

Abstracts

Balon Ruff Zsolt: About the Imaginal World

The introductory study tackles thematically the ontological and cognitive structure of the imaginal world, formulates the question of the possibility/impossibility of access to this world, but constitutes after all an attempt to understand the thinking and the attitude of the gnosis. The synthetic-comparatistic approach shows more or less obvious correspondances in Henry Corbin's imaginal, the problem of nullibism, Andrei Pleșu's angelology, Jean-Jacques Wunenburger's philosophy of image, the "gnosis" in Hans Jonas' interpretation, Ioan Petru Culianu's "antropic principle" and the dantesque world as seen by Horia-Roman Patapievici.

Horia-Roman Patapievici: The Modern World

The epilogue of the book "The Sky Seen Through Lens" is a subtle cognitive exploration of the european world's evolution possibilities, starting from a paradigmatic-antinomical situation. Therefore, two apparently contradictory theses regarding the appearance of the modern science in the 16th century are confronted and developed in a succession of binaric alternatives: "the filiation thesis" (in its "strong" version), according to which, by virtue of a fractalical report of "matrix/done", the christian metaphysics had a decisive part in the appearance of the galileo-newtonian science; also "the thesis of imaginal derailment", according to which the modern science represents in fact the failure of christianism, meaning that it had appeared after the puritanist offensive, started by the Reformation and the Counter-Reformation against the spirit of the Renaissance, as result of having lost the visionary capacity as well as the access to the imaginal world. The author's solution may be reduced to the equivalence of the following sentences: in order that the world of the modern science not be proved as blind alley, the platonic realism should be true; in order that the methodology's nominalism be fertile (that is, the modern science), the nominalist ontological presuppositions must be false; "by chance" the modern science prepared the access to a new "imaginal" world.

The two chapters from the book having the same title present and exemplify Culianu's cognitive method in three connected domains: christology, trinitology and the Gnosis. Morphodynamics, conceived as universal "mathesis", aims more at the transformation, the differentiation and variation process of the examined "myth", than its original or "essential" aspect. The deconstructive orientation is still balanced by the simultaneous intention of the method to capture the "ideal object" in its logical dimension, on basis of the principle of the operational-generative unity of mind: in front of some similar facts, the mind always produces similar results. Religion as well as philosophy, science or literature are both systems of ideas and computational processes, "games of the mind", unfolding in binaric and combinatory options. The set of the (simple) engendering rules being considered "the start" of a fractal of thinking, Culianu suggests to understand history like a revelation of the systems of ideas' interaction pattern ("the games of power" inclusive), manifested partially and apparently chaotically in the historical time. He also asserts, with subtle platonism, that "history" is only the sequential shadow of that cognitive space-temporality, which surpasses ordinary mentality or our possibilities of three-dimensional representation.

**Anca Manolescu, Andrei Pleșu, Horia-Roman Patapievici,
Andrei Liiceanu: Metaphysical Meanings of the Cross**

The text, made up of two excerpts from a longer debate on René Guénon's work, "The Symbolism of the Cross", "tackles the question of the transcendence from its strictly metaphysical aspect". The type of discourse prevailing in this collective investigation is the symbolic-synthetic one, governed by "the law of correspondence", which requires and aims at the "all time" unity of the world. The symbolic thinking autodefinies itself epistemologically and methodologically in opposition to the occultist sincretisms, but also to the so-called scientific "isms", such as: historicism, diffusionism, psychologism, sociology, for the reason that each of them would assemble abstract, arbitrary, superficial "totalities". The debate concentrates on the "scheme of the universal Possibility", that is on the hierarchical structure of the "complete real", that starts "up", from an unconditioned, non-dual Principle, continues with the level of non-manifestation, followed by the level of manifestation, each of them subjected to the same "successive" binaric division. Along the debate the "ecumenical" signification and the plausibility of the scheme stand out.

Anca Manolescu: Two Models of the World

The essay from the book entitled “Europe and the Meeting of Religions” reveals a “strong” type of thinking orientated towards the “vertical ax” of the world, towards the authentic “transindividual” dimension of the human being. This metaphysical perspective of the Truth, inspired mostly by the “traditionalist” perspective of René Guénon, allows the author to study critically and estimate contemporary religiosity, theological solutions to nowadays situation of religious pluralism but in the first place, to establish the peremptory, undeniable insufficiency of the “horizontal”, “flat” model of the postmodern world, which wouldn’t tolerate anymore realities beyond us.

Virgil Ciomos: The Theological Turn of Phenomenology

The author employs an “indirect”, “apofatic” phenomenology, which implies the correspondence of “the last Merleau-Ponty”’s ontology with Priest Andrei Scrima’s “theological” hermeneutics, corroborated with arguments specific to the hegelian phenomenology of the Spirit (first of all with the idea of “overthrow” – *die Verkehrung*, which underlines any phenomenalisation of the transcendence). Through such a phenomenalisation of the Spirit, “resistant” enough to the intellectual habits, equivalences occur between “the fold of the redoubtation of historical time”, “the whirl of the Being’s withdrawal”, “the for-bidden”, “the passage”, “the interval”, “the in-definite limit” (between the infinite and the finite, interiority and exteriority, verticality and horizontality, past and present etc.), which aims at the supervenience of the Meaning in the world, that is of that limit’s incarnation.

Éva Biró-Kaszás: The End of the Pariah Status? Hannah Arendt on the Foundation of Israel

The analysis of the fate of the Jews in the 20th century meant for Hannah Arendt the sphere in which she analysed the nature of that type of state and political actions which could protect the humaneness and liberty of human life. Arendt’s writings are theoretical but at the time when Israel was founded they had current political meaning too. Based on the studies in the volume *The Jew as a Pariah: Jewish Identity and Politics in the Modern Age* the author presents Arendt’s arguments according to which the Jews’ individual strategies for the assurance of their social and political status, more precisely, the assimilation strategy was not an appropriate answer to the problems which they should have solved.