ETERNAL RETURN TO THE SQUARE OF THE HYPOTENUSE[1]

Abstract: *"... And if it comes over time to see what has been generally, but not shown, it is not by virtue of providing an exceptional vision, but by one well-focused, which "is walking" among the past experience, the present and the future one, looking "better" than usually, explaining and understanding the things in their essence." (V. Tvircun). In this key of our concerns related to academic areas of networking, we connect to the bar of integrality of the multiple prestigious connotations: literature, pedagogy, psychology, didactics, art management, anthropology, teleology / epistemology - the philosophy of education ... - to fully know how to wear with dignity the mandate for which we are called. Thus this material comes to certify its propulsive imaginary joints in this conceptualization: Following the fairytale "Youth without old age and life without death" ("Tinerete fara batranete si viata fara de moarte"); The Miorita's Motif and the square of hypotenuse; The Motif of sacrifice for creation; Synthetizing at the Graciousness level as a general axiological principle of human awareness.*

Key words: *Principle – general axiological space, Square paradigm, Graciousness, the Motif of Sacrifice, Man- Horizon of the Great Virtues.*

"The educational ideal leans across cultural arsenal of people." (V. Mindicanu)

The impact of real-imaginary in the European identity context is the one of the most indispensable opposite to the eternal return to the complex fold of our becoming – Geto-Dac and Daco-Roman: MAN. After Herodotus (IV, 93) "Gets are the bravest and most righteous of the Thracians concerning the belief in the immortality of the soul. Gets were the most virtuous men of antiquity ... "It is well-known that for the thirst time the *human being (man)* becomes subject to artistic painting in the ancient Greek-Roman culture... "The ancient world is fascinating. Namely in its life we find the grain of everything that is great, noble, heroic, for its foundation forms the pride of personality, inviolability of human dignity". (V.G. Belinschi) This is the truth for which we take the responsibility to return to the ideals of our origin "L'uomo unico, l'uomo universale", to confirm once again that between the functions of interpretative art of the genius of Moldovan-Romanian people count as especially the *Eternal return to the square the hypotenuse*: MAN - Horizon of Mystery, MAN - Horizon of multiple graces, MAN - Horizon of eternal love, MAN- Horizon of the Great Virtues. In this context we mention that the preponderant of Mythological imaginary are / should be those of emanation because the myth of conscience resignations has always been an incandescent source of ethical norms. The real-imaginary correlation, revealingly, is in this sense, one of those with perspective oriented on the opening of human being, on its divinatory circumstances. The duty of everyone, our duty directly, is to rise by spirituality, to give glimpse on this sacred road.

Following the fairytale "Youth without old age and life without death" ("Tinerețe fără bătrînețe şi viață fără de moarte")

The Nostalgia of origins by M. Eliade, calls for a return to the original principle, "to eternal return of the identical", "depending itself by a principle which is not identity, but which, in all aspects has to satisfy the requirements of a truly sufficient reason "., this happening, of course, then when the purpose of everything is subject to the will of power. After Nietzsche "The Will of Power is the *innermost* essence of existence." (*1. p. 283)*

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This communication is a theory of imaginary of the origins of becoming at the level of identity cues. On this path of renewals the academician M. Cimpoi mentions: "The Superman is the poetical embodiment of eternal Reversions of Identical ... The Superman, as the man beyond himself, it is not someone with enormous size ..., but the human being who lives instinctively the existence, as it is…" (*Sud-Est Cultural*, *p. 22. No. 1, 2008*). Of course, we are talking here about that authentic existence with emphasis on "a certain life-related".

"To arrive to your desire, you have to ask from your father the sword, spear, bow, quiver with arrows and clothes that he wore when he was a lad, and to care of me with your own hand during six weeks and give me the barley boiled in milk." The principle of death in the concerned fairytale "Youth without old age and life without death" in a conscious way motivates the vitality – the will of power. Life, grazed / ambushed by death, access the will of power to the bar of exceeding, of a virtuous anticipating of the being limits of oneself/ self I. In fund the denying of oneself/ recognizing the other's virtues anticipates death "makes possible the becoming, the existence in its own authentic way". The human being - oriented subconsciously on the principle of its dignity excels in immortality exactly in the moment of touching/ exceeding the threshold/ danger of death. "Eternal return" incites to accept into eternity all the attempts that we passed and which will repeat forever.

To make / to recognize everything with pleasure – is the only saving solution - show love to your neighbor. Love your neighbor as far as you can firstly support / respect / love yourself - an unquestionable truth against aggression that the Bible does not even suspect it. The New Testament says only this: "Love your neighbor as thyself ... and your rival / enemy also love." Everything has to start from the first person (the I) reporting on what the life gains its meaning... Or, the whole *I* has directly/ should have the property of ***renovated*** *Exteriorization of the Shadow* of oneself, or of the *oneself from the shadow*, like a content of the self-completion on spatial- temporal competitiveness standing as in our fairytale: "Finally, just when he wanted to get out, throw his eyes once again/ took a last look by stable and, perceiving in a corner a distempered, boiled and weak horse, went also to him. When the horse heard from the Prince Charming that the clothes and weapons are well cleaned and prepared (for a new fall / integration in/ at the primary time), he shook himself at once, and all the sores and distemper cased off from him and left just how his mother gave him birth, a fat horse, corpulent ***and with four wings***…." If we still claim to love our neighbor (the debt / sacred responsibility of Christianity covering us) then we have to start up/ practice our multiple graces to see, hear and initiate, basing on the mythological patterns, reasonable competitive ways to get out in world that we settle. From case to case the stimulus of our individuality/ virtuosity should initiate our opponent/ antipode to stop aggression, so by this welcoming the cooperation and partnership – plenary potential motif of becoming - as in the example:

"Let your horse have a long life, Prince Charming, she also told him, like to an enchanted one which he is, for he was not with you, I would eat you baked; but now you ate me; you have to know that until today any earth-born never dared to step out my borders until here, just some crazies who dared to do it reached to arrive just until the plain where you saw those many bones. They went home to her, where Ghenoaia fed the Prince Charming and honored him as a traveler. Ghenoaia was moaning of pain, suddenly he took out her leg which he was keeping in the bag; put it back and soon she healed. Of joy, Ghenoaia held the welcoming for three days continuously and asked Prince Charming to choose a wife for himself from the three daughters she had..." Or,

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the relevance of human dignity requires to this sensational reciprocity throughout its interpretive fullness: to admire the beautiful, to recognize it, the smell it, to promote it, to appropriate it, to be an integral part of it - *to be yourself everywhere*, that is to be exactly what you want to be, you wanted / we wanted initially in a certain way: *Eternal youth and life without death*. *Otherwise, which would be the sense of the birthday torment – the stepping over threshold- integration in life !?* Finally comes out the question of how we approach to the truth of our becoming reporting to the immortal fairytale inside the Romanian language and literature classes at the stage of partnership? Of course, by accessing the discussion at the mercy of philosophy of education: being /existing, space and time, will of power; non genuine existence, authentic existence, death understood as a phenomenon that reveals to the man its freedom for existence, the free will...

The advocates of educational philosophy as those of humanistic pedagogy believe that "the mission" (of an educational culture in general) is "to redeem / to recall home a civilization that has fallen from Being – has been sold to technique, science and to a rationalism extremely calculate ".At educational philosophy level "the fall in time / on time is a good" or this is also a truth promoted by our fairytale. "He spent there a forgotten time, without realizing, because he remained same young as he came", the fall from time, from the sacred time is bad things in this case, caused by man himself. "… But the unfortunate, in clutter, did not saw that, running after a rabbit (from the naive native layman instinct), passed into the Valley of Complaint..." When what could you see? Suddenly he grabbed a missing of his father and his mother. He prepared for departure ... He arrived to the estate of Ghenoaia, he gave questions as to the estate of the Shrew, and got the same answers ...

Eventually, he reached to the palaces of his birth. As he stepped down, the horse kissed his hand and said: "Remain in peace, Lord, I am going back there from where I left...", "Go with peace, I hope too that I'll be back soon ...." The truth is that man is able to suspend "the physiological death" by using the will of power/ power of will, which is good to the joints of his actions connected to the sacral time. After Friedrich Nietzsche, *the will of power* must be the will to grow / to evolve, to become more than who you are, to fight and defeat, the will to win on yourself, to experiment, to seek, to know. *At the level of the partnership of ideas, the interpellations occur also to confirm other aspects of the will of power:* the will of power on the level of initiatory force, interactive force (I-other) of resigning the identical, of re-consigning the great virtues, of possessing the interpretative competence - love for the neighbor: *man- way and aim* of action / interaction.

The two themes: the source /the becoming and the eternal return / the wings /the Pegasus – lived by their radicalism, are configuring the eternal return to accept forever all the attempts/ tests that we passed and which will repeat always, by which is re-consigning also the frightening aspect of this kind of immortality, strongly begged by the Prince Charming on his youth: " Father, it is the time to give me what you promised me on my birthday… - If you, father, you can't give me this, then I have to stroll around the world until I will find the promise for which I was born. But… it was not possible to turn him back from his decision", because in his depth of Geto-Dac origin were living the calls from the other times of the same inner virtues- the belief in immortality – requiring to be repeated / innovated from father to son...

Otherwise, the Horse, in the mythology of depths is the bearer of the symbol of Searching and Retrieving, of Knowledge and Immortality – of Continuity: a continuous go on- come back. Overall the symbolism of Horse connects the contraries,

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"the active element with the passive one" in a continuous manifestation. Like a symbol of greatness is ridden by the chosen one / the perfect: Prince Charming making a correlative couple with him (with the horse), an all integral- "the genius" of nation on which is circumscribing itself like a representative being bearing the mandate for which was/was asked to be called.

"We have to educate our eyes" (*in 1.*) to the sacred, calls M. Eliade calls. We have to cultivate the competence of a way to discover and to resign the sacred in us, this arrears of ours remaining to complement itself at the level of the great virtues that we always were been able to give evidence.

The observations converge to highlight eventually the fact that Space and Time are labeled valuable philosophical- paideia by another phenomenal notion- that of Mode- marked genuine by our special way of thinking/ of being/ of living. The theory of relativity (return of being into existing, and vice versa) accessed on epistemology / teleology; the correlation: national-universal found always a revelatory competitive echo (real-imaginary) into the motifs of the mythology of our Great spirituality; let's hope we will do it on the level of the Great Virtues also at this time.

The Miorita's motif on the square of the hypotenuse

The motif of pastoral generosity (to take into account that from the three shepherds of the popular ballad only one had pastoral vocation), that of *testament*, is representative the stimulant of eternal love of human inter-relationship through excellence. Of course the vocational grace of Moldovan shepherd is a Christian one – love for the neighbor, for the closest opponent due to what he is not missing the chance to gain with dignity a new temptation, a new competitiveness; namely the method of survival ; the *elevation by spirituality*, a manifest to competitive capabilities; Or going to them, namely precisely to the focusing on the national-Christian values: love, faith, hope, incites vehemently the position of the conditional optative in this case, accompanied by the present conjunctive: *Dear sheep, / if you are Enchanted / And if I would have to die*/ On a sully field, */ Tell to Vrîncean / And to Magyar / To bury me, / here, close, / In the sheep lathe/ that I'll be with you/ Behind the sheepfold ,/ To can hear my dogs. / / These you tell them, / and put to my head / A whistle of beech / Long says with love! / A whistle of bone / Long says tenderly! / A whistle of shock / Long says with fire! //* (our transl.) And the followings after: *If you will see, /If you will meet/ an old mother / with girdle of wool// ...* (our transl.) are exhibiting at the level of last wishes of the one passing in eternity. As it is well known the Testament - as a sacred treasure of continuity - according to ancient traditions, is entrusted only to the closest people- here, to the dear sheep, to the Magyar and to the Vrîncean both; the ballad *Miorita* is posted in depth on the intermediate dial of vocational Creed…

If the tragic motif of the Old Testament targets the symbol subject of the two blood brothers Cain and Abel: Abel - dismissed with dedication with all the abilities by God, is entering in the graces of divinity; while Cain, jealous and envious of his brother's situation, commits the well-known murder. His act is not forgiven; the burden of sin is paid with his life. Then in the New Testament the same motif of self-giving appears already at a complemented/modified level of generality: the Lord's sacrifice (of his own son) in the name of salvation of all his human creation, gaining an ethical-moral layman preponderance highly modernized: "Love your neighbor as thyself …, and thy enemy / thy opponent also love" - that we realize the depth of mioritic truth – *The Ego* (Moldovan shepherd) at the level of authentic contemplative imaginary is just the total sum of others partial *egos*. The three shepherds (coming from the same

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ancestors, mothers- sisters) is actually *The One – "Transfiguration" of the same* in relation to different causal and temporal situations condition-relevant to the same nation: place / space: *corner of land*, *piece of heaven*. Besides, opposite to the biblical subject of the New Testament, resigned so in pole sides on the mioritic land by the feeling of piety "Love your neighbor ...", the human wisdom at the syncretic imaginary level reaches the peak of confidential logic of Pythagorean theorem as an universal law of spatial-spiritual ordinance of the world: "the sum of squares of catheters is equal to the square of hypotenuse". We deduce in this way, that the Ego totally resigned contests/ has to contest its verticality by the prism of the particular sum of the others equally; in what the pole sides features are complementing it totally.

On this imaginary way are noteworthy the following resignation of the great Druta in *The pastoral rod (Toiagul pastoriei*): "*He was still a good son of these valleys of these hills. Who knows from where he inherited these roots scattered deeply in the native land, but for sure he had them, and because these roots were not so much of his personal merit, but a civic good, they were to be studied, re-cultivated ...*" acquired/ recorded in a general axiological principle of human awareness, that of Graciousness, that from the shadow (not yet fully re-valued) continues to immortal our name towards of our confidential way of being - to enter into the graces (see origin of inheritance: grace, graciousness- The DEX of Romanian Language, p.422) of the neighbor, of a pagan/ atheist "neighbor" who (throughout history) claimed to proclaim himself "the greatest'' to defeat our Creed: " *The village was watching at him with a kind of envy which was more resembling to proudness. Look at him, he passed through so many things, and he still comes to singing, still remembers how to play in flute ...*"(Ibid. *Toiagul pastoriei, Scrieri*, 1990, V.2 p. 490)

In this context, we consider that the identity / individuality of creating cultural values in the plan of authentic imaginary (ethical-moral) has to be recorded by humanity fully at the intersection of the two borders of Christianity covering us – the Old and the New Testament:

- Devotion between reason and revelation;
- Spiritual transcendence: Man, horizon of Mystery- Man, horizon of the Great Virtues;
- Awareness – self-awareness of the inedited pole sides' way of human complement.

The motif of sacrifice on behalf of creation

To take into account that the legend of Master Manole "…is not a creation of the Romanian people, but is present in all the countries in South- East Europe…. What interests us is that the Romanian people chose this mythical theme and gave to it an unparalleled moral and artistic expression. And they have chosen it for the Romanian soul recognizes itself in the myth of supreme sacrifice ..." *(6, p. 44)*

If in the ballad *Miorita* the sacrifice in the name of creation, that of loving the neighbor ..., is suggested mainly by the person of the Moldovan shepherd, then in ballad *Arges Monastery (Monastirea Argesului)* it is lived /interpreted directly. For sanctioning the place/ evil space – its conversion into an Ideal Temple, the master Manole sacrifices his beloved woman, the consort of his life, altogether with the child who should come into the world, his own capacity forces – and ultimately- his life. Thus the Motif of sacrifice on behalf of creation transcends in the capital Motif of Elevation of the Family up to the dimensions of symbolism – the Ideal Temple of Great spirituality that gave to it, continue to give life through the water spring of the

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authenticity contained. The Motif of Family as a Motif of Ideal Temple (in front of what/whom is worth to worship) is precipitated unconditionally from the thesaurus of national- Christian values (the love and devotion of Ana to the one she is meant to follow, instinctively overcome all barriers of confirming the virtuosity to her beloved husband), perpetual return with *good, beauty, truth* to the square of the hypotenuse of all universality. Because of this, in the paideia view, Master Manole has the sacred embodiment of the "initiate" in the position of "engineer of human souls". This is the reason which we conclude up here that: the sacrifice of true trainer: teacher / professor / pastor / leading of the sacred – the elevation of the Temple of Great Complements - is / was always covered / emitted in / of his own vocation: Man - horizon of the Great Virtues. A new attempt – the tend to manifest fully his virtuosity, that hot passion of continuous dissatisfaction against his achievements, seeking for new ways of manifestation, of excellence on the stage of ideal: *to dare to elevate the beauty even there where it is less possible,* being aware even of the fact that the process of a particular achievement opens/ always opened to new perspectives (but…not new opportunities) of plenary inclusion. A complementing condition on this path would be the much desired freedom of creation- the right of individuality to self-determination - but exactly this possibility ultimately escapes to our way of jointing the creed reporting to the perspective of new conditions, of new possibilities of getting out from obscurity. In this way a life buoy would be/ should be the Performance- Her Majesty Competence!

At the appropriate time - *to know how to sustain with dignity a competitiveness* exactly at a competitor level of self-improvement. Of course, an important role in this context is owned particularly by the knowledge of environment of inter-polarity of differences, the prominent sign of quality (constructive- destructive): when, where, how, at which level of capacity forces the coup of grace/ the blow will come to realize for to acknowledge in anticipation the gradual intensification of the strengthening, in relation with the personal force of capacity. Harmonization, beautiful culmination - explosion of hermetic on the stage of becoming at the level of crowd is producing with more difficulty- this, unfortunately, is the hurting truth of imaginary which we present on the background of mythology of our Christian depths.

Or, for Master Manole (Emanuel - the name of Jesus before baptism), the condition of solitary immortal being is not a divine employment plenary, for him counts namely the degree of resignation of the *Crowd* (The nine great masters multiplied with 9 or 12 ...); the capacity of the crowd to involve on the conscientious way of the Savior. The mystery that should take place at the archetypal level must finally be one of the most mobilizing: *Knowing how to initiate crowd to climb / to maintain itself on the level of value*. This is and it was, in fact, the Messiah's Creed which was/ is being periodically (every year) – the Resurrection. Every experience of value-evaluative origin had / has the right to life, to be enrolled in the Book of Wisdom as a taught especially for the crowd: "Love your neighbor as thyself and your antipode / your rival also love" are the last wishes of the Teacher.

"Believe them Lord, which they don't know what they do" (our transl.) resonated/ resonates the last thought of The One crucified near a robber and a drunkard, when he paid / continue / to pay / rewarded *the price of differentiation* as in the mentioned above ballad: *And those masons, / Ten great masters, / To leave them alone / To leave them to rot, /There on the hill, / Up on the roof. //* (Our transl.) Unfortunately the scale of the value challenge at the level of common mentality, of course, is not one of the most perfect. Even until today the crowd accepts hardly or not accepts at all the

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differentiations. In "the best case" continues to be somehow indifferent (the disease of the century- indifference) that if you climb or descend the values ladder, important is to not stand out/ not to differentiate! Of course, the tribute of differentiation is paid perhaps too harsh, unfortunately with the same coin for all situations. Or, this is also a reason of the undoubtedly equilibrium for which is worth to look on time at things by the prism of "up-down Spyglass" - from up-down as from down-up: *Manea was losing himself/ His eyes were covering, / the world was up-down//...* (Our transl.) *The motif of changing the mentality*, the changing of the numerical table of values (the number of Chosen Ones to evolve until the virtual equilibrium state of that alleged ideal space "square of the hypotenuse") is surprised *in every early spasm of ballad*: *And there where it was falling / what was happening? / A fountain smooth / With little water, / With salt water/ bathed with tears//* (our transl.) of continuity by Eminescu*: And the water where it fell / In circles turns around / And from the unknown deep / A handsome young man grows//* (our trans.) and of Nicolae Dabija onwards: *For how long the springs will pain us / Or a song which disappears, / As long as we have something sacred-/ We will live on this earth* //, (our transl.)

In fact the source of our authenticity of becoming divides significantly from/ by the interpretative form of our problematic diversity essentially on the point of competitiveness in competitiveness. On a side – the competitiveness is neglected by the competence effort of activity in group and by the individual effort: Performance - evaluation / self-evaluation; and on the other side the competitiveness focuses exactly on the priorities of this co-report: principles - objectives – finalities; unusual ways of authentic individualization. By *analysis* and *synthesis* a virtuous competitiveness cannot take place in other way then by the competitiveness for differentiate its permanence opposite to the purpose of defining involvements both at the individual level as in/of the group. In this favor "the emphasizing of subjectivity allows everyone to understand his role, to find his proper expression" (*7, p.43*). In a competitiveness of group is envisaged the competitiveness with itself first in an introversion / extroversion way - exercising the competence to self-improvement. And Great can be qualified the Aim which from the beginning is strengthened on the principle of human dignity as a Supreme Principle of all spirituality of connection to the ideal. "Real humanism" (the principle which causes it – our notations) is implanted inside the world, and its quality "to be at hand" is in a direct relationship with the man himself (Ibid., *p. 44*).

Synthesizing

Graciousness – principle / general axiological space potentiating human dignity

The nostalgia of origins by M. Eliade, calls for a return to the original principle, to "eternal return of the identical", "and then (after the remarks of Gilles Deleuze, Nietzsche and Philosophy*, Bucharest, the European Idea, 2005, p 59*) the eternal return depends itself on a principle which is not identity, but in all respects has to satisfy the requirements of a truly adequate reason". Our investigations so far certifies that (after the DEX of Romanian language in the Roman mythology the three graces are considered as the three goddesses of beauty: wisdom, kindness and truth) principle in question must have a name, the name of our spiritual identifications:

Graciousness with all nine of its integration requirements:

I. Possibility of returning to essence

II. Possibility of creative self-re-consignation

III. Capacity of continuous training

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IV. Possibility of choice
V. Ability to self –regulation
VI. Capacity for connection to a common standard of living
VII. Capacity of spiritual ascension
VIII. Possibility of re-consignation personality as overall social value
IX. The ability *to know* how to wear with dignity the divine mandate versus capacity of enactment the Graciousness as a principle / general axiological space of spiritual re-consignation.

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