



Archetype of the Apocalypse

Simona Modreanu*

“Alexandru Ioan Cuza” University of Iasi, Romania

Being four hundred years old, the modern paradigm of the “Enlightened” has reached an end. This implies a radical reorganization of our societies and a transformation of the global practices concerning Nature. Otherwise, the human species can destroy itself, as it happened with other species before us. A universal law – a divine one – states that one reaps as one has sown. Consequently, you cannot sow cockle and pick up wheat. But this is what we have been doing for hundreds years. Now everything has to start again, we must sow corn, with the hope that it will have time to grow so that we might eat our daily bread, though – « man shall not live by bread alone, but by every word of God » (Luke, 4:4).

Another crucial source of wealth – a production factor, as the economists put it – that we tend to neglect, is work, human work. We have come to consider that one can live without working, or battenning on others, or playing the market. It is a very dangerous illusion, as money itself cannot create value, but we have turned it into a postmodern golden calf. Moreover, we have been hardly exploiting mother Earth, who has supported us energetically. Today, the soil and the whole nature are in crisis due to our pollutant and highly resources consuming economic behaviour. We have become the earth vampires, leading to accelerated climatic changes, to the extinction of species and the exhaustion of resources.

* Faculty of Letters, “Alexandru Ioan Cuza” University of Iasi, 11, Carol I Bvd., 700506, Iasi, Romania; simona.modreanu@gmail.com

Today, we undergo a process of switching from a form of conscience to another. Modern mind is caught up into a mechanistic conception of the universe, which is about to be changed. We have put too much technology in our lives, increasing very much productivities, but also creating destructive dangers. The vertiginous, dehumanizing speed with which technologies change generate huge adaptation problems and deep changes on the human psychic level, but also new forms of social organization, like the network. These technologies have a very serious impact on the inner experience of our personal identity and self perception. Man is isolating himself and driving away from nature. Or, the identity is also a social construct and this phenomenological transmutation creates problems.

Mass-media surrounds us like a second skin, incessantly modifying individual frontiers, connectivity networks and moral structures. There is a tendency for unifying individual minds, which leads to numerous mass delusions. We are witnessing an acceleration of synchronicities, intuitions and parapsychic and psychophysical manifestations. The technological progress allows imagination to achieve its projections with great accuracy and speed, drawing our psychic and physic into an ever stronger relationship. The veil of Isis, the one between matter and conscience, between sky and earth, becomes thinner and more permeable. According to Edward Edinger, one of Jung's disciples, at present we experience "the Apocalypse archetype", which is also an unveiling, a Revelation. The sky and the earth are meeting again. Our present way of life is destroyed, but a new one is growing and we resurrect along with it.

We need a global culture, a holistic project able to sustain a sustainable development. In order to obtain it, a renewal of the transcendentalist impulse is necessary, as it may determine the rise of an authentic spiritual revolution in our society. Turning to profit the social potential of Internet, still insufficiently understood, we might benefit from a useful infrastructure to disseminate this new paradigm, allowing for a harmonious orchestration of the resources and politics in times of crisis. As a matter of fact, we have been at war for some time, an economic war, generated by human greed.

On the other hand, this difficult epoch generates the best opportunities for those who understand the necessity of fundamental economic

reforms. Unfortunately, they are very few. For instance, it is not enough to make up a list of tax havens, they should simply have been abolished. But politicians are just puppets in the hands of the big puppeteers, who are thus allowed to avoid fiscal systems, while common people are overcharged with all sorts of taxes. Just like George Orwell forewarned us in his famous novel *1984*: „We shall squeeze you empty, and then we shall fill you with ourselves”.

We need to reintegrate ourselves and reestablish our relationship with the Source, with the Principle. We need to be delivered from ignorance and oblivion. Nothing exists ”in itself” or ”by itself”, everything is interrelated in a nexus tissue. We need faith, as it has been proved good both for the individual and for the community. The American economists Robert Barro and Rachel McCleary (*Religion and Economic Growth*, 2003) established a narrow connection between the economic performance of several countries and the religious beliefs of their people.

Without faith, no system - which is a sort of objective truth - has a chance to succeed, therefore neither the economic one. One can make several analogies between the economic and the confessional systems. For instance, the word *credit* is etymologically derived from the Latin *credere*, meaning *confidence*, *credibility*. That means creditation is based on trust, on confidence. Man needs confidence in order to survive and cope with an extremely differentiated, hypersensitive and fragile conventions based environment. Man needs stability in his life and confidence is the only one that can offer him a vital security. Above all, faith represents, in all the religions of the world, the original confidence, the absolute one.

Biographical note

Simona Modreanu is a PhD professor of French and Francophone literature at the Faculty of Letters of the "Alexandru Ioan Cuza" University of Iasi. She is also an essayist and a translator, an active member of the CIRET (Centre International de Recherches et Etudes Transdisciplinaire), Paris and co-director of the Transdisciplinary Studies Center of the University of Iasi. She directed the Romanian Cultural Center in Paris (1991-2001) and the Junimea Publishing House in Iasi (2008-2014). Main publications : *Eugène Ionesco ou l'agonie de la signifiante* (ed. Axis, Iasi, Roumanie, 2002), *Le Dieu paradoxal de Cioran* (Paris, Ed. du Rocher, 2003), *Cioran* (Paris, Oxus, 2004), *Lecturi nomade* (Iasi, Junimea, 2006), *Lecturi sedentare* (Iasi, Junimea, 2010), *Lecturi infidele* (Iasi, Junimea, 2014).