

Some Platonic Images

(Hopefully helpful, but maybe not.)

The Analogy of the Sun

(506e)

Visible Realm	Intelligible Realm
Sun	Idea of the Good
Source of light – Visibility	Source of Intelligibility
Responsible for giving us sight – sun stuff goes into the eye enabling the eye to see	Responsible for/Gives us the capacity for knowledge
Responsible for causing things (living) to exist, “come to be” in the visible realm	Responsible for the existence of Forms, for the “coming to be” (Being) in the intelligible realm – the cause of all existence
Good and beautiful	Knowledge, truth, knowing mind

Divided Line

(509d)

		(Objects of Perception)		(Means of Cognition/Perception)		
<i>Intelligible</i>	D.	Forms	<i>Intellection</i>			K n o w l e d g e
<i>Realm</i>	C.	Mathematical Objects	<i>Thought</i>			
<i>Visual</i>	B.	Sensible Things	<i>Trust (Belief)</i>			O p i n i o n
<i>Realm</i>	A.	Images	<i>Imagination</i>			

30

		KNOWLEDGE		vs.	OPINION	
Stages of Cognition:	Objects of Cognition:	Intelligence = Reason = Dialectic	Thinking = Understanding		Belief = Faith = Conviction	Imagining = Perceiving
		D	C		B	A
		Form of the GOOD Other Forms	Pure Mathematics Applied Mathematics		Visible "things" = concrete objects (trees, socks, etc.)	mirror images (reflections) Images
		NOESIS = intelligence, or rational intuition EPISTEME = knowledge The method of obtaining EPISTEME is the Dialectic, meaning philosophical conversation by question and answer seeking an "account" (logos) of some Form. Ultimately: knowledge of the Good.	DIANOIA = thinking Reasoning from premise to conclusion. Actually, a bridge from the world of Opinion to that of Knowledge, brought about by higher education, especially mathematics.		PISTIS = common sense belief in the reality of visible objects and cor- rect moral teachings (that is, sufficient guides for action), without knowledge of the reasons for such beliefs.	EIKĀSIA = imagining Wholly unlightened state of mind which takes sensible moral notions at face value, just as it takes sensible appearances of the "world" at face value. The allusion is to the condition of the unreleased prisoners in the Cave allegory (Rep. 514 ff.)

31

The Cave

(514a)

Divided Line			The Cave	
The Idea of the Good			Sun	
Intelligible	A.	Forms	<i>Intellection</i>	The things themselves
Realm	B.	Mathematical Objects	<i>Thought</i>	Shadows cast by sunlight of the things of which the statues are images
Visible	C.	Sensible Things	<i>Trust (Belief)</i>	The statues themselves
Realm	D.	Images	<i>Imagination</i>	Shadows cast by firelight of statues

LUX VALDE IN MUNDO ET DILEXERUNT HOMINES MAGIS TENEBRAS QUAM LUCEM IOH.

ANTHVM PLATONICVM



Magna pars hominum non optavit lucem
Vultu avertit, et in tenebris manet
Adversus ad lucem: Tenebrae a lucis antipodibus
V. 1694. *Antiqua* *et* *novae* *et* *omnes* *omnes*
Et: *Antiqua* *et* *novae* *et* *omnes* *omnes*
Quae pars voluit lucem, quae lucem parat
Vultu avertit, et in tenebris manet
Vultu avertit, et in tenebris manet
Vultu avertit, et in tenebris manet
H. *Antiqua* *et* *novae* *et* *omnes* *omnes*
Vultu avertit, et in tenebris manet
Vultu avertit, et in tenebris manet
Vultu avertit, et in tenebris manet
Vultu avertit, et in tenebris manet
CC. *Antiqua* *et* *novae* *et* *omnes* *omnes*
Vultu avertit, et in tenebris manet
Vultu avertit, et in tenebris manet
Vultu avertit, et in tenebris manet
Vultu avertit, et in tenebris manet
L. SPIEGEL FIGURARI ET SCULPI VERAVIT AC DOCTISS. ORNATISS. Q. DE FEJTHAW IN LYGDVN. AC. B. PROFESSORI MEDIC. D.D.

Jan Saenredam, 1604