

The Way that leads to Being*

The ὁδός (odos) is the "way" traveled by Parmenides, but is Δικη (Dike) who awakens the consciousness of the initiate to-be, to the supreme Truth. It is in the descent that, once Truth was realized, Parmenides offers it to the world of humans and above all to those who begin, not just theoretically but operatively, feeling to be "children of Being" more than children of appearances. Δικη could re-awaken the consciousness of Being in Parmenides because also the mortal has in himself that "thread" that links him to Being and therefore, as said earlier, his Essence is of the nature of Being. Δικη would not, otherwise, be able to re-awaken what is not in our nature or what is not at a potential state.

Plato will then talk of ἀναμνησις (anamnesis), reminiscence of metaphysical order and not simply historical memory of the empirical. And so in the "Myth of the cave", he indicates the way to be journeyed through in order to leave the world of shadows, of simulacra, and contemplate in a direct way the solar Light of true knowledge. Then he who has "contemplated" can return in the world of the non-awakened and stimulate [them] to the consciousness of Being, [or] at least those who are ready for listening.

For regaining consciousness of that which one is, there always is a path, a way to be traveled, a "philosophical ascesis" to keep into consideration. While on the other hand, for what regards the polarity of Day and Night, the *Daimon* (as far as what emerges from the few fragments) expounds a vision of what the world of appearances represents, and also gives an operative process for both the macrocosm and the microcosm:

«As appearance, these things are originated and in the future will develop to then have an end»
(fr. 19, 1-2)

Here Parmenides proposes the theme of time: and so we can state together with Plato: time is the shadow, the image of the a-temporal.

Thus, we need to distinguish the two conditions: one turned to the subject to be awakened, the other to the transient object which has to be known too. The journey of the ὁδός leads to the unveiling of the supreme, or ultimate Truth which contains in itself the many (πολυφημῶς) other possibilities of knowing. This way is the sure one because it is indicated by whoever is the incarnation of the Truth; while those, in the world of the mortals, who have not journeyed on the Way, can offer only opinions (Plato talks about *filodoxoi*, not of philosophers "lovers of σοφία (Sophia) or φρόνησις").

It can be believed that above all Parmenides put the attention on the ὁδός factor, that is that the entire Poem is the unfolding of a Way to be traveled on, an operative path coming to its close in the

* From Parmenides' Poem, *On the Order of Nature*, a synthesis regarding the "odos", the Way.

philosophical initiation.

«On the way (ὁδός) only a discourse remains, that: it “is”. On this way there are numerous signs: Being is ungenerated and imperishable ... motionless and endless. It was not at one time, nor will it be, since it is now altogether everything, one, continuous. In fact, where will you search for its origin? How and whence would it have grown? From non-being? I don't allow you even to say or think that... For It all of those things which the mortals have established, convinced that they are true, will be names...»¹

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¹ Parmenides, *On the Order of Nature*, Frg.8: 1-8, 38-39. Op. cit.