Under the Sign of the *End of History:* Post-Historical Prophecies

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Placer la fin des phénomènes de temps dans un périmètre exceptionnel des zones denses, la présente étude abordera l'apocalypse en asynchrone au temps historique réel. L'oscillation incertaine entre / parmi les dogmes et les dogmes vont s'organiser comme une alternative ouverte dans l'équation de la religion naturelle vs. artificielle. Les scénarios apocalyptiques favorisent, paradoxalement, le moderne monde existentiel.

Mots-clés:histoire et temporalité, prophéties post-historiques, modernité

(Some other) possible signs for the end of History

Feeding the *historicisms* and anchoring the finality of an "absolute idea" in a changing / moving and in-development world, we can be placed, according to Karl Popper, under the Hegelian disguise of the new tribalism, of the Spirit - Nation tending to "undeveloped the hidden essence" in the context of a "history with no sense" [1].

Into a Hegelian key[2], the *Spirit of History* (ongoing in a rational way) progresses, migrates to the final cause of self accomplishment, by the immersion of its freedom conscience and finalizing its constitutive stages through the universality of freedom in self-consciousness. Approaching the philosophical way of treating history, by sending its real meaning, in a hidden and undeveloped essence, history seem to have necessary laws, stages of growth - maturity – decline, a process rationally ended with the *Weltgeist.*

If the end of history still remains under the Hegelian signs, a freeing from what Marx called as the "empire of necessity", *endism*[3] corresponds to the beginning, as a second and foreign history.

In the same conceptual perimeter, W. Benjamin[4] places the historical moments inside the episodes of a temporal-social conduct, deeming them as "fragments of messianic time".

Anchored in exceptional phenomena which jump from time and placed themselves in dense areas, endism becomes a post-mark, asynchronously to the

[1] K. R. Popper, *Societatea deschisă şi duşmanii ei,* Vol. II, Humanitas Publishing House, Bucharest, 2005.

[2] Hegel, *Fenomenologia spiritului*, IRI, Bucharest , 2000.

[3] The present study assumes and (re)consecrates this barbarism!

[4] Walter Benjamin, *Illuminations*, New York: Harcourt, Brace& World, 1968.

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actual historical time. Beyond protochronism and / or establishment of new historical series, one can be located, according to Ilie Bădescu[5], inside the coordinates of a noologic time, of the Augustinian citadel, in which (in the footsteps of Berdyaev or Evola), the modern edifice bears the definitive stigmata of the autonomous human being. Assimilating the blockages to the interregnum periods, Toynbee[6] stated that during the *discordant periods*, some win, others fail, successive solutions representing series of events led by *external minorities*. For Ilie Bădescu, when a civilization has exhausted its (r)evolutionary potential, it turns off and re-launches using the progress' space dislocation, into an inexhaustible zone that of the noologic endemic or spiritual deficit, marked by the amplification of the crises, translated into parareligions excrescence- a brand of a minus-real phenomenon, of some worlds which "sail" in history with a "deficit".

Overcoming the systemic crises (Florentine crisis, the replacement of the "Mediterranean capitalism" with the North one, "Byzantine crisis", the replacement of the univectorial system with the multivectorial one), the prophet hood institution retains currency, because, according to the prophets, disaster must be assimilated to the purification process, not to the punishment one.

The simultaneous recording of the *progresses* and of the *setbacks* (of the *beginning* and of the *end*) confirms that both theories - that of the historical progress, the cyclical or regress one or that of the end of- are held as pseudoscience. Equally, the *story of Homer* and the *Old Testament* proposes the interpretation of historical processes as direct expression of an arbitrary, or as Plato states, treating history as a political and ethical fall in sin. As disputes between / among *civitas dei* and *civitas diaboli*, history is (re)written as a declared dichotomy between *good principle vs. bad principle, good race vs. bad race, good classes vs. bad classes*, noting that, according to Bernard Mandeville, ideas remain decisive forces that influence history.

Beyond the (mono- or multicolor) insinuations on progress, decline or resurrection, beyond the demand for prophets / prophecies (even translated into Romanian space in the need of confessing even electronically and digitized!), doubled by the need for intuition and insight, we are placed inside of a free - method -history. To give sense to history and to set a goal would subsume Lessing's imperative - *Sinngebung des Sinnlosen* (to award a meaning to the meaningless things) - or, in Fisher's terms[7], to subdue the history to a single rule, which requires a (re)view also of the opposite of what is *random* and *unpredictable*.

(Re)placing the idea of historical and cultural decline (using Otto Seeck's decline of Antiquity), opting for *morphological method* in connecting different

[5] Ilie Bădescu, *Noopolitica*, Mica Valahie Publishing House, Bucharest, 2006.

[6] Toynbee, *A Study of History*, Oxford University Press, New York, Toronto, 1962.

[7] H.A.L. Fisher, *A History of Europe*, *Volume II: From the Beginning of the Eighteenth Century to 1935*, Glasgow: Fontana/Collins, 1984.

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manifestations of *Homo Historicus*, for Spengler[8], using the opposition *Faustian* vs. *Apollinic*, history as "original phenomenon" would assume its engaging into the cyclical pattern of "private histories". According to Spengler, the concept of universal history becomes an exaggerated one, an excessive expression of Western historians. In the *post-tenebrous* coagulation of the cultural coagulation and historical decantation, accepted and declared as *post-apocalyptic epistemology*, the central concept remains the *feeling* translated as *finiteness*, *terminality* or *end*.

Codrin Liviu Cuţitaru asked himself in the "Post-historical Man"[9] who will be the "last man" in history, in the context of the death and of the overcoming of the historical landmarks. A possible answer: Nietzsche's "last man" [with one landmark - the state without linearity and diachronically], the "last man" of the American transcendentalism [Ralph Waldo Emerson[10] and Henry David Thoreau's[11] system of "conveniences" / "dependencies" (imposed by the state and transforming the man into a simple machine of economic and social needs) or by the transcendentalists isolation, because for Thoreau, the state blocks the history, metamorphosing the citizen using a somatic mechanism of stimulus-response], "last man" – "last humanity" - "final ideology" [as a product of the disappearance of the competing ideologies- communism and liberalism, or in a Hegelian key, that of the generalizing of the French democratic ideas, producing an ideological blockage by using a liberal state model; Fukuyama's "last man" becomes the product of late modern/ postmodern history].

Approaching Susan Sontag[12] or Mick Broderick[13], we can (re)find a *disaster aesthetic* placed under the dominant discourse of the Armageddon as a *raison d'être apocaliptic* (from the cinematographically translation of post-Hiroshima[14] effects, global - atomic conflicts warning scenarios, to the revival of the post-apocalypse hero's myth), by translating the meaning from *disaster* to *survival*. If quite often the overcome of the ultimate meaning is achieved through (over) the implementing of post-Holocaust existence, the recall to the image of a messianic

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[8] Oswald Spengler, *Declinul Occidentului* (Vol. I şi II), Beladi Publishing House, 1996.

[9] Codrin Liviu Cuţitaru, *Omul post-istoric,* in "Cultura", Number 12 / 2011 (317), 12 April, 2010, revistacultura.ro/nou/2010/.../omul-post-istoric/.

[10] Ralph Waldo Emerson, *Nature*, în „The Norton Anthology of American Literature", Ed. Nina Baym and Others, New York and London W.W. Norton Company, 1989.

[11] Henry David Thoreau, *Walden, Life Without Principle* şi *Civil Disobedience,* in „The Norton Anthology of American Literature", Ed. Nina Baym and Others, New York and London W.W. Norton Company, 1989.

[12] Susan Sontag *Hal in the Classroom: Science Fiction Film*, Ed. Ralph J. Amelio. Dayton, OH: Pflaum, 1974.

[13] Mick Broderick, *Surviving Armageddon: Beyond the Imagination of Disaster,* in „Science Fiction Studies", 61 = Volume 20, Part 3 = November 1993.

[14] Placed under (a very seriously!) sign of fictional reconstruction, that of continuity (*You don't know anything*!) and forgotten (*Because we all have a memory and we need an abstract one*!), the movie *Hiroshima mon amour* (1959) is (auto)defined as an end the war moment and of the beginning of a new (other) fear. The event (*What an event: I like you*!) becomes historical death, apocalyptic image: new species of animals, a thousand suns and thousand degrees, ash ...

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last hero (after the biblical model of patriarchy) feeds the Armageddon's fantasy scenario as an anticipatory struggle that will annihilate the oppressive burdens and will reactivate the post-historical nostalgia (*The Future as Past*!) as spiritual - ascetic harmony[15].

Starting from the consideration that liberal democracy could be the final point of the ideological evolution of humanity/ the final form of human government, mark placed as a constitutive element of the end of history, Francis Fukuyama[16] (following Alexandre Kojève) considers that history ended with the definitive solution (fully satisfied by the modern world) of the matter of *recognition*, replacing the master-slave rapport with the universal and equal recognition.

If Hegel and Marx decisively affirmed that the evolution of human society was not endless, the hallmark of the "endism" representing that form of human society that would satisfy the fundamental aspirations of the background of the *directional histories*, Fukuyama places the *end of history* between the landmarks of the liberal (Hegel) or communist (Marx) state.

The first man (translating the accent from the end towards the beginning) becomes disputed, as well, from a Hobbesian, Lockian or Hegelian perspective, either by their placement into the *natural state* („solitary, poor, miserable and short") as a latent-general state manifested when civil society collapses, or by the *bloody battle* defined by Hegel („each man against each"), the instinct of self-preservation being the strongest of the natural passions, a Hobbesian mark of the inclination toward peaceful and quiet living. For Locke, *the first man* fights for recognition, in the natural state, because he is obliged by education to subordinate his will for recognition to the will for preservation of his existence and to his will to obtain his comfort, not only to protect his material belongings of his material state, but also to accumulate even more.

Within the Hegelian vision, *the first man* (detached from his material things) searches the recognition of his liberty and humanity by the others, immune to the things of this world, as a moral agent parted from his physical or natural determinations.

This sort of relapse from a first profile (confirmed as well by the Bible by the definitively opposed and irreconcilable versions of Cain and Abel), reconfirms the fact that the abrupt jump toward the last man, by the appeal to a whole set of potential defects of the first one, is marked by the parallel historical processes (the logic of will and the fight for the recognition), the end of history, by obtaining the recognition and the material, making impossible the existence of man who ceased to fight and work.

According to A. Kojève, „the disappearance of man by the end of history is not a cosmic catastrophe; the natural world continues to be what it has always been. As

[15] Mick, Broderick, "Heroic Apocalypse: Mad Max, Mythology and the Millennium" *Crisis Cinema: The Apocalyptic Idea in Postmodern Narrative Film.* Ed. Christopher Sharrett. Washington, DC: Maisonneuve Press, 1992.

[16] Francis Fukuyama, *Sfârşitul istoriei şi ultimul om*, Paideia Publishing House, Bucharest, 1992.

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well, for this reason, it is not a biological catastrophe either: Man continues to exist as animal in harmony with Nature or with a given Being. What disappears is the very Man – that is, the Actions that denies what is given and the Error, or, in general, the Subject opposed to the Object" [17].

Philosophy as an alternative: from Dogmas to Dogma

The alternative proposed by Foucault[18] (enclosed to a vision of the end) considers necessary to establish some equivalence: *Philosophy is History* (philosophy as instauration of a new discourse); *History means Event* (by releasing from the old discourse of the continue history, of the docile causality); *Event is Present* (present = imminent conflict); *Present as reportage or investigation* (as a circuit of knowledge and power).

Anticipating such an equivalence, approaching incriminatingly – the term *religion* as clarifying eight[19] philosophical –theoretical matters, Voltaire suggested, in the *Philosophical Dictionary*[20] a possible questioning frame of its definitions (as a society based on faith in another life and backed by an extraordinary Providence), using the logic of a small republic / townlet saturated by weaknesses / fears, in which equation should exist (following the transition from simple to complex and the return to simple) two powers, led by Lord (in all its worldly or divine variants).

Such a (problematic) positioning raises the question of inventory concepts such as *state religion* vs. *theological religion* - operating a careful distinction among the requirement of keeping records, of establishing some concrete places of worship and rest, of using rituals established by the law, through administrators, on the one hand, and the source of unimaginable adversity, of fanaticism and civil discord, on the other hand. If the *state religion* can cause, at any time, any disorder, the *theological religion* is the enemy of humanity[21].

This dichotomy becomes the pretext of clarifying the antithesis *natural religion* - *artificial religion*, the first remaining, for Voltaire, the one who prevented people to kill, artificial religion encouraging all cruelties.

Let's not forget that Max Weber proposed (just) the transferring of the congregation / community from the *religious sphere* into the *political* one, continuity which can generate tensions: the pressure of the "hierocratic" religious organization seeking to define the specific limits of the non-religious political authority, the laic forces pursuing autonomy to religious ones. To this extent, as the laic power receives its legitimacy from a religious organization (*territorial church*),

[17] Alexandre Kojève, *Introduction á la lecture de Hegel*, Gallimard, 1947.

[18] Michel Foucault, *Arheologia cunoaşterii,* Univers Publishing House, Bucharest, 1999.

[19] Identified in strictly human and civilization terms, aggression will give birth (just!) to eight deadly sins: the use of weapons, overpopulation, the desolation of the natural living space, the human race with itself, the heath death of the senses, deprived genetics, breaking up with tradition, increased responsiveness to the phenomenon of indoctrination (Lorenz K., *Cele 8 păcate capitale ale omenirii civilizate*, Humanitas Publishing House, Bucharest, 1996).

[20] Voltaire, *Dicţionar filosofic*, Polirom Publishing House, Jassy, 2002.

[21] *Ibidem,* p. 362.

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political power can complement the hierocratic one by what, can be accepted as *laic arm*. In this regard, the un-Christianization, during the French Revolution, becomes political religion, a replacement of the conventional patterns.

In a review of the historical (co)incidents between the republicanism platform and its (declared or hidden) intention to reject the political fundament of the "ideological teleology" (with all its economic and social determinism), Dario Castiglione[22] emitted the assumption that republicanism would provide an alternative way to (re)think politics and State policy (away from the medieval and theological dominant categories), by relating them to the secularization of modern thinking.

From a "communitarian" point of view, we could find ourselves in the presence of a republicanism given as a *strong example* for the identity policies based on *strong political conjectures*, insisting on the declared "civic morality" and "patriotism", often seen as criticisms to the uprooted individualism – a mark of the contemporary forms of liberalism[23].

Historically and politically the answer of the historical philosophies (subsumed to the Kantian interrogations) should postulate the fact the mankind evolves rectifiers (on the spiral of historical correlations) from "closed" to "open", from "curved" to "straight", from "finite" to "infinite".

The lawful justice should inspire from the harmonization of these correlations in order to promote a "general peace", as the realization of the "Republican" state. In Kant's view, only a Republican Constitution may be consistent with human rights, because in a philosophical and political key, the supreme good lies in republican constitutionalism and in eternal peace. What interests us here is how Kant (ex)tends the "transcendental method" also in the treatment of the moral life conditions, and in particular, his perspective on the *datum*, as freedom to act under the imperative and categorical sense of duty. Otherwise, this sense of obligation / sense of duty, as a support of the bridges among worlds, would be irrational. As Kant observed, for a human being to act according to what his conscience commands, should not considered himself only a link in a "causal chain", but rather be itself a cause, in other words, an auto legislative human being. The confrontation between political scientists and philosophers is fueled by the idea of cause, stating that the denial of such causality in the interest of human freedom is the most important idea of the moral world. Thus, the reconciliation between nature and human freedom was, is and will remain a priority. The only bridge (quite fragile, let's admit it!) between these two "sovereign spheres" is given by a certain "unity principle". Paraphrasing Kant, this would translate that morality should have an influence on the real world, thus: the freedom is not only an empty ideal. The

[22] Dario Castiglione, *Republicanism and its Legacy*, în "European Journal of Political Theory" (2005), p. 453–65.

[23] Martin van Gelderen, Quentin Skinner, *Republicanism: A Shared European Heritage*, vol.2, Cambridge University Press, Cambridge, 2002.

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pleading for freedom as *act* admits the general harmony imperative. "Otherwise we would go crazy", Kant concludes.

Placing the (in)certe oscillation of / between *dogmas* and *dogma* into the open sign of alternative, of Kantian causality, we can opt (within the limits of *natural religion*. vs *artificial religion*) for a geometry of reaction times translated into different and random records, setting a changed and provisional route.

In the article *Dogmas*[24], nearby the biblical discourse of prophetic vision, the "innocent confession" of Voltaire opens with an uncertainty of the journey - rapture to heaven, in a premeditated moment of the "vulgar era" (February 18, 1763) and in a clarified astrological time (*Sun enters Pisces*) in a matrix of blindness and hesitation, as final placement into a dogmatic system (it wasn't Muhammad's Borac mare, neither Elijah's chariot, Sammonocodom's elephant, the horse or St. George, nor St. Anton's pig). Do not forget in this regard, that the *date* as a phenomenon of inscription, remains the mark of symmetry between / of "later" and "while", the *factual reality of the reported event* checking its possible assertion; and *(auto)designation* might be part of a change which feeds a conventional situation where the fiduciary record of the witness claims for the event to be thought through.

Transplanting the public communication into a biblical invoice "blindness", we can call to a register of communication, where the meaning slips, subsisting the dominant idea of disorder, misery, random agglomeration of discourses and diagnosis. Biblically, placed under the healing of the blind man from Jericho, of Bartimeus or even of the blind from birth coordinates (poor Tobit never had such a chance!), one could recognize, beyond ritual gestures, a minimum of representation - as a synchronous collapse in seeing the sign / word (beyond the notion of *mana*) as a pure force, clearly overrated, because any verbal or written exchange is a conscious and deliberate use of a communication system.

Logining (consciously and intentionally) the philosophical alternative in the event, Voltaire awarded the court of all of the dead, to the "judges" - benefactors of mankind (Confucius, Solon, Socrates, Titus, Antonini, Epictetus) – those who are the only philosophically justified (by their teachings) and moral (the virtues) to decide sentences.

Overlapping the act of memory on the data provided by experience and various limit-situations of the reflexive thought, we are going to establish – within a loose agreement with Karl Jaspers – that the notion of *political culpability* engages the members of the political community, independently from their individual acts or from their degree of adhesion to the politics of the state, since „political ethics is founded upon the principle of a state life that involves the participation of all, through their consciousness, through their knowledge, through their opinions and wishes" [25].

[24] Idem, p. 181-184.
[25] Karl Jaspers, *La Culpabilité allemande*, Editions de Minuit, Paris, 1990, p. 49.

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Such a culpability is translated by Voltaire in a bestiary, with symbols - open profiles: Cardinal of Lorraine is denounced by courtesans / by his accomplices for his perverse plans; Calvin who praised himself for denouncing annihilated the pope idol; those on who's forehead is written "We did" contrary to "What we said"; Jesuit Le Tellier proud with the *Unigenitus* papal bubble; bands of fakirs, or bonzes, white, black and gray monks, imprisoned in the "madhouse" of the universe – "one of the largest construction that can be imagined".

Voltaire final sentence established that for "thousand billion inhabitants of the world that we enjoyed creating them, we will not judge any of them after their vanes ideas, but only after their actions, because so is our justice", requiring a return to philosophical *dogmas*, being "the first time I heard such a decree; all I had read before on the little grain of sand that I was born ended with words: Because it is our will" [26].

Beyond conclusions: between Apokalyptein and Post-history

Superposing in a biblical key *Apocalypse of Ezekiel*, *Zechariah and Daniel visions*, on the *Revelation of John*, we can establish as focal point the "restoration of a primordial state" by the call to asynchronous factors action with decisive impact on what will remain the "dry bones vision" – a *pneumatological* and *eschatological* historical significance.

The *Beginning of Zechariah* (re)joins the cardinal points, the four winds, assimilating with equal force, *power dissipation* and the release of *secular power* from the religious one. Between Zorobabel (the political leader) and Joshua (high priest) - anointing sons- (inter) action the *charice power* intervention as imperative for *con-job*, in the (constant) need for restoring the center, of reconfiguring its edges "Behold, a man; and in his hand a rope to measure the earth".

Accepting the definition proposed by *Encyclopædia Britannica*[27], apocalypse (gr. ἀποκάλυψις, revelation) remains a term aimed to disclosure, to privileged person, of something hidden inside. Greek root of the word corresponds to the Septuagint, of *gālāh* \, the equivalent of *revealing*. The proposed definition provides, as an illustration, only the last book of the New Testament (*Revelation of John*), *Apocalypse of Baruch* and the entire "arsenal" of prophetic writings aiming the end or the future state of the world, grouped (not named) inside a *thematic apocalyptic literature*. If such a definition (restricted to a partial illustration) relies on the *strong sense* of apocalypse (the eschatological idea of great or total devastation in resonance with the Greek etymological equivalence of *revelation* and, subsequently, with Heidegger's notion of revealing and concealing truth), it doesn't omit the movement *beyond* the meaning of such a closed term, proposing a *future state of the world*, a Greek equivalent of *life after a certain type of revelation* (between *apo* - closing and permission, and *kaluptein* - cover, concealment), thus

[26] Voltaire, *Dicţionar filosofic*, Polirom Publishing House, Jassy 2002, p. 184.

[27] Chisholm, Hugh, ed., "Apocalypse", *Encyclopædia Britannica* (Eleventh ed.), Cambridge University Press, 1911.

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overcoming the apocalypse – as an exhausted notion – as a (an)historical settlement (more or less convenient)- within the post-histories perimeter, or in Greek terms, after finale lifting the veil of figurative *kaluptra*.

In the *Philosophical Dictionary*, Voltaire's[28] Justin the Martyr is the first writer of the Revelation, attributed by him to John the Evangelist. Subordinated to the thousand-year reign, the reasoning-demonstration of St. Irenaeus (although he acknowledged Revelation as written by John) established that there had to be only four Gospels, four parts of the world and four cardinal points, four animals of Ezekiel's vision.

In a more up-to-date definition of *apocalypse*, it means Jewish and Christian writing, marked by the pseudonyms and symbolic imagery - expectation of an imminent cosmic cataclysm in which God destroys the ruling powers of evil, by offering a Messianic kingdom; revelation or something on a prophetic revelation, Armageddon, a great disaster[29].

According to the definition of *The American Heritage Dictionary of the English Language*[30], the explanation of the *ruling powers* (with reference to the *government*) assumed punctually, to exercise control or authority: the ruling junta, the ruling circles of government, mainly the principle of government, act of government or control, (government, politics or diplomacy) control or exercise of the ruling class, ruling prevailing or predominant, the exercise of power or authority.

The political unveiling of the apocalypse, by *post-historical overcoming*, (re)claims the modernism - postmodernism dispute, apocalyptic scenarios favoring the modern existential, world, to the detriment of the postmodern one.

If the *endism* perspective gives up to the preservation and the (re)settings of the modern existential values, the post-historical hesitations focus upon the deconstructivist / postmodern (re)activation of modernity's residues, by appealing to varying social / linguistic / political aspects. Philosophically, modern existentialism is attacked from a double perspective, *logo centric* and *phallo centric*, (re)asserting the female model of Revelation and its original grammatical meaning – philosophical unrolling, reaffirmed (just) by existentialism.

Bruno Latour[31] stated that the assertion of modernity masks the hybrid situations where the modern elements (re)compose in relation with the non-modern elements, because modernity relies on the diachronic time, which can be saved, spent, but not lost!

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[28] Voltaire, *Dicţionar filosofic*, Polirom Publishing House, Jassy, 2002.

[29] New York Times described the economic situation as one which descends from the apocalyptic disaster, the year 2008, after the invasion of Georgia, providing rhetorical question of the apocalyptic rebirth of the Cold War!

[30] *The American Heritage Dictionary of the English Language*, fourth edition, 2000, Houghton Mifflin Company.

[31] Bruno Latour, *We have never been modern*, Cambridge, MA : Harvard University Press, 1993.

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According to John R. Hall[32], (just) the founder moment of the political modernity is through its logic, an apocalyptic one. This explains the fact that contemporary and social phenomena seemingly archaic (ethnicity, nationalism or fundamentalism) are modern, terror representing a special type of violence in pursuit of a sacred social order. Only through this analytic lens, we can consider that contemporary violent episodes are apocalyptic, opposing the (pre)determined order, or, in terms of John R. Hall, proposing a modernist logic, of rationalization and a conventional material / ideal infrastructure, the mass distribution of meanings, the reconstruction of self and / or of the disciplinary techniques. In this "exhausted" equation, we consider that just the apocalyptic and eschatological "taming" through the demystification of the social life, facilitate the leap *out* into the *post-* prefix.

Beyond any duplicity, sitting, perhaps, under the Christian influence / impact, *Apocalypse of Baruch* affirms the resurrection of both the good and the bad, an affirmation justified by the Judaism survival, in a context in which the Temple doesn't exist anymore. Baruch argues that the temple was preserved in heaven, fully functional, its reconstruction on earth, being a futile endeavor. Greek *Apocalypse of Baruch* places in different heavens, the definitively blockages of the post – historicus profile: the Babel builders punishment (with cattle faces, sheep horns and feet of goats; those who ordered the construction are eternally punished in a separate sky or reincarnated dogs, monkeys or bears), on the blocked gate of the fifth heaven, symbols of the return to the world of myth (Phoenix bird or Hades snake).

On the first traces of the Greek meaning of *apokalyptein-disclosure*, Stephen O 'Leary[33] approaches the fact that the world is coming to an end, although the rhetoric possibilities of this formula are endless and included into a register of apocalyptic significance, going beyond the conventional religion. Because, according to René Girard, the access key to the Revelation is the essential alternative of the ritualized Alterity of the political religious construction which feeds the sacred violence.

Inextricably linked to a modern vision perspective, cultural pessimism (exhausted as *messianic apocalyptical counterculture*) provides to the "prophets" the necessary basis for imaginary narratives, textual apocalypses representing, according to John R. Hall[34], ideate creosotes of narrative significations, designated for immediate, imagined or rebuilt social situations. The narration of the *consecrated* and/ or of the *dissident religious* (medieval Crusades, heresy, the new historical consciousness of the Reformation) reorganized apocalyptic significance in relation to otherness, often seen as a threat to the sacred spirit. Only on such a

[32] John R. Hall, *Apocalipsa din Antichitate până în Imperiul Modernităţii*, CA Publishing, Cluj-Napoca, 2010.

[33] Stephen O' Leary, *Arguing the Apocalypse*, Oxford University Press, 1994.

[34] John R. Hall, *Apocalipsa din Antichitate până în Imperiul Modernităţii*, CA Publishing, Cluj-Napoca, 2010.

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background we can understand the "apocalyptic thinking space" marked by repeated attempts to attract into fixed geographies (see inside the English area, *Clavis Apocalyptica, Discovery of the Whole Revelation of St. John*, etc.). We would therefore be placed into an area of post-historic entropy / anti-entropy, of relative-continuous, or in one of random / anti-random, an area of chaos, of catastrophy, prone to risk and uncertainty (the new brand of the *fuzzy*[35] */ possible human*)!

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[35]To Vattimo's *weak thought*, Virgil Negoiţă is offering as an alternative the *fuzzy logic* - an element that establishes the transition *modern postmodernism* - *pre-modern postmodernism*. Such a vague sense of *fuzzy systems* provides a flexible method for *expert systems*: the term *necessity* is similar to *credibility*, and *possibility* becomes analogous to *plausibility*.

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