? 493.d.1
- Are you saying that the life of the undisciplined man is happier (**eudaimonesteron**) than that of the orderly man? 494.a.3
- Yes, and also having all other appetites and being able to fill them and enjoy it, and so live happily (**eudaimonos**). 494.c.3
- Tell me now first whether a man who has an itch and scratches it and can scratch to his heart's content, scratch his whole life long, can also live happily (**eudaimonos**). 494.c.8
- Will you have the nerve to say that they are happy (**eudaimonas**) as long as they have what they need to their hearts' content? 494.e.6
- Or is it the man who claims that those who enjoy themselves, however they may be doing it, are happy (**eudaimonas**), and doesn't discriminate between good kinds of pleasures and bad? 495.a.1
- Now, does he acquire and get rid of good things and happiness (**eudaimonian**), and their opposites, bad things and misery, successively too? 496.b.5
- You're a happy (**eudaimon**) man, Callicles, in that you've been initiated into the greater mysteries before the lesser. 497.c.3
- That the good man does well and admirably whatever he does, and that the man who does well is blessed and happy (**eudaimona**), while the corrupt man, the one who does badly, is miserable. 507.c.4
- And if it is true, then a person who wants to be happy (**eudaimona**) must evidently pursue and practice self-control. 507.d.1
- He must pay his due and must be disciplined, if he's to be happy (**eudaimon**). 507.d.5
- No, my strange friend (**daimonie**). 517.b.2
- When a man who has lived a just and pious life comes to his end, he goes to the Isles of the Blessed, to

make his abode in complete happiness (**eudaimonia**), beyond the reach of evils. 523.b.2
-So, listen to me and follow me to where I am, and when you've come here you'll be happy (**eudaimoneseis**) both during life and at its end. 527.c.5

Meno

-In a word, all that the soul undertakes and endures, if directed by wisdom, ends in happiness (**eudaimonian**), but if directed by ignorance, it ends in the opposite. 88.c.3
-My good sir. (**daimonie**) 92.c.1

Ion

-Are you mad (**daimonioi**)? What evil is this that's upon you? 539.a.1, a quote from the Odyssey.

Menexenus

-For that man's life is best arranged for whom all, or nearly all, the things that promote happiness (**eudaimonia**) depend on himself. 247.e.7

Clitophon

-I will say this, Socrates, that while you're worth the world to someone who hasn't yet been converted to the pursuit of virtue, to someone who's already been converted you rather get in the way of his attaining happiness (**eudaimona**) by reaching the goal of virtue. 410.e.8

Republic

-Those it (injustice) rules do what is to the advantage of the other and stronger, and they make the one they serve happy (**eudaimona**), but themselves not at all. 343.c.8
-When someone, in addition to appropriating their possessions, kidnaps and enslaves the citizens as well, instead of these shameful names he is called happy (**eudaimones**) and blessed. 344.b.7
-We must now examine, as we proposed before, whether just people also live better and are happier (**eudaimonesteroi**) than unjust ones. 352.d.3
-It profits no one to be wretched but to be happy (**eudaimon**). 354.a.6
-For when I don't know what justice is, I'll hardly know whether it is a kind of virtue or not, or whether a person who has it is happy (**eudaimon**) or not happy (ouk **eudaimon**). 354.c.3
-Whether in public or private, they willingly honor vicious people who have wealth and other types of power and declare them to be happy (**eudaimonizein**) 364.a.7
-Since, then, 'opinion forcibly overcomes truth' and 'controls happiness (**eudaimonias**),' as the wise men say, I must surely turn entirely to it. 365.c.2, attributed to Simonides
-Therefore the daemonic (**daimonion**) and the divine are in every way free from falsehood. 382.e.6
-They say that many unjust people are happy (**eudaimones**) and many just ones wretched, that injustice is profitable if it escapes detection. 392.b.2
-How would you defend yourself, Socrates, if someone told you that you aren't making these men very happy (**eudaimonas**) and that it's their own fault? 419.a.2
-We'll say that it wouldn't be surprising if these people were happiest (**eudaimonestatoi**) just as they are, but that, in establishing our city, we aren't aiming to make any one group outstandingly happy (**eudaimon**) but to make the whole city so, as far as possible. 420.b.5
-We take ourselves, then, to be fashioning the happy (**eudaimona**) city, not picking out a few happy people and putting them in it, but making the whole city happy. 420.c.2
-You mustn't force us to give our guardians the kind of happiness (**eudaimonian**) that would make them something other than guardians. 420.d.6
-If the guardians of our laws and city are merely believed to be guardians but are not, you surely see that they'll destroy the city utterly, just as they alone have the opportunity to govern it well and make it happy (**eudaimone**). 420.a.7

- We should consider whether in setting up our guardians we are aiming to give them the greatest happiness (**eudaimonas**), or whether—since our aim is to see that the city as a whole has the greatest happiness (**eudaimonia**)—we must compel and persuade the auxiliaries and guardians to follow our other policy and be the best possible craftsmen at their own work. 421.b.3
- To look inside it (the city) and see where the justice and the injustice might be in it, what the difference between them is, and which of the two the person who is to be happy (**eudaimona**) should possess, whether its possession is unnoticed by all the gods and human beings or not. 427.d.6
- Look for yourselves, you evil wretches (**kakodaimones**), take your fill of the beautiful sight! 440.a.3
- Our concern at the time was to make our guardians true guardians and the city the happiest (**eudaimonestaten**) we could, rather than looking to any one group within it and molding it for happiness (**eudaimon**). 466.a.4
- But a silly, adolescent idea of happiness (**eudaimon**) seizes him and incites him to use his power to take everything in the city for himself. 466.b.5
- Sacred demons (**daimones**) living upon the earth, noble spirits, protectors against evil, guardians of articulate mortals. 469.a.1, Works and Days by Hesoid
- Then we'll inquire from the god (Apollo) what kind of distinguished funeral we should give to daemonic (**daimonious**) people, and we'll follow his instructions. 469.a.4
- And for the remainder of time, we'll care for their graves and worship at them as we would at those of daemons (**daimonon**). 469.a.8
- Finally, my own case is hardly worth mentioning—my daemonic (**daimonion**) sign—because it has happened to on one before me or to only a very few. 496.c.4
- When their strength should graze freely in the pastures of philosophy and do nothing else—I mean the ones who are to live happily (**eudaimonos**) and, in death, add a fitting destiny in that other place to the life they have lived. 498.c.3
- The city will never find happiness (**eudaimoneseie**) until its outline is sketched by painters who use the divine model. 500.e.2
- Don't you think that he'd count himself happy (**eudaimonizein**) for the change and pity the others (in the cave)? 516.c.6
- Not those who are rich in gold but those who are rich in the wealth that the happy (**eudaimona**) must have, namely, a good and rational life. 521.a.3
- And we say that anything has that tendency if it compels the soul to turn itself around towards the region in which lies the happiest (**eudaimonestaton**) of the things that are, the one the soul must see at any cost. 526.e.3
- But that would be a superhuman (**daimonion**) task (to investigate which numbers are consonant and which are not). 531.c.5
- If the Pythia agrees, the city will publically establish memorials and sacrifices to him as a daemon (**daimosin**), but if not, then as a happy (**eudaimosi**) and divine human being. 540.c.2
- Our aim was to observe them all, agree which man is best and which worst, and then determine whether the best is happiest (**eudaimonestatos**) and the worst most wretched or whether it's otherwise. 544.a.7
- And so happy (**eudaimon**) is he that he must be the enemy of them all, whether he wants to be or not, and plot against them until he has purged them from the city. 567.c.1
- It's clear to everyone that there is no city more wretched than one ruled by a tyrant and none more happy (**eudaimonestera**) than one ruled by kings. 576.e.5
- The son of Ariston has given as his verdict that the best, the most just, and the most happy (**eudaimonestaton**) is the most kingly, who rules like a king over himself. 580.b.9
- Poetic imitation...establishes them (desires) as rulers in us when they ought to wither and be ruled, for that way we'll become better and happier (**eudaimonesteroi**) rather than worse and more wretched. 606.d.6
- After the soul had left him, it traveled together with many others until they came to a marvelous (**daimonion**) place. 614.c.1
- We must always know how to choose the mean in such lives and how to avoid either of the extremes, as

far as possible, both in this life and in all those beyond it. This is the way that a human being becomes happiest (**eudaimonestatos**). 619.b.1

-Ignoring the warning of the Speaker, he blamed chance, daemons (**daimonas**), or guardian spirits, and everything else for these evils but himself. 619.c.5

-After all the souls had chosen their lives, they went forward to Lachesis in the same order in which they had made their choices, and she assigned to each the daemon (**daimona**) it had chosen as guardian of its life and fulfiller of its choice. 620.d.8

Timaeus

-I was quite amazed as I realized how by some supernatural (**daimonios**) chance your ideas are on the mark. 25.e.4

-For its knowledge of and friendship with itself is enough. All this, then, explains why this world which he begat for himself is a blessed (**eudaimona**) god. 34.b.8

-As for the other spiritual beings (**daimones**), it is beyond our task to know and speak of how they came to be. 40.d.6

-If a person lived a good life (by mastering emotions), he would at the end return to his dwelling place in his companion star, to live a life of happiness (**eudaimona**) that agreed with his character. 42.b.4

-Two forms of cause, the divine and the necessary. First, the divine, for which we must search in all things if we are to gain a life of happiness (**eudaimonos**) to the extent that our nature allows, and second, the necessary, for which we must search for the sake of the divine. 69.a.1

-We ought to think of the most sovereign part of our soul as god's gift to us, given to be our guiding spirit (**daimona**). 90.a.3

-Constantly caring for his divine part as he does, keeping well-ordered the guiding spirit (**daimona**) that lives within him, he must indeed be supremely happy (**eudaimona**). 90.c.5

Critias

-But to those who were blind to the true way of life oriented to happiness (**eudaimonian**) it was at this time that they gave the semblance of being supremely beautiful and blessed. 121.b.5

Laws

-Pleasure and pain, you see, flow like two springs released by nature. If a man draws the right amount from the right one at the right time, he lives a happy life (**eudaimonei**). 636.e.1

-However, if he declared that the life of supreme justice was the most blessed, I imagine that everybody who heard him would want to know what splendid (**eudaimonestaton**) benefit, superior to pleasure, was to be found in this kind of life. 662.e.9

-Everyone who sets eyes on something big and strong and powerful immediately gets the feeling that if the owner knew how to take advantage of its size and scale he would get tremendous results and be a happy man (**eudaimonoi**). 686.e.8

-If a state is going to survive to enjoy all the happiness (**eudaimonesein**) that mankind can achieve, it is vitally necessary for it to distribute honors and marks of disgrace on a proper basis. 697.b.1

-This is the innate quality of our dictator must have, in addition to the others, if the state is going to get, as quickly and efficiently as possible, a political system that will enable it to live a life of supreme happiness (**eudaimonestata**). 710.b.7

-He appointed kings and rulers for our states; they were not men, but beings of a superior and more divine order—spirits (**daimonas**). 713.d.2

-The man who means to live in happiness (**eudaimonesein**) latches on to her (a god holding the beginning and end of all things) and follows her with meekness and humility. 716.a.3

-It is the conduct that fits his character as nothing else can, and it is his most effective way of achieving a happy (**eudaimona**) life. 716.d.8

- And that power is possessed preeminently by the guardian spirit (daimon) or god. 730.a.1
- Let anyone who intends to be happy (**eudaimon**) and blessed be its partner (truth) from the start, so that he may live as much of his life as possible a man of truth. 730.c.3
- When one's guardian angel (**daimonos**) brings continued prosperity and when in times of trouble our guardians face difficulties as insurmountable as a high, sheer cliff. 732.c.5
- And the gods and spirits (**daimonas**) already established in the locality must be treated with the same respect. 740.b.1
- It's pretty well inevitable that happiness (**eudaimonas**) and virtue should come hand in hand. 742.e.5
- I'll never concede to them that the rich man can become really happy (**eudaimona**) without being virtuous as well. 743.a.2
- The whole point of our legislation was to allow the citizens to live supremely happy (**eudaimonestatoi**) lives with the greatest possible mutual friendship. 743.c.6
- But best of all will be the places where the breeze of heaven blows, where spirits (**daimonon**) hold possession of the land and greet with favor (or disfavor) the various people who come and settle there. 747.e.4
- After the gods we may similarly give the spirits (**daimonas**) and heroes their meed of praise and pray to each of them as appropriate. 801.e.3
- Some things Telemachus, your native wit will tell you,
And Heaven will prompt the rest. The very gods (**daimon**), I'm sure,
Have smiled upon your birth and helped to bring you up. 804.a.2, Odyssey
- The same state and the same citizens...should enjoy the same pleasures in the same fashion: that is the secret of a happy and blessed (**eudaimionos**) life. 816.d.2
- The necessities of what at least some practical and theoretical knowledge will always be essential for every god, spirit (**daimon**) or hero who means to take charge of human beings in a responsible fashion. 818.c.1
- The first requirement for a happy (**eudaimonos**) life is to do yourself no injury nor allow any to be done to you by others. 829.a.1
- The conquest of pleasure. If they win this battle, they'll have a happy (**eudaimonos**) life. 840.c.6
- In each village the settlers should first select a site for a market place with its temples for gods and their retinue of spirits (**daimonon**). 848.d.2
- We shall find that the man who means to be happy (**eudaimona**) should not seek simply to be wealthy, but to be wealthy in a way consistent with justice and self-control. 870.b.7
- But we should have due respect for the luck that has saved him from total ruin, and for his guardian angel (**daimona**) too who, who in pity for the attacker and the wounded man has stopped the injury of the latter from proving fatal...We should duly thank his guardian spirit (**daimoni**) and not obstruct its wishes. 877.a.3
- Age is always very much more highly regarded than youth, and this is so both among the gods and among men, if they intend to live in security and happiness (**eudaimonein**). 879.c.2
- You perverse fellow, one such part—a mere speck that nevertheless constantly contributes to the good of the whole—is you, you who have forgotten that nothing is created except to provide the entire universe with a life of prosperity (**eudaimon**). 903.c.4
- However, gods and spirits (**daimones**) are fighting on our side, the gods and spirits (**daimonon**) whose chattels we are. 906.a.7
- If a man leaves some piece of his own property somewhere...anyone who finds it should let it be, on the assumption that such things are under the protection of the goddess (**daimona**) of the wayside, to whom they are consecrated by law. 914.b.5
- Celebrating (**eudaimonizontas**, re. the dead priest) his glory in song throughout the day. 947.c.1

Epinomis

- The human race is, as a rule, neither blessed nor happy (**eudaimon**). 973.c.3
- Uranus...the god whom above all other it is most just to pray to and to honor, as all the other divinities

(**daimones**) and gods do. 977.a.5

-Anyone lacking wisdom which is the greatest part of all virtue, can never become completely good or, in consequence, happy (**eudaimon**). 977.d.4

-Movement that is irrational...is wholly lacking in number, as is everything that shares in any evil. This is how anyone who is going to die happy (**eudaimona**) must think. 978.b.2

-All the living beings who could begin to comprehend number in relation to number, with the blessing (**eudaimoni**) of Good Fortune. 979.a.5

-The kinds of living things in the heavens—which is what we should claim the divine stars to be—have come to be, endowed with the finest body and the best and happiest (**eudaimonestates**) soul. 981.e.5

-As to the first gods, those that are visible, greatest, most honored, and most shapely seeing everywhere, we must declare that these are the stars together with all the celestial phenomena we perceive. After them and next in order beneath them are daimons (**daimonas**). 984.e.1

-Anyone who is happy (**eudaimon**) began by being struck with awe at this cosmos, and then conceived a passion for learning all that a mortal can. 986.c.5

-The blessed (**eudaimoni**) choir of the Muses and has bestowed upon us the use of concord and symmetry to promote play in the form of rhythm and harmony. 991.b.4

-For without them (diagram, complex system of numbers, harmony and revolution of stars) no one in cities will ever become happy (**eudaimon**). 992.a.4

-Having become one from many, he will be happy (**eudaimona**), most wise and blessed. 992.b.7

-That with but a few exceptions, humans are incapable of becoming perfectly blessed and happy (**eudaimosi**). 992.c.5

-Only those who are by nature godlike and moderate, who also possess the rest of virtue, and have understood all the subjects connected with the blessed science (i.e., astronomy) have obtained and possess all the gifts of the divinity (**daimoniou**) in adequate measure. 992.d.2

-None of us can avoid death, nor if any man could would he be happy (**eudaimon**), as people think. 334.e.4

-All mankind would have been convinced of the truth that no city nor individual can be happy (**eudaimon**) except by living in company with wisdom under the guidance of justice either from personal achievement of these virtues or from right training and education received under God-fearing rulers. 335.d.4

-But now some daemon (**daimon**) or avenging deity has fallen upon us. 336.b.4

-Let those who are aiming at tyrannical power shun and flee from what senseless and insatiate men call happiness (**eudaimonisma**). 354.c.4

-The sacred tradition that ranks them in this order (soul, body, wealth) might rightly be made a positive law among you, since it makes truly happy (**eudaimonas**) those who live by it; whereas the doctrine that the rich are the happy ones (**eudaimonas**) is a foolish saying of women and children. 355.c.2

Eryxias

-Can you tell me, Socrates, Eryxias, and Erasistratus, what the most valuable possession (**eudaimonia**) for person is? 393.e.5

-As it is, then, the same men are apparently the wisest, the most successful (**eudaimonestatoi**), the most prosperous, and the wealthiest, since it turns out that wisdom is the most valuable possession. 394.a.5

Axiochus

-No those who were inspired by a good daemon (**daimon**) during their lifetimes go to reside in a place for the pious. 371.c.6

-So whether above or below, Axiochus, you ought to be happy (**eudaimonein**), if you have lived piously. 372.a.7

