

THE CIORANIAN “FRAGMENT” AND THE STRUCTURE OF GNOSTIC REPRESENTATIONS

Viorel CERNICA*

Abstract. The Cioranian stylistics seems to belong only to a choice of the author, to a judgment of “efficiency” concerning the expressing of the thoughts, assumed, in fact, by the author, in some of his interviews or conversations. It is known Cioran had a good knowledge of mysticism, which, once, he systematically researched, and that he spent a long time researching the gnosis. My paper aims to bring to the light, by a simple outline of interpretation, the analogy between the structure of the Cioranian fragment and the structure of the Gnostic (symbolical) representations. The idea of a formal relation between both structures has a methodological sense for this study. The conclusion refers to the idea that the time is the ground for Cioranian philosophical attitude. The content of this attitude is the worry about his own existence.

Keywords: origin of the Cioranian thinking; pure lucidity; Gnostic representation; time and “second eternity”; worry

The temptation of speaking on Cioran’s thinking by means of the models of philosophizing is very attractive. This perspective of interpretation is used by many students in the horizon of the philosophy. But in the case of Cioran the things are more complicated, because he doesn’t belong to a certain philosophical place: a model, a method, a current etc. that has coordinates established in the history of the philosophy. Many researchers observe this fact and try to interpret the “fragments” of Cioran by relating them to his own philosophical, cultural, educational, political options. This represents a good way for a research, but it shows, however, a certain impossibility of an efficient interpretation, because it seems to imply a self-reference, that can be vicious. If we agree with this manner of putting forward the theme in what concerns Cioran’s work, then we can affirm there are two ways to discover the origin of Cioranian thinking, that are commonly presented in the exegeses of his work: 1) by identifying the relation between Cioran’s thinking and the models of the history of philosophy (for example, nihilism, skepticism, pessimism, Gnosticism); 2) by establishing the connection between the work and the philosophical, cultural, ideological etc. options of the author. The first way appears to be better in order to interpret Cioran’s fragments, because it admits from the beginning a characteristic of the

* Senior Researcher, Institute of Philosophy and Psychology “Constantin Rădulescu-Motru”, Romanian Academy.