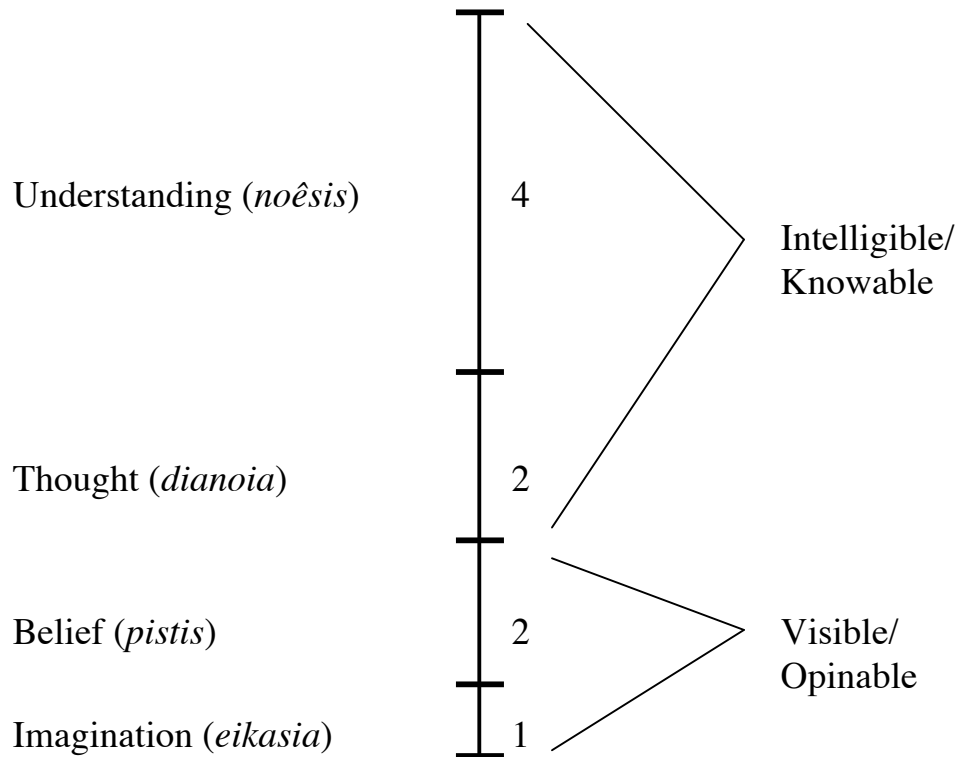


Analogy of the Sun (506d-509c)

	<u>The Sun</u>	<u>The Good</u>
is ...	a visible object	an intelligible object
that makes ...	objects visible	objects intelligible
to the ...	eye	soul
through the power of ...	sight	understanding
by providing ...	light	truth

* Moreover, each is responsible for the **being** of their respective objects.

Plato's Divided Line (509c-511e)



The values associated with each division are such as to produce a ratio of ratios:

$$4 : 2 :: 2 : 1 :: 4 + 2 : 2 + 1$$

“As the opinable is to the knowable, so the likeness is to the thing that it is like” (510a).

Q: What are the objects associated with each cognitive capacity?

Imagination (or “image making”) takes shadows, reflections, and other images as its objects.

Understanding takes forms as its objects.

Q: What about belief and thought?

The fact that each of these has the same value attached to it makes it clear that they must take the same type of object: ordinary, perceptible objects.

Q: So what’s the difference?

Belief takes perceptible objects *as originals* (*archai*—this is what gets translated as ‘first principles’ in our text) of the images in the lowest segment; it treats them as genuine, fully real objects.

Thought takes perceptible objects *as images* of something else (namely, a form) that is the original and is more real. As Socrates puts it, thought treats them as “stepping stones” (511b) from the visible to the intelligible.