

# An Analogy That Should Live Forever In Infamy Along With His Ridiculous "Cave" Analogy - Socrates' "Second Sailing"

Post by "Cassius" of February 22, 2026 at 7:13 AM

Anyone who wants to defend Socrates needs to be sure they have read the full Phaedo. Here's more of a taste of what Epicurus must have considered to be poison worse than hemlock. This is Socrates speaking, There is much more, and worse.

Quote

**[66b]** "And when they consider all this, must not true philosophers make a reflection, of which they will speak to one another in such words as these: 'We have found,' they will say, 'a path of speculation which seems to bring us and the argument to the conclusion that while we are in the body, and while the *psūkhē* is mingled with this mass of evil, our desire will not be satisfied, and our desire is of the truth. For the body is a source of endless trouble to us by reason of the mere requirement of food; **[66c]** and also is liable to diseases which overtake and impede us in the search after truth: and by filling us so full of loves, and lusts, and fears, and fancies, and idols, and every sort of folly, prevents our ever having, as people say, so much as a thought. For whence come wars, and fighting, and factions? Whence but from the body and the lusts of the body? For wars are occasioned by the love of money, **[66d]** and money has to be acquired for the sake and in the service of the body; and in consequence of all these things the time which ought to be given to philosophy is lost. Moreover, if there is time and an inclination toward philosophy, yet the body introduces a turmoil and confusion and fear into the course of speculation, and hinders us from seeing the truth: and all experience shows that if we would have pure knowledge of anything we must be quit of the body, **[66e]** and the *psūkhē* in itself must behold all things in themselves: then I suppose that we shall attain that which we desire, and of which we say that we are lovers, and that is wisdom, not while we live, but after death, as the argument indicates [*sēmainein*]; for if while in company with the body the *psūkhē* cannot have pure knowledge, one of two things seems to follow—either knowledge is not to be attained at all, or, if at all, after death. For then, and not till then, **[67a]** the *psūkhē* will be in itself alone and without the body. In this present life, I reckon that we make the nearest approach to knowledge when we have the least possible concern or interest in the body, and are not saturated with the bodily nature, but remain pure until the hour when the god himself is pleased to release us. And then the foolishness of the body will be cleared away and we shall be pure and hold converse with other pure *psūkhai*, and

know of ourselves the clear light everywhere; and this is surely the light of truth. **[67b]** For no impure thing is allowed to approach the pure.' These are the sort of words, Simmias, which the true lovers of wisdom cannot help saying to one another, and thinking. You will agree with me in that?"

"Certainly, Socrates."