

PLATO

The Allegory of the Cave

(From The Republic. Translated by Benjamin Jowett)

Plato (428-347 B.C.) was born into an aristocratic Athenian family and educated according to the best precepts available. He eventually became a student of Socrates and later involved himself closely with Socrates' work and teaching. Plato was not only Socrates' finest student but was also the student who immortalized Socrates in his works. Most of Plato's works are philosophical essays, with Socrates as a character speaking in a dialogue with one or more students or listeners. Thus, Plato permits us the vision of Socrates written by one who knew him and listened carefully to what he said.

The times in which Plato lived was turbulent indeed. In 404 B.C. Athens was defeated by Sparta and was governed by tyrants. Political life in Athens was dangerous. Plato felt, however, that he could effect positive change in Athenian politics until, in 384 B.C., Socrates was tried unjustly for corrupting the youth of Athens and put to death. After that, Plato withdrew from public life and devoted himself to writing and to the Academy which he founded in an olive grove in Athens. The Academy endured for almost a thousand years, which tells us how greatly Plato's thought was valued.

Although it is not easy to condense Plato's views, he may be said to have held the world of sense perception as inferior to the world ideal entities that exist only in a pure spiritual realm. These ideals or forms, had been perceived directly by everyone before birth, and then dimly remembered here on earth. But the memory, even dim as it is, makes it possible for people to understand what is perceived by the senses despite the fact that the senses are so unreliable and perceptions are so imperfect.

This view of reality has long been important to philosophers because it gives a philosophical basis to antimaterialistic thought. It values the spirit first and frees people from the tyranny of sensory perception and sensory reward. In the case of love, Plato holds that Eros leads us to a reverence for the body and its pleasures, but the thrust of his teaching is that the body is a metaphor for spiritual delights. Plato assures us that

the body is only a starting point and that it can eventually lead both to spiritual fulfillment and to the appreciation of true beauty.

"The Allegory of the Cave" is, on the one hand, a discussion of politics — the Republic is a treatise on justice and the ideal government. On the other hand, it has long stood for a kind of demonstration of the fact that if our perceptions are what we must rely upon to know the truth about the world, then we actually know very little about it. We know what we perceive, but we have no way of knowing anything beyond that.

This allegory has been persuasive for centuries and remains at the center of thought that attempts to counter the pleasures of the sensual life. Most religions aim for spiritual refinement and praise the qualities of the soul, which lies beyond perception. Thus, it comes as no surprise that Christianity and other religions have not only praised Plato but have developed system of thought that bears a close resemblance to his. Later refinements of his thought, usually called Neo-Platonism have been influential even into modern times.

PLATO'S RHETORIC

Two very important rhetorical techniques are at work in the following selection. The first and more obvious — at least on one level — is the reliance on the allegory, a story in which the characters and situations are meant to resemble people and situations in another context. It is a difficult technique to use well, although we have the example of Aesop's fables in which hares and tortoises represent people and their foibles. The advantage of the technique is that a complex and sometimes unpopular argument can be fought and won before the audience realizes that an argument is being fought. The disadvantage of the technique is that the terms of the allegory may only approximate the situation which it reflects, thus, the argument may fail to be convincing.

Another rhetorical technique Plato uses is the dialogue. In fact, it is a hallmark of Plato's work, since most of his writings are called dialogues. The Symposium, Apology, Phaedo, Crito, Meno, and most of the famous works are all written in dialogue form. Usually Socrates is speaking to a student or a friend about highly abstract issues. Socrates asks questions, which require simple answers. Slowly, the questioning proceeds to unravel the answers to the most complex of issues.

This use of the question-and-answer dialogue is basically the Socratic method. Socrates analyzes the answer to each question, examines the implications of those answers, then asserts the truth. The method is functional in part because Plato's theory is that people do not learn things; they remember them. That is, since people come originally from heaven, where they knew the truth, they already possess that knowledge and must recover it by means of the dialogue. Socrates' method is ideally suited to that purpose.

Beyond these techniques, however, we must look at Plato's style. It is true that he is working with very difficult ideas, but the style of the work is so clear, simple, and direct that few people would have trouble understanding what is said at any given moment. Considering the influence this work has had on world thought and the reputation Plato had earned by the time he came write the Republic, it is remarkable that the style is so plain and so accessible. It is significant that such a great mind can express itself with such impressive clarity. Part of that capacity is due to Plato's respect for rhetoric and its proper uses.

The Allegory of the Cave

And now, I said, let me show in a figure how far our nature is 1
enlightened or unenlightened: — Behold! Human beings living
in an underground den, which has a mouth open towards the
light and reaching all along the den; here they have been from
their childhood, and have their legs and necks chained so that
they cannot move, and can only see before them, being prevented
by the chains from turning round their heads. Above and behind
them a fire is blazing at a distance, and between the fire and the
prisoners there is a raised way; and you will see, if you look, a low
wall built along the way, like the screen which marionette players
have in front of them, over which they show the puppets.

I see. 2

And do you see, I said, men passing along the wall carrying all 3
sorts of vessels, and statues and figures of animals made of wood
and stone and various materials, which appear over the wall?
Some of them are talking, others silent.

You have shown me a strange image, and they are strange 4
prisoners.

Like ourselves, I replied, and they see only their own shadows, or 5
the shadows of one another, which the fire throws on the opposite
wall of the cave?

True, he said; how could they see anything but the shadows if 6
they were never allowed to move their heads?

And of the objects which are being carried in like manner they 7
would only see the shadows?

Yes, he said. 8

And if they were able to converse with one another, would they 9
not suppose that they were naming what was actually before
them!

Very true. 10

And suppose further that the prison had an echo which came 11
from the other side, would they not be sure to fancy when one of
the passer-by spoke that the voice which they heard came from
the passing shadow?

No question, he replied. 12

To them, I said, the truth would be literally nothing but the 13
shadows of the images.

That is certain. 14

And now look again, and see what will naturally follow if the prisoners are released and disabused of their error. At first, when any of them is liberated and compelled suddenly to stand up and turn his neck round and walk and look towards the light, he will suffer sharp pains, the glare will distress him, and he will be unable to see the realities of which in his former state he had seen the shadows; and then conceive some one saying to him, that what he saw before was an illusion, but that now, when he is approaching nearer to being and his eye is turned towards more rest existence, he has a clearer vision — what will be his reply? And you may further imagine that his instructor is pointing to the objects as they pass and requiring him to name them, — will he not be perplexed? Will he not fancy that the shadows which he formerly saw are truer than the objects which are now shown to him?

For truer. 16

And if he is compelled to look straight at the light, will he not have a pain in his eyes which will make him turn away to take refuge in the objects of vision which he can see and which he will conceive to be in reality clearer than the things which are now being shown to him? 17

True, he said. 18

And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he is forced into the presence of the sun himself, is he not likely to be pained and irritated? When he approaches the light his eyes will be dazzled, and he will not be able to see anything at all of what are now called realities. 19

Not all in a moment, he said. 20

He will require to grow accustomed to the sight of the upper world. And first he will see the shadows best, next the reflections of men and other objects in the water, and then the objects themselves, then he will gaze upon the light of the moon and the stars and the spangled heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day? 21

Certainly. 22

Last of all he will be able to see the sun, and not mere reflections of him in the water, but he will see him in his own proper place, and not in another; and he will contemplate him as he is. 23

Certainly. 24

He will then proceed to argue that this is he who gives the season 25

and the years, and is the guardian of all that is in the visible world, and in a certain way the cause of all things which he and his fellows have been accustomed to behold?

Clearly, he said, he would first see the sun and then reason about him. 26

And when he remembered his old habitation, and the wisdom of the den and his fellow prisoners, do you not suppose that he would felicitate himself on the change, and pity them? 27

Certainly, he would. 28

And if they were in the habit of conferring honors among themselves on those who were quickest to observe the passing shadows and to remark which of them went before, and which followed after, and which were together and who were therefore best able to draw conclusions as to the future, do you think that he would care for such honors and glories, or envy the possessors of them? Would he not say with Homer, 29

Better to be the poor servant of a poor master,

and to endure anything rather than think as they do and live after their manner?

Yes, he said, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner. 30

Imagine once more, I said, such an one coming suddenly out of the sun' to be replaced in his old situation, would he not be certain to have his eyes full of darkness 31

To be sure, he said. 32

And if there were a contest, and he had to compete in measuring the shadows with the prisoners who had never moved out of the den, while his sight was still weak, and before his eyes had become steady (and the time which would be needed to acquire this new habit of sight might be very considerable), would he not be ridiculous? Men would say of him that up he went and down he came without his eyes; and that it was better not even to think of ascending; and if any one tried to loose another and lead him up to the light, let them only catch the offender, and they would put him to death. 33

No question, he said. 34

This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prison house is the world of sight, the light of the fire is the sun, and you will not misapprehend me if you interpret the journey upwards to be the ascent of the soul into the intellectual world according to my poor belief, which, at 35

your desire, I have expressed — whether rightly or wrongly God knows. But, whether true or false, my opinion is that in the world of knowledge the idea of good appears last of all, and is seen only with an effort; and, when seen, is also inferred to be the universal author of all things beautiful and right, parent of light and of the lord of light in this visible world, and the immediate source of reason and truth in the intellectual; and that this is the power upon which he who would act rationally either in public or private life must have his eye fixed.

I agree, he said, as far as I am able to understand you.

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Moreover, I said, you must not wonder that those who attain to this beatific vision are unwilling to descend to human affairs; for their souls are ever hastening into the upper world where they desire to dwell; which desire of theirs is very natural, if our allegory may be trusted.

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Yes, very natural.

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And is there anything surprising in one who passes from divine contemplations to the evil state of man, misbehaving himself in a ridiculous manner, if, while his eyes are blinking and before he has become accustomed to the surrounding darkness, he is compelled to fight in courts of law, or in other places, about the images or the shadows of images of justice, and is endeavoring to meet the conceptions of those who have never yet seen absolute justice?

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Anything but surprising, he replied.

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Anyone who has common sense will remember that the bewilderments of the eyes are of two kinds, and arise from two causes, either from coming out of the light or from going into the light, which is true of the mind's eye, quite as much as of the bodily eye; and he who remembers this when he sees anyone whose vision is perplexed and weak, will not be too ready to laugh; he will first ask whether that soul of man has come out of the brighter life, and is unable to see because unaccustomed to the dark, or having turned from darkness to the day is dazzled by excess of light. And he will count the one happy in his condition and state of being and he will pity the other; or, if he have a mind to laugh at the soul which comes from below into the light, there will be more reason in this than in the laugh which greets him who returns from above out of the light into the den.

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That, he said, is a very just distinction.

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But then, if I am right, certain professors of education must be

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wrong when they say that they can put a knowledge into the soul which was not there before, like sight into blind eyes.

They undoubtedly say this, he replied. 44

Whereas, our argument shows that the power and capacity of learning exists in the soul already; and that just as the eye was unable to turn from darkness to light without the whole body, so too the instrument of knowledge can only by the movement of the whole soul be turned from the world of becoming into that of being, and learn by degrees to endure the sight of being, and of the brightest and best of being, or in other words, of the good. 45

Very true. 46

And must there not be some art which will effect conversion in the easiest and quickest manner; not implanting the faculty of sight, for that exists already, but has been turned in the wrong direction, and is looking away from the truth? 47

Yes, he said, such in art may be presumed. 48

And whereas the other so-called virtues of the soul seem to be akin to bodily qualities, for even when they are not originally innate they can be implanted later by habit and exercise, the virtue of wisdom more than anything else contains a divine element which always remains, and by this conversion is rendered useful and profitable; or, on the other hand, hurtful and useless. Did you never observe the narrow intelligence flashing from the keen eye of a clever rogue — how eager he is, how clearly his paltry soul sees the way to his end, he is the reverse of blind, but his keen eyesight is forced into the service of evil, and he is mischievous in proportion to his cleverness? 49

Very true, he said. 50

But what if there had been a circumcision of such natures in the days of their youth, and they had been severed from those sensual pleasures, such as eating and drinking, which, like leaden weights, were attached to them at their birth, and which drag them down and turn the vision of their souls upon the things that are below — if, I say, they had been released from these impediments and turned in the opposite direction, the very same faculty in them would have seen the truth as keenly as they see what their eyes are turned to now. 51

Very likely. 52

Yes, I said, and then is another thing which is likely, or rather a necessary inference from what has preceded, that neither the uneducated and uninformed of the truth, nor yet those who never 53

make an end of their education, will be able ministers of State; not the former, because they have no single aim of duty which is the rule of all their actions, private as well as public; nor the latter, because they will not act at all except upon compulsion, fancying that they are already dwelling apart in the islands of the blessed.

Very true, he replied.

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Then, I said, the business of us who are the founders of the State will be to compel the best minds to attain that knowledge which we have already shown to be the greatest of all — they must continue to ascend until they arrive at the good, but when they have ascended and seen enough we must not allow them to do as they do now.

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What do you mean?

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I mean that they remain in the upper world: but this must not be allowed, they must be made to descend again among the prisoners in the den, and partake of their labors and honors, whether they are worth having or not.

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But is not this unjust? he said; ought we to give them a worse life, when they might have a better?

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You have again forgotten, my friend, I said, the intention of the legislator, who did not aim at making any one class in the State happy above the rest; the happiness was to be in the whole State, and he held the citizens together by persuasion and necessity, making them benefactors of the State, and therefore benefactors of one another; to this end he created them, not to please themselves, but to be his instruments in binding up the State.

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True, he said, I had forgotten.

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Observe, Glaucon, that there will be no injustice in compelling our philosophers to have a care and providence of others; we shall explain to them that in other States, men of their class are not obliged to share in the toils of politics: and this is reasonable, for they grow up sit their own sweet will, and the government would rather not have them. Being self-taught, they cannot be expected to show any gratitude for a culture which they have never received. But we have brought you into the world to be rulers of the hive, kings of yourselves and of the other citizens, and have educated you far better and more perfectly than they have been educated, and you are better able to share in the double duty. Wherefore each of you, when his turn comes, must go down to the general underground abode, and get the habit of seeing in the dark. When you have acquired the habit, you will see ten

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thousand times better than the inhabitants of the den, and you will know what the several images are, and what they represent, because you have seen the beautiful and just and good in their truth. And thus our State, which is also yours, will be a reality, and not a dream only, and will be administered in a spirit unlike that of other States, in which men fight with one another about shadows only and are distracted in the struggle for power, which in their eyes is a great good. Whereas the truth is that the State in which the rulers are most reluctant to govern is always the best and most quietly governed, and the State in which they are most eager, the worst.

Quite true, he replied. 62

And will our pupils, when they hear this, refuse to take their turn at the toils of State, when they are allowed to spend the greater part of their time with one another in the heavenly light? 63

Impossible, he answered; for they are just men, and the commands which we impose upon them are just; there can be no doubt that every one of them will take office as a stern necessity, and not after the fashion of our present rulers of State. 64

Yes, my friend, I said, and there lies the point. You contrive for your future rules another and a better life than that of a ruler, and then you may have a well-ordered State; for only in the State which offers this, will they rule who are truly rich, not in silver and gold, but in virtue and wisdom, which are the true blessings of life. Whereas if they go to the administration of public affairs, poor and hungering after their own private advantage, thinking that hence they ate to snatch the chief good, order there can never be; for they will be fighting about office and the civil and domestic broils which thus arise will be the ruin of the rulers themselves and of the whole State. 65

Most true, he replied. 66

And the only life which looks down upon the life of political ambition is that of true philosophy. Do you know of any other? 67

Indeed, I do not, he said. 68