

CONSIDERATION ABOUT MORAL ACCOMPLISHMENT: A NECESSITY IN TODAY'S WORLD

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ABSTRACT

Unlike in the atheist existentialism, the Christian one finds the individual in palpable situations, seen as opportunities in the process of personal accomplishment. The existentialism is not a quietude philosophy, but it asks for permanent effort. The religious man has a meaning, a purpose, *The Encounter with Absolute*, his entire life being part of Propedeutica. He replaces the anguish with hope, with the joy of being closed to God which occurs in each moment when we are aware that we follow our destiny.

Keywords: God, individual, perfection.

INTRODUCTION

What does “moral accomplishment” mean nowadays? What is the meaning? What meaning does the expression have in our technological world? In the post-modern world is the meaning for personal accomplishment worth fighting for, to bitterly search for?

The answer is certainly affirmative, but we are obliged to do it. Without even wanting to, I think to the Kantian absolute is imperative, it is a duty that everyone has on himself.

Contemporary man becomes a prey to madness, drugs, all kinds of addictions, due to the lack of the values, of moral markers, due to secularization, loss of contact with divinity.

The more accentuated the technological advances, the unprecedented development of science puts a distance between the individual and God, the individual concluding that he can control everything or almost everything, which is an utopia because Divinity will never allow the individual to know all the secrets of the Universe, just because absolute knowledge approaches the divine it would destroy it, because it is infinite, it is darkness and light and can be used for negative purposes as in both world wars from the last century.

Globalization touches with an enormous pressure the contemporary individual, by the informational feed he undergoes every minute. For the postmodern individual, all events take place here and now, he is a witness and nothing escapes his ever awake conscience.

Postmodern knowledge is more often a trap, because from here until the fall into the arrogance of sin there is only one step. People who consider they can do everything, think they are allowed to do everything. In a world where they have banished God, everything is allowed.

The individual is more vulnerable than ever because there is more than ever the tendency to lose himself in the outer world, in the informational tide supplied by mass media, in a consumption society, in more different alluring temptations which result in self estrangement, in abatement: the well-known the Gospel quotation "In vein you win everything if you lose your soul".

An irrefutable truth says that no matter how liberated/empowered people would consider themselves in front of the major experiences: disease, love, and death, they can no longer run from themselves, they can no longer hide.

If in historical times people were connected to the moral markers of the community they belonged to, the local traditions within the process of globalization, of moral emancipation becomes more relaxed, nothing stays white or black, good or evil, moral and immoral, but all becomes grey.

The state of this world is intercepted in the work of Heidegger, *Being and Time* (Heidegger, 2001, p. 223), where the human individual is thrown away into the world, marked by solitude, despair. The anguish follows him everywhere. In a Godless world, his condition is tragic par excellence.

The need of over-natural holiness is disguised for atheists through the appeal to the magic we find in J. P. Sartre's *Psychology of Emotion*, where the "magical" finality of the emotion is revealed, the shamanic intercession to obtain the chosen thing. Therefore, the individual is a sorcerer for the man, "l'homme est toujours un sorcier pour l'homme et le monde social est d'abord magique" ("the man is always a sorcerer for the man and the social world is first of all magic"). (Sartre, 1997, p. 20). The personal accomplishment cannot be conceived in the absence of God who is the guarantor of the morality because the individual is not just an epistemic subject, but also a moral one by reference to his neighbours. The human individual reaches plenitude at the moment when his life exemplarily shows the cross pattern, in the sense that the reference to people (horizontal axis) is not possible without a reference to God (vertical axis) without the continuous attempt of humans to become better, to become Godlike.

The moral accomplishment is the process through which a human becomes Godlike, through which human becomes Godlike according to his gift.

Body of paper. In order to catch this continuous metamorphosis I will use the transdisciplinary method. This searches for what's among two disciplines, inside the different disciplines and beyond any discipline. The transdisciplinarity is seen as a twister, as something which crosses all levels, drills them. "Its goal is the understanding of the present world, one of its imperatives being the unity of knowledge." (Nicolescu, 2009, p. 53)

The anthological axiom says that reality is not homogenous, but pluri-stratified, each of its levels having its own set of laws, different from those of other levels.

Basarab Nicolescu infers the discontinuity which radically separates each reality level from the previous one, respectively the following one: the available

laws for the macro-physical level, those of the classical Physics, are totally different from those that rule the micro-physical level, of a quantic world.

The discontinuity implies the existence, between the reality levels and beyond them, of a non-resistance area, which cannot be attached to our mathematical experiences, representations, descriptions, images or formalizations, an absolute transparent area associated with sanctity. This transparent area results in the informational tide which crosses all Reality levels, that guarantees them coherency and self-consistency, each reality level is what it is due to the other existent Reality levels.

The sanctity crosses all Reality levels, guaranteeing them coherency and self-consistency.

Logical axiom: the emergency of the included third party

Logics of the included third party, by contrast to the third principle of Aristotle's Logics, of the excluded third party, admits the existence of the third term T, which, at the same time, is A and non-A. An available example, also from the micro-physical level: the quantum entity is at the same time particle and wave, neither being just particle or wave. The vision of a pluri-stratified Reality involves the existence of some discontinuity layers which radically separate each Reality level from the previous one, respectively the next one, and the leap between levels is possible as shown in the example for the leap from the Reality level of classical Physics (particle or wave) to that of Quantum Physics (quantum entity) only by the mediation of „vertical Logics“ of the included third party (Mihai Şora).

The leap between the vision from the Old Testament and the New one takes place through the intercession of „vertical Logics“ of the included third party.

If in the Old Testament one individual is just one individual and God is just God, in the New Testament the individual becomes Human and God by the Messiah's sacrifice, who, in His turn, is God and Human at the same time.

Epistemological axiom: acceptance of complexity.

The beginning of the XXIst century offers us a unique challenge; we confront ourselves with an unpredictable informational boom, discovering a more and more complex reality. The XXth century brought a real disciplinary big-bang, resulting in, as Basasarab Nicolaescu notifies, the incredible figure of 8,000 disciplines, the hyper-specialization in one of them inevitably implying the ignorance and the incompetence in the other 7,999.

The desire is to be noticed, the intellectual thirst, which controls the XXIst century, its lack making impossible personal developing and personal accomplishment.

I will show the personal accomplishment in Philosophy, Religion and Psychoanalysis, more precisely the stages of the process which must be covered by each individual.

In the first instance, I stopped at the Danish philosopher S. Kierkegaard, herald of the existentialist philosophy, who brings up the problem of the individual, alive, genuine, in flesh and bones, permanently ridiculing Hegel with his illusory system. (Kierkegaard, 1999, p. 31)

Kierkegaard presents the becoming of the man as individual, sustaining the existence of some stages or lifestyles; the passing from one to other marks a progress: a) esthetic stage; b) ethic stage, and c) religiosity stage.

In the first stage, the esthetic one, the individual may be either a hedonist, following the pleasure or the romantic adventure, or an intellectual interested in the philosophical speculation. In either case, the individuals are similar in their irresponsibility to dedicate themselves to some decisive and responsible actions. The hedonist type looks for the individual pleasure, with no interest in the future. Living for the present, he looks for satisfaction in the erotic fulfillment of desire. He accepts the romantic adventure and the sensual gratification, but does not intend a conjugal love and marriage, because they represent responsibilities, duties and commitments avoided by hedonists. The Hegelian rationalist is typical for the abstract intellectual, who speculates and expresses a philosophical system, but lives far away from circle of the real events, hiding himself in the ivory tower of pure abstraction, completely depleted of existence. The abstract intellectual rather observes the world in a detached and objective manner, never becoming involved.

The life lived in an esthetic style ends in despair, namely in the feeling of inutility and failure. The individual living this state must abandon this lifestyle and turn to the salvation road, trying to discover his inner-self not in external elements, but in passion, freedom, decision and commitment, therefore in subjectivity. (Kierkegaard, 1998a, p. 64) Driven by despair, the individual might step from abstraction towards existent, from the esthetic stage to the ethic one. This new stage is one of decision and commitment. By choosing, the individual finds his true inner-self or his authenticity. The way the individual finds his integrity and the unity of his own inner-self is the conscience. The genuine choices are made by intimate meditation, with passion, tension and feeling. In this context, Kierkegaard claims that the individual, confronting death, will always take the right decision. Death anticipation is very important in the way the individual lives. We must live believing that every day is the last one for us. The individuals caught in the ethic style are people with an ideal in life. They are aware there is a basic difference between bad and good action, and try to live for the good. They imagine good as being defined by certain behavior standards applicable to each of us. They try to live according to these rules.

In the religiosity stage, the individual reaches the highest peak of his existence. His alienate state, his angst makes him progress from the ethic stage towards the religiosity one. (Kierkegaard, 1998b, p. 204) Firstly, it means an unhappy conscience according to the past and the future. The alienation regarding the past shows a memory breakage, and the one regarding the future shows his disability. When taking decision, commitment and engagement, the inner-self must unify the past with the present, to assign its being as an innate whole. Secondly, S. Kierkegaard points out that the ethic lifestyle has clear boundaries. He speaks about the incapacity of Ethics to realize the faith phenomena. The religiosity stage is characterized by commitment to God and by confidence in Him. The distinctive features of the religious life are anguish and faith. The life stages are the stages of reaching the inner-self state. Consequently, the inner-self state is rather an achievement than a fact of the human nature. Because we have to exist before reaching the inner-self state, the existence is previous to the humanity. In fact, this is the idea of J. P. Sartre, which he subsequently stated: existence is previous to essence.

In the religious stage, the individual realizes that the ethic universal requirements are not compulsory on him. He realizes that God has a unique, personal, individual relationship with each individual, which transcends or takes place beyond the rules said to be applicable to all people. The individual gives up to live after the rules "by the book", in order to live to a level as high as possible, demanded by his private and unique relationship with God. This new request points out that now he has an absolute relationship with the Absolute and a relative relationship with all the relative things in his life. (Kierkegaard, 1995, p. 94) In order to reveal in a suggestive form the content of this request, the Danish philosopher refers to the example taken from the Bible, that of Abraham. (Kierkegaard, 2001, p. 36) God asks Abraham to kill his son, namely Isaac, to offer him as sacrifice. Abraham follows all indications until he is ready to use the knife. However, at the last moment, his hand is stopped and he is offered a ram to be sacrificed instead of his son. S. Kierkegaard looks upon this event as a trial the divinity asked of Abraham. He was asked to choose in a case of exceptional seriousness. He is ready to obey the divine will, disobeying the moral principle which forbids killing an innocent person and against his natural affection to his son. What he was asked was horrible, both from human and ethic reasons. Abraham was a tragic hero. He wanted to give something certain (ethic rules and his son) for something more sure, to do his duty in front of God. Resisting the duty which transcends the field of the ethic speech and the parental love, Abraham successfully passed the test to which his faith in God was submitted. (Gardiner, 1997, p. 82)

At the moment of God's cognition, we reestablish our integrity, receiving a new inner-self. At this moment we are truly free. But freedom is not given once for all and irreversible. It must be renewed at any moment with a new decision.

The accomplishment is exemplary shown by P. Evdochimov in "Ages of spiritual life" ("*Vârstele vieții spirituale*"). Here he outlines the evolution scheme in three stages: the preliminary unity of human being, fragile and unstable; the sharp conflict between confessory and empiric, and the final integration.

To understand your "cross" means to have the prediction of your destiny coordinates, to read its meaning, to understand it. (Evdokimov, 2003, p. 63). With rare exceptions, the spiritual life is born in one event called "conversion". Its precise content scarcely interests, it is a suggestive occasion, an impact followed by a neat passing from one state to another. As a revealing light of shadows, it suddenly reveals the insufficiency of the present and directs it towards a new, open world. This totally new promise involves decisive returns and determines the happy commitment of our entire being. Even those who inherit the faith during the childhood pass sooner or later through this personal, aware and always disorienting discovery.

Father's figure takes Son's figure and His cross shadows us from inside. Our own cross clearly shapes us and there is no possible turn-back to the old simple and childish faith. Painful disaccords tear up the soul in its clear vision over the evil and the sin, the extreme tension between two states which reciprocally exclude themselves. The brutal experience of fallings and imperfections might not throw us to the boundary of despair.

There is a very big temptation to shout at injustice, to say that God asks for too much, or that our cross is heavier than the other's.

God watches this crucial moment. He expects from our faith a virile gesture, the absolute and aware acceptance of our own destiny. He asks us to assume it by free will. No one could do it in our behalf, not even God. The cross is made from our leanness and defeats, it is built from our damped excitement and especially from the deep shivering darkness where the deaf resistance moves and the ugliness stays hidden and shady, briefly, from all its complexity which is, at this moment, my own genuine inner-self.

That "fiat" bursts, then I accept "Hallowed be your name" as my own demand, I decode here what God thought about me, recognizing my destiny. (Evdokimov, 2003, p. 65)

For Jung Good means getting through the individuation process (Jung, 1997, p. 487), while for Evil, it is the failure to accede to your own self. I cannot conclude without mentioning its Mandala symbolizing the completion of the self-individuation process.

DISCUSSION

My intervention provoked so many discussions among the conference participants, I was asked several times about the reason why I cannot accept moral completion in default of divine referential and I had to underline that I do not exclude the promotion of moral values in God's absence but the connection between man and his Creator guarantees us an organic relationship with the moral. God is the one who created us, who guides us and protects us along our lives and the one where we go to when our life ends. God is the guarantee for Good, as I like to call Him, as in His absence the reference to moral norms seems to be something external to man, as it is not dictated by an interior need.

CONCLUSION

I would hereby like to bring in the three perspectives: the philosophical, religious and psychoanalytical perspectives, properly to underline the extreme importance of the concept of completion, as well as its actuality, which organically passes through the different faces of knowledge and embeds them as an integer. Completion penetrates all spheres, being omnipresent, nothing can be thought outside it. Man is committed to completion and I could say this without exaggeration, as it is the gate itself, the divine archetype, the image of the Absolute and every time it feels like it betrayed itself by alienating from its permanent divine ideal and that it needs to reach. Once it knew the Creator and Perfection images, man's way shall be an ascendant one even if he shall unfortunately register oscillations, stagnations and slips.

In my opinion, the entire creation is based on the idea of completion under all its aspects, as nothing can be created without involving completion, continu-

ous improvement, permanent development. Life in its essence means completion, continuous growth, creation in one word. Life in itself implies completion, even if it does not consciously acknowledge its need, as a process of interiority, as man protrudes his need of completion to the outside, to the exteriority, by a progress unheard of registered in all fields. Life in its essence means continuous creation, completion, transformation.

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