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2017-03-02 Aqu se ve que la Apologia de Socrates, si bien est escrita en la forma ordinaria de las defensas forenses, en el fondo es menos politica que filosofica, y Platon no la ha sometido tanto al examen de los ciudadanos de Atenas, como la de los

filósofos y moralistas de todos los países. Si su objeto principal hubiera sido justificar civilmente la conducta de su maestro, su defensa sería pobre, porque no consiguió probar, ni la falsedad de las acusaciones intentadas contra Sócrates, ni su inocencia ante las leyes atenienses. ¿Sócrates había atacado realmente la religión y las instituciones religiosas de Atenas? Esta es la cuestión. Siendo la religión, como las leyes mismas, una parte esencial de la constitución, el atacarla, sea valiéndose de la ironía, o por medio de una polémica franca, era un crimen de Estado. Además, no sólo era un derecho, sino que era un deber en todo ciudadano acusar y perseguir públicamente ante los tribunales al autor de tales ataques. Y es preciso confesar, que el hombre que en Eutifron se burla de los dioses del Olimpo; que califica de cuentos insensatos las tradiciones mitológicas y de trágico ridículo las ceremonias del culto; el

hombre que se pone en guerra abierta con el politeísmo, no podía sustraerse a la acusación de impiedad. He aquí por qué Platón le defiende mal. Pero, ¿decir verdad, importa poco a sus ojos, y quizá entraba en su plan, sacrificar la defensa legal a fin de probar la superioridad moral de su maestro sobre los hombres de su tiempo, por la profunda incompatibilidad de sus creencias con las de éstos. Sócrates no hubiera aparecido como un gran filósofo, si hubiera sido absuelto. Entre otros caracteres, ¿su originalidad no consiste en haber creído en un solo Dios en pleno politeísmo? ¿Y no consiste su grandeza en haberlo dicho, y en haber muerto por haberse atrevido a decirlo? (Del Argumento de Patricio de Azcárate) Aquí se ve que la Apología de Sócrates si bien está escrita en la forma ordinaria de las defensas forenses en el fondo es menos política que filosófica y Platón no la ha sometido tanto al examen de los ciudadanos de Atenas como