ARTICLES

"Be perfect, therefore, as your heavenly Father is perfect". (Matthew: 5:48)
"He filled them with knowledge and understanding and showed them the difference between good and evil". (Ecclesiasticus: 17:6)

SOUL DENSITY. SOCIOLOGY OF DEPTHS

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ABSTRACT

What is to be done today, when the models that were proposed by a great capital or by a great power have lost their power to offer meaning and guidance, to root someone in reality? Such a question must be asked and answered in the context of the effacement of political and cultural landmarks such as Paris ("Paris" being a stand-in for certain sets of values and paradigms originated from Western Europe that have guided for a while people and politics in different contexts all over the world). Paris, the so-called "city of lights", lost its role as a cultural and political paradigm during the Cold War due to the process of Americanization and during the process of the expansion of soviet influence; pragmatism and consumerism have replaced whatever such a cultural and geopolitical center had to offer. By being taken over by Americanization and pragmatism, the former "city of lights" lost its identity and the light it imparted to the world. Such a process leads to the impoverishment of the world, whereby the cultural and civilization sources of Western Europe disappear, leading the Western world to collapse, caught in the process of devaluation and self-destruction generated by its own social, political, and cultural development (the so-called "woke-ism"). Due to this process of self-effacement of the West, the geopolitical and social landscape of the world lost an important landmark, a cultural one that used to offer ideological, political, cultural, etc. legitimation and guidance for people everywhere. Without the beacons of light that the West used to represent, the world is now confronted with the presence and activities of Russia and China, two dictatorships. Neither of them should be seen as a source for new paradigmatic values. China has achieved the negative performance of building up a social credit system and a surveillance apparatus that manages to track down the largest number of citizens ever, more than any other state with similar intentions do, and, at the same time, record even the smallest details from its citizens life and activities. If being awaken and cognizant of the predicament that has engulfed the world and the people that live in it is an imperative that every individual must assume and act according to it, then the autochtonization of culture, that is the rediscovery of the community of destiny that makes up a historical community and the pride of being Romanian is a collective one.

Keywords: soul density, soul unity, soul communication, moral economy, geopolitics of the spirit.

I. SHORT INTRODUCTION

There can be no doubt that the world finds itself in a process of transformation and change. Nowadays, the world – political, cultural, religious, and economic structures and people living therein – is confronted with a situation that has evacuated all previous models and paradigms that guided it, paradigms that might help states, countries, and people to orient themselves and to understand and react in an adequate manner to the predicament they are in. An overreaching geopolitical paradigm is absent from the scene and the states that enjoy the status of great powers are not only imperial structures, but they find themselves in conflict with the people they govern, albeit they pretend – at least some of them – that they are democracies and value freedom and free thought and speech.

More than 300 years have passed since the world entered the great historical cycle that started with the Enlightenment, and, for the first time, people are in the situation of doing science (geopolitics) without having the possibility to be guided by and rooted in an all-encompassing unitary paradigm – political or cultural – that, in the past, great (political) powers (a state or a group of state) used to embody in their behaviour and actions.

Since the 19th century, the most defining and paradigmatic values and models have been set up and spread in the world by Western – imperialist – societies, which were adopted by the states governing them. These values have left their imprint on the structure and behaviour of these states and, thus, the world got French post-enlightenment, British pragmatism, and Bismarckian Germany. These constructions embodied different value configurations that have guided the existence of different states, people and individuals living under their influence. Those developments were followed by the French-German La Belle Epoque of the early 20th century, that later gave in to the new pragmatism of industrialism, followed by the post-industrialism of the United States until the end of the century.

With the Great Disappointment of the beginning of the 21st century – the loss of the global legitimacy of the United States as the "world policeman", loss caused not so much by its military power but by the diminishing of its power of attraction/enchantment ("soft power"), the world remains for the first time in the modern era without a moral landmark that has no roots in a geopolitical reality. Neither Russia nor China can replace America as a source of geopolitical and cultural model since they lack the power of enchantment that the United States radiated in the world. They cannot replace it because they are not a factor of order but of oppression. This oppression ensures and enforces order domestically. Nevertheless, externally, this order is brought about by using imperial expansionist means, by creating dependence on the imperial center: dependence on resources in the case of Russia, and on production capacities in China's case.

Another component of the Great Disappointment is the inability of the West to maintain its internal cohesion through democratic means, and the imposition of the

new dictatorship of the "woke", sexo-Marxist ideology, as the main tool for dominating its own societies and the world. As the new ideology is a factor of disorder and is in contradiction with the main components of power: military, economic, community, and cultural, it follows that the expansionist tendency of the Western states marked by this ideology is and will be inherently conflict-generating. This expansionist tendency lacks the power to attract/to enchant potential partners, and the necessary strength that such an expansionist tendency requires. Even the structure of power is negatively affected in its own makeup, since only the unbridled will to impose oneself remains from all the constituents of power. However, this increasingly weakened West is headed toward conflict. Confrontation has already become an option for other imperial vectors, such as Russia and China, and sub-imperial ones, such as Turkey.

With our immersion into the "woke" chaos of civilization, we will also lose the comfort of living in a given and stable order. The order must be restored. The state in Romania is not a factor of order. To restore its proper function, to regain meaning and to reenchant the hearts and minds of the people it is supposed to represent, it must become a Romanian state, an expression of the will, values, culture, and soul of its inhabitants. And then, those of us who still want to live and breathe in society must find a way to rebuild the social, political, and spiritual order. The source thereof, more precisely one of its main building materials, is the psycho-spiritual density of the human soul.

Henceforth, we are going to present some research directions from an upcoming, yet-to-be constructed noological sociology (sociology of the spirit).

II. GEOPOLITICS OF SPIRIT

Geopolitics is the science of the distribution of power over a given territory. So far, the powers considered are two: pressure-retort by force (hard-power), respectively by attraction/ enchantment (soft-power). The psychological attraction exerted upon the "opponent"/ "competitor" masses by another power can destroy a social and political system, just as pop-rock music, jeans, and Coca-Cola undermined the communist system. Beyond the psychological level, which ultimately operates on the principle of pecuniary emulation ("What does the other one have?!") that "spills-over" into the stock of social patience, there is the level of soul powers, powers that make it possible for the have-nots to commit acts of disobedience as long as the "societies that have" continue their march toward an increased accumulation with no end in sight. Unlike the other levels of power and order, which are externally rooted through the act of comparison, by virtue of the satisfaction of psychological and material "having" or rooted in the gradual acknowledgment of one's merits by more and more people, the inner powers of the human soul are stored in The Holy

Tradition and in our original Image and former likeness with God, which is common to everyone. This original and deep Image being internal is, thus, relatively protected from external disturbances. In so far as we succeed on a personal level to regain the lost Likeness to the archetypal Image of God, we acquire unsuspected powers which attest the presence of a superior kind of order in ourselves.

As the Image (less the Likeness lost with the Fall) are common to all, the extent to which everyone rediscovers it triggers a bottom-up interweaving of spiritual and psychic abilities present in each member of society, a process that will propagate itself toward the locus of the secular power (the state and its subordinate institutions). From there these psycho-spiritual capabilities will, in turn, spread through organizations, increasing their potencies. We call this capacity of networking or reciprocal interlinking, after Nae Ionescu, the community of destiny or the nation[2]. In other words, the strongest state is one that is organized as a community of destiny that is truly identified with its people, society, and nation. The power of creation, reaction, innovation, and adaptation of such a state reaches its peak only in this form of identification with the nation. Only by taking this path can a state attain the maximum of its ability to organize its geography and to project its geopolitical interest into the geography of others (in our case, including through historical communities and diaspora). If the state does not overlap with the community of destiny that it should represent and organize, or worse, if it is not related to it at all, a geopolitical and spiritual state of delusion emerges, a separation between the state and the people. In this situation, the psycho-spiritual powers of the people themselves, their aspirations, and collective expectations related to the public interest are not reflected by the administrative behaviour of the state. Then the state finds itself, more or less, in a condition of dysfunctionality (from the oppressive state to the collapsed state).

A state that is structured according to the demands and criteria of spiritual geopolitics will represent the community of destiny, being the carrier and enabler of its aspirations (a vector of power – on the curve of the maximum productive possibility in the economy, of conquering the internal borders related to the maximum fruition of its resources, including demographic and cultural ones). This occurs at the main level. In concrete terms, spiritual geopolitics represents the implementation of the great ideas of the national cultural heritage and the functioning of institutions according to the great themes of this cultural landscape, for example, as follows:

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[2] „«Comunitatea de destin» – comunitatea de iubire a Bisericii se acoperă structural și spațial cu comunitatea de destin a nației. Asta e Ortodoxie (...)" ["«Community of destiny» – the community of love of the Church overlaps structurally and spatially with the community of destiny of the nation. This is Orthodoxy (...)"], in Nae Ionescu, *Teologia. Integrala publicisticii religioase [Theology. Integral of religious publications]*, edition, introduction and notes by Dora Mezdrea, Sibiu, Deisis Publishing House, 2003, p. 44.

– **cosmic Christianity** (Mircea Eliade[3]) – the understanding of peasant heritage as an intersection between Ancient Cucutenian Europe (Gimbutas[4]) and the Christian tradition, which refers to the power of "undulating space" (Blaga[5]) visible in the serene and precise order of the national specific and

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[3] See:

1. Creștinismul cosmic se referă la „universalizarea mesajului creștin prin intermediul imageriei mitologice și printr-un proces continuu de asimilare a moștenirii religioase precreștine" [Cosmic Christianity refers to "the universalization of the Christian message through mythological imagery and through a continuous process of assimilation of the pre-Christian religious heritage".], in Mircea Eliade, *Istoria credințelor și ideilor religioase [The history of religious beliefs and ideas]*, Vol. II, Bucharest, Scientific Publishing House, 1992, p. 368.

2. În esență, creștinismul cosmic reprezintă integrarea spiritualității, a tradițiilor și a folclorului comunităților precreștine cu marea credință creștină. Acest fapt a transformat credința, și, totodată a democratizat-o contribuind la popularizarea acesteia și la integrarea sa funcțională cu normele străvechi de simbolizare și ordonare a naturii și a societății. Totodată, prin unificarea unor spații sociale și geografice foarte largi în cadrul aceleiași comunități creștine, noua credință a recentrat lumea și a revoluționat astfel fundamentele socialității. [In essence, cosmic Christianity represents the integration of the spirituality, traditions, and folklore of pre-Christian communities within the great Christian faith. This transformed the faith, and at the same time, democratized it, contributing to its popularization and its functional integration with the ancient norms of symbolization and ordering of nature and society. At the same time, by unifying very wide social and geographical areas within the same Christian community, the new faith recentered the world and thus revolutionized the foundations of sociality.] – see Radu Baltasiu, *Introducere în sociologie, spiritualitate, națiune și capitalism. Considerații de sociologie românească și weberiană [Introduction to sociology, spirituality, nation and capitalism. Considerations of Romanian and Weberian sociology]*, Craiova, Beladi Publishing House, 2007, pp. 109–110.

[4] „România este vatra a ceea ce am numit Vechea Europă, o entitate culturală cuprinsă între 6500–3500 î. Hr., axată pe o societate matriarhală, teocratică, pașnică, iubitoare și creatoare de artă, care a precedat societățile indo-europenizate patriarhale de luptători din epocile bronzului și fierului" ["Romania is the hearth of what I have called Old Europe, a cultural entity between 6500–3500 BC, focused on a matriarchal, theocratic, peaceful, loving and art-creating society, which preceded the patriarchal Indo-Europeanized societies of warriors of the bronze and iron ages"], in Marija Gimbutas, *Civilizație și cultură. Vestigii preistorice în sud-estul European*, *[Civilization and culture. Prehistoric remains in south-eastern Europe]*, translation by Sorin Paliga, preface and notes by Radu Florescu, Meridiane Publishing House, 1989, p. 49.

[5] See:

1. „Omul spațiului mioritic își simte parcă în permanență, legănată înaintare, într-un infinit ondulat. Omul spațiului mioritic își simte destinul ca un veșnic, monoton repetat, suiș și coborâș" ["The man of the mioritic space feels swiniging progression as if it was caught in a permanent undulating infinity. The man of mioritic space feels his destiny as an eternal, monotonously repeated, up and down".], in Lucian Blaga, *Trilogia culturii [Culture Trilogy]*, edited by Dorli Blaga, introductory study by Alexandru Tănase, Bucharest, Minerva Publishing House, 1985, p. 156.

2. „Cu acest orizont spațial se simte solidar ancestralul suflet românesc, în ultimile sale adâncimi, și despre acest orizont păstrăm undeva, într-un colț înlăcrimat de inimă, chiar și atunci când am încetat de mult a mai trăi pe plai, o vagă amintire paradisiacă: Pe-un picior de plai/pe-o gură de rai", ["The ancestral Romanian soul feels at its deepset levels a fellowship with this special horizon, and we keep somewhere, in a tearful corner of the heart, even when we have long ceased to live on the plains, a vague paradisiacal memory relating to this horizon: Near a low foothill,/At heaven doorsill"], in *Ibidem,* p. 196.

3. Discutând despre importanța acestei matrici, Blaga arată că: „Poporul românesc s-a născut în momentul când spațiul-matrice a prins forme în sufletul său, spațiul-matrice sau orizontul inconștient specific, care alături de alți factori a avut darul să determine stilul interior al vieții sale sufletești" [Discussing the importance of this matrix, Blaga shows that: "The Romanian people were born at the moment when the matrix-space took shape in their soul, the matrix-space or the specific unconscious horizon, which together with other factors had the gift of determining the inner style of their life souls".], in *Ibidem,* p. 201.

unique[6] garb, which mirrors the same order embodied by the way of life, an order perfectly integrated into the environment, integration that came spontaneously from the way of being of the Romanian peasant without demanding the existence of contrived ecological policies and long before those were invented. Considering what was just mentioned should completely change the perspective on agricultural, school, etc. policies that were applied in the countryside, and should led to a change pertaining to the baggage of definitions and prejudices regarding the peasant, the village, and the peasantry/rurality. The retrieval of the spiritual, cultural, social, and political legacy of the ancient and traditional peasant world by the state would provide him with an extraordinary resource of spiritual and reorganization/settlement of society power, rendering the attempts undertaken by the state to look for solutions, values, paradigms elsewhere meaningless, avoiding thus the confusion that such undertakings inevitably create.

– **Byzantium after Byzantium** (Iorga) – The title of Iorga's work expresses the core political idea underlying the spiritual, social, and political makeup of the Romanian people. This idea has been submerged under a veil of ignorance after the Phanariot regime and is still unacknowledged by the contemptuous ignorance of the Romanian intelligentsia after 1989. What is called without any justification "the paternalism of the Romanians" is, in fact, the expression of the presence of a rare imperial legacy that assigns the title of nobility to the Romanian peasant – "țăran" (cognate with țară/Țară). Originally, "țăran" did not mean "submissive", or unchiseled/uneducated – as today, but a rightful

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[6] „În adevăr, sub unghiul dominației și al dozajului, descoperim că în ornamentica românească suveranitatea geometrismului drept liniar și a figurației stilizate e mai hotărâtă decât în altă parte, iar dozajul între geometrie și motive organic-stilizate – nicăieri așa de echilibrat. Arta populară românească excelează așadar printr-o consecvență stilistică de mare accent. Dar ea mai excelează și prin altceva: prin măsura și prin ritmul manifest în distribuția motivelor. Cât echilibru și câtă măsură în întrebuințarea elementelor «decorative» și a câmpurilor! Ce alternanță de plin și de gol, de accent și neaccent, de substanță și spațiu, de pildă în chilimurile oltenești (...) Popoarele vecine, mai ales cele peninsulare sufăr de un fel de *horror vacui*, câtă vreme românul e cel din urmă care să se lasă pradă acestei frici de gol. Golul nu e simțit din partea românului ca un neajuns, care trebuie neapărat desființat, ci ca un mediu necesar articulării unui ritm. Golul nu e privit ca un cadru, care trebuie numaidecât umplut cu ceva, ci ca element constitutiv și integrant al viziunii artistice" ["Truly, under the angle of dominance and dosage, we discover that in Romanian ornamentation the sovereignty of rectilinear geometry and stylized figuration is more determined than elsewhere, and the dosage between geometry and organic-stylized motifs – nowhere as balanced. Romanian folk art therefore excels through a stylistic consistency of great emphasis. But it also excels in something else: the measure and the rhythm manifested in the distribution of motives. How much balance and measure in the use of 'decorative' elements and fields! What an alternation of full and empty, of accent and non-accent, of substance and space, for example in the traditional folcoric carpets from Oltenia (...) The neighboring peoples, especially the peninsular ones, suffer from a kind of *horror vacui*, while the Romanian is the last one to fall prey to this fear of emptiness. The void is not felt by the Romanian as a shortcoming that must be abolished, but as an environment necessary for the articulation of a rhythm. The void is not seen as a framework, which must immediately be filled with something, but as a constitutive and integral element of the artistic vision."], in *Ibidem*, p. 286.

inhabitant of Countries. "Byzantium after Byzantium" refers to the Romanian political tradition of the princely type[7], which is an imperial-Roman product with Byzantine Christian continuity, and, on the other hand, to the imperial role that the Romanian rulers played in the Ottoman Empire on the spiritual level, a kind of spiritual function, as heirs to the unearthly dimension of the Byzantine throne[8].

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[7] „În fundul gândului nostru a fost totdeauna ideea supremă că un număr oarecare de oameni aşezaţi pe un pământ determinat trebuie să fie «dominaţi», să aibă în fruntea lor un «Domn», prin care se înţelegea, (...) Împăratul roman din Constantinopol, care era de fapt împărat a toată lumea. (...) De aici vine forma «domniei». «Domnul» nu este legat de nici o prescripţie scrisă. El nu se găseşte în fruntea unei ierarhii de funcţionari, ci el însuşi poate să îndeplinească, dacă vrea, ceea ce este în căderea oricăruia dintre dregătorii săi. Nu este prin urmare acea ierarhie de funcţiuni, ci este o putere a tot pătrunzătoare, care nu are nevoie decât de organul de îndeplinire al unei voinţe neîngrădite de nimic. Această voinţă a toate stăpânitoare se putea arăta deopotrivă prin scris sau, în timpurile cele mai străvechi, numai prin cuvânt. Vodă întreba şi pe omul care părea mai apăsat de nedreptate şi de nenorocire. Pentru cercetarea oricărui caz, el putea să delege pe cine vrea, precum şi pentru îndeplinirea oricăreia dintre operele care în timpurile noastre se îndeplinesc prin funcţionari" ["At the fundamental level of our thoughts was always the supreme idea that a certain number of people settled on a determined land must be 'dominated', have at their head a 'Lord', by which it was understood, (...) The Roman Emperor of Constantinopole , who was in fact emperor of the whole world. (...) This is where the form of 'domnia' (reign) comes from. 'The Lord' is not bound by any written prescription. He is not to be found at the head of a hierarchy of officials, but he can himself, if he wills, do that which falls to any of his subordinates. It is therefore not that hierarchy of functions, but it is an all-pervading power, which needs only the organ of execution of a will unfettered by anything. This all-ruling will could be expressed either in writing or, in the most ancient times, only in words. The lord in power also asked the man who seemed more oppressed by injustice and misfortune. To gather intelligence pertaining to each casel he was interested in, he could delegate whomever he wanted. The same holds true for the duties that in our times are discharged by officials".], in Nicolae Iorga, *Hotare şi spaţii naţionale. Afirmarea vitalităţii româneşti* [*National borders and spaces. Asserting Romanian vitality*], introductory study by Mihai Ungheanu, afterword by Sever Ardelean, Galaţi, Porto Franco Publishing House, 1996, p. 52.

[8] See:

1. „Dar în 1688 începe domnia în Ţara Românească a lui Constantin Brâncoveanu, şi patriarhia va fi condusă rând pe rând de clienţii domnilor Moldovei şi ai Ţării Româneşti, aceştia fiind ei înşişi protectorii recunoscuţi şi îndatoraţi ai noii Renaşteri greceşti". ["But in 1688 Constantin Brâncoveanu's reign in Wallachia begins, and the patriarchate will be led one by one by the clients of the lords of Moldavia and Wallachia, who are themselves the recognized and indebted protectors of the new Greek Renaissance".], in Nicolae Iorga, *Bizanţ după Bizanţ [Byzantium after Byzantium]*, Bucharest, Romanian Encyclopedic Publishing House, 1972 (1934), p. 181.

2. „Binefacerile lui Brâncoveanu s-au întins până la mănăstirea Sumela, lângă Trapezunt (...) Ultima stavropighie [lăcaş închinat, subordonat direct Patriarhiei de la Constantinopol] de seamă în ţările româneşti a fost cea a marii ctitorii a lui Brâncoveanu, Hurezi, Scaunul Ierusalimului primind în acelaşi timp şi splendidul lăcaş al lui Nicolae Mavrocordat, Văcăreştii. Patriarhia ajunsese pe atunci să nu-şi mai poată plăti datoriile, fiind silită să restrângă în modul cel mai modest cheltuielile de administraţie, cu «doi singuri preoţi şi doi diaconi, slujind rând pe rând», până când Grigore Matei Ghica, domnind atunci în Moldova, interveni pentru a face să înceteze administraţia nefericită a patriarhului Ieremia al III-lea". ["The benevolence and charity acts reached to the Sumela monastery, near Trebizond (...) The last stavropighie [dedicated place of worship, directly subordinated to the Patriarchate of Constantinople] of importance in the Romanian countries was that built under Brâncoveanu, Hurezi, the See of Jerusalem being gifted at the same time the splendid place of Nicolae Mavrocordat, Văcăreşti. At that time, the Patriarchate had reached the point where it could no longer pay its debts, being forced to reduce administration expenses to the lowest level, with 'only two priests and two deacons, serving one after the other'. This situation persisted until Grigore Matei Ghica, then ruling in Moldavia, intervened to put an end to the unfortunate administration of Patriarch Ieremia III".], in *Ibidem*, p. 184.

– "**The European Necessity State**" on the Lower Danube is a thesis first stated by Nicolae Iorga. This perspective has been taken up by great Romanian thinkers during the years of great danger of the Second World War (Gh. Brătianu, Golopenția, Vulcănescu, Conea). This thesis can be summed up as follows: "Our Romania does not live and speaks here for her alone"[9]. The fundamental conviction is that the same role Romania performs for itself, she must discharge it for countries such as Germany, France, Austria, and England in relationship to Russia and Turkey, just as Belgium fulfills the same role in the relation between England, France, and Germany. If Romania is to achieve this task – to function as a European Necessity State – here, where the "great geopolitical fords" are located, then she must be run by an administration and by elites able and willing to assume and acknowledge their role of watchers, of carriers of watchfulness, accepting the necessity of being always awake[10].

– **Carpathian Citadel** – Simion Mehedinți. This is the perspective is centered around the conviction that the core of the Romania should be considered the Stronghold that the Carpathians represent. This attitude was inaugurated in Romanian geopolitics under the administration of Simion Mehedinți. Mehedinți's thesis is also based on Iorga's idea of Romania – a state of European necessity. In essence, Mehedinți shows that the Carpathian mountains "served as a means of concentration and unification" of the Romanian nation[11], representing, at the same time, "the most advanced bastion of Europe in front of Asia"[12]. The Carpathian Stronghold is the main ethnopolitical function of Transylvania, in turn serving as the "core of the entire country"[13].

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[9] „Suntem un stat de necesitate europeană. Răzimată pe cetatea carpatică și veghind asupra Gurilor Dunării, străjuind aici în numele și interesul întregii Europe din spatele ei, ba încă și mai departe, se cheamă că România noastră trăiește și vorbește aici nu numai pentru dânsa singură. Statul nostru este deci în atenția estului și vestului, nordului și sudului deopotrivă și în tot timpul. El deține, cum s-a spus, o pozițiune cheie, iar atenția aceasta a altuia pentru tine poate fi grijă și simpatie, poate fi ocrotire, dar poate fi și apetit sau primejdie. Un stat cu o astfel de situație în care te urmează în tot locul vânturile valurile, dator este cel dintâi să cunoască această situație, să-și dea permanent seama de toate, bune și rele, câte se ascund într-însa". ["We are a state of European necessity. Based on the Carpathian stronghold and watching over the mouths of the Danube, standing guard here in the name and interest of the whole of Europe, from its behind or even from farther afield. This means that our Romania lives and speaks here not only for itself. Our state is permanently therefore at the crossroads of sights of east and west, north, and south alike. The Romanian state holds, as has been said, a key position, and the attention another party pays to you can mean care and sympathy, it can mean protection, but it can denote appetite or danger. A state located in such a delicate position, must be the first to know this situation, to constantly cognize everything, good and bad, that is hidden in it".], in ***, „România definită de către marile nume ale spiritului românesc drept un stat de necesitate europeană" ["Romania defined by the great names of the Romanian spirit as a state of European necessity"], in *Cer și pământ românesc*, n.d., Available at: https://cersipamantromanesc.wordpress.com/2018/05/27/romania definita drept un stat denecesitate- europeana- de- catre- marile- nume- ale- spiritului-romanesc/, Accessed on June 16, 2024.

[10] Nicolae Iorga, „State de interes european" ["States of European interest"] in *Neamul Românesc*, Year XXXV, No. 22, January 28, 1930, and *Geopolitica și Geoistoria*, 1941, Year I, No. 1, p. 3.

[11] „au servit ca mijloc de concentrare și unificare", in Simion Mehedinți, *Opere Complete – Geographica [Complete Works – Geographica]*, Vol. I, Part Two, Bucharest, Encyclopedic Library, Royal Foundation for Literature and Art, 1943, p. 148.

[12] „bastionul cel mai înaintat al Europei în fața Asiei", in *Ibidem*, p. 307.

[13] „sâmbure al țării întregi", in *Ibidem*, p. 186.

– **Ponto-Baltic Isthmus** (Mehedinți). The Stronghold of the Carpathians is the scaffold of the geopolitical frontings of Romanian space. One geopolitical "frontings" of the utmost importance of is the idea of a "Ponto-Baltic isthmus". The idea of limiting Russian expansion through the geopolitics of the Three Seas (Trimarium) also had an origin in the Romanian idea of the Ponto-Baltic Isthmus. This isthmus is not a form of relief but a border of the Roman type (pulsatory, living), which set up to work as an obstacle against "Muscovitism"[14]. The isthmus is part of the "Eastern question", "the capital problem of our continent" – the problem related to the temptation of the great powers, especially Russia, to advance to the mouths of the Danube and the Straits.

– **Roman heritage along the Transylvania border** (Iorga and Ilie Bădescu). "The Roman frontier created Europe"[15]. The Roman heritage of the frontier includes the idea of the Carpathian Fortress and is part of the Romanian national instinct. Should the elites lose this national instinct, then the Carpathians will necessarily be occupied by the Hungarians. Romania would be forced to face a dilemma, as Take Ionescu stated in a speech in the Parliament in 1915:

"Either the Hungarians reach up to the top of the Carpathians and from there they will be dominating us, or we settle in the citadel of Transylvania and from there we will be dominating the Hungarian wilderness; this is the only alternative"[16].

The Romanian people are the heirs of the Roman border, the only type of border that is a true creator of civilization, while the Hungarian border is a factor of oppression of the peoples, driven by an ethnocratic, undemocratic impulse, aiming to transform Transylvania into a mono-ethnic space. Transylvania is inherently Romanian, and it is Romania's heart. In opposition to this geopolitical view, there is the view focused on the idea of a mythical Mitteleuropa as a civilizational center. This view embodies the Romanian Transylvanian inferiority complex vis-à-vis the "civilization of Vienna and Budapest", a view that maintains at the same time a superiority complex vis-à-vis Romanians from other regions of the country. The effort to weaken and undermine the Roman heritage and the role of the Romanian space – as a product of the Roman civilizational frontier, is part of the action of demystifying the history of the Romanians and shifting the responsibility for Romania's drama from the regime of Stalinist communism to the national perspective on reality.

Last but not least, this spiritual geopolitics has a heavenly outlook since at its foundational level one can find martyrs and saints, including the ones that the communist prisons produced. Inasmuch as the elites that work at the state level understand that sacrifice is a necessary dimension of reality and of discharging one's

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[14] *Ibidem*, p. 274.

[15] Ilie Bădescu and Ozana Cucu-Oancea (coord.), *Dicționar de sociologie rurală [Rural sociology dictionary]*, Bucharest, Little Wallachia Publishing House, 2004, p. 290.

[16] „ori ungurii până în vârful Carpaților și de acolo dominându-ne pe noi, ori noi așezați în cetățuia Transilvaniei și de acolo dominând Pusta ungurească; altfel nu se poate", in *Ibidem*.

duty toward the country and the people, which they as elites are meant to serve –
(that is understanding that being a state servant implies or even requires sacrifice),
the state will benefit from unexpected spiritual watchfulness and unseen victories
against the demons of the air that will be granted by adopting this stance.

III. IMPERATIVES

Our integration in the logic of the psychic-spiritual power depends on the
education of the wielders of the administrative might. They must be educated by
putting them in contact with manifestations of those said powers same nature. The
integration thereof into the administrative and institutional behaviors is mandatory,
otherwise there will no possibility to build up the necessary brickwork that underlies
the possibility of exerting the act of administering the country (administering it for
the sake of the people, not at their expense) and of a moral and economic
organization (not just for profit). We list a few.

1. **Evading the ontological orphanism –** ontological "parentless" is the
   "basic" condition of today's modernity and signifies the isolation of man as
   a species in relation to his fellows, to the cosmic order, because of his desire
   to be autonomous. By reducing pragmatism to profit book-keeping, quality
   to quantity, efficiency to numerical ratio, the modern man lost on the way,
   Vulcănescu shows, the Logos[17], abandoned the Word of God, becoming in

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[17] „Ceea ce a caracterizat într-adevăr ortodoxia noastră răsăriteană în trecut este tocmai împrejurarea
că, în ea, libertatea și autoritatea nu s-au împotrivit nicicând una alteia, și chezășie pentru aceasta stă
comunitatea de iubire. Nicicând autoritatea nu s-a opus cu sila din afară și nici libertatea spirituală n-a
însemnat răzvrătire împotriva comunității a spiritului subiectiv. De îndată însă ce-n Apus autoritatea s-a
instituit, văzut și a încercat să silească la unitatea de afirmație, conștiința individuală s-a constituit automat,
ca realitate antagonistă; comunitatea spirituală s-a spart și libertatea-n duhul cel dintâi de mai înainte a devenit
libertatea subiectivă, protestantă, libertatea în afară de comunitate. Protestantismul este răsplata naturală a
cezaro-papismului catolic. Așa se face că de unde până mai ieri creștinismul era nevoit să-și salveze afirmația
nevoii de unitate de duh luând atitudine fățiș împotriva individualismului modern, atomizat și democratic –
creștinismul este astăzi nevoit să ia atitudine împotriva totalitarismului contemporan, autoritar și tiranic, care
substituie adevăratei comunități de dragoste a Bisericii lui Dumnezeu, chipul apocaliptic al Leviatanului."
["What has really characterized our Eastern Orthodoxy in the past is precisely the circumstance that, in it,
freedom and authority have never been opposed to each other, and the community of love is the guarantee
for this. Authority was never imposed by external force, nor did spiritual freedom mean rebellion against the
community of the subjective spirit. But as soon as in the West the authority was established, became visible,
and tried to force upon the people a unitary spiritual outlook, the individual consciousness constituted itself
automatically as an antagonistic reality; the spiritual community broke up, and the freedom that characterized
the spirit before this process of imposition became the subjective, protestant freedom, the freedom apart from
the community. Protestantism is the natural outcome of Catholic Caesaro-papism. This is how and why
hitherto Christianity had to defend its claims of the need for unity of spirit by openly taking a stance against
modern, atomized, and democratic individualism – Christianity is today forced to take a stance against
contemporary, authoritarian, and tyrannical totalitarianism, which replaces the true community of love of the
Church of God, the apocalyptic face of Leviathan"], in Mircea Vulcănescu, *Logos și Eros. Creștinul în Lumea
modernă. Două tipuri de filozofie medievală [Logos and Eros. The Christian in the Modern World. Two types
of medieval philosophy]*, Bucharest, Paideia Publishing House, 1991, p. 76.

this process a victim of the terror of history (Eliade)[18], an existence that fell into time (Cioran)[19]. To realign itself to this imperative, the state will have to promote the idea of individuality among the members of the community of destiny. This will form the basis from whence all cultural, health, demographic, international relations, economic, etc. policies will flow from this.

2. **The wholeness imperative –** of vocation and of knowing the context (through history, culture). This signifies the double placement of the individual in the love of the other through the profession. The holistic unity to which one belongs takes form in a threefold way. Through the intangible feeling of completeness brought about by the presence of the other or through the tangible form of a job one is called to do, and the professionalization of society. The existence of the individual who acts according to this perspective has meaning, and the society that makes such a thing possible can rightfully be considered one worth living in. This is why Romanians chose to leave *en masse* for Western Europe for a quarter of a century, right after the liberalization of

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[18] See:

1. „Chiar când rămânem singuri, tot la Război ne gândim, adică tot sclavii Istoriei suntem. Teroarea evenimentelor este nu numai umilitoare pentru fiecare din noi, ca ființe umane, dar este, în cele din urmă, sterilă. Nimic nu se alege din acest contact permanent cu Istoria; nu ne îmbogățim cu nimic, nu descoperim nimic care să merite într-adevăr să fie descoperit (...)" ["Even when we remain alone, we are still thinking about War, that is, we are still slaves to History. The terror of events is not only humiliating for each of us as human beings, but also ultimately sterile. Nothing is gained from this permanent contact with History; we are enriched by nothing, we discover nothing that really deserves to be discovered (...)"], in Mircea Eliade, *Noaptea de sânziene [The night of the marigolds]*, Vol. 1, Library for all, Bucharest, Minerva Publishing House, 1991, pp. 310–311.

2. Or: "(...) modern man to tolerate the increasingly powerful pressure of contemporary history. (...) In his rejection of concepts of periodicity and hence, in the last analysis, of the archaic concepts of archetypes and repetition, we are, we believe, justified in seeing modern man's resistance to nature, the will of 'historical man' to affirm his autonomy'; 'the more modern 12 he becomes that is, without defense against the terror of history the less chance he has of himself making history (...)'", in Mircea Eliade, *Cosmos and History. The Myth of the Eternal Return*, New York, Harper, 1959, pp. 154–156.

[19] „După ce a stricat adevărata eternitate, omul a căzut în timp, unde a izbutit, dacă nu să prospere, cel puțin să trăiască: sigur e că s-a obișnuit cu noua lui condiție. Procesul acestei căderi și al acestei deprinderi se numește Istorie. Dar iată că-l amenință o altă cădere, a cărei amploare e încă greu de apreciat. De data asta el nu va mai cădea din eternitate, ci din timp; și a cădea din timp înseamnă a cădea din Istorie, înseamnă, devenirea fiind suspendată, împotmolirea în inerta și posaca monotonie, în absolutul stagnării, acolo unde verbul însuși se împotmolește, neputându-se înălța până la blasfemie sau până la implorare. Iminentă sau nu, această cădere e posibilă, ba chiar inevitabilă" ["Having spoiled true eternity, man fell into time, where he succeeded, if not to prosper, at least to live: it is certain that he became accustomed to his new condition. The process of this fall and this habituation is called History. But here he is threatened by another fall, the extent of which is still difficult to appreciate. This time he will not fall from eternity, but from time; and to fall out of time means to fall out of History, it means, becoming suspended, to get bogged down in inertness and monotony, in the absolute of stagnation, where the verb itself gets bogged down, unable to rise to the point of blasphemy or to supplication. Imminent or not, this fall is possible, even inevitable".], in Emil Cioran, *Căderea în timp* [*Falling in time*], Bucharest, Humanitas Publishing House, 2008, [Paris, Gallimard, 1964], pp. 159–160.

borders – there was no way for them to make sense of their existence and actions. Nothing they did make any sense, not even achieving material wealth, let alone fulfill themselves. The products of the economic activity that are performed within a society and state structured by this holistic vision would present neither qualitative deficiencies nor become a nuisance to the environment, and the service industry would be friendly toward the consumer. The way medicine and medical practices would be carried out would also change. They would no longer be subordinated to the interests of insurance and drug companies but, on the contrary, they will attend to the needs of the human beings considered as a unity made of body and spirit.

3. **The imperative of identity and confession** (the cult of the dead). Identity is the second essence of the self after the archetypal Image that unites us all, and that is in everyone. Identity is the "mobile element" of humanity while the awareness that we are bearers of the same original Image (of God) is the "fixed dimension". It makes dynamic density, interaction possible. Only people participating in the division of labor, bearers of specificities/differences (identities) that are actualized through work can interact.

4. **The imperative of autochthonism/nativity** – a subcomponent of identity and hierarchy, is the autochthonism/nativist imperative. This does not mean restricting knowledge to local cultural traditions. Quite the opposite. This represents the assumption of one's own imperatives: just as there is a set of civilizational challenges for each great historical cycle or society, there is also a particular set of problems for each society, people, or "household". In this sense, autochthonism/nativity refers to the rediscovery of our own selves and history, that is, of thinking with our "head" about our problems, which no one is going to solve for us, not even those we imitate. It is something that starting with the elites, followed by universities, and administrative institutions must bear. This in the sequence of accepting and introducing the nativity imperative in society. Working on this institution is unavoidable because households confronted with day-to-day problems have a much better grip on the emergencies they must face. For Vasile Băncilă, the first level that has to orient itself according to the imperative of nativity is the one of philosophy since philosophy sets the orientation of knowledge in a given society:

"'(...) we were very little willing to know ourselves and reflect on our own themes; we understand why the becoming native of philosophy in Romanian society was announced too late'. No imitative society can produce a true culture. However, above all, it cannot have a philosophy. Philosophy springs from the application and fecundation of the Socratic dictum: 'Know thyself!'"[20].

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[20] „(...) noi am fost foarte puțin dispuși să ne cunoaștem și să reflectăm pe propria noastră temă, înțelegem de ce autohtonizarea filosofiei în societatea românească se anunță târziu. Orice societate care imită nu poate avea o cultură. Dar mai ales nu poate avea o filosofie. Filosofia izvorăște din aplicarea și fecundarea dictonului socratic: «Cunoaște-te pe tine însuți!»", in Vasile Băncilă, *Duhul Sărbătorii [The Spirit of the Celebration]*, edited [and preface] by Ileana Băncilă, Bucharest, Anastasia Publishing House, 1996, p. 190.

Becoming native, accepting the imperative of nativity, means, here, "to know ourselves and to reflect on our own theme" otherwise "we cannot have a culture". For Nichifor Crainic, this process necessarily involves the integration of culture into our Orthodox substratum (primary culture, as shown in *Nostalgia paradisului [The nostalgy of the paradise]*):

"Condemned by the sterility proper to its nature, mimicry is a solution to continuity in the normal development of a national culture. However, no national culture can grow parasitically on the body of another culture. Every national culture is its own thing, and it is worth considering only because it confers a superior symbolic expression to the qualities of the people that have birthed it. Only a culture deeply rooted in its ethnic specificity that absorbs the spiritual light of orthodoxy will have the certainty of producing its unique style. Through mimicry, we will never reach the peak of creating one's own unique style, because each peculiar style is the distinctive brilliance proper to all cultural creations, resulting from a great conception of life, wherein individual creative forces meet and acknowledge themselves"[21].

Nae Ionescu, for his part, shows that autochthonism in culture means nothing more than the discovery of the "essential, non-transmissible element" of one's own culture and that, moreover, the import of culture is not really possible because it consists of labels, not in its contents:

"I am cognizant, of course, of the false perspective that our habits and laziness of thought create today, of our inability to tear ourselves away from thought patterns that have been violently imposed on us for almost a century. This will not prevent me from affirming and always establishing as a theme for reflection, for those who have not lost the habit of thinking, the fundamental fact that the influences between cultures are only apparent and that any borrowings a culture takes from another more 'advanced' one are just names for its own, original realities – the core itself, the essential and characteristic generative element being, by its very nature, non-transmissible, non-transformable and, therefore, non-assimilable"[22].

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[21] „Osândit prin natura lui la sterilitate, mimetismul e o soluție de continuitate în desvoltarea normală a culturii naționale. Nicio cultură națională însă nu poate crește parazitar pe trupul altei culturi. Ea e de sine stătătoare și vrednică să fie luată în seamă numai în măsura în care simbolizează în forme superioare proprietățile ființei neamului. O cultură înfiptă adânc în autohtonismul etnic și absorbind în plăsmuirile ei lumina spirituală a ortodoxiei are singură de partea ei garanția unui stil propriu. Prin mimetism nu vom ajunge în veacul veacului la el, fiindcă stilul propriu e strălucirea distinctivă a tuturor creațiilor culturale, rezultată dintr-o mare concepție de viață, în care se întâlnesc și se recunosc originalitățile creatoare.", in Nichifor Crainic, *Nostalgia paradisului [The nostalgy of the paradise]*, 2nd ed., 1942, reprinted in *The yearning for the paradise*, edition with an introductory study by Dumitru Stăniloae, afterword and notes by Magda Ursache and Petru Ursache, bibliographical file by Alexandru Cojan, Iași, Moldova Publishing House, 1994, p. 15.

[22] „Îmi dau seama, desigur, de falsa perspectivă pe care o creează astăzi obicinuințele noastre și lenea noastră de cugetare, neputința noastră de a ne smulge unor tipare de gândire cari ne sunt cu violență impuse de aproape un veac. Asta nu mă va împiedica însă să afirm și să pun mereu ca temă de reflecție, pentru cei cari nu au pierdut obicinuința de cugetare, faptul fundamental că influențele între culturi sunt numai aparente și că orice cultură nu împrumută alteia mai «înaintate» decât nume pentru realități proprii, originare – sâmburele însuși, elementul esențial și caracteristic generator fiind, prin însăși natura lui, netransmisibil, netransformabil și, deci, neasimilabil.", in Nae Ionescu, *quoted work*, p. 402.

5. **Hierarchical imperative:** The world is hierarchical. It is the hierarchy of the invisible over the visible, of the spirit in the world of life and the world of beings over matter, of merit in human society. It is the hierarchy of identities because there is a hierarchy of callings, depending on the inner constitution and qualities of the "souls", as Plato would say[23]. The higher you are on the power hierarchy, the greater the responsibility[24]. The imperative of identity is the same as that of hierarchy, as Plato has already seen. Assuming one's own identity is a component of the cyclical feeling of reality, not of its uniform flow. Not everyone can reach the same place; reality is complex and different; not even the direction of time is unique, neither in general nor now and here, where we have as many realities as we have identities/communities of destiny. There is, of course, a dominant time of an era. Nevertheless, there is the imperative of redemption (of confession), whose central element consists in the acknowledgment, respect of the past, and respect of the ancestors – the cult of heroes and the dead. It follows in a clear manner from what has been said how the administration and organization of the state and society will be rebuild. The media noise would disappear by itself, and the identity turmoil specific to the young people directly affected by it will return to its age-specific source, allowing them to get free from the confusion that have engulfed the youth.

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[23] „Or zeul poruncește conducătorilor mai presus de orice, ca nimic să nu aibă mai abitir în pază și nimic să nu vegheze mai cu strășnicie, decât pe odrasle. Anume: care dintre metale este amestecat în sufletul lor. Și, chiar dacă propriul copil s-ar naște cu ceva aramă sau fier într-insul, să nu se arate în nici un chip miloși, ci, dându-i ceea ce merită firea sa, să-l trimită printre agricultori sau meșteșugari. Iar dacă, în schimb, printre aceștia s-ar naște vreun copil având în el aur sau argint, să-l cinstească, urcându-l printre paznici, ori printre ajutoare. [Altfel, cetatea se va distruge] Aceasta deoarece ar exista o profeție, cum că cetatea va fi nimicită atunci cînd vor fi paznici de fier sau cînd omul de aramă va sta să păzească" ["Now, the god commands the rulers above all else, that nothing should be more closely guarded, and nothing should be more closely guarded than the offspring. Namely: which of the metals is mixed in their soul. And even if one's own child should be born with some brass or iron in it, let him not show himself in any way merciful, but, giving him what his nature deserves, send him among the husbandmen or artisans. And if, on the other hand, a child is born among them with gold or silver in it, let them honor him by placing him among the guards or among the helpers. [Otherwise, the fortress will be destroyed] This is because there is a prophecy that the city will be destroyed when there will be iron guards or when the man of brass will stand guard.", in Plato, *Works V, Republic*, ed. edited by Constantin Noica and Petru Cretia, Scientific and Encyclopedic Publishing House, 1986, p. 195, 415b, c.

[24] „Ortodoxia îmbrățișează în mod egal pe oameni, oricare ar fi dotația și capacitatea lor naturală. Pentru ea nu există clase sociale sau categorii preferate în dauna altora. Viața în ierarhie se întemeiază pe consimțământul dragostei (...) Ierarhiile, de la cele pur spirituale până la cele pământești, se disting în deosebi prin aceste sarcini pe cari superiorii le au față de inferiori. Cu cât treapta e mai înaltă, cu atât sarcina e mai mare față de subordonați." ["Orthodoxy embraces people equally, whatever their natural endowment and ability might be. For her there are no social classes or preferred categories to the detriment of others. Life in the hierarchy is based on the consent of love (...) Hierarchies, from the purely spiritual to the earthly, are distinguished especially by these tasks which the superiors have towards the inferiors. The higher the step, the greater the burden towards the subordinates"], in Nichifor Crainic, *Ortodoxie* [*Orthodoxy*], in pr. Dumitru Stăniloae, „Opera teologică a lui Nichifor Crainic" ["Theological work of Nichifor Crainic"], in *Gândirea*, Year XIX, No. 4, April 1940, p. 268.

6. **The aesthetic imperative**, the imperative of beauty and the yearning for paradise (Nichifor Crainic). Without the perception and sense of beauty, we can neither have good nor truth. Crainic makes one of the most profound analyses of beauty (at the theological level), showing that the perception and sense of beauty are linked to the discovery of the original image through the daily human participation in the mystery of Creation. This awareness leads to a constant feeling of seriousness and beauty called "yearning for paradise" – which we will discuss in the section dedicated to the notion of "Soul Density". It is easy to understand, again, that beauty means balance, that is health. From here is easy to grasp that it denotes all the positive relation consequences regarding family life, interpersonal relationships, quality of life, and so on.

IV. AGENTS OF SPIRITUAL ORDER

I have presented the necessity of placing the state in the setting of spiritual or noological geopolitics, emphasizing the role it must play in the domestic realm of a country. There are three relative novelties in this approach. The first one highlights the aforementioned domestic role of geopolitics. This is relatively new because geopolitics traditionally refers to external interests and the external projection of a state's power. The second element of relative novelty is the integration of society into the power vectors of the state – something also discussed by Barry Buzan from the perspective of "societal security"[25]. The third refers to the acknowledgment/ introduction of the noological dimension of the state as the main source of its the non-imperialist power, of harmonizing the state with society, and of convergence of the political order with society.

I have identified the pillars of these geopolitics as imperatives, discussing five of them.

For their part, these imperatives – or essential directions of propagation of society/state power projection, work by virtue of inner psycho-spiritual "power centers"/ "agents"/ "capabilities": density, unity, soul communication, moral economy, cultural state, and organic elites. We will cover a few of these. We specify that the relationship between imperatives and these capabilities goes in both directions: those inner powers depend on acting according to the imperatives, and the imperatives come to pass only if there are agents to enact them.

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[25] „Securitatea colectivităților umane este afectată de factori din cinci sectoare principale: militar, politic, economic, social și de mediu. (...)" ["The security of human communities is affected by factors from five main sectors: military, political, economic, social and environmental. (...)"], in Barry Buzan, *Popoarele, statele și teama: o agendă pentru studii de securitate internațională în epoca de după războiul rece* [*People, States and Fear: an agenda for international security studies in the post-Cold War era*], second edition, translation by Vivia Săndulescu, Chișinău, Cartier Publishing House, 2000, p. 31.

Clarification of terms

i. Soul density

Soul density represents the double ability of society and the self to live in a theandric mode and to tend as consciously as possible toward manifesting the original Image in behavior and action. In this manner, human action acquires spiritual content and measure. The density of the soul makes it possible to reunify the word with the deed and, through this, to lead the individual towards regaining the place and the meaning of his or her existence in the scheme of things. Sociologically, a society based on the workings of soul density offers opportunities for "success" to each person, in by merit through work. The stronger the theandric structure of society, the stronger the soul density will be, and vice versa. In so far, a society or state will promote and strengthen this theandric dimension, all the more functional the meritocracy through work will become. This theandric/soul density capacity – that is caught in a process of actualization – should lead to an integrated society, which has become truly a community of destiny and to a state bestowed with tripartite power structure: of organizations (structured according to the principle of multiplying talents[26]), of elites – endowed with spiritual foresight and of the individuals who act in society vocationally (following the personal calling).

Explaining the terms

The notion of soul density is built on two premises: a) reality also has a qualitative component, not just a quantitative one, and b) the fact that there exists a transcendent world, that is, the world beyond. Thus, "better" does not necessarily mean "more", quantity, but also quality. Quantity can be easily measurable numerically. Quality is less so. The highest qualities, the ultimate forms of quality, are truth ("true") and soul ("from the soul" or "from the heart"). The "organ" of truth in human beings is the "soul", man's connection with the world beyond. The soul is defended by conscience, which connects reason and lived experience. In sociology, the combination of reason and lived experience is called comprehension. Therefore, soul density also refers to the capacity for comprehension, the capacity for a rational understanding of reality that includes and is bound to the living experience thereof. The highest form of lived experience is the mystical (Nae Ionescu), which is possible through *humble contemplation* (St. Ioan Scărarul). *Humble contemplation* is very dense (it includes 33 steps of "spiritual ascent"). Maximum self-education presupposes certainly spiritual education. The soul, or the "organ" where truth is stored, i.e., the Image (Nichifor Crainic), is what constitutes the most subtle and lasting connection between us and the world. The Soul and the Image stored in the former are the defining aspects of humanity. A spiritualized soul, which is always aware of the spiritual action exerted upon itself to be in Truth, we say that it is "dense". This is exactly what

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[26] Matthew: 25:15–30 .

theandric means: the original reality of man and the work of finding anew the presence of God in himself. Both the Original Image and the soul are engrafted at the same time in man. Self-balance is possible only by consciously finding the Truth (the Image and the Logos), the balance being a permanent ongoing work toward spiritualization (to think like God)[27]. This permanent work is an ever-confession of responsibility "that we are of this world and yet do not belong to it"[28]. This is the highest form of responsibility that can only be achieved by those who have "soul density".

a) How does soul density manifest at the individual level?

People with soul density have what Crainic calls the first cause of action, "yearning for paradise". This longing[29] is the consciousness of the existence of a primordial truth that, by virtue of not assuming our freedom, we always lose sight of. The truth is beyond the world, but the sense of the tragedy of the human condition is the setting of existence in this world. Art, moreover, recognizes that even its most cheerful form, comedy, is also a form of drama.

In essence, this feeling is associated with watchfulness and guarding the mind[30], which is, in turn, linked to the activation of the "gifts of the Holy Spirit":

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[27] „A gândi lumea precum Dumnezeu o gândește, a o iubi precum el o iubește și a lucra în ea precum el lucrează, iată în ce stă modul teandric al credinței și al înțelepciunii creștine, modul lui Iisus Hristos". ["To think the world as God thinks it, to love it as he loves it and to work in it as he works, this is the theandric way of Christian faith and wisdom, the way of Jesus Christ".], in Nichifor Crainic, *quoted work*, 1994, p. 6.

[28] „că suntem din această lume și totuși nu-i aparținem", in *Ibidem*, p. 242.

[29] „Nostalgia paradisului e sentimentul că suntem din această lume și totuși nu-i aparținem; că lumea din spiritul nostru nu e identică cu lumea care ne înconjoară; că suntem în mijlocul ei ca niște rămași pe dinafară dintr-o ordine înaltă de existență, ce ni se refuză; că din această pricină nu putem adera întru totul la condiția mizeriei terestre, în care ne simțim ca exilați; și că, în sfârșit, tot ceea ce în ființa noastră rimează în chip tainic cu veșnicia ne împinge la depășirea modului actual de existență și la cucerirea unui mod superior și desăvârșit, conceput în antinomie cu cel de acum și de aici. Nostalgia paradisului e astfel sentimentul antinomiei noastre existențiale, de făpturi libere în spirit, dar contrazise de limitele ce ne par fatale; de făpturi sfâșiate de chin, dar care concepem o liniște cerească (...), de făpturi nefericite, dar care ardem de setea fericirii absolute". ["The yearning for paradise is the feeling that we are of this world and yet do not belong to it; that the world in our spirit is not identical to the world that surrounds us; that we are in the middle of it as outsiders expelled from a higher order of existence, which is denied to us; that for this reason we cannot altogether adhere to the condition of earthly misery, in which we feel ourselves as exiles; and that, finally, all that in our being mysteriously rhymes with eternity impels us to overcome the present mode of existence and to conquer a superior and perfect state of being, conceived in antinomy with the here and now. This paradise longing is, thus, the feeling of our existential antinomy, of beings free in spirit, but belied by the limits that seem fatal to us; of creatures anguished by torment, but who conceive a heavenly peace (...), of unhappy creatures, but who burn with the thirst of absolute happiness".], in *Ibidem*.

[30] „Cuvântul trezvie îl găsim in special în volumul IV al Filocaliei și se refera la starea omului care nu doarme. Este altceva decât somnul; este priveghere, luare aminte, așa cum cel treaz știe ce se întâmplă cu sine si in jurul lui. Trezvia are darul de a pune în evidență în special gândurile, înclinările. Este o supraveghere de noi înșine, este starea în care putem sa acționăm asupra întregii noastre vieți ulterioare. (...) Ea se manifestă și prin paza minții, în sensul că luarea aminte se face pentru păzirea minții, pentru înlăturarea din minte a ceea ce este negativ, pentru neprimirea în minte și necontinuarea în conștiința a lucrurilor care sunt aducătoare de neliniște, care duc la dezorientare și devieri". ["The word watchfulness is found especially in volume IV of the Philokalia and it refers to the state of the man who does not sleep. It is something other than sleep; it is vigilance, taking note, as the awake person knows what is happening with himself and around him. Watchfulness has the gift of bringing to fore especially thoughts, inclinations. It is a surveillance of ourselves, it is the state in which we can act

"love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control, purity"[31]. Last but not least, the feeling of the tragic does not mean bitterness and despair, on the contrary, "the mind when it meets the soul is filled with unspeakable joy and mirth"[32].

People with spiritual density are characterized, as Ștefan F. Fay described Vulcănescu, a contemporary prototype of this kind of person, by some salient features:

– "Dominated by the gravity of the imperative to do the job well and for the good"[33]. "Good and beneficial"[34] , instead of good and useful, or good = more, as of today.

– They act and think with precision, determination, and great delicacy. Awareness of the Archetypal Image demands great care, and a special cult dedicated to beauty and contemplation. The purpose of contemplation is not the loss of self, nor the art itself, but, as I insisted, the retrieval of the Image, and regaining "the Likness with God" (Crainic)[35].

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upon our whole subsequent life. (...) It also manifests itself through guarding the mind, in the sense that remembering is done a defense of the mind, for removing what is negative from it, for not receiving in the mind and expelling from it the things that bring anxiety, that lead to disorientation and deviations".], in Teofil Paraian, „Despre trezvie" ["About watchfulness"], in *Creștinortodox. Cea mai mare comunitate ortodoxă din lume*, June 9, 2017, Available at: https://www.crestinortodox.ro/sfaturi duhovnicesti/parintele teofilparaian despre trezvie- 68435.html, Accessed on June 24, 2024.

[31] „dragostea, îndelungă răbdarea, bunătatea, facerea de bine, credința, blândețea, înfrânarea (poftelor), curăția (trupească și sufletească)", in Galatians: 5: 22.

[32] „mintea când se întâlnește cu sufletul se umple de o bucurie și veselie de negrăit", in ***, *Filocalia, sau culegere din scrierile sfinților părinți care arată cum se poate omul curăța, lumina și desăvârși. Volumul VII. Scrieri de: Nichifor din singurătate, Teolipt al Filadelfiei, Sfântul Grigorie Sinaitul, Sfântul Grigorie Palama [Philokalia, or collection from the writings of the holy fathers that show how man can be purified, enlightened and perfected. Volume VII. Writings by: Nicephorus of Solitude, Theoliptus of Philadelphia, Saint Gregory the Sinaite, Saint Gregory Palamas]*, translation, introduction and notes by pr. prof. phd. Stăniloae Dumitru, Bucharest, Publisher of the Biblical and Mission Institute of the Romanian Orthodox Church, 1977, p. 31.

[33] „stăpânit[e] de gravitatea imperativului de a face treaba bine și pentru bine", in Ștefan F. Fay, *Sokrateion*, Bucharest, Humanitas Publishing House, 1991, p. 97.

[34] „Mircea Eliade, în portretul pe care i-l face în câteva pagini de mare concizie și dragoste, spune că tot ce făcea Mircea «era bine făcut și folositor». Să reținem aprecierea lui Eliade: «bine și folositor» – căci aici se află esența comportamentului și a metodei de lucru a tatălui vostru." ["Mircea Eliade, in the portrait he paints of him in a few pages of great brevity and love, says that everything Mircea did 'was well done and useful'. Let's remember Eliade's assessment: 'good and useful' – because here lies the essence of your father's behavior and working method".], in *Ibidem*, p. 93.

[35] „În ce privește însă participarea omului la colaborarea teandrică, trebuie să ne referim la cele două concepte de antropologie creștină: chip și asemănare. Omul e chipul real al lui Dumnezeu prin creația divină, dar omul e asemănarea posibilă a lui Dumnezeu. Nu atârnă de om să poarte chipul lui Dumnezeu sau nu, fiindcă acest chip e un dat în făptura lui, în structura lui spirituală, prin care se deosebește de toate celelalte creaturi. Dar atârnă de el să se asemene sau nu cu Dumnezeu, și această posibilitate stă în libertatea voinței lui, care are în față modelul de perfecțiune morală Iisus Hristos". [But regarding the participation of man in theandric collaboration, we must refer to two concepts of Christian anthropology: image and likeness. Man is the actual image of God through divine creation, but man is the possible likeness of God. It is not up to man to bear the image of God or not, because this image is a given in his being, in his spiritual structure, by which he differs from all other creatures. But it depends on him whether he resembles God or not, and this possibility lies in the freedom of his will, which has in front of him the model of moral perfection Jesus Christ".], in Nichifor Crainic, *quoted work*, p. 12.

– Being nestled at the same time on all planes of existence, from the vantage point of the highest of them all, the transcendent one, they possess unusual intelligence, manifested in interdisciplinary thinking "through concentration, focus of arguments"[36]. This is strongly anchored "in culture and erudition" and engaged "with all passion"[37].

– They see life as revolving around the "categorical axis" which is the Truth stored in faith, the rural world of the village, and religion. The deeds accomplished here have a counterpart in the transcendent; hence, the impossibility of frivolity. This man is hard to get out of his senses because of the pressure of events:

"Having the categorical axis in religion, Mircea lived his everyday life passing through the days, with his reflection in the transcendent. The very history that gripped him, the very drama that tried to bring him down, could not get him out of his mind"[38].

– For these people, truth is more important than accuracy, and this also explains their lives as confessions (of faith) and their willingness to accept the ultimate sacrifice:

"For him, Truth was little more than could be demonstrated through science, but he conceded that science was needed in your everyday life. He reckoned that the results of the sciences had to be exact so that he could orderly operate with them in, but they were transitory, like all things exact, unlike Truth, which intrinsically remains immutable and eternal. The exact result we must know, the Truth we must recognize"[39].

During the trial, in his "Last Speech", Vulcănescu wrote: "I believe in the Truth, and I know that there is no power in the world greater than the Truth!"[40].

– They are authentic. Such intelligence cannot remain in imitation and urge everyone to their own authenticity: "Probably, like Noica, who seemed a little less lenient, Mircea continued the pedagogy of Nae Ionescu who required from everyone, first of all, to be authentic. (...)"[41].

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[36] Ștefan F. Fay, *quoted work*, p. 107.

[37] *Ibidem*, pp. 96–97.

[38] „Având în religie axul categoric, Mircea trăia viața de fiecare zi ca pe o petrecere a omului prin zile, cu reflectarea lui în transcendent. Însăși istoria care-l angrena, însăși drama care încerca să-l doboare, nu-l puteau scoate din fire.", in *Ibidem*, p. 112.

[39] „Pentru dânsul Adevărul era puțin altceva decât se putea demonstra prin știință, dar de știință aveai nevoie în viața de toate zilele. Socotea că rezultatele științelor trebuiau să fie exacte, ca să poată lucra cu ele în ordine, dar ele erau trecătoare, ca toate lucrurile exacte, spre deosebire de Adevăr care, intrinsec, rămâne imuabil și etern. Rezultatul exact trebuie să-l cunoaștem, Adevărul să-l recunoaștem.", in *Ibidem*, pp. 112–113.

[40] „Eu cred în Adevăr și știu că nu e putere în lume mai mare decât Adevărul!", Mircea Vulcănescu in *Ibidem*, p. 146.

[41] „Probabil că, asemenea lui Noica, poate acesta ceva mai puțin concesiv, Mircea continua pedagogia lui Nae Ionescu care cerea fiecăruia, în primul rând, să fie autentic (...)", in Ștefan F. Fay, *quoted work*, p. 61.

– One of the value paradigms that guide them is the peasanthood:
"The restrained and unhurried moderation of the man who knows that many things come, and many things go, seeking and finding the awaited solution, a moderation that showed more insight and foresight than the judgment of the townsman from Mircea, caught in events always waiting to happen"[42].

– The moment they start something, they do not just finish it; they take it to its last consequence, exhausting the problem and operating, thus, using wholes:
"Every time Mircea entered the game, he spectacularly proved his ability to carry things through to the last consequence. (...) there was something from Leonardo da Vinci in his demeanor, in his multiple talents, in his intellectual vision. Maybe this stemmed from his natural and fundamental serenity. (...)"[43].

– Absolute generosity. You cannot be intelligent and spiritually gifted if you are not connected, as I have observed, with the rest of the world and with what it is and what it may become. This connection is not the process of staying permanently informed, but a special moral state that, as an act, is called sharing. The power of communion with the world comes from beyond the world and is called confession (of Christ, who gave Himself to the world). Fay calls this availability "generosity":
"I think Mircea would have become sick, in the strictest sense of the word, if he had realized that on one occasion, he could have been generous and he was not[44]".

b) How does soul density manifest itself at the level of people? Networks of good (of benevolence)

Societies in which the soul density of individuals is free to manifest itself can be rightfully and truly described as having the salient features of the community of destiny; they are manifestations of love and networks of good. The answers given to the conspiracy of those who lack insight, intelligence, creativity, goodness, and generosity but are dominate by greed, will power, and the wish to dominate the rest of the people and so on (the truly inept and unfit), are the networks of good. Focusing on pivotal personalities and providing a place where encounters lead to acquiring moral knowledge and promoting acts of humanity with economic value, networks of good can reconstruct the function of institutions that are incapacitated by the conspiracy of the forces mentioned above. The economic dimension of these

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[42] „cumpătarea stăpânită și negrăbită a omului care știe că multe vin și multe se duc, căutau și găseau, astfel, soluția așteptată cu mai multă putere de perspectivă decât judecata orășeanului din Mircea, înghesuit în evenimente mereu iminente.", in *Ibidem*, p. 41.

[43] „De fiecare dată când Mircea intra în joc, își dovedea spectaculos capacitatea de a duce lucrul până la ultima consecință. (...) era ceva leonardovincian în firea lui, în talentele lui multiple, în viziunea sa intelectuală, dar, în același timp, poate datorită seninătății lui funciare (...)", in *Ibidem*, p. 88.

[44] „Eu cred că Mircea s-ar fi îmbolnăvit, în sensul cel mai strict al cuvântului, dacă și-ar fi dat seama că într-un prilej ar fi putut fi generos și nu a fost.", in *Ibidem*, p. 54.

networks can take the form, for example, of complementary households in rural areas (each producing something else) or of micro-networks for the distribution of peasant goods that do not have access to markets controlled by the corrupt middlemen or to large stores that flood consumers with products of questionable quality. Learning from home: homeschooling is another solution to the system, this time to the toxic degradation of education.

ii. Soul (psycho-spiritual) unity

Concept launched by Dimitrie Gusti and the School of Sociology in Bucharest, professed even before Iorga through his entire activity, but also by other interwar Romanian personalities aware of the imperative for achieving a necessary psycho-spiritual unity of the Country after the First World War, between the provinces that until not long before the Great Union had revolved around foreign political and symbolic paradigms and values.

During his service as the minister of Education, Cults and Arts, immediately after the First World War, Gusti with the occasion of presenting the condition of Romanian society to the future King Carol II, introduced the concept. He took the opportunity to roll out his conception of the establishment of a "comprehensive and national culture facility", a project that he also carried out by creating Cultural Community Centers in the villages. The focal point of the Sociological School in Bucharest, which he founded, as well as of his policy as Minister of Education, Religions and Arts (1932–1933) was precisely the psycho-spiritual unity of the Country. We extract a sequence from the presentation that Gusti made to Prince Charles II, in 1920, regarding

> "the grounds and objectives of the work of the cultural upliftment of the people, and the optimal conditions for its organization (...) The happy unification of Romania with the territories freed from foreign occupation has brought a series of decisive problems for our national and state life. Undeniably, there is a cultural issue is among these. Our nation had to endure, under the foreign rules that history imposed, the influence of three cultures completely different from the one that took root in the part of the country that was free: in Bessarabia, the Russian culture, and Bucovina and Transylvania, the German and Hungarian ones. Each of these cultures worked to create a soul of its own within the fragment of the Romanian population indwelling those territories. Should this process be able to follow its course to the end, we would find ourselves in a situation of four brothers alien to each other, each one going its own divergent path. The breaches affecting this spiritual realm of our people are most dangerous, and no matter how great the haste is, no sacrifice or expense is too high if they should be healed. Thus, the most important socio-political and cultural predicament that affects Romania today is the problem of soul unification.
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> Another serious issue is the minorities that build islands among the native Romanian population. These minorities are superiorly prepared to confront the situations they are in due to the knowledge and organization they have and to the cultural policies the states to which they belonged imparted them in comparison – policies that have endowed them with a sense of prestige and pride – with the indigenous population, which has barely escaped the pressure coming from these states, especially on the soul dimension. (...) The

second social-political aspect of this problem is the danger of domestic cultural propaganda stemming from these minorities. Finally, the upheavals of values and the great social waves caused by the war made the crowd more receptive than ever to the promises of demagoguery or the intensification of anarchic movements. To leave this crowd without guidance, a crowd that has never been to school or has shunned its influence would lead to a certain disintegration of the State and present society. The third political-social aspect is the preparation of a real democracy. Cultural intense activity, tailored to the gravity of the problem at hand, is therefore absolutely and urgently needed. The task to lay the basis for an integral national culture, abundantly armed with all means of trade and with all appropriate means of production, is exclusively incumbent on a national establishment designed for accomplishing it. This establishment would not be a competitor but a supplement and a continuation of the school and would work for the broad popular strata of people over 16 years old. The school would no longer end in emptiness but would pass on, after completing its fatally limited cycle, to specifically trained personnel, the care of civic education, and the task of raising, in the age of manhood, the cultural level in general"[45].

iii. Soul communication

Communication is more than information when it is also soulful. "Soulful communication"[46] is communication in truth, in inner truth – the truth that is

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[45] „temeiurile și obiectivele muncii de ridicare culturală a poporului, precum și condițiile optime de organizare a ei (...) Fericita întregire a Țării Românești cu pământurile desrobite a adus după sine o serie de probleme, hotărâtoare pentru viața noastră națională și de Stat. Problema culturală e netăgăduit dintre acestea. Neamul nostru a avut să îndure, sub stăpânirile unde vitregia istoriei l-a aruncat, influența a trei culturi, cu totul deosebite de aceea care se înfiripa în țara liberă: în Basarabia, cultura rusă, iar în Bucovina și Ardeal, cele germană și ungară. Fiecare dintre aceste culturi lucra la alcătuirea unui suflet propriu în fragmentul de neam românesc avut la îndemână. Ne-am fi trezit, dacă procesul ar fi putut să-și urmeze până la capăt traiectoria, patru frați străini unul de altul și centrifugali. Spărturile în acest tărâm, al spiritului, sunt cele mai primejdioase, și, pentru oprirea și umplerea lor, nimic nu trebuie cruțat, oricâtă grabă nu e prea mare, nici o jertfă prea scumpă. Cel mai de seamă din aspectele social-politice ale problemei noastre culturale, e, astfel, astăzi: unificarea sufletească. Apoi, insulele de minorități din România sunt, de cele mai multe ori și datorită politicii culturale sistematice a Statelor din care au făcut parte, superior pregătite, prin cunoștințe și organizație, față de populația băștinașă înconjurătoare abia scăpată de o apăsare, efectivă cu deosebire în latura sufletească, și tari prin mândria și prestigiul date tocmai de această superioritate. (...) Al doilea aspect social-politic al problemei e: primejdia propagandei interne culturale minoritare. În sfârșit, răsturnările de valori și marile valuri sociale pricinuite de războiu fac mulțimea mai primitoare decât oricând pentru făgăduielile demagogiei sau întețirea mișcărilor anarhice. Lăsarea fără îndrumare a acestei mulțimi, neintrate de fel sau ieșite de mult din cercul de influență al școlii, ar duce la o sigură destrămare a Statului și a societății actuale. Al treilea aspect politic-social e acela al pregătirii unei democrații reale.

O activitate culturală, de o intensitate, măsurată după gravitatea problemei de deslegat, e, prin urmare, absolut și grabnic necesară. Ea trebuie să fie sarcina exclusivă a unui așezământ de cultură integrală națională, înarmat din belșug cu toate mijloacele de pricepere și cu toate mijloacele materiale cuvenite. Acest așezământ ar fi, nu un concurent, ci un compliment și un continuator al școlii și ar lucra pentru straturile largi populare ale oamenilor trecuți de 16 ani. Școala nu s-ar mai sfârși în gol, ci ar trece mai departe, după ce și-ar îndeplini ciclul ei, fatal mărginit, în mâini anume pregătite, grija educației cetățenești și a ridicării, în vârsta bărbăției, a nivelului în general"., in Dimitrie Gusti, „Anexa 1. Cultura poporului" ["Appendix 1. Culture of the people"] in *Sociologia Militans [Militans Sociology]*, Bucharest, Romanian Social Institute Publishing House, 1934, pp. 442–443.

[46] Extracts from Radu Baltasiu and Ovidiana Bulumac (coord.), *Studii sociologice [Sociological Studies]*, Vol. I, Collection of Sociological Studies, Bucharest, Ethnological Publishing House, 2015, p. 9, p. 15 and p. 31.

distributed without division, the pattern that is in each of us. Soulful communication is also the vehicle to happiness, which makes happiness possible through the rediscovery of the human being in all dimensions: the human being as a whole.

Soulful communication is the phenomenon through which human beings hold together these three components of their being: the individual, the ethereal real of what is general, and their determinations. Soulful communication recovers the religious function of communion and transposes it into everyday life in a fruitful, functional framework. It conveys meaningful information; the aim of the meaning is being the creation of utility as an act that expresses the care for the fellow man. Soulful communication represents the operationalization of the notion of communication from the perspective of Noica's "becoming into being" and of Heidegger's "authentic being". This type of communication is an expression of authenticity that connects the different levels of being described in the ontological model set up by C. Noica.

At the societal level, soulful communication takes the form of ritual, which, in its advanced formulas, is codified in the form of tradition. Tradition is transmitted information, and the framework in which it is cyclically recalled and potentiated (remultiplied) is the celebration, the sacred place of meeting through partaking/ communion par excellence.

At the individual level, soulful communication takes the shape of care, manifesting itself almost completely on the three coordinates of love: philia, eros, agape[47].

Both formulas are brought together under the umbrella of happiness as sharing. In addition, happiness is the last step of joy, as Bernea highlights:

"As a notion, joy belongs more to morality, and happiness is a metaphysical notion. As a reality, joy is linked to our historical life; it is the very essence [of it] (...) However, happiness is linked to beliefs in a life beyond this one, an unfluctuating and permanent world, a world of permanence. It can be lived in another life cycle. In this way (...) joy exists in time, while happiness exists outside time, in eternity"[48].

At the individual level, communication takes the form of the calling. Communication is the first step in integration, a process that involves both education and work. Education entails clear communication: teaching and learning processes. Work is communication in the sense that it is also an exchange, symbolic and with concrete contents: we often work for the other, more precisely the "others" who make all the things we need to be able to live.

The initiatives that start from the soul show that the process of communication is not self-caused but is also a calling to which the individual gets access by assuming it. The communication process is, thus, part of the personal calling to become

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[47] For a modern description see: Clive S. Lewis, *The four loves*, New York, Harcourt Brace, 1960.

[48] „Ca noțiune, bucuria aparține mai mult moralei, iar fericirea e o noțiune metafizică. Ca realitate bucuria este legată de viața noastră istorică, este însăși esența [acesteia] (...) Fericirea însă este legată de credința într-o viață de dincolo, lume stabilă, aceea a permanențelor, și că ea poate să fie trăită într-un alt ciclu al vieții. În acest fel (...) bucuria există în timp, pe când fericirea există în afara timpului, în eternitate", in Ernest Bernea, *Treptele Bucuriei* [*Steps of Joy*], Bucharest, Vremea Publishing House, 2008, p. 10.

something, to find a purpose, together with someone, at the workplace, and in society. The key concept here is the acknowledgment thereof and the commitment toward the calling.

- • The calling is a measure of the full realization of personality within society. People who accept and act according to their calling are following the priorities of their time – as "Rădulescu-Motru" has shown. The calling thus represents another link between individuals and society.

"Obeying to one's calling entails being receptive to the reality one lives in. A man with a vocation feels his deeds inter-linked in the reality of time, and therefore, he feels responsible for himself. (...) A man of vocation feels obliged to use every moment of time because he believes in the reality of each of these moments"[49].

- • A calling represents the act by which an individual acknowledges and accepts the challenge posed by the age he or she lives in and the orientation of his/her actions toward the maximum utilization of the potential at his/her disposal, in accordance with the issues society has to face. A calling is therefore the active consciousness of an individual's social role.

"The perfection of personality is achieved when the individual devotes his maximum of energy to the good of society with which he is endowed by nature. (...) Likewise, in culture. The culture of a people begins to achieve perfection when the treasure of dispositions, brought to the world by its members, starts to be put to work (...)"[50].

iv. The economy as needed. Moral economy

The economic activity motivated by need is the social action that procures scarce resources, goods, and services through peaceful means (Weber), integrating those resources as fully as possible into the cosmic order. Consumption is a function of determined by lack, being strongly limited by the spiritual framework of economic behavior and the cosmic Christianity discussed above (see note 2). Its prototype is the peasant economy. The needs in the peasant ecosystem are not those of the man governed by desires and lust, by the urge of accumulation, but of the thrifty and sober man because, unlike the first, which is under the "consume more = better" imperative of an exacerbated individualism, the second is under the imperative of the heavenly hierarchy of order, of individual that is root in the cosmic order and has found the

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[49] „Vocația implică simțirea realității timpului. Omul cu vocație simte faptele sale înlănțuite în realitatea timpului și de aceea el se simte răspunzător față de sine însuși. (...) Omul de vocație se simte dator să utilizeze fiecare moment de timp, fiindcă el crede în realitatea fiecăruia dintre aceste momente.", in Constantin Rădulescu-Motru, „Vocația, factor hotărâtor în cultura popoarelor" ["Vocation, a decisive factor in people's culture"], in *Personalismul energetic şi alte scrieri* [*Energetic personalism and other writings*], Bucharest, Eminescu Publishing House, 1984, p. 683.

[50] „Desăvârșirea personalității o ajunge omul atunci când pune în serviciul societății maximul de energie cu care a fost înzestrat de la natură. (...) Tot așa și în cultură. Cultura începe să se desăvârșească la un popor din moment ce comoara dispozițiilor, aduse pe lume de membrii săi, se pune în valoare (...)", in Constantin Rădulescu-Motru, „Personalismul energetic" ["Energetic Personalism"], in *Personalismul energetic şi alte scrieri* [*Energetic Personalism and other writings*], Bucharest, Eminescu Publishing House, 1984, p. 592.

meaning of his or her existence. An economy working according to needs is also called a moral economy because people work as much according to their capacities, and the fruits are shared according to needs.

The ontological difference between the two types of economies and societies – the consumer society, which is based on mass production, and the peasant society, which is based on consumption as needed – is based on the recognition of the biblical imperative: "Cursed is the ground because of you! Through painful toil you will eat food from it all the days of your life"[51]. The consumer economy essentially produces convenience, while the peasant economy produces what is strictly necessary to keep humans balanced (obedience by default) with their bodies, families, and the extended social and natural ecosystem.

The peasant model has several levels: I. the peasant and the village as an anthropological pattern, II. the family household, III. the cooperative (which is not only exclusive to peasantry).

The peasant, as shown elsewhere[52], represents a socio-anthropological and economic category with an essential role in terms of identity, being the repository of traditions, the source of the natural/normal and moral behavior in society, rooted in eternity, who does not produce for profit or salary but as breadwinner for family consumption. The peasant is an owner but not a rentier and is cannot be confused with either the proletariat or the employers (farmers, etc.).

The village, Mircea Vulcănescu noted, represents a "Organic civilization, (...) sprung directly, we do not know how, as if by itself, from the proximity of the land, from blood kinship, from the circumstances of life endured together, from the father-in-son transmission of language, manners, secrets of knowledge, and rules of behavior. A civilization in which a frugal man, with few and natural needs, aware of his nothingness compared to the fickleness of the times and the infinity of the world, lives shyly, in line with others, taking care of his honor, as well as of his soul, leading a frugal life the only drama accompanying his life being the one of his existences and of the world – in which everything happens like a dream or like a miracle. A man has nothing else to do but persevere in his self-control, fulfilling and respecting the customs inherited from the past immemorial and engrafted in his being. This attitude expresses the opposition – economically measurable by the exploitation of the village by the city – between the rural civilization of peasantry and the 'civilization of the city' – an artificial, hallucinatory, unnatural construct born out of the thirst for monetary speculation and the for profit, both as endless as the infinity with which money can be multiplied. A civilization of paranoids, founded on the presumption of man who fancies himself as God, but ends up worshiping the golden calf, who thinks that he can control nature, and can remold it according to the patterns of his thought – in reality, ensnared by the delusions of this civilization, man

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[51] „Blestemat va fi pământul pentru tine! Cu osteneală să te hrănești din el în toate zilele vieții tale", in Genesis: 3: 17.

[52] Ilie Bădescu and Ozana Cucu-Oancea (coord.), *quoted work*, pp. 611–612.

becomes only a tool, a tool used by who knows who, so many people being tossed around and intermingled with each other in a vortex of forces, getting confused and confounded in a myriad of ways, confusing and mixing different origins, heritages, languages, bloodlines, customs, and longings in a kind of giant Leviathan bereft of goals, direction and horizon. Thus, man no longer can collect himself by getting in communion with his fellows nor can he offer a coherent attitude in the face of the powers he has senselessly unleashed in the world like the sorcerer's apprentice. Aiming to conquer the world, he loses his soul, and at the end 'the angel ends turning the millstone' (Maritain)"[53].

The household is the economic component of the (peasant) family in which everyone contributes as much as they can and consumes as needed. It is an element of the economic reproduction of society through inheritance and is the primary source of property rights, without which we cannot speak of order, therefore, by society.

The cooperative. This is not peasant-like. The cooperative is an economic tool that emerged as society's reaction to the immorality of capital. One of its main functions was to help to uplift and improve the social conditions in which the peasantry was forced to live. The followers of the Romanian cooperative movement agree that

> "The peasant issue is certainly, for the most part, a problem of education, of enlightening the villagers on their rights and duties, on how they should run their interests, and since the cooperative movement is the only one called to perform this apostolic role, completing its holy with entails to do it selflessly and with freedom of action, which is what the difficult life circumstances we are going through demand"[54].

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[53] „civilizația organică, (...) izvorâtă de-a dreptul, nu se știe cum, ca de la sine, din vecinătatea de pământ, din rudenia de sânge, din împrejurările de viață îndurate laolaltă, din trecerea din tată-n fiu a limbii, a portului, a tainelor cunoașterii și a rânduielilor purtării. O civilizație în care un om cumpătat, cu nevoi puține și firești, știutor de nimicnicia lui față de nestatornicia vremurilor și față de nesfârșirea lumii, trăiește sfios, în rând cu alții, cu grija de obraz, ca și de suflet, o viață cumpănită – fără altă dramă decât cea metafizică a ființei lui și-a lumii – în care, totul petrecându-se ca-n vis, sau ca-n minune, omul n-are altceva de făcut decât să stăruiască în stăpânirea lui de sine, împlinind rânduielile moștenite ale făpturii lui. Aceasta este în opoziție – măsurabilă economic prin exploatarea satului de către oraș cu «civilizația orașului» – o civilizație artificială, halucinantă, nefirească, izvorâtă din setea de speculație bănească și din setea de câștig, nesfârșite amândouă ca și nesfârșirea cu care se poate înmulți banul. O civilizație de paranoici, întemeiată pe prezumțiozitatea omului care s-a năzărit pe sine însuși Dumnezeu și a ajuns să se-nchine vițelului de aur, închipuindu-și că poate stăpâni firea, recreând-o după calapoadele gândului său; – dar în care, vai, omul nu e decât o unealtă, o sculă nu se știe bine-n slujba cui, atât se amestecă și se-ncurcă-n zeci de chipuri oamenii unii cu alții, amestecând baștinile, limbile, sângele, obiceiurile, năzuințele într-un fel de uriaș Leviathan fără cârmă, fără țel și fără zare. Omul nu se mai astfel aduna nici de semeni, nici de puterile pe care le-a dezlănțuit – biet ucenic vrăjitor – în neștire. Năzuind a cuceri lumea, își pierde sufletul, «îngerul ajungând să învârtească piatra moară» (Maritain)", in Mircea Vulcănescu, „Puțină sociologie" ["A Little Sociology"], in Mircea Vulcănescu, *Prolegomene sociologice la satul românesc* [*Sociological Prolegomena to the Romanian Village*], ed. edited by Marian Diaconu, Bucharest, Eminescu Publishing House, 1997, pp. 124–125.

[54] „chestiunea țărănească e desigur în mare parte o problemă de educație, de luminare a sătenilor asupra drepturilor și datoriilor lor, a chipului în care trebuie să-și conducă interesele, și întru-cât mișcarea cooperativă e singura chemată a îndeplini acest rol apostolic, desăvârșindu-și misiunea sfântă ce o are de îndeplinit cu toată desinteresarea și libertatea de acțiune, ce le reclamă grelele împrejurări de viață prin cari trecem.", in Alexandru Cusin, *Cooperația sătească în România. Studiu critic* [*Rural cooperatives in Romania. Critical study*], Bucharest, Romanian Typography, 1912, p. 31.

Professor Gromoslav Mladenatz, one of the founders of the Romanian cooperative movement, pointed out that these

> "Are associations of people – small producers or consumers – who joined together of their own free will, for the achievement of certain common goals, through a mutual exchange of services, with the help of an economic enterprise working with the means and accepting the common risk. The generalization of these associations is likely to create an economic and social order that is based not on struggle but on understanding, not on the spirit of competition but on solidarity, not on the dominance of the profit-making enterprise, but on strengthening the income from work"[55].

Cooperation makes it possible to save the dignity and power of the individual in the face of the uncontrolled expansion of capital[56] and, ultimately, of the nation through the emergence of the right price:

> "In the context of the problems affecting our society, it is about the cooperative contributing to solving the problem of our national existence, by recapturing the lost positions, in the field of social economy, from which the Romanian people, in their own country, were removed by surprise by foreigners, and without whom he cannot live. (...) Cooperation is today the most important economic measure – in many ways, even the only effective one, for our economic education and for the reconstitution of the essential organ of the national middle class. That is precisely why the construction of an economic system based on

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[55] „sunt asociații de persoane – mici producători ori consumatori – cari s-au întovărășit din libera lor voință, pentru realizarea unor anume scopuri comune, printr-un schimb reciproc de servicii, cu ajutorul unei întreprinderi economice lucrând cu mijloacele și pe riscul comun. Generalizarea acestor asociații este de natură să realizeze o ordine economică și socială care să se sprijine nu pe luptă ci pe înțelegere, nu pe spiritul de competițiune, ci pe solidaritate, nu pe dominațiunea întreprinderii de câștig, ci pe întărirea venitului din muncă", in Gromoslav Mladenatz, *Istoria doctrinelor cooperative* [*The history of cooperative doctrines*], National Office of Romanian Cooperation, Library of Cooperation, Series III, Studies and Research, No. 1, 1931, pp. 7 – 8.

[56] „Forma modernă, aceea care este cea mai modernă și care corespunde în modul cel mai perfect necesităților prezente, este aceea a cooperativelor de cultură, formă într-adevăr superioară de muncă agricolă. Respectând drepturile fiecăruia, aceste cooperative pun la îndemâna tuturor mijloace moderne de producție; ele remediază lipsa de putere individuală; ele acordă micii proprietăți toate avantagiile tehnice de cari până acum nu se puteau bucura decât numai proprietarii marilor domenii. Legat cu vecinii săi în asociație, țăranul poate astfel cumpăra tractoare, să folosească pe cele ale statului, să execute pe bucata sa de pământ metode de cultură mai bune, să organizeze exploatarea și utilizarea mânei de lucru, să beneficieze ca și în cooperativele de aprovizionare, de condiții mai bune pentru materialele necesare muncii pământului. În împrejurările de acum, cooperativa de cultură apare ca mijlocul cel mai potrivit pentru a împiedica părăsirea pământurilor". ["The modern form that is the most modern and corresponds to the most perfect way to present needs is that of culture cooperatives, a really superior form of agricultural work. Respecting everyone's rights, these cooperatives put modern means of production within everyone's reach; they remedy the lack of individual power; they grant the small property all the technical advantages that until now only the owners of large estates could enjoy. Linked with his neighbors in the association, the peasant can thus buy tractors, use those of the state, implement better cultivation methods on his piece of land, organize the exploitation and use of labor, benefit as in supply cooperatives, of better conditions for the materials needed to work the land. In the current circumstances, the culture cooperative appears as the most suitable means to prevent the abandonment of the lands."], in Compère-Morel, "Le socialisme agraire" ["Agricultural socialism"], p. 142, in Gromoslav Mladenatz, *quoted work*, p. 141.

cooperative enterprises, which by its nature should start from the private sector, is, at the present moment in our country, a state affair (...)"[57].

Cooperation is part of the moral economy for the aforementioned reasons (it restores the economic dignity of the person and the freedom of nations) but also because it sets in order the relationship between demand and supply, "by subordinating production to the needs of consumption"[58]. Therefore, the purpose of economic activity shifts from making a profit to working as needed. Last but not least, cooperation is moral because it makes the worker the owner of the means of production and, thus, enacts real emancipation of the individuals, in opposition to socialism and communism, which only proclaim the emancipation of the working class[59].

Cooperatives are of several types: consumer, credit, and production. All, however, rediscover the medieval equilibrium of the fair price ("justum pretium"), thus freeing society from the burden of various forms of profit made "on the back of the consumer"[60].

In the presentation of the cooperative program, Mladenatz concludes:

"This short definition of a cooperative program – the fair price – circumscribes the double characteristic of cooperation: economic and moral. First, the economic one, because the 'legitimate price' means the removal of all parasitic elements of the current economic regime, which causes prices to rise above the cost price. (...) The formula of the just price also considers the moral side of cooperation, which consists in the fact that it condemns all the means by which commerce has always tried to falsify both goods and prices"[61].

V. SHORT CONCLUSION

The geopolitics of the spirit (noological geopolitics) deals with several levels of our sociability and personality: the first is sociality and personality itself – the ability to be social beings, by bringing back to light and claiming a fundamental spiritual reality that was forgotten or ignored – the inner impulse to guard our mind

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[57] „La noi, e vorba ca ea, cooperația, să contribuie la deslegarea problemei noastre de existență națională, prin recucerirea pozițiilor pierdute, în domeniul economiei sociale, dela care poporul românesc, în propria lui țară, a fost înlăturat, prin suprindere, de către străini, și fără de care el nu poate trăi. (...) [C]ooperația e astăzi măsura economică cea mai importantă – în multe privinți, chiar singura eficace, pentru educația noastră economică și pentru reconstituirea organului, esențial, al clasei de mijloc naționale. De aceea tocmai, care, după natura ei, trebuie să pornească de la inițiativa privată la noi, în momentele de față, e și o afacere de stat. (...)", in A.C. Cuza, „Rostul Cooperației în România" ["The Purpose of Cooperation in Romania"], in Alexandru Cusin, *quoted work*, pp. 15–16.
[58] „prin subordonarea producției nevoilor consumului", in Gromoslav Mladenatz, *quoted work*, p. 195.
[59] *Ibidem*, p. 42.
[60] „pe spinarea consumatorului", in *Ibidem*, p. 173.
[61] „Această scurtă definiție a programului cooperatist, prețul just, circumscrie deci dubla caracteristică a cooperației: economică și morală. Mai întâi cea economică, căci «prețul legitim» înseamnă înlăturarea tuturor elementelor parazitare ale regimului economic actual, cari pricinuesc urcarea prețurilor peste prețul de cost. (...) Formula prețului just are în vedere în același timp și latura morală a cooperației, care constă în aceea că ea condamnă toate mijloacele prin cari negoțul întotdeauna a încercat să falsifice în același timp mărfurile și prețurile", in *Ibidem*.

(watchfulness) – where I mentioned soul density; the second addresses the level of society – and here we discuss the unity and communication of the soul and the moral economy, and the last one is that of the state, based on the interlocking inner powers of citizens and institutions – makers of the community of destiny.

This material is also an exhortation toward the act of restoring the power of European culture stemming from the Carpathian Stronghold. We have this right because it is necessary to be not only receivers of models, but also promoters of paradigms of decent human ways of indwelling this world. To do that is necessary to restore in both our individual mind and hearts and in our public consciousness the honor of our culture and civilization, and then to infuse this restored value in the political and administrative behavior of the state, in its blood and reflexes.

We are convinced that only with the awakening of each of us will we transform Romania into a Carpathian Fortress, and we will be able to offer a support against the global disorder.

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