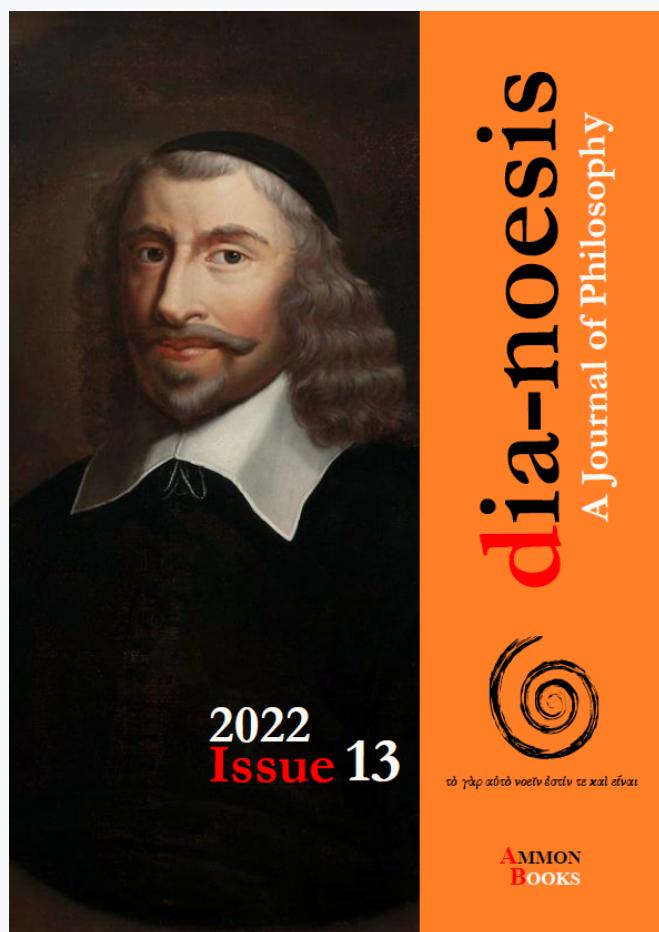


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From the Orphic texts to the Homeric Epics and to the Dramatic Poetry: The appearance of the Reasonable Man

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Abstract: Logos is the most important requested thing, because this is the internal joint which unites beings and their evolution. We think of Logos as a gnosiological and not ontological factor. We are making mention of Logos as a real process and not as a simple manner, because we believe that human Logos could be known by the man of thought and action. Orphic texts rationalize the universe as a kind of movements and as a dynamic evolution. They can see inside the universal forces the very cause, manner and the purpose of proceeding and improvement, so far these forces are not naughtily thrown any more. Homer's epics offered an invaluable service to the Humane spiritual arsenal: They connected men with the macrocosm powers, Odysseus, Achilles are made of the same universal powers. These powers are the very God's content, twelve Gods evolve kosmos according to these universal powers in a humane manner. Human qualities which are attributed to the gods help men to imitate this anthropomorphic way of the gods in order human Logos slowly intervene to the universe world. All these interventions could be transferred through Logos inside human society, inside human organizations. Odysseus learns to use Logos through his contact with the human form of goddess Athena – who represents the Wisdom. So, he can justify his actions, he is able of categorizing his life, he manages to complete his Nostos, the very purpose of Him. In the 5th century a.d. Athens was the sum of people like the

Odysseus. The glory City of Athens was an aggregate of thinking people like a Kingdom of wisdom, which is projected in the poetical work of tragic poetry. The reasonable Subject of the Athenean Democracy came up through the Orphic texts and Homeric Epics (we should not forget that Peisistratus (an Athenean tyrant) introduced the Homeric Epics because he thought that these texts could cultivate Athenean adolescents). This reasonable Subject believed that he could transform the universal powers (which influence the earth movement) into ideal social forces, which are able to produce atomic and social happiness and eydaimonia. The bitter denial, which happened through Peloponnesian War, disappeared this kind of human individualism as a piece of universal power. So far kosmic forces separated into two parts: what I can think (idea) and what I could act (praxis). Humanity proceeded glorifying not the sense of what there really exists but glorifying the sense of what I am thinking that there really exists. Plato and Aristotle supported this appreciable process because they thought that idea and not what there really exist is the basis of Human skepsis and praxis.

Keywords: universe, mind, will, man, world, beings.

Instead of Introduction

The Orphic texts introduce us to a fruitful reflection, when Man had begun to be interested and to observe the movements of the Sun, the Moon, the Planets and the other natural phenomena which attract his attention. We consider that the moment at which Man began the observation of the Celestial Bodies is extremely important because he determined the movement of the Subject versus the Object: the observation of Man in relation to the Celestial bodies was unquestionably accompanied by a value and ontological motion: Man came out of the Ontological motion as such, he came out as a simple entity which moves like the Sun and the Moon irrelevantly but in a universal way, now endowed with the gift of Spiritual rationality, he defined Himself as the Ego against the Other universe. Now Man has emerged from the simple ontological dynamic cosmic motion of the celestial bodies, which symbolize the inner existence of infinite ontological forces, and with his weapon the Mind has proceeded to an important act of ontological selection: He thought that he should not participate in the infinite forces as an interior non-

existent as a person, but coming out of the ontological movement he thought that he should choose with his Mind as many forces as he needed to make for the Being the adversary Awe: The Mind now it is placed outside the Being as an experience but inside it as an observation, Man becomes I in relation to the Other Being, he subjectivizes himself in relation to the Objectification of the vast Being: Collecting through the Orphic wise observation all the cosmic forces that interest him (mainly of the movement of the Sun from where he lives, of the Night through which he will depart from the earth) Man organizes his spiritual and valuable Ego, his World, his movements , his Life. What the Orphics thought and believed about sky (*ουρανός*) is typical: Specifically, the 4th Orphic Hymn states that the Orphics by saying Sky (*ουρανός*) do not only mean what we today call Uranus, but within sky (*Ουρανός*) they included the rest of the stellar world but and the Earth (Hasapis, p.50). A careful look reveals that in both the Odyssey Heaven and Earth are considered as One and inseparable piece, this is proved when Zeus and Athena in rhapsody a emphasize (a, 72) that they would never forget the "Divine Odysseus" and immediately they send the Messenger Hermes (the one who connects Heaven and Earth with information) to announce their decisions to Calypso so that Odysseus returns to Ithaca (a, 78). So we observe the transfer of the Orphic belief that Heaven is a common size that contains the Earth from a simple universally dynamic level to the level of Human action and evolution: Now the dynamics of the unified Heaven (*Ουρανός*) are transferred to the Human Mind which in the form of the anthropocentric gods transfers the common forces of Heaven (*Ουρανός*) and Earth to Odysseus and his Nostos. The cosmic forces are transformed into thoughts and actions, into a will and a course of return to what Man considers to be Good. Many years later Euripides in the tragedy of "Eleni", in the tragedy which is research on "Appearance and Being", on Ignorance and Knowledge, transforms the single power of Heaven completely into a spiritual power which is received by Man. As Knowledge or Ignorance. In this way the single ontological power of Heaven is fully transferred to Human spirituality and evaluation, of

course dominated by Knowledge and Ignorance, Appearance and Being. Characteristically, the tragedian at the second Part of his tragedy states that the Mother of the Gods poured out on Earth in search of her Persephone Daughter (the Poet refers to Demeter). The forces of the Universe through the anthropocentrism of Persephone and Pluto prove to be one, the upper world and the lower world form the earthly states (Persephone appears as Spring and disappears as Winter). Now the unified nature of our dimension is connected with the divine forces which in a universal way unite all the levels of our world, but it is also connected with the Human Mind which understands that the unified nature of our Universe, the single cosmic forces that affect us, must be spiritually and evaluatively classified as Appearance and Being, as Knowledge and Ignorance, as Beautiful and Ugly in order for the Reasonable Man to proceed to his Nostos. Indeed, in this particular tragedy, Menelaus learns the Truth that Helen went to Troy as an idol, on the contrary, the real Helen was always pure and immaculate in Egypt: Euripides transports the oneness of the Orphic Heaven through the appearing deities to the One. In the person of Eleni, Heaven is Beautiful through the dynamic movement of the gods and beings that make it up, Eleni inherits their powers and in a human way of spiritual and value movement offers the one and only conception of the Beautiful, transferring the power of Heaven to the entity of earth as Truth, Being also Knowledge.

From the Orphic Sun to the Human Mind

The Sun holds a prominent place in the Orphic texts, this bright star is considered by the Orphics as a completely circular (*περίδρομον όμμα*) (Hasapis, p.66). The Sun in the Orphics shines on the stream (it moves and illuminates the road) as an *απειρέσιος ρόμβος* (its infinite motion illuminates all the roads on which beings move) (Hasapis, p. 68). The naming of the Sun by the Orphics of course only accidentally could not be characterized. Through the adjectives attributed to the Sun, the Orphics point out the specific cosmic force of Light which

animates, guides and opens paths of the main *οδός* and purpose in beings, in Humans. The life-giving Solar forces as energy, path and *οδός*, are connected with Man as a spiritual Being who needs Light: as energy, life, orientation and *Nostos*.

Homer chooses Thrinakia, the island of the Sun, for a great development and moment. Needless to say, all the movement of the *Odyssey* takes place when *Αυγή* dawns, the life of Odysseus and his companions is in line with the movement of the Sun, he gradually becomes the driving force of human movement and energy. On the island of the Sun (μ, 291-294) it is explicitly stated that night falls and everyone should rest, the next works will be done during the day. But the Sun in the *Odyssey* acquires a separate human value force, the universal force of the Orphic Sun becomes a human force of inner enlightenment which connects the Human Mind with the corresponding moral act. Odysseus' command to his companions is explicit: they should not touch the animals of the Sun (μ, 300-1), Circe has predicted that this will bring their destruction. The sequel, however, is disappointing and sad because despite the oath given by the companions of the King of Ithaca, they were finally carried away by their hunger and devoured the sacred cows of the Sun God: we are interested in seeing the whole spiritual and valuable journey from the Orphic Sun to forces of obedience and punishment in Homer.

First, we discuss another framework of application and contact with the Sun: The Orphics observe this bright star which spreads life on earth and insightfully coexist with the forces that flow from it. But Homer passes to the next mental stage: the Sun exists in relation to Man as spirit and morality, the Solar Powers are no longer the object of observation but are internalized by Man as thoughts and actions: Odysseus's companions owe it to the Solar Powers to think of restraint and do it: the Sun gradually becomes a force of discernment, of separate thought, of higher action, all of which can bring Man into power so that as the Sun shines, so do Humans shine and stand out through their actions. It is certainly no coincidence that Odysseus arrived in Ithaca precisely because he respected the Sun, the forces which as separate in the Universe, enter Man and make him special: Man adopts as the

Man the forces of the Sun when he becomes separate with distinct thoughts and actions: as the Sun shines because of its luminous powers, similarly Man stands out because of his luminous thoughts and actions. In Sophocles' Antigone all this becomes even more tragic and experiential. Dance in the first *στάσιμον* (354-375) praises the spirit of Man for his ingenuity and creativity, considers that the articulate reason, the development of ideas and the formation of societies reserved a truly special place among beings. The very inventive and resourceful man managed to avoid the heavy and difficult weather conditions by building houses and making suitable clothes. He found medicines and ways to fight diseases and foretells what is going to happen. The Orphic Universe, which through Odysseus multiplicity and motion was controlled as Thought and Purpose, the forces of the universe to the King of Ithaca is presented as Thought and Desire of Return, this Universe places its forces on the tragic Man of Athens, on the city which has been called *Πρωτανείον Σοφίας*. The Athens of Philosophy, Law and Dialectic: now the Universe is closed as forces of remembrance and thought in the Human Mind: it is fermented in the human mind and transformed into ideas and values. Man, now sees the Universe not directly and experientially but indirectly from his Law as ideas and values, and creates arts sciences and ethics. Antigone wants to be a continuation of cosmic splendor by transforming cosmic and cosmic forces into higher acts of imitation and morality: Her proud response to Creon demonstrates all the adoption of higher cosmic forces in the first place, and their subsequent transformation into practical imitation of the cosmic forces, by a Man. It is mentioned (450-457): "Yes, I dared, because it was not Zeus at all, the one who commanded these things to me, nor the Goddess Δίκη that dwells with the Gods of the Underworld, set such laws, among men, nor and I imagined that your sermons have so much power that you, though mortal, can overcome the unwritten and inviolable laws of the Gods".

We observe that the Universe is bipolarly contained in the powers of Gods and in the thoughts and decisions of mortals. This evaluative transformation, a product of deep

philosophical enzyme, took place also through philosophy but mainly through the Poetry of the Epics. When Anaxagoras discussed the Mind, saying that if the bulls had a god he would have the form of a bull (Kostaras, 1995, p. 159) he was essentially discussing a great truth: The people channeled the universal forces of the Orphics in the first level into Divine forces, through Homeric Anthropomorphism they became accessible to Man. Antigone feels and is an experiential continuation of these forces which she tries worthily to represent as a thought, experience and act of return. Antigone presents the determination with which the Sun offers its Light every day, the will with which Heaven moves the universe and offers its powers to the Earth. We are essentially referring to an era in which Man felt and was a continuation of an ontological World and its corresponding continuity.

From Orpheus to Oedipus: The Genesis of the Human Subject

Is the Man of tragedy, is Oedipus a synthesis of form and matter (according to Aristotle's Metaphysics) whose important components are the cosmic forces as delivered to the Orphic worldview? Is the Oedipus Man a formal attitude and production of all the cosmic forces analyzed as a course and purpose in the Orphic texts?

We could summarize the Orphic Universe in the following classes and series (*Χασάπης*, p. 50, etc.):

- 1) Heaven, Nature, World.
- 2) The beginning of the world.
- 3) The incorruptibility and eternity of the Universe.
- 4) The size of the world.
- 5) The nature of the World.
- 6) The creative forces of Nature.
- 7) The cosmopolitan power of the Universe.
- 8) Nature as a giver and conservator of life.

The definition of the Universe by the Orphics is indicative and completely figurative (*Χασάπης*, p.51): "Everything is you, because you build and produce everything." It is a very

important observation which perceives the universe as a boundary between Chaos beyond it and the set Order, after the emergence of the Universe as the beginning and order of everything. Now all beings live and will evolve within certain cosmic boundaries, the significance of this is enormous: Man will gradually associate with the neighboring forces of this Universe, indifferent to other chaotic forces outside this Universe.

The problem of the Sphinx, the Anthropological problem of the Sphinx, which of course was identified and answered by Oedipus, comes as a continuation of the above universal determination of the Orphics: in a universe of specific forces of heaven and earth man must also acquire specificity of form and matter: When Oedipus says that Man walks in the morning on four legs, in the afternoon on two and in the evening on three, he clearly does not refer so simply to Man: all this in response is a symbolic reference to the fact that the ontological moment has come to define man as the continuation of the construction of a cosmic world, which is now what the Orphics defined it to be. Man, like the Orphic Universe, cannot be something indefinite, but must be defined and classified spiritually and valued as the Orphic Universe. The Orphic Οὐρανός is called the «πρεσβυγένεθλος» that is, as the great Elder born of the All. The Orphics believed that the Universe happened at a certain time, this time passes to Man as Knowledge and Practice, Truth and experience. As the Universe is delimited within the pandemic Time as a great moment of time, similarly Sophocles in the face of Oedipus, in the turn of time, tries to give birth and to show the Subject and the limits of his Knowledge, tries to give birth to the Subject as Knowledge, practice, self-knowledge, course and transcendence. Oedipus in his own way is the one who creates the universal man of Knowledge and Value, he is the beginning of Man, the one who wants to see the Truth and not be blind in relation to the Truth. The Orphic Universe appears as forces of light, action and course, the Oedipus Universe transforms all these forces into forces of truth, vision of the real, Man as Universe, adopts as Οὐρανός all those forces which will reserve Knowledge far from any scam.

So, Oedipus, in the exquisite tragedy of Sophocles "Oedipus the Tyrant" refers to the seer Teiresias (who is going to tell him the whole truth) saying to him (345-350) the following: "And I will not hide anything, with such rage that I have, from what goes through my mind. So, learn how I encourage you in this crime accomplice and accomplice as much as just that you did not kill with your own hands. And if you happened to see a woman, I would say that even this murder is your only work... ". Oedipus refers to the death of his father, Laius, whom of course he himself has caused and executed. The King of Thebes blames the seer Teiresias because shortly before the great revelation, he believes that the seer is responsible for what has happened badly. It is worth noting that in this way the transition from ignorance to knowledge is achieved. In relation to Man. Similarly, when the Orphics call Οὐρανός indomitable, incorruptible and imperfect (Hasapis, p. 51) they try to discover as a force the one and permanent ontological force that moves the Celestial Universe.

This same force as Truth is transferred and creates the Human existential universe. As important as it is for the Orphics to build Heaven as the limit of ontological creativity, as a force I gave birth to and supervised everything, it is just as important for Sophocles to transfer the size of Οὐρανός to the human universal self as Truth: Orphic celestiality is Sophocles' Truth, that which identifies Man with what exists and happens real and evolutionarily. The concept of the Orphic Sky as omniscient knowledge of each is transferred and builds the human Self as Truth, just as the Orphic Sky built the universe as omniscient and omnipotent forces.

Oedipus's voice is already heard as heavenly lightning, when they carry the light of the Whole into the Human World. The verses of Sophocles are indeed shocking: (pp.965-970): "well, well, what should I think o woman for the divine estia of goddess Pitho or for the birds they are screaming in the air, according to their words I was going to kill my own father."

Oedipus, as the representative of Man, discovers the Universe of the forces of Truth within him, just as the Orphics discovered the Universe of insight outside of them by observation and insight. It is this Orphic Universe which as

forces of truth and real observation for human life and continuity, is transferred from the tragic Oedipus into human Existence, and is transformed into a force of Knowledge and Truth. Exactly the same motivation moves the Orphics as well as Sophocles: man has to be led and must be determined by forces of evolution and progress outside of it (such is the Orphic universe of Heaven and the Sun) but also by forces of maturity and thorough course within him (such is the Sophocles cognitive universe of Oedipus).

The description of Nature by the Orphics is typical: Nature is fiery (Hasapis, p. 52), it is also omnipresent and serene, it generously shares its light and its life-giving powers. It is also night, energy and night, since Οὐρανός transmits the powers of the Sun in another secret way and night. The Orphics seem to have discovered the cohesive web and bond of the whole Universe which is none other than the Light, the Light which begins and continues and ends every creative human endeavor.

But the Light is the central idea of the Sophocles drama of the tyrant Oedipus, the Light which has nothing to do with the eyes and the exteriors of the phenomena (the Orphic light becomes the inner illumination in the Sophocles system) but with reality as Knowledge of experiences and actions. The Orphic forces of the Universal Light are internalized in the Oedipus tyrant and transformed into forces of correct perception of the deeds which are responsible for the Human Self: the Light of the Orphic Universe enters dynamically into the Human terrestrial universe, the inner world and the universe, in the knowledge of deeds and self-knowledge, in a perception of who I am and where I come from and where I belong. It is transformed into Self-Light.

The Chorus in the aversion of its Word, conveys the Orphic appreciation to the Sun in the dialogue between Dance and Oedipus, in the tragedy of the tyrant Oedipus, the Sun is valued as a producer of forces of Knowledge, ideas, Truth and similar actions, is now valued as according to which Humans, having as their Guide their Mind, can discover the Truth and the Path of the corresponding Light. The passage is indicative: (660-666): "Not only the Sun, who is the first god of all gods.

"May God-fearing and without friends god Death make it worse for me to die if I have such a thought".

If the Orphic Sun is responsible for the living life of beings, the imaginary Sun of Truth (as projected from the Chorus to Oedipus the Tyrant) is the one who ensures the quality spiritual and valuable life of the Cities. The words of the blind man (outwardly but not inwardly Oedipus) are also characteristic when he learns the ineffable truth that he killed his Father and married his mother: Combined with the Orphic belief that Nature is the one who sustains the Universe and Man, in combination with the main cause of Homeric mourning (the disrespect of the suitors towards Penelope and the house of Odysseus) Oedipus through his heartbreakingly words when he learns the truth of his deeds, determines the human values which determine the abstract Orphic nature: Man respects his parents, honors Woman, offers to his children. So, Oedipus states (1356-1361): "I would not become a murderer of my father, nor would mortals call me the husband of the one who gave birth to me." Now I am God-fearing, and a child of immune parents, and like the ones who gave birth to me, the unfortunate one. And if there is a worse evil than that, in Oedipus, that too has happened ". We are talking about the formation of Human Nature, which is based on the Orphic Belief that just as Nature is the genesis of universal forces, a bank from which Being draws forces and energies to shape the World and Man, so too should Man transfer this Nature. in a synthesis of specific spiritual and evaluative virtues which will give birth (give birth) to Human Nature. Zeus, the bearer of the Power of Law and Action, is already clear in the Odyssey when he tells us (α, 40-44): « When Aigisthos according to an illegal fate at a concrete time copulated with Agamemnon's wife Klytaimnistra this praxis killed him on the way back, knowing what a severe punishment awaits him ». The vast ontological nature is materialized in a set of positive virtues and deeds, which must continue the Reasonable Man. Justice, holiness, bravery, wisdom, give substance of action and a valuable form to the Orphic nature, Man understands that he is not a mere cosmic toy (*άθυρμα*) but is obliged to structure his nature and

personality, as the nature of everything conveys the good of Heaven and Earth, the nature of the gods transmits the divine powers, similarly the prudent human nature will transfer to the earth and the city all those cosmic forces which through ideas and values will be sculpted as superior human thoughts and actions.

The Ontological Series from the world of the Orphics to the Anthropocentrism of the Dramatic Subject: the example of the tragedy "Bacches" by Euripides

Easterling-Knox (Easterling-Knox, 1994, p. 336) argues that the Purifications (*Kαθαρόι*) of Empedocles, who significantly influenced every subsequent production of literature, rely on Orphic texts and influences. The observation is important because it shows the extent to which the Orphic system, as a research and view of the World and Man, entered dynamically into the spiritual and cultural course of Hellenism. The great contribution of Orphism, which definitively and irrevocably influenced the Greek Word, is the Order which was introduced by them in relation to the Universe that spreads in the Mind and the aesthetic perception of the People. It seems that this Order defined the cosmic quantities, identified their noticeable differences and now paved the way for their correlation with social and human forces.

But Heaven, Nature and the Orphic world are everything. It is the sea, the Sun, the ether, the Earth. The Orphics preserve for the Human Subject a world of open cosmic boundaries which preserves for Man contact with divine supernatural and cosmic forces. It is a basic achievement for Man to never forget that the Orphic world inherited from humans is infinite, open and ontologically evolving. Odysseus is transported in multiple dimensions, where he acquires his universal multimodality, wandering and learning the open Orphic universe and not the closed urban environment that we experience today. It is characteristic that the King of Ithaca travels in the dimension of the Cyclops where Zeus is not worshiped, also in the dimension of the Φαιόκες, where the ships travel alone, let us

not forget the dimension of Hades, where people are pure and shady forces. We observe that Homer's Man develops and moves in an open universe which does not limit the Human Subject to adopt all those cosmic forces which he will later transform into spiritual and moral values: because within this orphically expanded universe and cosmic environment Odysseus adopts temperance in Circe, self-restraint in the Sirens, self-knowledge in the Underworld: We observe that the Orphic open world offers to the Homeric newly built Subject of the Word all those virtues which will in the future form the basis of human civilization. In contrast to the theological environment of later religions which gradually limited man to a world created by God, to a world where all are divided into permissible and not, the Orphic world which is inherited is infinite and multifaceted.

Easterling-Knox (Easterling-Knox, 1994, p. 427) rightly discusses how Teiresias in Bacchus explains that the goddess Demeter is the Earth itself. This spirit of universal Orphic freedom is expressed, which conveys to Man open spiritual and value horizons. In this open Orphic cosmic world, Antigone could not be restrained by the state "bourgeois" orders of Creon, who essentially tried to limit the open cosmic horizons of Queen Antigone.

Again, in Euripides' Bacchae Dionysus is presented not just as the first inventor of wine, but Dionysus is presented as the wine itself. The identification of the Subject with the reference force is a clear Orphic inheritance: the universe is identified with its power, everything the auto-motorist (*αυτοκινούμενον*) can identify with its power. When man discovers Dionysus (self-knowledge) within him, he discovers all the ontological inwardness which moves him beyond their externalities and necessities. In this case Man feels that he is identified with the Dionysian intoxicating force of self-knowledge and practical transcendence, so that he identifies himself with the moving cosmic force, just as Dionysus identifies with wine (moving intoxicating cosmic force).

We observe that the free Orphic system inherited through Epics and Dramatic poetry a world free with cosmic forces which as cosmically unbound create the Reasonable Subject,

which has every possibility of unlimited spiritual and value movement. There remains a great orphic effect the free passage of everything whether we are talking about cosmic or human forces and energies. The Orphic ability of serial classification of the World, Man and the whole Universe, is responsible for the free wanderings of Odysseus who is the first Free Reason Subject who recognizes everything as an act and self-consciousness. He is also responsible for the ability of the tragic Subject not to be trapped in the Here but feeling the cosmic continuity to choose the free cosmic choices of tragic escape which liberate Man universally, as happened with Oedipus and Antigone.

Conclusion

From Orphism to Dramatic Poetry, an intelligent ontological plan for the emergence of a type of Man unfolded, based on principles that have universal origins and as such are adapted and modified for the sake of thought and morality by the rational Subject. This finding deifies the rational ability of Man to determine not only socially but also more broadly universally, in a supernatural context. Awareness of Man's universal origins should motivate the rational Subject to broaden his spiritual horizons and align his life with specific spiritual and moral directions of inner and supernatural orientation.

Everything around us is forces and energies, of order and philosophical order which can upgrade Man as a whole and recipient of many ontological forces, which if realized will orient the thinking Subject in relation to the wider universe, society and the self. The Self of him, releasing a multitude of external and internal forces which will clearly give another thoroughness and teleology to the Reasonable Subject. The order of evolution of Man from Orphism to Dramatic Poetry, is a reason and cause for Man to remember, activate and act according to many forces which will return him to an ontological series forgotten, restoring the position of this Man in the wider Being.

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