

Name: \_\_\_\_\_ Class: \_\_\_\_\_

## Allegory of the Cave

By Plato  
380 B.C.

*The Greek philosopher Plato wrote most of his work in the form of dialogues between his old teacher Socrates and some of Socrates' followers and critics. This particular story comes from Plato's book of philosophical fiction, The Republic. In The Republic, Socrates tells his follower Glaucon a story about people living in a cave, which serves as an allegory for human society and the pursuit of knowledge. As you read, track the prisoner's changing perception of the world around him as he moves from the cave to the outer world.*

[1] **Socrates:** And now, let me show in a figure how far our nature is enlightened or unenlightened: — Behold! human beings living in a underground den,<sup>1</sup> 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<sup>2</sup> players have in front of them, over which they show the puppets.



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**Glaucon:** I see.

**Socrates:** And do you see 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.

**Glaucon:** You have shown me a strange image, and they are strange prisoners.

[5] **Socrates:** Like ourselves; and they see only their own shadows, or the shadows of one another, which the fire throws on the opposite wall of the cave?

**Glaucon:** True; how could they see anything but the shadows if they were never allowed to move their heads?

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

**Glaucon:** Yes.

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1. that is, in a cave  
2. A marionette is a type of puppet that is worked from above by strings attached to its limbs.

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

[10] **Glaucón:** Very true.

**Socrates:** 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?

**Glaucón:** No question.

**Socrates:** To them the truth would be literally nothing but the shadows of the images.

**Glaucón:** That is certain.

[15] **Socrates:** And now look again, and see what will naturally follow if the prisoners are released and disabused<sup>3</sup> 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?

**Glaucón:** Far truer.

**Socrates:** 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?

**Glaucón:** True.

**Socrates:** 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.

[20] **Glaucón:** Not all in a moment.

**Socrates:** 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<sup>4</sup> heaven; and he will see the sky and the stars by night better than the sun or the light of the sun by day?

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3. **Disabuse** (*verb*): to free or correct someone from a mistaken or misguided notion

4. **Spangled** (*adjective*): sparkling

**Glaucou:** Certainly.

**Socrates:** Last of 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.

**Glaucou:** Certainly.

[25] **Socrates:** 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?

**Glaucou:** Clearly, he would first see the sun and then reason about him.

**Socrates:** 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?

**Glaucou:** Certainly, he would.

**Socrates:** And if they were in the habit of conferring honours 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 honours and glories, or envy the possessors of them? Would he not say with Homer,<sup>5</sup> 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?

[30] **Glaucou:** Yes, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner.

**Socrates:** Imagine once more, 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?

**Glaucou:** To be sure.

**Socrates:** 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<sup>6</sup> another and lead him up to the light, let them only catch the offender, and they would put him to death.<sup>7</sup>

**Glaucou:** No question.

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5. The famous Greek poet who wrote the Iliad and the Odyssey, whom Plato quotes in italics.

6. set free

7. In fact, Plato's teacher Socrates had just been put to death because his teachings were seen as too radical at the time.

[35] **Socrates:** This entire allegory,<sup>8</sup> you may now append,<sup>9</sup> 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, either in public or private life, must have his eye fixed.

*"Allegory of the Cave" from The Republic by Plato (380 B.C.) is in the public domain.*

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8. An allegory is a story, poem or picture that can be interpreted to reveal a hidden meaning.  
9. add as a supplement

## Text-Dependent Questions

**Directions:** For the following questions, choose the best answer or respond in complete sentences.

1. PART A: Which of the following best identifies a main theme of this text?
  - A. Acquiring true knowledge requires questioning one's perception.
  - B. Humankind is constantly at odds with the natural world.
  - C. Intelligence determines one's true strength and value within a community.
  - D. It is better to be ignorant and comfortable than enlightened and in pain.
  
2. PART B: Which quote from the text best supports the answer to Part A?
  - A. "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" (Paragraph 15)
  - B. "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?" (Paragraph 19)
  - C. "Yes, I think that he would rather suffer anything than entertain these false notions and live in this miserable manner." (Paragraph 30)
  - D. "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" (Paragraph 33)
  
3. How does the use of dialogue between Socrates and Glaucon contribute to the text?
  - A. Glaucon's consistent agreement with Socrates encourages readers to view Socrates' ideas favorably.
  - B. Socrates asserts his expertise while debating various ideas with Glaucon.
  - C. Glaucon finds flaws in Socrates' arguments, which deepens the conversation between the two men.
  - D. Socrates is able to demonstrate how gaining knowledge is a fulfilling endeavor by answering Glaucon's questions.
  
4. What does the quote "Men would say of him that up he went and down he came without his eyes" from paragraph 33 mean in the context of the passage?
  - A. The sun's blinding light will forever change anyone who attempts to understand the nature of existence.
  - B. Those who attempt to gain knowledge are self-centered and fail to understand how they are perceived in the world.
  - C. When someone gains true knowledge, it is likely that others who have not experienced truth will doubt that person's ideas.
  - D. Even though leaving the darkness is rewarding, it ultimately leads to heartbreak and personal loss.

5. How does Socrates establish the meaning of his allegory in paragraph 35?

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## Discussion Questions

**Directions:** *Brainstorm your answers to the following questions in the space provided. Be prepared to share your original ideas in a class discussion.*

1. To what extent do you believe that ignorance is like a prison or a cave? How can a lack of knowledge about something keep people “in the dark?” How might lack of knowledge prove harmful?
2. Why might people resist new knowledge? What keeps humans in the cave?
3. In the context of Plato’s Allegory of the Cave, what is the goal of education? What do you expect to ultimately gain from your education today?
4. The cave is a symbol of ignorance. The people in the cave do not realize they are in a cave any more than a fish would realize it lives in water. Are there things we take for granted today as “just how they are” which were viewed differently in history? Describe some “caves” in the world today or in history. To begin, you can consider the history of science or human rights.