

*Schimbarea la față a
României*

(Fragmente de manuscris)

4 p. in-fol.

*2 p. autografe și 2 p. dactilo-
grafiate (1936-37)*

teluric al barbarilor. Nici o năvălire barbară n, a fost prin sine generatoare de forme statale. Numai agresiunea cu stil a luat contur istoric.

Toate marile națiuni trăesc și se distrug de ar pentru a-și gusta propriu lor putere. Dacă este așa, atunci forța nu trebuie considerată ca un pretext sau ca un mijloc. Națiunile își consumă posibilitățile lor lăuntrice și se epuizează în devenire, pentru a realiza auto-conștiința, iar auto-conștiința se justifică prin forță,.

Vladimir Soloviev spunea într, un pasaj celebru: "națiunile nu sunt ceea ce gândesc ele, ci ceea ce cugetă D-zeu despre ele în veșnicie".

Îmi inchipui ce puțin selectează din isteria umană perspectiva teologică. În fața lui D-zeu națiunile nu pot fi salvate, decât în măsura în care îl realizează. Cum D-zeu n, are o înțelegere specială pentru fenomenul forței, rămâne, prin ceea ce e mai esențial în noi, de capul nostru.

Forța este sau sub etic sau dincolo de etic. La drept vorbind n, au nevoie nici să se sprijine și nici să se condiționeze. Destinul năvalnic al marilor culturi depășește toate valorile respective ale eticului. Dacă istoria ar fi rămas în interiorul binelui și al răului, ea s, ar fi desfășurat pe o direcțiune de mediocritate și în lecul tragicului care o definește ar fi asistat la un spectacol cu conflicte familiare.

Până cum nimeni n, a vorbit de națiuni morale și națiuni imorale; există numai națiuni puternice și națiuni slabe, agresive tolerante. Apogeul unei națiuni presupune infinite crime; amănuntele loviturii în istorie oferă o imagine de apocalips. Dacă ar fi tentat de raționalism și de etică, ar trebui să vadă în fiecare fapt o cădere. Istoria nă-și are o scuză în fața veșniciei fiindcă ea scuză prea mult timpul. Poate că istoria este, de fapt, singura scuză a timpului. Ce face Soloviev în fața istoriei? Dezertează în mistică.



2.

Spectacolul ascensiunii și al ~~prăbușirilor~~ prăbușirilor culturilor mari, nu te face decât cinic. Si cinismul se amplifică de regretul că România, așezată la periferia istoriei, nu poate lua parte directă la acest spectacol, ci constituie doar un ecu al ascensiunilor și prăbușirilor altera.

Dacă viziunea teologică a lui Soloviev are o obiectivitate spirituală, atunci culturile mari, greu vor fi salvate în eternitate; dar noi, oare, fi-vom măcar salvați în timp?



spiritul de orientare al nostru, că am putut să ne
din perspectiva tuturor secolilor noastre de existență
nee în ritmul problemelor ~~noastre~~ - decăru al
neclătitor - universale. România ~~noastră~~
este fructul ^{unei} ~~pasivă~~ ^{moderne} ~~revoluționare~~. Fără preju-
cățile moderne ale liberalizmului românesc,
audanță - le devenim noastre devenea funebre.
Căci în apus era revoluție, la noi era mo-
dernism. Deosebirea este semnificativă. Căci și pe
când o revoluție se naște din lăuntru, o naștere
mare modernistă, se întâmplă din afară. ~~Pe-~~
Occidentul ne-a făcut "revoluționari". Lucrul ac-
ta nu este totuși atât de intuitiv. Important este
gradul în care am fost electrizati și scuturați, de
intermiul declinând de contactul dintr-o ființă nos-
tră, și Europa. Rusia, dela Petru cel mare până
la Lenin, n-a făcut decât să - și individuali-
zeze ființa prin reacții mi-fete de occident.
Sa n-a descoperit efectiv, Europa, decât în
începuturile veacului trecut. Filosofia peșpade,
romantica și ideile revoluționare franceze, au
alimentat o vibrație care a devenit spirit
revoluționar și apoi revoluție.

Reacțiunea României față de Europa este unul din
fenomenele cele mai îmbucurătoare ale ^{vietii} ~~statului~~ noastre. Fre-
necia imitației, care a dominat tot secolul al XIX-lea
noi are rădăcini atât de adânci, încât este că știm



Cum o să învârtim dela ostfel de neamuri cum⁴
se face o națiune! Devenirea națiunilor occiden-
tale trebuie să ne fie singura preocupare. Tot ce
este oriental este "apollitic". Superstiția istoriei
ne fixează în centrul occidental în centrul
atenției noastre. România n'are de murdat
decât dele națiunile cari gândesc politic.
As muri de tristețe dacă România - printre
perversele a seastei - ar reneste în viața
cultura bizantină. Un singur tip în
Revoluția franceză este pentru noi în îndemna
infinat mai mare decât fructe spirituale
litatele bizantine loialtă. Căci dacă nu
vom învârti nimic din elanurile nepăsătoare
ale națiunilor mari, atunci nu ne mai pte-
mune decât să ne rugăm sufletul întreg
zidurile afumate ale bisericilor noastre
să ne stingem în suspine la picioarele acestor
fructe vremea deșertă lui nostru istoric.

Nevoțirea noastră ține de condiția de viață a
poporului agrar. Ritmul lor lent ar fi o fericească
n'ar exista evoluția încordată a țării lor industri-
ale. De o parte țara și de alta parte, orașul.
Enthusiasmul a zentruat este nota comună a
intelectualilor nostri de totdeauna, este nota lor poezic.
Căci dacă acest ^{ac.} ar fi avut, și ar avea - cat



the 1990s, the number of people who have been employed in the public sector has increased in all countries. The increase has been particularly large in the United States, where the public sector has grown from 10.5% of the total workforce in 1970 to 17.5% in 1995. In the United Kingdom, the public sector has grown from 12.5% in 1970 to 18.5% in 1995. In the Netherlands, the public sector has grown from 15.5% in 1970 to 22.5% in 1995. In the Scandinavian countries, the public sector has grown from 18.5% in 1970 to 25.5% in 1995.

The increase in the public sector has been driven by a number of factors. One of the most important factors is the aging of the population. As the population ages, the need for social security and health care increases. This has led to a large increase in public spending on these programs. Another important factor is the growth of the welfare state. In many countries, the welfare state has expanded significantly since the 1970s. This has led to a large increase in public spending on social services, such as education, health care, and housing.

The increase in the public sector has also been driven by the growth of the service economy. In many countries, the service economy has grown significantly since the 1970s. This has led to a large increase in public spending on social services, such as education, health care, and housing. The growth of the service economy has also led to a large increase in public spending on infrastructure, such as roads, bridges, and public transportation.

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the 1990s, the number of people in the world who are poor has increased. The number of people who are poor in the world is now 1.2 billion.

There are two main reasons why the number of people who are poor in the world has increased. The first reason is that the world's population has increased. The world's population is now 6 billion, and it is expected to reach 9 billion by the year 2050.

The second reason is that the world's economy has not grown fast enough. The world's economy has grown, but not fast enough to keep up with the world's population. This means that the world's economy is not producing enough goods and services to meet the needs of all the people in the world.

There are many ways to reduce the number of people who are poor in the world. One way is to increase the world's economy. This can be done by investing in education, health care, and infrastructure. Another way is to reduce the world's population. This can be done by promoting family planning and education for women.

It is important to take action now to reduce the number of people who are poor in the world. If we do not, the number of people who are poor in the world will continue to increase, and the world will be a much poorer place.

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