

people cannot do evil voluntarily, can we hold them responsible for their actions? Do you see this thesis in the *Apology*? Discuss this thesis.

4. Can the good be harmed by the bad? How do we harm ourselves?

5. What does Socrates mean when he says that “the unexamined life is not worth living”?

We will return to Socrates in Parts IV and VI.

I.2 The Allegory of the Cave

PLATO

In the *Republic*, Plato presents what is probably the most famous tale in Western philosophy: the “Allegory of the Cave.” Through the persona of Socrates, Plato tells a story that works on many levels. Primarily the allegory represents facets of Plato’s theories of knowledge and metaphysics, but it can also be seen as a metaphor for the search for the true and the good through philosophy. Imagine, Plato says, prisoners chained for life against a wall in a cave so that they can see only shadows on the opposite wall. The shadows appear because behind and above the wall to which the prisoners are chained there burns a fire, and between the fire and the prisoners is a raised walkway along which people pass carrying vessels, statues, and replicas of animals. The prisoners see the shadows of these artifacts on the wall and hear the people’s voices echoing off of it, and they mistakenly believe that these sights and sounds are the real world. But the real world—the truth—lies above the darkened cave out in the bright sunlight. If a prisoner is released from his chains and is shown the true source of the shadows, he will not believe his eyes and will prefer to believe as he always has—just as people will often prefer comfortable commonplace assumptions to the deeper, sometimes unsettling understanding that philosophy can provide. If he is dragged into the light, his eyes will hurt, and he will be disoriented, just as the truths of philosophy can at first seem strange and frightening. If the prisoner finally sees things as they really are in the full sunlight, he will pity the prisoners he left behind and will return to the cave to enlighten them. But they will revile him as a ridiculous fool and might even put him to death for his heresies—a fate that has often befallen those who have dared speak unconventional truths (Socrates, for example).

Study Questions

1. What is the allegory of the cave?
2. What is likely to happen when a prisoner is forced to see how the shadows are actually produced? What happens when the prisoner is dragged into the sunshine?
3. What happens when the prisoner goes back into the cave to persuade the others of the true nature of reality? What does this part of the allegory represent?

4. How is the fate of the prisoner like that of Socrates? Does Plato condemn or commend the treatment of the enlightened prisoner at the hands of the other inmates in the cave?
5. Why do the other prisoners resist the enlightened prisoner's entreaties?

BOOK VII

And now, I said, let me show in a figure how far our nature is 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 can not 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.

And do you see, I said, men passing along the wall carrying all 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 prisoners.

Like ourselves, I replied; and they see only their own shadows, or 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 they were never allowed to move their heads?

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

Yes, he said.

And if they were able to converse with one another, would they not suppose that they were naming what was actually before them?¹

Very true.

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

No question, he replied.

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

That is certain.

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 real 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?

Far truer.

And if he is compelled to look straight at the light, will he not have a pain in his eyes which

*From The Republic, Book 7, in The Dialogues of Plato, vol. 12, trans. Benjamin Jowett (1914), pp. 14–18.
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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?

True, he said.

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.

Not all in a moment, he said.

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?

Certainly.

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.

Certainly.

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

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?

Certainly, he would.

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,

“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.

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?

To be sure, he said.

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.

No question, he said.

This entire allegory, I said, you may now append, dear Glaucon, to the previous argument; the prisonhouse 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 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.

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.

Yes, very natural.

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?

NOTE

1. Reading *παρόντα*.

For Further Reflection

1. If this allegory is taken as a representation of the search for, and the impediments to, wisdom, what does the cave represent? What do the shadows on the wall represent?
2. The prisoners react with disdain and violence toward the enlightened one. Are there parallels in history to this sort of treatment for people with unconventional views?
3. What is the moral (or morals) of Plato's allegory?

Of Enthusiasm and the Quest for Truth

I.3

JOHN LOCKE

John Locke (1632–1704) is considered the greatest English philosopher of the modern period. Educated at Christ Church, Oxford University, he was a tutor in Greek classics and philosophy. Later he was the administrative assistant and physician to the Earl of Shaftsbury. His work on representative government and human rights, *Two Treatises on Government* (1689), greatly influenced the founding fathers of the United States. His *Essay Concerning Human Understanding* (1689), from which this selection is taken, is considered a classic in the theory of knowledge. We will examine it more fully in Reading III.25.

Locke's value of philosophy as the search for truth is connected to his Christian faith, but the implications of his thought go beyond any particular religion. Locke held that since God was a God of Truth, he would never require that we believe anything, including in God, against or without the natural light of reason—although some mysteries (for