Parallel Reliogiosity: an Interval Reality of the Participatory Experience

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*La présente étude se propose de vérifier le concept de **réalité – intervalle de l'expérience participative**, en considérant que la **religiosité parallèle** devient une niche féconde, un résultat de la dispute déclarée entre **religion vs. religions**. Partie intégrante du courant (plus ou moins actuel) du **dévoilement de la conscience** (en multipliant les contenus), la **religiosité parallèle** s'approprie, formellement et d'une manière extérieure, les modèles religieux forts, en leur conférant une autre direction, en articulant, de l'athéisme provisoire, un apparent **non man's land** - celui de la **republica irregularis** chargée de l'**expérience participative** – vers **une attitude religieuse diffuse**, vécue dans l'espace roumain aussi, lors des années '20, **neognostiques**, un intervalle de participation sociale et sotériologique. En le dénonçant, sous le signe de la "semiosis hermétique", comme une "nébuleuse mystique-ésotérique", le concept de **religiosité parallèle** (un terme qui admet toutes religions chrétiennes non- post-, les fois ésotériques, ou les croyances parareligieuses) récupère, d'une manière désacralisée, une sorte de **religiosité secondaire**, ayant ses points-clés dans l'idée "d'expérience", en faisant recours à des techniques psychocorporelles et/ou psycho-ésotériques, en concevant, selon les critères postmodernes, une **nouvelle religiosité** (dans un sens diffus, hybride et syncrétique). L'étude aborde, d'une perspective double, la **sortie** et la **réinvention** du religieux, en vérifiant deux hypothèses: le modèle/la voie laïque, qui considère que le sécularisme a triomphé et qui apporte une vengeance de la **religiosité secondaire** - modification de la condition d'expression religieuse, apte à recomposer (dans l'intervalle participatif) le **rapport public-privé**; le mouvement parallèle menace le Modèle Français classique, sur le fond de l'incapacité de l'Ecole républicaine de faire face, par la vertu, aux défis lancés par les limites sociales, parce que **l'Etat républicain renonce de s'offrir lui-même comme une alternative à la religion**.*

Mots-clés: religiosité parallèle, réalité de l'intervalle, expérience participative, religiosité alternative, républicanisme, public-privé.

Introduction - Warning: the weak recuperation of a Secondary Religiosity

Denouncing as a "hermetic semiozis", the concept of *parallel religiosity* (a term which can accept all the non- post- Christian religions, different esoteric, faiths or parareligious believes), or, as a "mystical-esoteric nebulous", this text recovers, in a de-sacred way, a sort of a *secondary religiosity*, with nodal points in the idea of

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"experience", appealing to psycho corporal and / or psycho esoteric techniques. Thus, the text enters a *game of charisma*, able to legitimize an immediate redemption, conceived, after postmodern criteria, as a *new religiosity* (in a diffuse, hybrid and syncretism sense).

Accepting the Voegelin-ian[1] experience of *a time of conscience*, placed inside the series of accessible experiences, from the opening premise, towards the effort of keeping them in balance, the present study intends to verify the concept of *reality- interval of the participatory experience*, considering that *parallel religiosity* becomes a fecund niche, a result of the declared dispute between *religion* and *religions*. Marcel Gauchet[2] has announced the *exit of religion* through the State-Religion and Republic-Religion, as the reorientation of the democratic direction, which changed status; such a dynamics can be translated through passing through effect, inside a world in which religions continue to exist (only) as a form/formulae and as a collective order which doesn't determine itself anymore[3]. In a descriptive way, the phenomena can be subsumed to the intention of *secondary and privatization of the religion*, reported to the typical way of the political modernity – *the disclosure of the civil society - state*. Religions convert themselves into re-legitimizing movements, changing, as Rawls stated, into comprehensive and reasonable doctrines. Into a denunciating exercise, Voegelin[4] considered the term *religions* an impropriate one, too vague and deforming for the real problems of the experiences, which combine *dogma* with *doctrine*; nothing surprising, in a way in which René Girard[5] recovered under the difference signs of the religions - effects of a single and vast un-differentiation.

Referring to the Voegelin-ian[6] concept of de *realissimum* – as a way of defining and positioning inside the *religious experience as prime reality*, operationally, it remains the distinction between *Űberweltliche Religionen* (*spiritual religions – transmundane* - which find their reality in the foundation of the world) and *Innerweltliche Religionen* (*religions –intramundane*- which find their divine in the contents of the world), a dispute which leave space to a *secondary reality* – the *human-divine interval*-translated as a *parallel religiosity.* This option is justified through the evidence according to which, modernity cannot escape the deforming ardour of the gnosis, or the temptation of throwing the social order into the changed meanings of the world. Integrated to the (more or less actual) trend of *unveiling the conscience* (*multiplying the contents*), *parallel religiosity* impropriates, formally and in an exterior way, the *strong religious patterns* conferring them another direction, articulating an apparent *no man's land* from the *provisory atheism*- that of a *republica irregularis* charged with *participatory*

[1] Eric Voegelin, *Religiile politice*, Humanitas Publishing House, Bucharest, 2010.
[2] Marcel Gauchet, *Ieşirea din religie,* Humanitas Publishing House, Bucharest, 2006.
[3] *Ibidem*, p. 9.
[4] Eric Voegelin, *Autobiographical Reflections*, Baton Rouge, London, 1989, p. 51.
[5] René Girard, *Prăbuşirea Satanei,* Nemira Publishing House, Bucharest, 2006.
[6] Eric Voegelin, *Religiile politice*, Humanitas Publishing House, Bucharest, 2010, p. 86-87.

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experience- toward *a diffuse religious attitude* felt also in the Romanian space of the '20s, as *neognostics,* an interval of social and soteriological participation, into the new-age language, a "movement of the shaken consciousness of the global disaster which lurks in the case of continuing the history under the old bourgeois paradigm".

Resonating with such an imperative, doubled by Steiner's effervescence, *Sphinx: Review for the Occult Sciences*, declared that "I am editing this review with the thought that I will release to others the many spiritual pains; that I will strengthened myself and I will facilitate, to those with faith, the unseen research. *Sphinx Review* sets aside polemic perspectives, attempting to break the savage materialism and the pleasures of the flesh, which involved so many people, to bring to those who would listen to the truth of life, our real duty, as required by the just judgment and sent by greatest Savior Christ"[7].

Re-implanted in the spiritual openings of the *parallel religiosity*, the newest spiritual intervals, approach (just) the effects of de-personalizing God, the pantheist divinization of Man, the unveiling the world, the objective reality as illusion and game place of the Pure Spirit. The auto-redemption is attained through recovering the Illumination state and the identification of the Evil as a non spiritual illumination[8]. A hybrid *realissimum* decrees the focusing on this world; visible and material this is a holistic system in which Man is trapped, reclaiming the absolute potential of being, through meditation and psycho techniques.

According to R. Rorty and G. Vattimo[9] transgressing the „faith era" (an interval in accelerate development till the Enlightenment), the „ration era" (post-Enlightenment) and entering into the „interpretation era" confirms the fact that „thinking is dominated by some preoccupations that are no longer neither science competence, nor philosophical or religious ones", into a process of recorrelation postmodern philosophy with fundamental anthropology. The relative effort clarifies as Habermas noticed[10] either placing religion in the private sphere, or implanting these religious elements into the political sphere, leaving the real religious elements to intimate space. *The interval reality of the participatory experience* re-valorises religion, into a post-secularist way, re-accepting it nearby the scientific or philosophical images of the human being, into the public space.

The present study will approach, from a doubled side, the tendency to exit religious sphere and to re-invent the religious, verifying two hypotheses. First, the laic way/model, which considers secularism as winner, brings a revenge of the secondary religiosity- modification of the condition of religious expression, able to

[7] Dimitrie Diminiu, *Primul cuvânt*, in *Sfinxul: revistă pentru ştiinţele oculte*, Year 1, no. 1 (1924), Bucharest, "Cultura" Publishing House, p. 3.

[8] Antonio Sandu, *Perspective semiologice asupra transmodernităţii,* Lumen Publishing House, Jassy, 2011.

[9] Richard Rorty, Gianni Vattimo, *Viitorul religiei. Solidaritate, caritate, ironie*, Paralela 45 Publishing House, Piteşti, 2008.

[10] Joseph Ratzinger, Jürgen Habermas, *Dialectica secularizarii. Despre raţiune şi religie,* „Biblioteca Apostrof" Publishing House, Cluj-Napoca, 2005.

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re-compound (into the participatory interval) the *rapport public-private*. The second one the parallel movement threatens the classic French Model, on the background of the incapacity of the Republican School to face, through virtue, the challenges launched by the social boundaries, because *Republican State renounces to deliver as an alternative to religion*.

Provisory Atheism- a Republican design of the civic experience

A historical review of the (co)incidences between the platform of republicanism and its intentions (declared or, where necessary, hidden) is rejecting the „ideological teleology" in the concepts of political thinking (with everything that their economic and social determinism implies). Dario Castiglione[11] issues the assumption according that republicanism offers an alternative way of thinking the politics and the state (backing away from the medieval and theologically dominant categories), relating to the modern thinking's secularization.

In a provisionally equation, that of the "before-after sacred game" (inaugurated either in the grace universe or in that of rebellion), with some "rests" in the attraction-deception intersection, we are placed, according to Camus, in front of a New Gospel translated by / through the *Social Contract* as a catechism, which enshrines, in a Newtonian way, the dogma of a new religion founded by / on absolute, sacred or inviolable. In fact, this is noting the attraction of a civil religion, and the deception of exclusion the opposition and neutrality.

Inside such a "mutation", Joseph de Maistre has calified the revolution as satanic, Michelet sustained that we are inside the purgatory, on the ground of the fact that the religion of reason establishes, naturally, the republic of laws. In other words, general will was explained through encoded laws. Jacobins-preachers of the gospel have tightened the moral principles, removing just what was claimed by these principles, substituting divine commandments, the law as an expression of the general will. If the movement of "insurrection" that was born in 1789 implied that God was not (already!) dead, for conservative Jacobins, sustaining the supreme state, of predetermined order and pre mediator Reason, God becomes the equivalent of an abstract moral principle. According to Hegel, the revolutionaries of the twentieth century, remaining in a history without transcendence and destroying the formal principles of virtue, have formally denounced the hypocrisy of the bourgeois society.

Until 1789, according to Camus[12], the divine transcendence has served to justify the kings arbitrary. After the French Revolution, impurity becomes history, entering the deception perimeter, approximated by H. Arendt through violence and lie. Secularising its intention of entering the conscience that claims to free from any tutelage (except that of the Republic!) and to educate in the spirit of veritable values (the Republicanism ones), clotting a political community, axiological united and with a given effect (Republic!). Secularism is thus ordered as a perpetuation of

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

[12] Albert Camus, *Omul revoltat*, Rao Publishing House, Bucharest, 1994, p. 329.

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the religious imposture of the Republican state, transformed into an anti-secular-church. Hence the reactivation of a moving-immanence or as Ihab Hassan stated, of indeterminacy, as a provisory atheism. Albert Camus's considerations had in view the hypostasis according to which politics means religion, atheism and the revolutionary spirit displays the faces of the liberation movement[13].

Translated into the language of Samuel Pufendorf[14], the "immovable rule" which opposes the diversity of predilections and desires is the only one entitled to maintain a voluntarist vision. Considering *socialitas* as learning of utility, for Pufendorf, in a dosage of scholastic Aristotelism and critical Kantianism, "equality" must be deduced from the natural obligation to practice the sociability rules. In another register (Kantian, obviously!) this implies admission of the "general harmony" between what the moral world pretends and what the political world can produce. Because it has to exist, therefore, a basis of the unity of the "ultrasensitive", which stands at the base of nature of the humane, with the "practical content" of the concept of liberty. The right and duty of the citizen to preserve his life, to dispose of "selfdefendance", the relation of each and everyone with the own self becomes a "share" of a mental construction. Synthesizing, this intercession implies an"imaginative effort" of transit, by (partial) desertion of natural liberty, in favour of the institution of the right to *pacta* and associations (*civitas*). Because, only such a (re)union can lead to the institution of a (that) intelligent Being from the back of the world (which Kant mentioned), a sort of *composit persona moralia*, (pre)disposed to the agreement of Kantian idea, according to which "the empirical particular laws" are not isolated and disparate, but "joined" and in "relation".

Establishing the special category of a *republica irregularis*, Samuel Pufendorf[15] affirmed that the latter reunites institutions belonging to the different forms of governing in a relative stability, made possible by the public law. Such a failed *republica irregularis* (translated by *Republic of Virtue* and marked by a „dilated republicanism", with a *republican calendar* and a *revolutionary religion*), known through the virtue instituted by means of *terror,* will train the „alternative of Jacobins" as a possible response to interrogative incertitude."A republican government has as its principle the virtue, on contrary, the terror.What do desire those, who don't want neither virtue, nor terror?"

We also specify the fact that, according to Naudé, the violence (the necessary theatrical character of the *coup d'etat*) submits to the transit of art to govern from the *traditional virtues* (wisdom, justice, liberality, respect of divine laws and of human customs) or from *common abilities* (prudence, overthought decisions, the concern of surrounding itself with good advisors) to a *particular rationality*,

[13] *Ibidem,* p. 338.

[14] Samuel Pufendorf, *On the Duty of Man and Citizen according to Natural Law,* Cambridge University Press, Cambridge, 1991.

[15] *Ibidem*.

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marked by a (re)setting in a space of competition, dynamics of forces and territorial legitimity.

In this sense, there is a liberal republicanism, capable to combine *autonomy* with *civic virtue*. Appealing to natural dependence, Raz[16] considers that the republican thought bets on political liberty inside the collective auto-determination, as a way of changing the civic friendship into solidarity, into personal and voluntary relations[17].

The structural transformation of the *public sphere* (as a liberal brand) inscribes into the general „transformation" of the state and of the economy, a process placed by Habermas within the theoretical framework initially prescribed by the Hegelian philosophy of law, analyzed in the texts of „youth" of Marx and marked, in the good German tradition, by the writings of Lorenz and Stein. Therefore, the *public sphere* becomes apt to „function politically" only so far as it can make the citizen-economic-agents to attune their interests and to generalize them, so that the state power becomes the *medium* of the *societal self organization*.

Therefore, the structural transformation of the *public sphere* (avoiding the version of a public plebeian sphere, remained a repressed historic model) is marked by the intermission of state and society, because the social- state mass democracies (as a consequence of the normative self conscience) can be placed in a relation linked with the fundamental laws of the „free state law", only so much time as they take into consideration the exigency of the public sphere politically functioning.

If on Max Weber's footsteps the dialectics of the *public bourgeois sphere* shows an ideological- critical perspective, the ideals of the bourgeois humanism as a mark of the *intimate* and *public sphere* is articulating itself in key- concepts („subjectivity", „self-accomplishment", „rational configuration" of the opinion and will, personal and political „self-determination"), which show the tension idea-reality, putting its mark on the institutions of the constitutional state, with the inherent dynamism of this equation[18].

The choice between *civil society or political public sphere* cannot be the solution anymore, in the vision of Habermas, only by the reference to the salutary „socialist" guaranties and by taking into account the „holistic demands" referring to a variant of the political self-organization of society. Habermas' conviction is that in order to function, *a public sphere* needs more then the guaranties from the institution of the state law. It demands to be engaged in the accord of the cultural legacies and of the socializing models, of political culture of a population used to avatars of liberty.

The twelve lectures from the *Philosophical discourse of modernity* (2000) configured a theory focused on the pleading, according to which the *social rationalizing* constitutes the premises opposite to any technocratic interpretation, a

[16] J. Raz, *The Morality of Freedom*, Clarendon Press, Oxford, 1986.

[17] Sibyl A. Schwarzenbach, *On Civic Friendship*, în *Etichs*, 107, I, 1996.

[18] Jürgen Habermas, *Sfera publică şi transformarea ei structurală, Studiul unei categorii a societăţii burgheze,* Univers Publishing House, Bucharest, 1998, p. 23-31.

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phenomenon which overlaps with the social rationality and with the instrumental action. According to this option, Habermas seeks to elucidate the relation between the state's activity and public opinion in the Western advanced society and to reconfigure the European model of the *public opinion*, articulated in the writings of the classic liberalism, conferred even nowadays as the normative basis of public functioning. In a Habermas-ian way, the model of „discursive democracy"[19] articulates the deliberating model as a rejection of the "republican replica" aiming the legitimacy of the „democratic norms" (a model that implied an ethical ideal of a relatively homogenous community capable of self- governing). Under the conditions of a Rawls-ian „fact of pluralism", the adepts of deliberative democracy invoke the moral theory as a fundament of „normative validity" and of the obtained decisions as a result of a process of „democratic deliberation".

Placed at an equal distance between mass- communication and democracy, the public space becomes, therefore a place of mediation between the civil society and state. An interstice in which the public opinion is formed and expressed accepted as a legitimacy of public norms, of rational public instances and of the power of criticism. The social antagonisms are the ones which are blocking the public opinion from expressing (and rationally compacting) the general interest. Therefore, the *public space* will be worn out by the private interests and by the groups of pressure, by the „massification" of society, having as its result the relativization public/private dichotomy and generating, on this connection, the *crisis of the public space*.

Into a partial conclusion, in the context of the Republican etatism, the secular issue maintains its matrix role, giving meaning to the separating tension between Church and State, a possible partake only through providing a principle of supremacy of spiritual vocation to the temporal power. This [power] is ordered to assert spiritual preeminence, not opposing a sacred object to another religion or religions against one another, but to recognize, in a provisionally way, the spiritual power of the Republic. The concept *civil religion* does not intersect with the republican solution, the American model accepting it as a transposition of *civil Christianity* into the public sphere, brought to the lowest common denominator, able to neutralize the religious susceptibilities. For the French republican model, the problem lies not in the separation of confessions, but in religion itself, finding in fact a non-religious alternative - provisory atheism- to religion[20].

Extracting the sap of this alternative rule, *the parallel religiosity momentum* (located around the year 1924), is no exception to the imperative of secular religion enthusiasm, on the ground of the hostility toward religion, of the spiritual project's independency, through the installation of a partake culture, accelerated by the cleavage civil society - state dynamics; nothing surprising in fact to the extent that

[19] Jürgen Habermas, *Between Facts and Norms*: *Contributions to a Discourse Theory of Law and Democracy (Studies in Contemporary German Social Thought),* MIT Press, Cambridge, Massachusetts, 1999.

[20] Marcel Gauchet, *Ieşirea din religie,* Humanitas Publishing House, Bucharest, 2006, p. 56-57.

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the French laboratory had already offered a sense to this political-religious confrontation.

Parallel Religiosity as a Technical Residuum

Accepting esoteric as a technical residuum, with a material and spiritual applicability and prescribing the secret of a precise technical recipe, a key to open the powers from man and things, this effect derives from consulting the issues of *Sphinx: Review for the Occult Sciences* (1924) is investing the praxis with occult sense of „spiritual accomplishment", in fact, a ritualize way of „practices, techniques or intentional procedures"[21]. Inside the limits of the apparent dispute/ overcome between esoteric-occultism, the last one remains a purely operative concept, a non-spiritual way of superposing knowledge to power, with all that reclaim, according to René Guénon, the trenchant way of establishing that among esoteric and occultism there are no links. This perspective accepts occultism at the limit of *pseudo – contra –initiation*: "its myth [the *sphinx*] can be found at Thebes's gates, when he asks Oedipus the famous question. These contain also the four elements of the occult sciences: soil, water, air and fire which can be translated through magical perception, *to silent*, *to dare*, *to know* and *to will*"[22].

The personal experience ["there have been seven years since, far away from those I have left on the battle field, I was sitting inside a room from North Moldavia, seeking my inner peace" and "three years since our son Vintilă a good young boy of 19, has left us for the Sacred Light"[23]] is guided in order to position it into an *interval of participatory experience* ["as an organization of occult researchers, we have in our country: The *Brotherhood* (*Frăţia*) Theosophy Circle from Bucharest. Organized three years ago, it has a fruitfully activity, with regular and warm meetings held in its members houses. President is Fany Seculici, 4 Dorobanţi Way, Bucharest, and the presidential agent who makes the connection with Adyar is E. F. D. Berlram-Ploieşti. Till recently, the Circle was depending on the General Secretary from France. Now it has a direct bondage with the theosophical source Adyar (India). Anyone who has a recommendation from two members can become one. Minors can be introduced by their parents. The Circle is lead by an office, it has a library, and the annual fee is 100 lei. There are also theosophical groups at Turda, Chişinău, Sinaia and other towns. In order to become a member one has only to adhere to the Circle's purpose – meaning the universal brotherhood beyond race, belief or sex. The Circle develops the study of comparative religions, philosophy and science and seeks for the unknown laws and powers yet not developed. As spiritual research we mention: the experiences from

[21] Robert Amadou, *L'occultisme***,** Paris, Julliard, 1950.

[22] *Sfinxul: revistă pentru ştiinţele oculte*, Year.1, no. 1(1924), Bucharest, Tipografia „Cultura" Publishing House, 1924, p. 9.

[23] Dimitrie Diminiu, *Primul cuvânt*, in *Sfinxul: revistă pentru ştiinţele oculte*, Year 1, no. 1(1924), Bucharest, Tipografia „Cultura" Publishing House, 1924, p. 1.

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Mrs. E. Petrescu's house-3 Eminescu street, Bucharest"[24]], initiative which transforms the *parallel religiosity project* into a *participation instrument*, double backing from kneading to clashes, from indignation to resentment, a transfer from intimate sphere to the public one.

Recovering the thematic order of the two numbers of *Sphinx: Review for the Occult Sciences* (1924), we can establish that the subjects approached a theoretic-narrative classical frame for the *secondary religiosity* profile: on one side, *Occult believes*; *What is Theosophy* (I and II); *Magic*; *Spiritism* (I and II); *Palmistry* (I and II); *Occult Movement*; *Karma*; *Woman in Occultism* and, on the other, *How Talmudists see Jesus*; *Telepathically Manifestations of the Moribund* (I and II); *Healthy Thoughts*; *Paracelsus*; *Lemur Continent*. The explanations are delivered from the immediate perspective of the things, the worldly order and its unseen coordinates. The general enunciation remains an individual one, with a direct effect in opening a participatory response: "At the *Theosophical Circle* Publishing House from Bucharest are edited: *At the Feet of the Master,* a theosophical work of I. Krishnamurti (Alcyon), translated in Romanian by the writer Bucura Dumbravă"[25].

Without the intention to reactivate the spiritual meanings, we could establish that the effects of a *larger private space*[26] are easy to approach, translating informal subjects, helping testimonies, maintaining solidarities and accepting the *participatory interval* as a *meeting place for two private spaces:* "Those who are dominated by carnal and worldly pleasures; those who are too confident in what they know and see; those who are ironic; those who are attracted by the stall's business, by the bacchante's song, by money and those who don't know what mercy means; those who consider that everything ends at the grave – cannot understand what occultism means. Because, this life closes their mind and soul into a dark shell. But you, researcher, engaged into finding the truth and doing right, if you decided to enter the Unknown mysteries, find out that from now on, you must change your life and be a completely new man"[27].

Attaching such an imperative to Habermas'[28] *public sphere*, one could recognize it through fragmentation, potential, problematic and politics gathered in some building area of *engaging* and *meeting*. According to Alexander Kluge and

[24] *Mişcarea ocultă,* in *Sfinxul: revistă pentru ştiinţele oculte*, Year 1, no. 1(1924), Bucharest, Tipografia „Cultura" Publishing House, 1924, p. 16.

[25] *Însemnări* in *Sfinxul: revistă pentru ştiinţele oculte*, Year 1, no. 2(1924), Bucharest, Tipografia "Cultura" Publishing House, 1924, p. 32.

[26] Philippe Ariès, Georges Duby, *Istoria vieţii private,* Meridiane Publishing House, Bucharest, 1995.

[27] *Ce este teozofia (I*), in *Sfinxul: revistă pentru ştiinţele oculte*, Year 1, no. 1(1924), Bucharest, Tipografia „Cultura" Publishing House, 1924, p. 5-6.

[28] Jürgen Habermas, *Sfera publică şi transformarea ei structurală*, Comunicare.ro Publishing House, Bucharest, 2005.

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Oskar Negt[29], the *public sphere depends on experiences – an alternative place understood as putting together communication and experiences*.

The perspective is also extracted by the New Social Movements and replanted within the spiritual-actionable limit, decreeing some other possible worlds (anti-, alter-worldwide), a rhizoid formulae which undertake what M. Hardt or A. Negri named through a *movement of movements*. Integrated in such a dynamic conversion, reported to the integration rate of the society (cohesion) or to the traditional organization power*, parallel religiosity* (placed outside Christianity, with an exotic provenience and with a high grade of engagement, with new impact and an effectively religious dimension[30]) offers a "maximum plausibility for an active supernatural", a sociability pattern in which meta-identities – the ultimate references (super-ego, true self, ideal self) are often inner conflict sources: "The human is composed of: *body, astral body* and *soul.*1. *Body* is the seen and passing part. 2. *Astral body* is the unseen. It covers the body as a dense cloud, with a variable colour as feelings and passions are. When it breaks with the body - inside dreams and in strong occult research, it has the body shape. 3. *Soul* - it is also unseen and is part of the intelligence- the mental part of the human. Part from the great God, before the birth and after the death, it is Spirit and lives inside the Great Unknown, where climbs higher and higher and evolve according the purely acts it has accomplished during its life"[31].

Following these triple belonging spheres, one can accept Michael Amaladoss's opinion[32], according to which, the phenomenon of *double* or *parallel religion* can be easily extracted from the popular religiosity as a cosmic level of religiosity situated below the level where religious belongingness becomes an issue and a problem, as an absolute meaning of healing. Amaladoss expels the popular religiosity and the religious act - of living together and of dialogue as a helping hand to see oneself from prejudices- as no real issues for the double belongingness, anchoring it inside *liminality* and *communitas*. Far from re-discussing some trendy postmodern concepts (*communitas* vs. *societas*, *effervescent community* or *liminality*), the present study considers that the spiritual and participatory interval (even accepting it as a multi-faced reaction) remains impregnated by a series of irreducible and different singularities, in Dewey's terms, as a *product and final stage of the subject*, which activate on residual and technical singularities put in common.

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[29] Alexander Kluge, Oskar Negt, *Public Sphere and Experience - Toward an Analysis of the Bourgeois and Proletarian Public Sphere,* University of Minnesota Press, Minneapolis, 1993.

[30] Martin Cohen, *Sectes et democratie*, Editions du Seuil, Paris, 1999, p. 59-86.

[31] *Crezul ocultismului,* in *Sfinxul: revistă pentru ştiinţele oculte*, Year 1, no. 1(1924), Bucharest, Tipografia "Cultura" Publishing House, 1924, p. 3-4.

[32] Michael Amaladoss, S. J., *Double Religious Belonging and Liminality: An Anthropological Reflection*, in *East Asian Pastoral Review* 2002, 297-312, http://eapi.admu. edu. ph/content/double-religious-belonging-and-liminality-anthropological-reflection-297-312.

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In conclusion, the spiritual- religious revitalization is an undecided product of the *rational choice theory*, an annexation of the *parallel religiosity* logics, which could translate into a secularist key, the un-churching of the conceptions about world-life, the un-institutionalization of the religious experience and the practical sphere as *secondary products of modernity*.

For Froese[33], into a particular post-communist case, the spiritual lenses could reveal the fact that in the context of the *interest for religion* (of *religious revival*) the theory of secularization has the wrong meaning, with noxious effects in the organization of the religious market, stimulating the spiritual consumption. In fact, there are interventions[34] which consider the social-political action genealogy in the Life - World, as an inter-subjective construct, with finite signification regions, marked up by the reduction of social aspects to rational-theological actions. Such a perspective confirms our hypothesis, according to which, *parallel religiosity* is a concept generating realities, suspending the natural attitude positioning the subject inside of an intentional structure.

The new modernity's soteriological types re-establish, in a weak mode, the structural ways of a private religion, opposable to the traditional way/mode, has been legislating the religious community as the only legitimate medium of religious development, articulating the moral-spiritual dimension, as the power of the *participatory interval*.

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