

# Biology and Philosophy. VI. Plato's Cave and *Homo sapiens* Inequality

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'A Scientist is several researchers in one'.

**Abstract**—Paper Plato's Cave is presented and discussed considering it as a primary model to place man in the ladder of the degrees of apprehension of reality. A model constituted by a cylinder-ladder with steps is presented and discussed. The lowest level of this cylinder is filled with *Homo sapiens* having special characteristics. The people living inside Plato's Cave fill the next segment of the cylinder. These people are well described in Charles de Bovelles' *Liber de Sapiente*. An individual placed on a certain step of this ladder is able to perceive the individuals placed on lower steps and may find an appropriate way to communicate with them. But he is not able to recognize individuals placed on steps above him, perceiving them at most as his equals. Also, an individual can ascend this ladder if and only if he has the genetic inheritance that allows him to do so. Also, he must find the appropriate method adapted to his genetics allowing him to climb. The cylinder-ladder model provides an interesting explanation of the results of the activity of preachers. It is necessary that Humanity be free definitively of all the elements that exist within Plato's Cave. This could be done when we have the complete knowledge of how to manipulate our DNA and thus be able to get rid of the trunk of the Primates and create one or more completely new species and not an 'improved' *Homo sapiens*. The necessity of finding the personal ontological status in the ladder should be an imperative for all.

**Index Terms**—Ancient rituals, Athens, enlightenments, *Homo clausus*, Plato's Cave, Sparta, Racial State, Julien Offray de La Mettrie, Charles de Bovelles, DNA manipulation, new *Homo sapiens* species.

## I. INTRODUCTION

As Aristotle observes, men desire knowledge for its own sake. This statement is true but not for all men. If we were able to know for sure that there is certain 'knowledge' that we need to pursue and obtain, and to create a measure that gives an account of the progress of a given individual toward this goal, we will be able to carry out a new classification of *Homo sapiens* and perhaps to clarify what is exactly *to be human*. Certainly, this knowledge is not of the kind 'how to deal with the Large Hadron Collider', 'how DNA replicates', 'how to repair the roof of the house' or 'how to dig a hole'. Also, we need to know if there exists, in some *Homo sapiens* exemplars, a natural tendency to tear away from matter to rise towards 'something more'. In the meantime we shall not clarify the meaning of 'something more'. A classification of knowledge seekers based only on external appearance and actions is not possible because, unhappily, we all wear one or more masks during the day and we modify them along our life. But, and also unhappily, modern times seem to be the

right place for the multiplication of Pharisees transformed in respectable people. For some of them, the time comes when they try to get rid of their masks only by removing their personal skin. They are already dead or lost in some way. Surely no one of them will properly understand this text.

When happens, the sudden clash between our mask(s) and Reality causes a lot of pain. This clash can be induced in some people by many procedures: shamanic use of hallucinogens<sup>1</sup>, authentic Ancient rituals (Greater Eleusinian Mysteries<sup>2</sup>, Dionysian Mysteries<sup>3</sup>, Imbrian Mysteries, Samothracian Mysteries<sup>4</sup>, all those possibly using different potions, the use of sounds in Stonehenge<sup>5</sup>, Chavín de Huántar<sup>6</sup> (combined with hallucinogens), the Hal Saflieni Hypogeum in Malta<sup>7</sup>, etc.), practice of Yoga(s)<sup>8</sup>, some kinds of meditation<sup>9</sup>, monasticism<sup>10, 11</sup>, etc. For many people this clash is not produced, even in the just mentioned circumstances. In addition, many, many people are *designed* to hear only what they want to hear because they seek for security and not for doubts. The dialogue with oneself is difficult because it must appear naturally, a fact that does not seem to happen in all individuals, especially when this dialogue belongs to a special category. Reasons are provided below.

But, once one abandons one's assurances and does not lie to oneself, one can no longer act other than seeking a 'something' whose nature and existence are not clear. To reach this situation, people must have expanded considerably Orwell's 1984 'A' vocabulary<sup>12</sup>, easily access their 'memory data banks', tried to explore all possible states belonging to the human domain and, above all, think, think and think. At a certain moment an internal man appears (the *Homo clausus*<sup>13</sup>) who begins to speak with himself and one begins to find or obtain increasing degrees of lucidity. Here each new linguistic construction opens new horizons belonging to that part of the human domain that is accessible only through language.

This is a path that has no turning back. In my texts containing diversions or studies I tried and will try to consider some facts from a new perspective. It is possible that some of my ideas seem to suffer from some confusion but we must not forget that often what we call 'clear ideas' on some issue are no more than those that have the same degree of confusion as ours. Here I will present some comments on the allegory of the Cave (or Plato's Cave, see Republic VII 514a–520a) to see if it is possible to create something new. Gomperz said longtime ago that the allegory hardly needed any word of explanation: "no one will need to be told that the things of earth illuminated by the real sun, the images of these things carried in the cave, and the shadows seen by the prisoners mean nothing else than the archetypes, illuminated by the

*ideal sun or idea of the good, the earthly copies of them, and the impressions, whose being is more that of a shadow than of a substance, produced by these copies on the senses of man*<sup>14</sup>. We do not think so. Plato's Cave, as we shall see below, can be used as a primitive model for 'ordering' people.

### II. PLATO'S TIMES

Diogenes the Cynic considered that Plato's lectures were a waste of time. Plato, on his side, considered Diogenes a Socrates gone mad (Diogenes was a student of Antisthenes, who in turn was a student of Socrates). Both lived simultaneously in Athens for a while and sometimes collided with each other<sup>15</sup>. In those times the social pyramid of Athens was composed by citizens, metics and slaves<sup>16</sup>. If they had lived in Sparta they would have contemplated a similar social structure except that Sparta was a Racial State (the eldest of the tribesmen checked the physical aspect of infants, and in case of malformation let them die of exposure<sup>17</sup>). Probably the way of life of neither of them would have been accepted there. Then, it is possible that the slave democracy that reigned in Athens propitiated the conditions for the development of the thinking of both. Nevertheless, Diogenes saw a difference between Sparta and Athens: being asked where in Greece he saw good men, he replied, "Good men nowhere, but good boys at Lacedaemon"<sup>15</sup>. For him some Spartans (the 'boys') have a chance to become men. Also, when Diogenes was returning from Olympia, and when somebody inquired whether there was a great crowd, "Yes," he said, "a great crowd, but few who could be called men"<sup>15</sup>. I think he was referring to the whole set of *Homo sapiens* living or being there. Note that, as always, I am avoiding the use of 'human beings'. At the end of this series the reader will know the reasons. My thesis is that Plato's cave and Diogenes' comments are a very important point of confluence of these two thinkers, although at first glance it does not seem so since the ways of life of both were so entirely different.

### III. PLATO'S CAVE

Wright suggests that a definite cavern (the Cavern of Vari in the Mount Hymettus about a dozen miles southward of Athens) was the basis that Plato employed for his allegory<sup>18</sup>. It is not possible to prove the veracity of this suggestion but it is possible to affirm that Plato visited at least one cave and that, when he thought about how to describe his ideas, he remembered perhaps his dark background and how the sun came to her. Also what it is possible to ask, and about this idea this I have found nothing in the material consulted, is whether the use of the *cave* in the allegory is the only way to present Plato's ideas. If we are not able to find any other way to present these ideas, then the use of the cave is an *absolute necessity*, whether or not it has an inspiration in some specific place.

In a beautiful article, Dale Hall presents, comments and criticizes some interpretations of the Republic's allegory of the Cave<sup>19</sup>. There seems to be no agreement on what the exact relationships between the Sun, the Line and the Cave are<sup>20-27</sup>. This is a topic that I will not comment on.

### IV. PART 1. THAT'S HOW WE ARE

This allegory is written as a dialogue between Plato's brother Glaucon and his mentor Socrates and narrated by the latter. I added some comments that apply to the groups I will define using Plato's model.

[Socrates] *Imagine a number of men living in an underground cavernous chamber, with an entrance open to the light, extending along the entire length of the cavern, in which they have been confined, from their childhood, with their legs and necks so shackled, that they are obliged to sit still and look straight forwards, because their chains render it impossible for them to turn their heads round: and imagine a bright fire burning some way off, above and behind them, and an elevated roadway passing between the fire and the prisoners, with a low wall built along it, like the screens which conjurors put up in front of their audience, and above which they exhibit their wonders [Do not forget that the structure of this allegory intends to lead the reader to a determinate end, Plato's Theory of Forms. For our purpose, the fact that this Theory is incorrect is not important.]*

[Glaucon] *I have it, he replied.*

[Socrates] *Also figure to yourself a number of persons walking behind this wall, and carrying with them statues of men, and images of other animals, wrought in wood and stone and all kinds of materials, together with various other articles, which overtop the wall; and, as you might expect, let some of the passers-by be talking, and others silent.*

[Glaucon] *You are describing a strange scene, and strange prisoners.*

[Socrates] *They resemble us, I replied [Let us accept that the prisoners resemble us. But they resemble us as we are in this very moment: Homo sapiens that can speak and reasoning. Let us denote this group by G0. Its members are like the dog that pursues on the ground the dancing shadow of an insect and never seeing the original of that shadow. They do not resemble, neither just-born Homo sapiens nor Homo sapiens that cannot interact with others through language. These groups, and other ones, are never mentioned.]*

*For let me ask you, in the first place, whether persons so confined could have seen anything of themselves or of each other, beyond the shadows thrown by the fire upon the part of the cavern facing them?*

[Glaucon] *Certainly not, if you suppose them to have been compelled all their lifetime to keep their heads unmoved.*

[Socrates] *And is not their knowledge of the things carried past them equally limited? [This question tries to make very clear that, given the circumstances imposed in the allegory, the Homo sapiens in the cave exchange incomplete information of the things they see. But they have no way of knowing this.]*

[Glaucon] *Unquestionably it is.*

[Socrates] *And if they were able to converse with one another, do you not think that they would be in the habit of giving names to the objects which they saw before them? [Compare with my use of Ezekiel's vision<sup>28</sup>.]*

[Glaucon] *Doubtless they would.*

[Socrates] *Again: if their prison-house returned an echo from the part facing them, whenever one of the passers-by opened his lips, to what, let me ask you, could they refer the*

voice, if not to the shadow which was passing? [The model is complete here].

[Glaucou] *Unquestionably they would refer it to that.*

[Socrates] *Then surely such persons would hold the shadows of those manufactured articles to be the only realities* [The structure of the models makes this the only possible conclusion that can be reached].

[Glaucou] *Without a doubt they would.*

We may consider the above mentioned situation as Plato's idea of man's transit through the world, from his birth to his death. Note that almost no man needs this type of literary figures: they are born, live and die like any living thing, behaving like any member of the Primate order. A question arises with Socrates' words: *They resemble us, I replied.* In this case we have at least two possibilities. Or Plato was really "at the bottom of the cave" and he was simply presenting a way he believed was true or "he had left a bit from the back of the cave and found something" and used a literary trick to interest the reader / listener about the possibility of reaching a more expanded apprehension of reality. Given the little interest that Plato shows in developing his model or tenaciously insisting on it in his works, we can assume that Plato's only 'real reality' was this world of shadows. Then, what follows seems only to be a primitive model of an 'extended' reality. But the next part of this model is extremely important because it allow some people to escape from this world. And this allows beginning to separate people in two groups: people living in shadows and people that can engage themselves in a transition.

#### V. PART 2. THE TRANSITION

[Socrates] *Now consider what would happen if the course of nature brought them a release from their fetters, and a remedy for their foolishness, in the following manner. Let us suppose that one of them has been released, and compelled suddenly to stand up, and turn his neck round and walk with open eyes towards the light; and let us suppose that he goes through all these actions with pain, and that the dazzling splendor renders him incapable of discerning those objects of which he used formerly to see the shadows* [This happens because of the excess of Light that makes you momentarily blind]. *What answer should you expect him to make, if someone were to tell him that in those days he was watching foolish phantoms, but that now he is somewhat nearer to reality, and is turned towards things more real, and sees more correctly; above all, if he were to point out to him the several objects that are passing by, and question him, and compel him to answer what they are? Should you not expect him to be puzzled, and to regard his old visions as truer than the objects now forced upon his notice?* [This is possible and it happens in many real situations.].

[Glaucou] *Yes, much truer.*

[Socrates] *And if he were further compelled to gaze at the light itself, would not his eyes, think you, be distressed, and would he not shrink and turn away to the things which he could see distinctly, and consider them to be really clearer than the things pointed out to him?* [In some real situations people can experience cognitive dissonance may choose 'to go inside de cave again' and simply deny the reality of the

unpleasant fact. This people will be assigned to a group called G1. I hold the idea that many of this people, starting from a distorted reality that they ever experienced, transformed themselves into preachers of *n'importe quoi*.].

[Glaucou] *Just so.*

#### VI. PART 3. AN ATTEMPT OF FORCED ENLIGHTENMENT

[Socrates] *And if someone were to drag him violently up the rough and steep ascent from the cavern, and refuse to let him go till he had drawn him out into the light of the sun, would he not, think you, be vexed and indignant at such treatment, and on reaching the light, would he not find his eyes so dazzled by the glare as to be incapable of making out so much as one of the objects that are now called true* [This happens in some situations without the need of someone pushing you. Obviously, if he fights back and returns to the cave, he will be part of group G2, and possibly we could get a new category of preacher.].

[Glaucou] *Yes, he would find it so at first.*

[Socrates] *Hence, I suppose, habit will be necessary to enable him to perceive objects in that upper world. At first he will be most successful in distinguishing shadows; then he will discern the reflections of men and other things in water, and afterwards the realities; and after this he will raise his eyes to encounter the light of the moon and stars, finding it less difficult to study the heavenly bodies and the heaven itself by night, than the sun and the sun's light by day* [This is a member of group G2].

[Glaucou] *Doubtless.*

[Socrates] *Last of all, I imagine, he will be able to observe and contemplate the nature of the sun, not as it appears in water or on alien ground, but as it is in itself in; its own territory.*

[Glaucou] *Of course.*

[Socrates] *His next step will be to draw the conclusion, that the sun is the author of the seasons and the years, and the guardian of all things in the visible world, and in a manner the cause of all those things which he and his companions used to see.* [This is a member of group G3].

[Glaucou] *Obviously, this will be his next step.*

[Socrates] *What then? When he recalls to mind his first habitation, and the wisdom of the place, and his old fellow prisoners, do you not think he will congratulate himself on the change, and pity them?*

[Glaucou] *Assuredly he will.*

[Socrates] *And if it was their practice in those days to receive honors and commendations one from another, and to give prizes to him who had the keenest eye for a passing object, and who remembered best all that used to precede and follow and accompany it, and from these data divined most ably what was going to come next, do you fancy that he will covet these prizes, and envy those who receive honor and exercise authority among them? Do you not rather imagine that he will feel what Homer describes, and wish extremely 'to drudge on the lands of a master, / Under a portionless wight,' and be ready to go through anything, rather than entertain those opinions, and live in that fashion?*

[Glaucou] *For my own part, he replied, I am quite of that opinion. I believe he would consent to go through anything*

rather than live in that way.

VII. PART 4. HELL

[Socrates] *And now consider what would happen if such a man were to descend again and seat himself on his old seat? Coming so suddenly out of the sun, would he not find his eyes blinded with the gloom of the place?* [This is true but he still remembers the Sun. People insisting in going into the Cavern to convince people of what they saw belong to group G<sub>4</sub>].

[Glaucon] *Certainly, he would.*

[Socrates] *And if he were forced to deliver his opinion again, touching the shadows aforesaid, and to enter the lists against those who had always been prisoners, while his sight continued dim, and his eyes unsteady,—and if this process of initiation lasted a considerable time,—would he not be made a laughingstock, and would it not be said of him, that he had gone up only to come back again with his eyesight destroyed, and that it was not worthwhile even to attempt the ascent? And if any one endeavored to set them free and carry them to the light, would they not go so far as to put him to death, if they could only manage to get him into their power?*

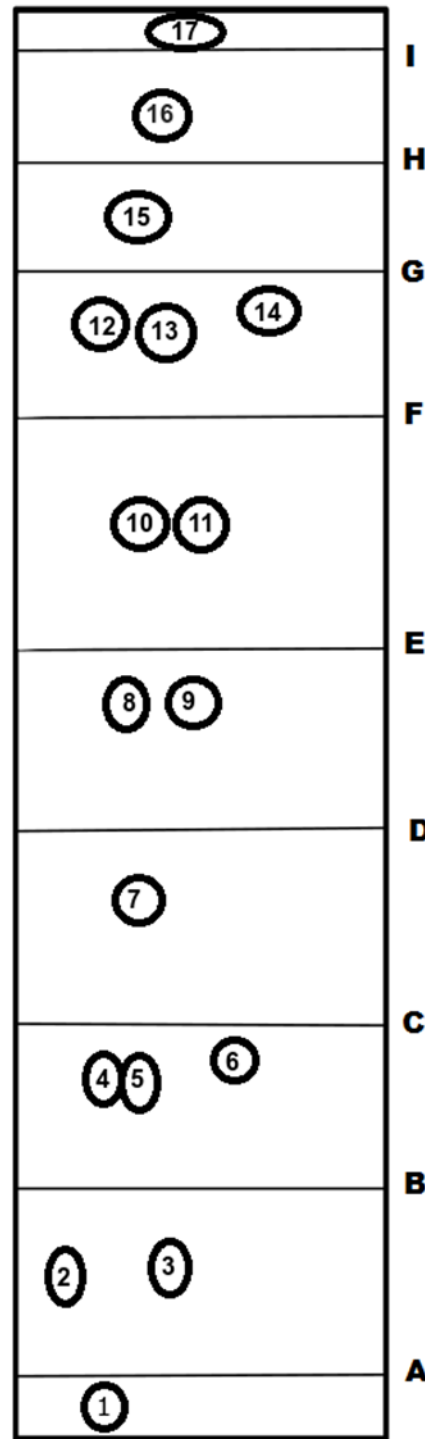
[Glaucon] *Yes, that they would.*

I just classified the inhabitants of the Cave into four groups. To do this I used a criterion that could be called 'greater degree of lucidity', 'greater understanding of reality', etc. This degree of intensional vagueness of this criterion comes from the following fact. Longtime ago I mentioned a very long list of what I called at that time alternate states of consciousness: lucid dreams, day-dreaming, meditation, hypnosis, trance, ecstasy, stupor, coma, mystical, hypnagogic, psychotic, creative, drug-induced, hyperalert, lethargic, hysteric, fragmented, regressive, expanded and released<sup>29</sup>. Even today I am not certain if two or more of these states are the same, if the definition or description of some of them is adjusted to reality, etc. Actually, and as I mentioned in another work<sup>30</sup>, the internal experiences are almost 100% personal, non-transferable and extremely difficult to narrate in such a way that the listener understands what it is about. There are exceptions like one that I mentioned in that work, as well as in others there is the problem of the subsequent recount of the experience<sup>31, 32</sup>. Plato divided people in only four groups.

VIII. THE CYLINDER-LADDER MODEL

Now I'm going to introduce a somewhat more complex model of Plato's Cave, the one shown in the figure.

Before proceeding it is necessary to make it very clear that this cylinder-ladder, with respect to what I want to express, is only a model somewhat less coarse than that of the cave. Intuitively I have the impression that a more accurate model must be multidimensional<sup>33</sup>. In this cylindrical model I have represented the 'states' or 'degrees of apprehension of reality' of seventeen individuals. The bottom of this cylinder is filled with individuals who possess a minimum degree of apprehension of reality (for example a *Homo sapiens* born without brain and connected to machines for keeping him alive, individual marked '1' in the figure). Ascending is considered here as a continuous process so there is no a 'vertical' numerical scale.



There are some rules that apply to any individual inside this ladder. To typify these rules we shall employ as examples individuals '2', '10' and '16'. Individual '2' can 'see' individuals '10' and '16' as being *similar* to him. By definition he cannot appreciate any quality of '10' and '16' allowing him to know that these individuals are placed in the upper positions they occupy inside the cylinder. Individual '10' cannot appreciate any quality of '16' allowing him to know that '16' is placed in the position he occupies inside the cylinder. But individual '10' can appreciate where individual '2' is exactly placed and he is able to 'descend' the ladder in order to find a common way of communicating with him. Individual '16' can do the same regarding individuals '10'

and '2'. *None of them is able to see to the top of this ladder. At most, they can sense that maybe something else exists.* The other individuals were placed only to show the fact that there is an unknown (for me) number of segments in this ladder. Summarizing: an individual placed on a certain step of this ladder is able to fully perceive the state of the individuals placed on lower steps and find an appropriate way to communicate with them. But he is not able to recognize the state of individuals placed on steps above him, perceiving them at most as his equals. And there is another (new) rule: an individual can ascend this ladder if and only if he has the genetic inheritance that allows him to do so. An additional requirement is the necessity of finding the working method appropriate to his genetics that will allow him to climb the ladder.

Where are situated the people living inside Plato's Cave? They are located in the segment defined by A and B (individuals marked '2' and '3' in the figure). I found a very clear description of this kind of people in Charles de Bovelles' *Liber de Sapiente*<sup>34</sup>: [they] "*remain in a low rank below the summit of Reason and splendid Virtue because of idle leisure, are incomplete and foolish men and live according to their natural function, i.e. the substantial Man; they are undignified because of this [merely substantial] conduct and irrational because of their performance and norm of living. And, as if they were devoid of natural Reason, they act according to sensible or vital desire; for they are Men by nature and substance, yet, because they have fallen from virtue, they are confused in their mind not in control of themselves, shortsighted, disordered, and inhuman. We teach, in fact, that there are three ranks of them that are kept from developing into a true, erudite, and perfect Man, as they remain idly in their vices. Some of them are like minerals, as they turn into stone, as if they had died from sleep and an enticing body. Others imitate plants, as those who devote themselves to ingestion; others again may duly be compared to wild beasts, which cherish nothing more than earthly love*"<sup>34</sup> (I thank Dr. Matthias Riedl from Central European University, Department of History, Budapest, Hungary, for providing a copy of his translation of part of The Book of the Sage). These individuals cannot get a 'self-awareness' of their peculiar ontological status<sup>35</sup>. As the segment between A and B in the figure contains many steps we can find some peculiar visions of reality (at this level). They can be summarized by the famous Indian fable called *The Blind Men and the Elephant*.

*Monsieur de La Mettrie* is still clearer concerning people inside the cave: *It is not sufficient for a philosopher to study nature and truth, he ought to have courage to speak it in favour of the few, that are willing and able to think; for as to the rest, who are voluntary slaves to prejudices, they are no more capable to come at the truth, than frogs to fly*<sup>36</sup> [this book was burnt in Holland<sup>37</sup>]. But History shows that this courage can have very dangerous consequences for those who dared to do it.

The characteristics of the cylindrical model can provide a new way of observing and interpreting some historical facts. First let us consider only people inside the segment limited by A and B (Plato's Cave). No doubt that we shall find that several people are more intelligent than the rest. This advantage allows some of them to get power, money and all kinds of benefits and convince the rest of the individuals that this

situation is 'normal', 'correct', 'as it should be', etc. This process possibly appeared during the Neolithic and accelerated when the first cities were built. On the other hand, let us consider an individual that reached the segment of the cylinder by the boundaries F and G (see the figure). For reasons that are not of interest, that individual has decided to make his knowledge of reality known to all who are interested in listening to him. We are talking about a preacher or someone similar. In a given moment of history and within a certain geographical region, almost all individuals that can be reached by his words belong to Plato's Cave (the A-B segment in the figure), and possibly few individuals to the B-C and C-D segments. After a long trip preaching in many places and to many people, the preacher dies or is executed (this is a good example of a person reaching the external part of Plato's Cave and returning inside to explain 'reality' to the people remaining inside). After his death the interpretation of his words begins. Naturally, the various ways of understanding what was heard give rise to various sects, schools, etc., each of which decrees that their teachings are as expressed by the preacher and that the others are no more than heresies, deviations, etc. Those people belonging to Plato's Cave (A-B segment) will be more prone to long disputes over the interpretation of some phrase or some term, and also the most likely to kill each other to impose the 'absolute and unique truth'. Those individuals placed on the upper steps of the ladder will compare their knowledge of reality with the one imposed by the A-B segment of the ladder and will proclaim that the preacher also delivered a secret teaching that cannot be understood by the members of the A-B segment. In general, they are also executed or prosecuted. Christianity, Buddhism and Islam are full of concrete examples of what has just been explained. Curiously, some political ideologies of the 19-20<sup>th</sup> centuries, especially Marxism, did the same (purge their 'heretics').

Unhappily for us, those who have climbed too high in the ladder are unwilling to take a part in the affairs of men, because their souls are reluctant to desert the upper regions of the ladder.

I will quote some possible steps in the ladder but remembering that those texts were written in places and times when dissent was punishable by death. Therefore, these texts must be written in a way that fits with the prevailing orthodoxy. This is another difficulty that is found when trying to compare texts. For example, Letter H designs those states beyond the Great Barrier of Language I defined in an earlier work<sup>40</sup>. If this is the case, then individual marked '16' will face the problem of explaining with words something that was experienced without words. In *De Visione Dei*, Nicholas of Cusa states this: '*Hence, at the door of the coincidence of opposites, guarded by the angel stationed at the entrance of Paradise, I begin to see you.*'<sup>38</sup>. This seems to be perhaps one of the highest steps of the ladder.

Let us consider the following words of Juan de Yepes y Álvarez (John of the Cross)<sup>39</sup>: *One dark night, / fired with love's urgent longings / -ah, the sheer grace!- / I went out unseen, / my house being now all stilled. // In darkness, and secure, / by the secret ladder, disguised, / -ah, the sheer grace!- / in darkness and concealment, / my house being now all stilled.* Before commenting them let us remember that these words were written about 1578 when he was in jail, "*under a brutal regime that included public lashings before*

the community at least weekly, and severe isolation in a tiny stifling cell measuring barely 10 feet by 6 feet. Except when rarely permitted an oil lamp, he had to stand on a bench to read his breviary by the light through the hole into the adjoining room. He had no change of clothing and a penitential diet of water, bread and scraps of salt fish"<sup>40</sup>. I have the idea that these harsh conditions, together with his particular genetic characteristics, allowed him to reach one or more higher states. The first problem we find is that we are not able to assign a definite step of the ladder to this state or states, i.e., how far from the A-B segment Juan de Yepes 'moved'. On the other hand we have interesting information about some of the bodily conditions favoring the appearance of this state: *my house being now all stilled* seems to be a mandatory condition, and looks similar to the basic requirements of other practices (i.e., Yoga). It is also possible to know that Juan does not seem to have been able to voluntarily control this change of state (I think that if he had been able to do so he would have spent much more time in it). On this phrase: *by the secret ladder, disguised* I have I must confess that I have thought a lot about it and that I have not been able to deduce anything that is of interest to the reader. But this phrase is paramount importance because it seems that there is a 'secret ladder' and the necessity of being "disguised".

When people finally understand that there is a possibility that something similar to this model could exist, it is when the fight against Hydra begins. Nothing guarantees, and this is the important thing, that the arrival at some step prevents falling again. Apparently there would be a step in the ladder from which the chthonic forces can no longer exert their power on us. It is necessary to mention that going from the bottom up and from the top down is a somewhat painful and tiring process.

Once I was convinced that science, in its current form, would be able to provide a clear light on this interesting subject. Today I am no longer convinced because current science is not able to solve the problem of deciding whether, for example, the experience that two persons describe in a similar way is really the same internal experience that both had. Also, and unfortunately, the destiny of the world is in the hands of specimens that seem to be in the depths of Plato's Cave. And science, or rather researchers and scientists, do nothing to change the current state of affairs. We need to fight against religious superstitions until to be able to modify our DNA as we wish. The worst enemies of this path are those researchers or scientists who, with the greatest effrontery, give a scientific make-up to positions that are nothing more than personal superstitions or fears. I think that we will finally win this fight. In this way, more and more people will populate the higher steps of the ladder until the day that all people living inside Plato's Cave disappear from Earth's surface. Jean-Claude Margolin, speaking about the Bovillian conception of wisdom and the wise, stated that '*wisdom is not a Divine favour or a grace, or more mundanely, a rare stroke of luck that only happens to an elite; it can or should be the culminating point for all humanity, in the search for and perfection of oneself*'<sup>41</sup>. I think that, unhappily, 'wisdom' is a very rare stroke of luck that happens only to *Homo sapiens* having the correct genetic heritage. My not-so-silly idea is that, in order to achieve this goal, *Homo sapiens* must detach itself definitively from the trunk of the Primates and

transform into a completely new species. Or perhaps we need to produce two or more species (because the space travel cannot be, if I may say so, like the black and white series *Lost in Space*).

I wrote these words because I have no doubt that we do not walk by or perceive the same world and because of the need of socializing this work. The necessity of finding the personal ontological status in the ladder should be an imperative for all.

I finish this very imperfect work citing the *Hexastichon* to the reader in the *Liber de Sapiente*:

*Whoever wants to know, how many years a Sage will live,  
What illuminates him, what he alone is aware of,  
At the same time, that the fool vainly examines all worlds,  
That he spends his days in nothingness:  
This is what this book will give you.  
You, who would be called a lover of righteousness,  
Do, pursue, and establish this in your mind.*

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