

- 884-5a Six next legislative topics: violence/misappropriation against neighbors or by young
By young: against temples/public property, private shrines, parents, magistrates, other
Q: but aren't private shrines forbidden?
- 885b-910d Impious ("against the gods") speech or actions
- 885b-888a Preface: causes of impious speech and actions
- 885b Thinking: 1. there are no gods or 2. they're unconcerned or 3. they're bribable
- 885c-e Request: persuade us (even if no better except with respect to truth)
- 886a-e 2 causes of thinking 1-3: ἀκρατεία & materialist cosmologies *Q*: why not Hesiod?
- 887a-c Brevity of laws not even good (according to Cleinias)
- 887c-8a Interlocutors must resist their anger at audience & νουθετῶν ἅμα διδάσκειν
- 888a-99d That gods exist
- 888a-d Higher-order evidence: no old people doubt this (this preface: for the young)
- 888d-90a θαυμαστὸν λόγον: FWEA are primary & due to nature+chance & techne is mortal
- 889d-e Law, justice & gods are (purely, unlike medicine) the result of techne
- 890a Origin: people who say justice is what one can win by force; consequence: Stasis.
- 890b-1c Justification of preface/persuasion that gods exist & law+justice exist by nature
- 890e-1a Cleinias: b/c it's a great help for "lawgiving μετὰ φρονήσεως" & impious not to
- 891c-e Atheist/TL thinks: 1. FWEA is prior, hence 2. is named by "nature;" but 1. is wrong
- 891e-6d Argument that soul (& soul-things) are prior to FWEA (& FWEA-things)
- 891e-2c Strategy: argue that soul is prior to body (=FEWA?) hence (by 2) named by "nature"
- Q*: Is this a dialectical use of 2, or does Plato/the Athenian also believe 2?
- 892d-3a Method: As in river-crossing with the old, the more able leads? Upshot: monologue
- 893b-4c 10 motions incl. (A) other-moving, not self-moving & (B) self- & other-moving
- Q*: why mention the first 8 forms of motion? why not just the two?
- 894c-e (B) is strongest (ἐρρωμενστάτην & πρακτικὴν) & primary (in birth & ῥώμη)
- 894e-5a Regress argument that self-movers are prior
- 895a-b Self-movers required to get any motion going from a standstill - so again primary
- 895c-6b Living things are self-movers; soul brings life. So soul =_{defn} self-mover
- 896b-d Soul-things are also prior to body-things; so soul is cause of all - incl. opposites
- 896e-7b "Soul": at least two souls, one wise, which causes good things
- 897b-8c Motion of reason is most like rotation around an axis: regular, uniform, in 1 place
- 898c-9a Soul causes heavenly bodies to move either by
- (i) being in heavenly bodies or
- (ii) being external, having body, and forcing
- (iii) being bare of (ψιλῇ) body & having very marvelous (θαύματι) power
- 899a-d These souls (or some of them) are gods. Ultimatum: teach us or be persuaded.
- 899d-905d That gods are not unconcerned with humans
- 899d-900c Cause of belief that gods exist: kinship. Cause of belief that they're unconcerned:
- (1) seeing the unjust honored / do well + (2) ἀλογίας + inability to dislike gods
- 900c-1a gods have moral excellence so aren't negligent/lazy/soft (ἀμέλειαν/ἀργίαν/τρυφήν)
- 901b-c if gods are unconcerned, then they are either
- (1) unable to attend to everything or
- (2) neglect because negligent, so think details unimportant or
- (3) neglect because lazy/soft, despite thinking details important & able to attend
- 901d-2b gods: as able as humans (*contra* 1?), not lazy/soft because good (*contra* 3) & omniscient
- 902b-3a ownership precludes 2. god not inferior to mortal craftspeople of whom (2) is false
- 903b-5d Narrative: the unjust do not go unpunished; gods rule everything.

- 905d-7d That gods are not bribable
 Q: what kind of rulers are gods? A: no matter which kind, they don't take bribes
 Q: what about *tyrants*? That seems like a really bad lacuna, if this is to persuade.
- 907d-910d Law on impiety; punishment depends on character
907d-8e Naturally just atheists: make others like themselves; vicious atheists: demagogues
909a Punishment for naturally just: 5 years in imprisonment in prudenitary (2. time: death)
909b-d Punishment for vicious: solitary-ish imprisonment until death, then cast out unburied
909d-10d No private shrines or sacrifices; religion is to be public; punishment: death