 Plato is an early Greek thinker whose writings proceed to impact and shape current intellectual ideas. He is a thinker from a political and socially upper-class household in Greece. The Forms are his term for the flawless vision. He claims that without knowing the Form of the Good, it is impossible to comprehend what's perfect, and therefore all additional knowledge might be useless. The Form of the Good is much more substantial than the other Forms: this is the most basic and genuine object that occurs the source of the Forms, and the account of the known universe meaningful pattern. It resembled a heavenly language, or divine reason, that formed a cult subject for subsequent branches of thought that evolved beneath Plato's impact.

Plato was affected by a culture of skepticism, which included his mentor Socrates' skepticism, who has been the central figure in Plato's dialogues. Several of the earliest Greek thinkers recognized that humans exist in a reality where real, everlasting, unchangeable truth is difficult to come by. Plato states via Socrates that the physical universe is untrustworthy since it is changing. Plato, on the other hand, argued that it was hardly the complete story. He challenges this notion via three steps:

“1. Clarify the distinction between opinion and knowledge

2. Show that we do have (access to) knowledge

3. Explain the nature of the objects that we can be said to know”

Authenticity is the initial basis of differentiation separating knowledge and opinion, since whereas knowledge has constantly been accurate by nature, opinion is both accurate and wrong, and its accuracy can change. While knowledge and opinion might both be of what is factual, just the subject of knowledge is required. Statistics and academic evidence are the foundations of knowledge. The truth is remembered or constructed by the intellect and acknowledged by the majority when one knows. The opinion is merely what one person thinks, and it may or may not be embraced by the majority. This is a personal opinion, not a judgment. Regarding knowledge to be comprehensive, it is based on reasoning. The opinion is related to experience and conceptual reasoning; knowledge can use them as a foundation for the right reasoning, but it cannot rely simply on them. When a foundation for a sound viewpoint is presented, it becomes knowledge.

Plato's forays into the semantics as well as metaphysics of concepts are primarily motivated by a desire to preserve understanding. He thinks believes the Forms, which dwell outside of spatial and temporal, are more substantial than the actual universe. The Forms have enormous epistemological consequences. It results in a denial of deductive reasoning, as stated above since this physical universe cannot provide us with actual understanding. Plato appears to believe that individuals can comprehend the Forms and hence comprehend anything. That is no way to determine what the right solution is to an ethical issue. Plato's epistemology, on the other hand, implies that there are proper solutions to ethical difficulties. We may examine moral statements using such flawless frameworks. However, the forms' reasoning begins with the essence of the object, rather than with the basis of understanding. The forms' reasoning begins with the essence of the object, rather than with the basis of understanding.  For example little boy, little ship, and a little table. The boy, the ship, and the table have almost zero in relation to each other. They do not have features in common. The only major resemblance is that they are all little. According to Plato, this is a form of smallness. On the other hand, “Titanic” is the name of a specific ship. It distinguishes this ship from all the other ships. However, the term “ship” is common among all the ships. This is the one thing common among all the ships. Many languages may have different terms dedicated to this, but the underline meaning is all common among them. The meaning is the physical appearance of the ship. According to Plato, this is the common form among them. The purity term basically defines the form itself. These are the epistemological, metaphysical, and semantic approaches towards the forms.

The divided line, as per Plato, is split into two equal sections, both of which are then separated in a similar proportion. The end conclusion is a multiple-row fragment. The metaphysical category, which relates to tangible reality, is on the left, while the condition of consciousness of the individual who is in connection with part of reality is on the right. It's called epistemology. This is delving into specific components that mirrored on the part of the regarded kind's reality. Metaphysics is where we get in contact with the real world, and Epistemology is how humans come in contact with the real world. It is separated into two parts: the nonmaterial world, which is made up of forms, and the physical realm, which is made up of reality that we can see. Notwithstanding their materiality, two components are considered real by Plato. Epistemology, on the other hand, is separated into two categories: knowledge and opinion. Opinion is a mental condition that involves the perception of reality through sensations. The visuals are at the bottom of the metaphysical line. These are physical artifacts that are a direct mirror of the actual world, such as photos, paintings, and photographs. In relation to these visuals, the opinion refers to our mental frame as a result of feeling the images. The actual things are located above this. This is not imagining, but rather perceiving the thing, which is also a mental state about the item. By moving up to one level, we enter the intangible side. Now the opinion is over, this falls under knowledge. Reasoning and understanding are two of the division here. The reasoning resonates with the lower forms and understanding resonates with the higher forms of the metaphysical side. The lower parts are remotes to the common forms, as discussed before as “ship” rather than the “titanic” itself. Above this are the higher forms in the metaphysis side in contrast to the understanding of epistemology. This portion is regarded as high though such as morals justice and others. Through this, Plato talks about the higher forms such as the forms of beauty, forms of justice, forms of morals, forms of virtue. All these are dictated by the idea of simply what is good and what is bad. Above all is the form of the good which is the highest form. According to Plato, human existence is directly proportional to the form of good. It is an individual‘s purpose to gain the form of good. Therefore, it is regarded as the highest point of the divided line.

To conclude, Plato regarded the form of the good as the highest. He regarded it as the purpose of human life to achieve goodness through virtues and morals. For this, it is needed to understand the forms as a whole by gaining knowledge through reasoning. Knowledge is regarded as the truth.