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Story Saves the Day: When Demonstration and Logic Fail, Story Heaves Up the Truth

7 **analogy (n.)**

8 early 15c., "correspondence, proportion," from Old French *analogie* or directly from Latin *analogia*,
9 from Greek *analogia* "proportion," from *ana* "upon, according to" (see **ana-**) + *logos* "ratio," also
10 "word, speech, reckoning" (from PIE root ***leg-** (1) "to collect, gather," with derivatives meaning "to
11 speak, to 'pick out words'").

12 A Greek mathematical term given a wider sense by Plato. The meaning "partial agreement, likeness
13 or proportion between things" is from 1540s. In logic, "an argument from the similarity of things in
14 some ways inferring their similarity in others," c. 1600.

15
16 **Example** - Life is like a box of chocolates—you never know what you're gonna get.
17

18
19 **metaphor (n.)**

20 "figure of speech by which a characteristic of one object is assigned to another, different but
21 resembling it or analogous to it; comparison by transference of a descriptive word or phrase," late
22 15c., *methaphoris* (plural), from French *metaphore* (Old French *metafore*, 13c.) and directly from
23 Latin *metaphora*, from Greek *metaphora* "a transfer," especially of the sense of one word to a different
24 word, literally "a carrying over," from *metapherein* "to transfer, carry over; change, alter; to use a
25 word in a strange sense," from *meta* "over, across" (see **meta-**) + *pherein* "to carry, bear" (from PIE
26 root ***bher-** (1) "to carry," also "to bear children").
27

28 **Example** - It's raining cats and dogs. I'm drowning in work.
29

30
31 **metonymy (n.)**

32 in rhetoric, a trope or figure of speech in which the name of one thing is substituted for that of
33 another that is suggested by or closely associated with it (such as *the bottle* for "alcoholic drink," *the*
34 *Kremlin* for "the Russian government"); 1560s, from French *métonymie* (16c.) and directly from Late
35 Latin *metonymia*, from Greek *metōnymia*, literally "change of name," related to *metonomazein* "to call
36 by a new name; to take a new name," from *meta* "change" (see **meta-**) + *onyma*, dialectal form
37 of *onoma* "name" (from PIE root ***no-men-** "name"). It often serves to call up associations not
38 suggested by the literal name. Related: *Metonymic*; *metonymical*; *metonymically*.
39

40 **Example** - The pen is mightier than the sword.
41
42

1 **synecdoche (n.)**

2 "figure of speech in which a part is taken for the whole or vice versa," late 15c. correction
3 of *synodoches* (late 14c.), from Medieval Latin *synodoche*, alteration of Late Latin *synecdoche*, from
4 Greek *synekdokhe* "the putting of a whole for a part; an understanding one with another," literally "a
5 receiving together or jointly," from *synekdekhesthai* "supply a thought or word; take with something
6 else, join in receiving," from *syn-* "with" (see **syn-**) + *ek* "out" (see **ex-**) + *dekhesthai* "to receive,"
7 related to *dokein* "seem good" (from PIE root ***dek-** "to take, accept"). Typically an attribute or
8 adjunct substituted for the thing meant ("head" for "cattle," "hands" for "workmen," "wheels" for
9 "automobile," etc.). Compare **metonymy**. Related: *Synecdochical*.

10

11 **Example** - She has many mouths to feed.

12

13

14 **Metalepsis (n.)**

15 from Greek: μετάληψις is a figure of speech in which a word or a phrase from figurative speech is
16 used in a new context.

17

18 **Example** - I've got to catch the worm tomorrow.

19

20

21 **allegory (n.)**

22 "figurative treatment of an unmentioned subject under the guise of another similar to it in some
23 way," late 14c., *allegorie*, from Old French *allegorie* (12c.), from Latin *allegoria*, from
24 Greek *allegoria* "figurative language, description of one thing under the image of another," literally
25 "a speaking about something else," from *allos* "another, different" (from PIE root ***al-** (1) "beyond")
26 + *agoreuein* "speak openly, speak in the assembly," from *agora* "assembly" (see **agora**).

27 Related: *Allegorist*.

28

29

30 **Aristotle – *On the Soul***

31

32 If the eye were an animal, sight would be its soul.

33

34

35

36 **Plato - The Allegory of the Cave - *Republic***

37

38 **Socrates:** And now allow me to draw a comparison in order to understand the effect of learning (or
39 the lack thereof) upon our nature. Imagine that there are people living in a cave deep underground.
40 The cavern has a mouth that opens to the light above, and a passage exists from this all the way
41 down to the people. They have lived here from infancy, with their legs and necks bound in chains.
42 They cannot move. All they can do is stare directly forward, as the chains stop them from turning

1 their heads around. Imagine that far above and behind them blazes a great fire. Between this fire and
2 the captives, a low partition is erected along a path, something like puppeteers use to conceal
3 themselves during their shows.

4

5 **Glaukon:** I can picture it.

6

7 **Socrates:** Look and you will also see other people carrying objects back and forth along the partition,
8 things of every kind: images of people and animals, carved in stone and wood and other materials.
9 Some of these other people speak, while others remain silent.

10

11 **Glaukon:** A bizarre situation for some unusual captives.

12

13 **Socrates:** So we are! Now, tell me if you suppose it's possible that these captives ever saw anything of
14 themselves or one another, other than the shadows flitting across the cavern wall before them?

15

16 **Glaukon:** Certainly not, for they are restrained, all their lives, with their heads facing forward only.

17

18 **Socrates:** And that would be just as true for the objects moving to and from behind them?

19

20 **Glaukon:** Certainly.

21

22 **Socrates:** Now, if they could speak, would you say that these captives would imagine that the names
23 they gave to the things they were able to see applied to real things?

24

25 **Glaukon:** It would have to be so.

26

27 **Socrates:** And if a sound reverberated through their cavern from one of those others passing behind
28 the partition, do you suppose that the captives would think anything but the passing shadow was
29 what really made the sound?

30

31 **Glaukon:** No, by Zeus.

32

33 **Socrates:** Then, undoubtedly, such captives would consider the truth to be nothing but the shadows
34 of the carved objects.

35

36 **Glaukon:** Most certainly.

37

38 **Socrates:** Look again, and think about what would happen if they were released from these chains
39 and these misconceptions. Imagine one of them is set free from his shackles and immediately made
40 to stand up and bend his neck around, to take steps, to gaze up toward the fire. And all of this was
41 painful, and the glare from the light made him unable to see the objects that cast
42 the shadows he once beheld. What do you think his reaction would be if someone informed him
43 that everything he had formerly known was illusion and delusion, but that now he was a few steps
44 closer to reality, oriented now toward things that were more authentic, and able to see more truly?

1 And, even further, if one would direct his attention to the artificial figures passing to and fro and ask
2 him what their names are, would this man not be at a loss to do so? Would he, rather, believe that
3 the shadows he formerly knew were more real than the objects now being shown to him?
4

5 **Glaukon:** Much more real.
6

7 **Socrates:** Now, if he was forced to look directly at the firelight, wouldn't his eyes be pained?
8 Wouldn't he turn away and run back to those things which he normally perceived and understand
9 them as more defined and clearer than the things now being brought to his attention?
10

11 **Glaukon:** That's right.
12

13 **Socrates:** Now, let's say that he is forcibly dragged up the steep climb out of the cavern, and firmly
14 held until finally he stands in the light of the sun. Don't you think that he would be agitated and
15 even begin to complain? Under that light, would his eyes not be nearly blinded, unable to discern
16 any of those things that we ourselves call real?
17

18 **Glaukon:** No, he wouldn't see them at first.
19

20 **Socrates:** It would take time, I suppose, for him to get used to seeing higher things. In the
21 beginning, he might only trace the shadows. Then, reflections of people and other things in the
22 water. Next he would come to see the things themselves. Then he would behold the heavenly bodies,
23 and the heaven itself by night, seeing the light of the stars and the moon with greater ease than the
24 sun and its light by day.
25

26 **Glaukon:** Indeed so.
27

28 **Socrates:** And then, I think, he would at last be able to gaze upon the sun itself—neither as reflected
29 in water, nor as a phantom image in some other place, but in its own place as it really is.
30

31 **Glaukon:** Undeniably.
32

33 **Socrates:** And now, he will begin to reason. He will find that the sun is the source for the seasons
34 and the years, and governor of every visible thing, 516c and is ultimately the origin of everything
35 previously known.
36

37 **Glaukon:** Of course. First he would see and then draw conclusions.
38

39 **Socrates:** That being the case, should he remember his fellow prisoners and their original dwelling
40 and what was accepted as wisdom in that setting, don't you imagine he would consider himself
41 fortunate for this transformation, and feel pity for the captives?
42

43 **Glaukon:** I agree.
44

1 **Socrates:** Now . . . suppose there were honors and awards among the captives, which they granted as
2 prizes to one another for being the best at recognizing the various shadows passing by or deciphering
3 their patterns, their order, and the relationships among them, and therefore best at predicting what
4 shadow would be seen next. Do you believe that our liberated man would be much concerned with
5 such honors, or that he would be jealous of those who received them? Or that he would strive to be
6 like those who were lauded by the captives and enjoyed pride of place among them? Or would rather
7 take Homer's view, and "rather wish, in earthly life, to be the humble serf of a landless man"
8 (Odyssey 11.489) and suffer whatever he had to, instead of holding the views of the captives and
9 returning to that state of being?

10

11 **Glaukon:** Truly, he would rather suffer a great deal than return to such a life.

12

13 **Socrates:** Well, here's something else to consider. If such a man would suddenly go from the
14 sunlight to once more descend to his original circumstances, wouldn't his vision be obscured by the
15 darkness?

16

17 **Glaukon:** It obviously would.

18

19 **Socrates:** And so, let's say he is with the captives and gets put into the position of interpreting the
20 wallshadows. His eyes are still adjusting to the darkness, and it may take a while before they are.
21 Wouldn't he become a laughing-stock? Wouldn't they say, "You have returned from your adventure
22 up there with ruined eyes!" Would they not say that the ascent was a waste of time? And if they had
23 the opportunity, do you supposed that they might raise their hands against him and kill this person
24 who is trying to liberate them to a higher plane?"

25

26 **Glaukon:** I'm afraid so.

27

28 **Socrates:** Then, my friend Glaukon, this image applies to everything we've been discussing. It
29 compares the visible world to the underground cavern, and the power of the sun to the fire that
30 burned in the cavern. You won't misunderstand me if you connect the captive's ascent to be the
31 ascent of the soul to the intelligible world (τὸν νοητὸν τόπον). This is how I
32 believe, and I shared it at your wish, though heaven knows whether it is at all true. Regardless, it
33 appears to me that in the realm of what can be known, the Idea of the Good is discovered last of all,
34 and it only perceived with great difficulty. But, when it is seen, it leads us directly to the finding
35 that it is the universal cause of all that is right and beautiful. It is the source of visible light and the
36 master of the same, and in the intelligible world it is the master of truth and reason. And whoever, in
37 private or in public, would behave in a sensible way, will keep this idea in focus.

38

39 **Glaukon:** I agree, to the extent I can manage to understand.

40

41 **Socrates:** Stay with me, then, for another thought. We should not be surprised that individuals who
42 have reached this level might be unwilling to spend their time on mundane affairs, for would it not
43 be that their souls always feel a calling to the higher things. If our illustration holds true, that would
44 seem quite likely.

1 **Glaukon:** Yes, likely indeed.

2

3 **Socrates:** Now, would it be at all surprising for one who has been engaged in the contemplation of
4 holy things, when he ventures into ways of degenerate humanity, to appear ridiculous in his actions?
5 What if, for example, while his eyes were still adjusting to the mundane gloom, he would be forced
6 to appear in court to hold forth about the mere shadows of justice or the other shapes that flitted
7 across the wall? And to engage in debate 517e about such concepts with the minds of others who has
8 never beheld the Ideal Justice?

9

10 **Glaukon:** It would not surprise me the least.

11

12 **Socrates:** But one who has his wits about him would remember that there are two things that pain
13 the eyes: being brought from darkness to light, and transitioning back from light to darkness. Now,
14 considering that the soul experiences the same discomfort, this man would not make light of another
15 when he met with a confused soul. He would take the time to understand if that soul was coming
16 from a luminous realm and his eyes were blinded by darkness, or whether journeying from the
17 darkness of ignorance into an illuminated state had overwhelmed his eyes. One, he would consider
18 fortunate. He would pity the other—and if he laughed at either, it would be less justified if he
19 laughed at then expense of the one who was descending from the light above.

20

21 **Glaukon:** That's a fitting way to put it.

22

23 **Socrates:** Of course, if I'm correct, then some of our educators are mistaken in their view that it is
24 possible to implant knowledge into a person that wasn't there originally, like vision into the eyes of a
25 blind man.

26

27 **Glaukon:** That's what they say.

28

29 **Socrates:** What our message now signifies is that the ability and means of learning is already present
30 in the soul. As the eye could not turn from darkness to light unless the whole body moved, so it is
31 that the mind can only turn around from the world of becoming to that of Being by a movement of
32 the whole soul. The soul must learn, by degrees, to endure the contemplation of Being and the
33 luminous realms. This is the Good, agreed?

34

35 **Glaukon:** Agreed.

36

37 **Socrates:** Therefore, of this matter itself, there must be a craft of some kind, which would be a most
38 efficient and effective means of transforming the soul. It would not be an art that gives the soul
39 vision, but a craft at labor under the assumption that the soul has its own innate vision, but does not
40 apply it properly. There must be some kind of means for bringing this about.

41

42 **Glaukon:** Yes. Such a craft must exist.

43

44

1 Taoist Tales of Chaung Tzu

2

3 A cook was cutting up an ox for Lord Wenhui.

4 Wherever

5 His hand touched,

6 His shoulder leaned,

7 His foot stepped,

8 His knee nudged, the flesh would fall away with a swishing sound. Each slice of the cleaver

9 was right in tune, zip zap! He danced in rhythm to "The Mulberry Grove," moved in concert
10 with the strains of "The Managing Chief."

11 "Ah, wonderful!" said Lord Wenhui, "that skill can attain such heights!"

12 The cook put down his cleaver and responded, "What your servant loves is the Way, which

13 goes beyond mere skill. When I first began to cut oxen, what I saw was nothing but whole

14 oxen. After three years, I no longer saw whole oxen. Today, I meet the ox with my spirit

15 rather than looking at it with my eyes. My sense organs stop functioning and my spirit moves

16 as it pleases. In accord with the natural grain, I slice at the great crevices, lead the blade

17 through the great cavities. Following its inherent structure, I never encounter the slightest

18 obstacle even where the veins and arteries come together or where the ligaments and tendons

19 join, much less from obvious big bones. A good cook changes his cleaver once a year because

20 he chops. An ordinary cook changes his cleaver once a month because he hacks. Now I've

21 been using my cleaver for nineteen years and have cut up thousands of oxen with it, but the

22 blade is still as fresh as though it had just come from the grindstone. Between the joints there

23 are spaces, but the edge of the blade has no thickness. Since I am inserting something without

24 any thickness into an empty space, there will certainly be lots of room for the blade to play

25 around in. That's why the blade is still as fresh as though it had just come from the grindstone.

26 Nonetheless, whenever I come to a complicated spot and see that it will be difficult to handle,

27 I cautiously restrain myself, focus my vision, and slow my motion. With an imperceptible

28 movement of the cleaver, plop! and the flesh is already separated, like a clump of earth

29 collapsing to the ground. I stand there holding the cleaver in my hand, look all around me with

30 complacent satisfaction, then I wipe off the cleaver and store it away.'

31 "Wonderful!" said Lord Wenhui. "From hearing the words of the cook, I have learned how to
32 nourish life."

33

34

35

1

2 Mary Oliver - In Blackwater Woods

3

4 Look, the trees
5 are turning
6 their own bodies
7 into pillars

in my lifetime
leads back to this: the fires
and the black river of loss
whose other side

8 of light,
9 are giving off the rich
10 fragrance of cinnamon
11 and fulfillment,

is salvation,
whose meaning
none of us will ever know.
To live in this world

12 the long tapers
13 of cattails
14 are bursting and floating away over
15 the blue shoulders

you must be able
to do three things:
to love what is mortal;
to hold it

16 of the ponds,
17 and every pond,
18 no matter what its
19 name is, is

against your bones knowing
your own life depends on it;
and, when the time comes to let it go,
to let it go.

20 nameless now.
21 Every year
22 everything
23 I have ever learned

1 Friedrich Nietzsche - *The Gay Science* - para. 125

2

3 *The Madman.* Have you ever heard of the madman who on a bright morning lighted a lantern and
4 ran to the market-place calling out unceasingly: "I seek God! I seek God!" - As there were many
5 people standing about who did not believe in God, he caused a great deal of amusement. Why! is he
6 lost? said one. Has he strayed away like a child? said another. Or does he keep himself hidden? Is he
7 afraid of us? Has he taken a sea-voyage? Has he emigrated? - the people cried out laughingly, all in a
8 hubbub. The insane man jumped into their midst and transfixed them with his glances. "Where is
9 God gone?" he called out. "I mean to tell you! We have killed him, - you and I! We are all his
10 murderers! But how have we done it? How were we able to drink up the sea? Who gave us the
11 sponge to wipe away the whole horizon? What did we do when we loosened this earth from its sun?
12 Whither does it now move? Whither do we move? Away from all suns? Do we not dash on
13 unceasingly? Backwards, sideways, forwards, in all directions? Is there still an above and below? Do
14 we not stray, as through infinite nothingness? Does not empty space breathe upon us? Has it not
15 become colder? Does not night come on continually, darker and darker? Shall we not have to light
16 lanterns in the morning? Do we not hear the noise of the grave-diggers who are burying God? Do we
17 not smell the divine putrefaction? - for even Gods putrefy! God is dead! God remains dead! And we
18 have killed him! How shall we console ourselves, the most murderous of all murderers? The holiest
19 and the mightiest that the world has hitherto possessed, has bled to death under our knife, - who will
20 wipe the blood from us? With what water could we cleanse ourselves? What lustrums, what sacred
21 games shall we have to devise? Is not the magnitude of this deed too great for us? Shall we not
22 ourselves have to become Gods, merely to seem worthy of it? There never was a greater event, - and
23 on account of it, all who are born after us belong to a higher history than any history hitherto!" -
24 Here the madman was silent and looked again at his hearers; they also were silent and looked at him
25 in surprise. At last he threw his lantern on the ground, so that it broke in pieces and was
26 extinguished. "I come too early," he then said, "I am not yet at the right time. This prodigious event
27 is still on its way, and is travelling, - it has not yet reached men's ears. Lightning and thunder need
28 time, the light of the stars needs time, deeds need time, even after they are done, to be seen and
29 heard. This deed is as yet further from them than the furthest star, - and yet they have done it!"

30

31 - It is further stated that the madman made his way into different churches on the same day, and
32 there intoned his Requiem aeternam deo. When led out and called to account, he always gave the
33 reply: "What are these churches now, if they are not the tombs and monuments of God?"

34

35

36

1 Franz Kafka - *Before the Law*

2

3 Before the law sits a gatekeeper. To this gatekeeper comes a man from the country who asks to gain
4 entry into the law. But the gatekeeper says that he cannot grant him entry at the moment. The man
5 thinks about it and then asks if he will be allowed to come in sometime later on. "It is possible," says
6 the gatekeeper, "but not now." The gate to the law stands open, as always, and the gatekeeper walks
7 to the side, so the man bends over in order to see through the gate into the inside. When the
8 gatekeeper notices that, he laughs and says: "If it tempts you so much, try going inside in spite of my
9 prohibition. But take note. I am powerful. And I am only the most lowly gatekeeper. But from room
10 to room stand gatekeepers, each more powerful than the other. I cannot endure even one glimpse of
11 the third." The man from the country has not expected such difficulties: the law should always be
12 accessible for everyone, he thinks, but as he now looks more closely at the gatekeeper in his fur coat,
13 at his large pointed nose and his long, thin, black Tartar's beard, he decides that it would be better to
14 wait until he gets permission to go inside. The gatekeeper gives him a stool and allows him to sit
15 down at the side in front of the gate. There he sits for days and years. He makes many attempts to be
16 let in, and he wears the gatekeeper out with his requests. The gatekeeper often interrogates him
17 briefly, questioning him about his homeland and many other things, but they are indifferent
18 questions, the kind great men put, and at the end he always tells him once more that he cannot let
19 him inside yet. The man, who has equipped himself with many things for his journey, spends
20 everything, no matter how valuable, to win over the gatekeeper. The latter takes it all but, as he does
21 so, says, "I am taking this only so that you do not think you have failed to do anything." During the
22 many years the man observes the gatekeeper almost continuously. He forgets the other gatekeepers,
23 and this first one seems to him the only obstacle for entry into the law. He curses the unlucky
24 circumstance, in the first years thoughtlessly and out loud; later, as he grows old, he only mumbles
25 to himself. He becomes childish and, since in the long years studying the gatekeeper he has also
26 come to know the fleas in his fur collar, he even asks the fleas to help him persuade the gatekeeper.
27 Finally his eyesight grows weak, and he does not know whether things are really darker around him
28 or whether his eyes are merely deceiving him. But he recognizes now in the darkness an illumination
29 which breaks inextinguishably out of the gateway to the law. Now he no longer has much time to
30 live. Before his death he gathers in his head all his experiences of the entire time up into one
31 question which he has not yet put to the gatekeeper. He waves to him, since he can no longer lift up
32 his stiffening body. The gatekeeper has to bend way down to him, for the great difference has
33 changed things considerably to the disadvantage of the man. "What do you still want to know now?"
34 asks the gatekeeper. "You are insatiable." "Everyone strives after the law," says the man, "so how is it
35 that in these many years no one except me has requested entry?" The gatekeeper sees that the man is
36 already dying and, in order to reach his diminishing sense of hearing, he shouts at him, "Here no
37 one else can gain entry, since this entrance was assigned only to you. I'm going now to close it."