The leading idea for these basic inquiries concerning world- and thought-order in the ancient Greek context is the continuity of development from the implicit data of the religious awareness to the explicit structures of philosophical speculation and scientific theory via the symbolic revelations of mystic word and deed. Mystery thus takes the key, mediating position between the dark, religious beginnings of man’s comprehension of existence on the one hand and the luminous intelligibility in his philosophical and scientific understanding on the other. For Mystery presents the first and fundamental lightning which turns the dark landscape of indeterminate homogeneity into the glazing daylight that informs (i.e. defines and thus makes known the forms of) reality as an articulate system of differentials. Mystery thus appropriately and correspondingly expresses in human awareness the cosmogonic action of the Orphic Protogonos – Phanes, the First-Born of Darkness, the Shining, Shaping and Revealing One.

The continuity of the development that constitutes the emergence and full display of reason presupposes the essential identity of the content through its formal transformations, according to the character of the level of understanding achieved at each step and its grade of intellectual explicitness. What is expressed in Religion, Mystery, Philosophy (and Science) is the same absolute fact of existence. What differs is the successively clearer manifestation of the inherent intelligibility of being. World-Order and Thought-Structures coincide right from the beginning – this is the grand ground of Religion’s empowerment. What changes is mind’s intellectualization of the intelligibility of being: in other words the enlightenment of the subject by the object, not of the object by the subject. For both object and
subject of understanding is just being itself; being-in-itself is the object, while being-for-itself is the subject. When and where the order of being (i.e. the intelligibility of being) becomes manifest; when and where, that is, the intrinsic luminosity of being generates out of its Dark Matrix the Light of the World; then the order of existence reaches self-awareness, and Reason emerges. This is being called conscious Mind and Subject. We have to do in the ancient Greek experience of existence with a process of subjectivization of the objective, not of the objectivization of the (empirical, transcendental or divine) Subject-Mind. Correspondingly, cosmic order and discursive rationality are two aspects of the same coin. The truly effective methodology of thought is to have reproduced in conscious awareness the structure of reality. We need a second and true Copernican revolution, that would reinstate the prerogatives of being over the subjective usurpation of modern times, in order for things ancient Greek to start falling into (their harmonious) place and a proper understanding of them to begin taking shape.

But these mightier issues we will treat in the final part of these investigations. When in particular an in-depth comparison of ancient Greek and modern European concept of rationality will be instituted. With observations on the turning point in this matter (involving crucial variation in the concomitant perception of Present Order and Things Last) that at the threshold of the New Era man is passing through.

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In the first volume of this work I explored the cardinal lines constitutive of the logic of ancient Greek religious experience as sharpened and focused by the correlative Mysteric initiation. The World-Order that was thus seen as manifested will now be articulated and clarified according to the double, contemporary revelation of its import and meaning in Orphism and Early Philosophy. For together with the emergence of philosophical thinking, Orphism was significantly enriched, its tonality heightened and its message intensified. The two phenomena (two lines of speculation moving at different distances from the religio-mysteric base which provides the basso continuo to their melodic and harmonic developments) sprang from the same mystic root, grew in stature nourished by the fruits of
initiation, and were thoroughly coimplicated, especially in their higher and more elaborate types. One each of the main parts in this volume is consequently devoted to the successive study of essential factors in their composition.

In this way the chain of being-revelation is followed from Religion to Mystery to Orphism to archaic Philosophical Speculation (and from Homer and Hesiod to the early Preplatonics). There remains in the next volume to investigate the development of Logos from the late archaic to the late antique period. Thus we will be able to form a more complete idea of ancient Greek rationality, and of the world-order that goes with, and sustains, it. The third volume will therefore proclaim its import with the title “Philosophy and Science: The History of Ancient Greek Logos”.

Material having grown beyond initial projections, the inquiry will be completed in four volumes, instead of the three announced before. The fourth (which will now contain the general prolegomena, epilegomena, bibliographical orientation and full indexes to the whole) is provisionally labeled “The Order of Things: Natural Reason and Rational Organization”. It will involve an analytical and synthetic comparison and contrast between the ancient Greek order – rationality and the modern European homonyms. The triptych (a) natural order – (b) objective intelligibility - subjective rationality – (c) human organization will be illuminated in terms of that comparison and contrast. The endeavour can thus be made to cast more and better light on practical issues relating to man’s condition, issues grave or pressing, perennial and current, spiritual, economic, social, political. Difficult problems of cognizance, of prediction and of strategy may, I believe, be solved coordinately in this Way of Δόγμα. Which Way constitutes the most valuable jewel of the ancient Greek legacy, being its mightiest instrument and weapon. And it is this by becoming the power of being, ἡ δύναμις τοῦ θεοῦ.

From a numerological point of view I have been thus led to abandon the triple division of the work in favour of the quadruple. The significance of this event I leave to the adepts to fathom and the future to determine. The Triad holds the reigns of Completion (the principle of beginning, middle and end) and provides the presupposition of Perfection. The Pythagorean Tetraktys is the Radix
and potency of all cosmic existence and wields the creative powers of Generation.

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With renewed thanks I express my appreciation to the HERACLES GENERAL CEMENT COMPANY S.A. which sponsored exclusively this project of basic research. It has confirmed in act, with firmness and discrimination, that a truly big enterprise is apt to think big in all fields when something daringly significant is likely to be at stake. And this bears the genuine signature of creativity and efficiency. Especially when one notices the generally unfavourable environment in this country for such distinguished manifestations of free confluences and open convergences among independent agents in societal life. But meaning spreads its illumination to the entire intellectual field once secured at any point. And so does in tandem meaningful action spread its progressive influence on all practical reality, once firmly established somewhere.

In particular, it is a pleasure to reflect on the enlightened and discerning understanding of the two Chairmen of the Company’s Board, then and now, who penetrated the heavy articulation of the plan to its essential nature, relevance and potential. My dear friend, Mr. Petros Doukas, Deputy Minister of National Economy and Finance, – who himself is involved in the study of rationality not only from a theoretical, but also from an applied economical and political viewpoint – presided at the project’s δρογη (principle and beginning). Mr. Manolis Kyprianidis sees it to its τελος (perfection and end). This work offers on my behalf sincere thanks to both, de profundis.

***

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Patras, January 30th, 2007
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