

Crito Outline
Plato
Poage

I. Socrates in jail

- A. Ship on its way: Socrates will die tomorrow (43d)
 - a. Socrates thinks he'll die the day after according to his dream
- B. Crito's arguments
 - a. I'll lose a friend I can't replace
 - b. People will say I could have saved you if I'd have paid enough (44c)
 - c. Socrates: why care what the majority think; the reasonable will know the truth
 - d. C. we must listen to them because the present situation shows they can inflict the greatest harm (44d)
 - e. S. then they could also do the greatest good
 - i. In fact they act haphazardly
 - f. Don't worry about informants
 - g. Either Crito or foreigners will pay (45b)
 - i. friends in Thessaly (45c)
 - h. It is unjust to give up life when you can save it
 - i. By staying you'll hasten your fate as your enemies wish
 - j. You're betraying your sons by giving up the supervision of their education (45d)
 - i. You'll leave them as orphans
 - ii. You're taking the easiest path
 - k. We'll be seen as unmanly for not saving you before (46a)
- C. Socrates responds
 - a. Eagerness is worth much if it has the right aim
 - b. We should examine if we should act this way
 - c. Listen to the argument that seems best (46c)
 - d. I hold the same argument as before (46c)
 - e. The power of the majority shouldn't frighten us (46d)
 - f. Should one value some opinions more than others? (46e)
 - i. the good over the bad (47a)
 - ii. the good opinions are of the wise man
 - iii. the bad opinions are of the foolish man
 - g. In physical training we pay attention not to the many but to the few: the doctor or the trainer (47b)
 - i. we act, exercise and eat like they recommend
 - ii. if we ignore them we ruin the body
 - iii. Likewise in other matters (47d)
 - iv. Life isn't worth living with a ruined body
 - v. The part of us harmed by injustice is more important than the body (48a)
 - vi. We shouldn't care about the many (48a)

- h. the many can kill us (48a-b)
 - i. the most important thing is not life but the good life (*hoti ou to zēn peri pleistou poiēteon alla to eu zēn*) (48b5-6 Burnet).
 - ii. the good life, the beautiful life, and the just life are all the same (*to de eu kai kalōs kai dikaiōs hoti tauton estin, menei ē ou menei*) (48b 7-8 Burnet).
 - iii. the thing to consider is whether it is right or not to leave the other considerations are incidental (48c-d)
- i. One must never do wrong willingly (49a-b)
 - i. When wronged one must not inflict wrong in return
 - ii. Nor should one mistreat in return (49c)
 - iii. not many agree with this view (49d)
 - iv. By leaving we are mistreating (50a)

D. The Laws

- a. disastrous for the city that verdicts have no force but can be overturned by private individuals (50b)
- b. You were raised and born under the laws (50d)
- c. You are a servant and offspring of the laws (50e)
- d. You are not on an equal footing with the laws (50e-51a)
- e. Country over family (51a-b)
- f. You could have left if you didn't like the laws (51 d-e)
- g. If one remains he can either
 - i. Obey
 - ii. Persuade us (52a)
- h. Socrates has never left; Athens is congenial to him (52b-c)
 - i. Had children here
 - ii. He could have assessed exile (52c)
- i. If he leaves he'll harm his associates (53b)
- j. Any other state will treat him as an enemy of the laws
- k. He'll confirm the jury verdict (53c)
- l. Is he so greedy for life he'd violate the laws (53e)
- m. Care for his children in exile or here (54a-b)
- n. You die harmed not by the laws but by men (54c)
- o. This is the way the god is leading us (54e)