

**UNIVERSITATEA „BABEȘ-BOLYAI”
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FACULTATEA DE ISTORIE ȘI FILOSOFIE
ȘCOALA DOCTORALĂ DE FILOSOFIE**

TEZĂ DE DOCTORAT

Conducător de doctorat:

Prof. Univ. Dr. RODICA MARTA VARTIC

Student-doctorand:

IRIMCIUC TEODORA-ADRIANA

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Tema iubirii în opera românească a lui Emil Cioran

Conducător de doctorat:

Prof. Univ. Dr. Rodica Marta Vartic

Student-doctorand:

Irimciuc Teodora-Adriana

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Love in Emil Cioran's romanian writings

Summary

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Keywords: love, suffering, the principle of individuation, agony, knowledge, lyricism, women.

When we talk about Emil Cioran's philosophical work, we cannot say that he had a system. His writings are in fact fragments, meant to express his thoughts and feelings, in other words, his lyricism. Emil Cioran's work is representative for the existentialistic philosophy. The reason I wanted to write this study is that the world can discover another face of Emil Cioran, the face of a man that loved life.

In my study I tried to interpretate in a chronological way Cioran's fragments that are based on the idea of love. Because in Cioran's case the biography is in symbiosis with his writings, I also choose to introduce in my thesis some fragments from the romanian philosopher's journal, letters and interviews, but only the ones that are related to the topic of love.

My thesis has five chapters. The first one is dedicated to Cioran's first two romanian writings in which we can find the idea of love, such as an essay named *Revelațiile durerii* and his first published book named *Pe culmile disperării*. In *Revelațiile durerii* the philosopher discusses about suffering, the principle of individuation and love. Suffering represents the main factor of a man's individuation. Also, the illness is the foundation of suffering. While being sick a man is alone in this world because, in fact, no one can understand him completely but himself. In *Revelațiile durerii*, love is the key to cancel the principle of individuation. Love is the only one who can make a difference and offer a positive meaning in life. On the other hand, in *Pe culmile disperării*, Cioran discusses about many subjects such as pain, solitude, illness, time, despair, agony, death, love and so on. All these subjects will be also found in his other romanian writings. Following Schopenhauer's idea, Cioran bemoans individuation. He thinks that the only one that can save this world is love, some sort of unselfish love such as the enthusiasm's love.

The following chapter is dedicated to the next volume signed by Cioran, meaning *Cartea amăgirilor*. This is also a collection of lyricism philosophy. This time, the young moralist's reflections regard subjects as death, music, pity, love, suffering and

individuation. We can also tell that in this book Cioran is both Schopenhauer and Nietzsche's footsteps in terms of music and individuation. Cioran talks about love in relation with death. The relationship between them is possible because of some sort of leap. This time, the ones that can cancel the principle of individuation are eroticism and music. Not being able to love is, in this book, a great crime for the moralist. The agony of love represents the last stage of love, the moment when the feelings for another person are turned into pity.

In the 3rd part of my thesis I discuss about love as it is presented in *Lacrimi și Sfinți*, the next romanian book of Cioran. This time, he combines skepticism with mysticism. He writes about God, saints, religion, death, detachment, music, love and so on. The divine eroticism is a mix of romantic love and divinity. Love, next to death and God, are obsessions that a man needs to separate from. The image of woman represents a refuge for the man who is tormented by metaphysical matter.

The next part of my study reunites the last books ever written by Cioran in romanian language. In *Amurgul gândurilor*, for instance, eroticism is a very important factor for a man who tries to get away from the tragic incidence of consciousness. Eroticisim, poetry and holiness are the only ways of detachment, so this way it could be possible a cancellation of individuation. Love – for the young philosopher, represents a profound and elevating feeling. The lack of love can make a man go mad because of solitude. This is the reason why Cioran comes to the conclusion that love is the reason why everything exists. In *Îndreptar pătimăș I*, Cioran seems skeptical and disapointed in love. He thinks that a man needs to get cured of love and death. These two, in this book, are temptations. Solitude represents the only truth this time. However, in *Îndreptar pătimăș II*, Cioran seeks love. He thinks that women were sent by God to help men to protect themselves by their own nature. The philosopher jumps to conclusion that without love, there isn't anything.

The last part of my thesis represents an incursion in Emil Cioran's personal life. Regarding the women in his life, he was a discreet man. In this chapter I talk about his first love – for Cella, then I talk about the high tension relationship with Sorana Țopa,

also the relationship between him and his lifetime partner Simone, and I finish by presenting his last love affair with Friedgard Thoma.