

The Allegory of the Cave from Plato's *Republic* (360 B.C.E)

Translated by Benjamin Jowett

Socrates - Glaucon

And now, I said, let me show in a figure how far our nature is enlightened or unenlightened: –Behold! human beings living in a 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 marionette¹ 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?

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

1 a puppet worked from above by strings attached to its limbs

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 will make him turn away to take and take 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 now.

And suppose once more, that he is reluctantly dragged up a steep and rugged ascent, and held fast until he's 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 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 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,² either in public or private life, must have his eye fixed.

Comprehension Questions

Answer these questions on a separate sheet. I would greatly prefer if you typed these, but do not turn them in electronically.

1. Describe how the people in the cave are situated in Plato's parable. Why can't they move their legs or necks to take a look around? What is the only

2 based on or in accordance with reason or logic

- thing they are capable of seeing? What is their only source of light?
2. What do these prisoners trapped in the cavern believe is real?
 3. How do the prisoners react when they first see sunlight? Why?
 4. What does Plato's allegory of the cave tell us about how we recognize things?
 5. What does Plato's cave tell us about what we see with our eyes?
 6. What is truth according to Plato in this allegory?
 7. Describe an experience you have had in which something that looked true turned out to be false or looked false turned out to be true.
 8. How is it possible that people can believe in illusion and accept it as reality?
 9. What sometimes happens to people when the illusion is shattered and reality is revealed?
 10. Describe other "caves" in modern life in which people might be "imprisoned" or feel "imprisoned".

Discussion Questions

These will be used for discussion Friday. You don't need to write your answers out, but you do need to give these questions some thought.

11. If a prisoner is released from the cave and compelled to look toward the light, what will he experience? Why?
12. If the liberated prisoner goes back to the cave and tries to explain to his former fellow prisoners, what kind of reaction will he get? Why?
13. To what extent do you find Socrates point about human tendency to confuse "shadows" with "reality" relevant today?
14. What could be the elements that prevent people from seeing the truth, or regarding "shadow" as the "truth"?
15. What are some things the allegory suggests about the process of enlightenment or education?
16. What do the imagery of "shackles" and the "cave" suggest about the perspective of the cave dwellers or prisoners?
17. In society today or in your own life, what sorts of things shackle the mind?
18. Compare the perspective of the freed prisoner with the cave prisoners?
19. According to the allegory, how do cave prisoners get free? What does this suggest about intellectual freedom?
20. The allegory presupposes that there is a distinction between appearances and reality. Do you agree? Why or why not?