

# Theses of PhD Dissertation

## *Cioran's fragmentated image of Jesus*

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## **I. Aims and the Subject Matter of the Dissertation**

- The subject of dissertation is the examination of Emil Cioran's (April 8, 1911 – June 20, 1995) Romanian-born French philosopher's image of Jesus, but this is so closely related to Cioran's thoughts on God, original sin, redemption, Christianity, saints, man, and philosophy that occupation with these subjects is essential for understanding the image of Jesus. Therefore, in the dissertation, we deal in separate chapters with Cioran's approaches to Buddhism, Gnosticism, Christianity, and all of these topics in addition to Cioran's philosophy. We mainly emphasize the Nietzschean parallels and differences in Cioran's philosophy, as well as in the relationship to Christianity - and within that to the image of Jesus - because in the related literature, the comparison with Nietzsche is most typical in Cioran's case. Of course, we will not ignore another important philosopher from this point of view, who is none other than Kierkegaard.

## **II. Research antecedents**

- The related literature highlights fragmentation and anti-systematicism, as well as contradictions and ambivalence in relation to Cioran's style. Also, the fundamental feature of skepticism is emphasized in relation to Cioran's philosophy. Based on this, it is common to classify him alongside Nietzsche, highlighting the differences as well as the similarities, always emphasizing Cioran's uniqueness. As for skepticism, which is the main feature of Cioran's philosophy, several authors devote a special place to this in their discussion. They also refer to Cioran's exaltation for antiquity against Christianity. Christianity and the topics within it (God, saints, mysticism, original sin, redemption, Jesus, prayer) play a prominent role in the analysis. The relationship between Cioran and Buddhism is discussed by several authors, keeping in mind the differences as well as the convergences. They do the same with Gnostic influences. Several articles deal with Cioran's fascist past, but they repeat the characteristics of Cioran's style and the classification based on it.
- In relation to the mentioned literature, since there is no significant Hungarian analysis of Cioran's philosophy apart from the work of Ambrus Miskolczy, I therefore mostly used Romanian language literature based on my knowledge of the language. In addition, I obviously considered the literature in English, French, and Spanish, both in the original and in Romanian translation. Only a few of Cioran's works written in

Romanian and French were translated into Hungarian, so I also used Cioran's works written in French based on the Romanian translation (compared with the original French)

### **III. The hypothesis to be verified in the dissertation**

- Our hypothesis is that in Cioran's case the most important concept is *fragmentation*, because it is based on this that both Cioran's philosophy and Cioran's image of Jesus become understandable. Cioran's *fragmentation* means an approach determined by *subjectivity*, which is characterized by a unified thought tendency despite *ambivalence* and *contradictions*. This *fragmentation* also determines Cioran's approach to philosophy and to different religions and their themes, so in his thinking Jesus remains one of the most important expressive figures of impossibility of the relationship between man and God. In relation to Jesus, he pays attention to the human side, including loneliness, unhappiness, error, uselessness, separation, emptiness, suffering and the escape from the aforementioned, in short to those „cioranian” essences that underpin man's introversion.

### **IV. Methods Applied**

- We discuss Cioran's philosophy based on anti-philosophy, anti-system and skepticism. The relation to Buddhism through the concepts of suffering, self, nothingness. Gnosis along the concepts of evil, birth, knowledge, suffering, and God. Cioran's relationship to Christianity in relation to the meaning of Christianity and the contrast with antiquity, as well as the contrast between the Old and New Testament, through mysticism, saints, prayers and concepts of God. The image of Cioran's Jesus - in which the entire Cioran's philosophy is actually focused by the concept of fragmentation and which theme prompted me to deal with the other themes as well - we approach based on the concepts of inspiration, doubt, suffering, nothingness, subjective experiences, the will to power, redemption.
- Since Cioran's style is characterized by the mentioned fragmentation, as a result there are few interpretations after his statements. Thoughts related to the mentioned topics are not regular but scattered in Cioran's works, yet these thoughts are related to each

other and explain each other. Since Cioran's image of Jesus can thus be said to be unified, we did not examine it in the chronological order of the works but grouped them around different themes.

- Cioran's statements lead to the conclusion that it makes sense to talk about Jesus only from the human side, because contrary to the belief of Christianity, in Cioran's philosophy, Jesus could not be a real God. Cioran's image of Jesus in this sense is also characterized by fragmentation. In order to make this even more obvious, in one of the chapters of the dissertation, we will examine the specific Christological problem.
- We are referring to philosophers for whom the image of Jesus also served as inspiration in various contexts. We give this part the title: philosophical Christologies to distinguish it from theological Christologies. Both play a role in Cioran's placement, in a specific and in a general sense. The general placement is made possible by Cioran's relation to philosophy and religions, and the specific one by the Cioran's image of Jesus.
- The literature and Cioran's fragmentedness which is also characteristic for the image of Jesus and which was also revealed by comparison with philosophical and special Christologies, provides Cioran a special place within subjective-existentialist philosophy. This philosophy is mostly characterized by subjectivity and ambivalence. In the case of Cioran, subjectivity was basically used as a personal approach.

## **V. Presentation of the dissertation and research results**

- To place the topic of the dissertation, in the first step we discussed the specialized literature and its general conclusions referring to Cioran.
- Based on the literature, if Cioran's style is examined, the confessional nature of thinking can be highlighted in general, in which philosophy becomes tortured thinking. Based on their confessional nature, some authors approach Cioran's texts more as autobiographies than as philosophical speculations, therefore drawing particular attention to the historical context in which the texts were created.
- They try to place Cioran among philosophers such as Schopenhauer, Nietzsche, Kierkegaard. Most authors refer to Susan Sontag, who speaks about the emergence of aphoristic, lyrical and anti-system philosophies after the collapse of philosophical systems and ideologies, among which she classifies Cioran. Sontag's most important statement is that we find almost all of Cioran's positions in Nietzsche's philosophy.

- Based on the literature, we have established in relation to the Cioran's style that the authors emphasize the fragmentation and anti-system, as well as the contradictions and ambivalence.
- In relation to the Cioran's philosophy, the fundamental feature of skepticism is emphasized. Based on this, it is common to classify it alongside Nietzsche, considering the differences as well as the similarities. Cioran calls Nietzsche naive in several places, who cannot transcend transcendentalism. Common features include rejection of regular philosophy, anti-Christianity, and aphoristic style.
- Other authors try to find parallels between Cioran and Schopenhauer. Similarly, research on parallels and differences between Cioran and Sartre can be found. Are made comparisons with French existentialists (Camus, Sartre) but in this case, the differences come to the fore and become decisive. Cioran thus distances himself from Camus and Sartre.
- Returning to the literature, we can also find comparative writings (e.g. with Levinas) that aim to condemn Cioran.
- Overall, the literature highlights the fragmentation and anti-system, as well as contradiction and ambivalence in relation to the Cioran's style. In relation to Cioran's philosophy, the fundamental feature of skepticism is emphasized. Based on this, it is common to classify him alongside Nietzsche, emphasizing the differences as well as the similarities. Most authors thus draw parallels with Nietzsche regarding Cioran (also referring to his readings), but comparisons with Schopenhauer, Kierkegaard, or existentialists such as Sartre or Camus are not uncommon either. However, Cioran's uniqueness is always emphasized. Some articles therefore look for parallels and differences between Cioran and Sartre or try to find parallels between Cioran and Schopenhauer. Unfortunately, there are also writings that make comparisons (e.g. with Levinas) that aim to condemn Cioran. As for the prominence of Cioran's style, Cioran is often compared to Valéry. In this regard, the already mentioned anti-systemicity, fragmentation, and aphoristic style are highlighted. They also mention Cioran's humor and refer to Cioran's exaggerations. Finally, the lyricism of Cioran's writings is also discussed. As for the main feature of Cioran's philosophy, which is skepticism, several authors devote a special place to this in their discussion. They also refer to Cioran's exaltation for antiquity against Christianity. Christianity and the topics within it (God, saints, mysticism, original sin, redemption, Jesus, prayer) have a prominent role in the

literature. The relationship between Cioran and Buddhism is discussed by several authors, keeping in mind the differences as well as the convergences. They do the same with Gnostic influences. Several articles deal with Cioran's fascist past, but they repeat the characteristics of Cioran's style and the classification based on it.

- The literature review also played a role in the identification of Cioran's topics. He confirmed that, despite the irregularity of Cioran, it is possible to regularly discuss his topics: philosophy, Buddhism, Gnosis, Christianity (God, saints, mysticism, original sin, redemption, Jesus, prayer) and all of these topics. In the case of Cioran, the possibility of regular discussion is ensured by „fragmentation”, because it is based on this that the unity of Cioran's image of Jesus - and the other topics also - becomes possible. That is why we pointed out Cioran's fragmentary attitude in relation to philosophy, Christianity and other religions. Based on all of this, we established that Cioran's fragmentation is nothing more than an approach determined by subjectivity, which is characterized by a unified thought tendency despite ambivalence and contradictions.
- We have presented the fundamental aspects of Cioran's thinking, as they form the philosophical background on the basis of which conclusions can be drawn regarding Cioran's image of Jesus, which forms the central part of the research. We focused on the defining aspects of the Cioran's philosophy. We discussed the sense in which Cioran is an „anti-philosopher”, including his rejection of philosophical systems and philosophical language. Against these, we discussed the choice of fragmentation and thinking based on physiological implications. Since Cioran's philosophy is closest to Nietzsche's philosophy in all of these, we examined the common features as well as the points where differences can be detected, such as in the case of the „superman” and the „eternal return”. From the common points, we highlighted anti-systemicity, fragmentation and thinking based on living or temperament. After that, we discuss Cioran's skepticism. We made a distinction between true and not-true skepticism, we talked about Cioran's exaltation of ancient philosophy, because according to him, in some respects, the unity between life and thought was realized in this. Despite this, Cioran's contradictions and ambivalence seemed to emerge, which also has a defining character regarding the philosopher's image of Jesus.
- Cioran's philosophy was discussed based on anti-philosophy, anti-system and skepticism. The outstanding conclusion of this is that Cioran is an „anti-philosopher”

in the sense that he rejects formal philosophy and prioritizes subjective, personal philosophy. This gives rise to Cioran's fragmentation and ambivalence. Cioran became able to be placed in the void after the philosophical systems of the 19th century, in which philosophy is only possible as a fragment.

- The last philosopher that Cioran could take seriously was Nietzsche, but he also distanced himself from him because he thought that his questions were not complicated and dramatic enough: he replaced the destroyed ideal with another one. Nietzsche is too naive. Despite all this, Cioran appreciates the elliptical forms of Nietzsche's style. He admits that he had a taste for provocation. Later, he really called Nietzsche the greatest German stylist, the genius of the word. He is interested in the intensity of his expression, so in his case he likes exaggerations of suffering and when he expresses himself instead of explaining. Despite the differences, for Cioran, Nietzsche is the philosopher who realized the kind of personal philosophy that he also wants, as opposed to the impersonal-systematic-formal philosophy. This philosophy is mainly characterized by fragmentation and contradictions arising from subjectivity.
- According to Cioran's statement, all that is real in him is nothing but skepticism, which forms the central part of his questions. Therefore, we tried to consider the role of skepticism in his case. We found that Cioran makes a distinction between real and not real doubt. True doubt is based on organic foundations and avoids nothing, not even subjectivity, in contrast to epistemological doubt, which has no real consequences and does not involve suffering. The methodical doubt of academic philosophy is worthless because it lacks physiological implication. If an example of true skepticism had to be given, it would be none other than ancient Greek skepticism. According to Cioran, only the Greeks were true philosophers because they lived philosophy.
- Overall, Cioran is an „anti-philosopher” in the sense that he rejects formal philosophy and, on the contrary, prioritizes subjective, personal philosophy. Skepticism is indeed at the center of Cioran's questions. That is why there is more talk about the difference between true and not-true skepticism, and finally about the exaltation of ancient philosophy. Nevertheless, Cioran's contradiction and ambivalence emerges, which will have a defining character for the philosopher's image of Jesus as well. The mentioned contradiction and ambivalence come from thinking based on subjectivity. It is not necessary to study philosophy by itself, it must be a personal experience: thinking must be combined with life. Cioran calls himself a philosopher of the street, expressing his

distaste for official philosophy or a philosophical career. Wisdom would be needed instead of philosophy, hence Cioran's attraction to the Stoics. You can start with philosophy, but then you must be able to break away from it for the sake of wisdom.

- Since the literature also addresses Cioran's ideas in the case of Buddhism as well as Gnosis, we proceeded similarly. After examining Cioran's relationship to philosophy, we examined his relationship to Buddhism along key concepts such as suffering, self and nothingness. In the case of gnosis, we proceeded along the concepts of evil, birth, knowledge, suffering and God. Finally, we established that fragmentation determines Cioran's approach to both Buddhism and Gnosis.
- The difference between Cioran and Buddhism is the different interpretation of illness, pain and suffering. Cioran strongly rejects Buddhism as it preaches renunciation of the self. Furthermore, it is the temperament and cultural environment assumed by Buddhism that is an insurmountable obstacle to realization. A theoretical attraction to Buddhism does not mean that it can be applied in practice. Common themes are illusion, the search for salvation, and suffering, but they are presented in different senses. The merit of Buddhism therefore lies in transcending the idea of God: divinity is shown to be purer through its identification with nothingness.
- Although there are similarities between Cioran and Gnostic teachings, Cioran's fragmentation can also be established in relation to these. Cioran can be related to the doctrine through the following themes: creation as decadence; human evil as divine error; evil creator; refusal to reproduce; alienation in the world. He is mostly connected to the Gnostics through his obsessive attention to the problem of evil, but due to the ambivalence characteristic of Cioran's thinking, contrasts can also be discovered between him and the Gnostic school of thought. While Gnosis believes in redemption through contact with the transcendent, this is unthinkable for Cioran. In his case, we can speak of an atheistic gnosis, in which the common point with gnosis is nothing more than a negative attitude toward the world. Only bitter reflections are extracted from gnosis. In this way, Gnostic ideas related to sin and the fall will be the expression of Cioran's philosophy.
- Cioran's relationship to Christianity was examined in relation to the meaning of Christianity and its contrast with antiquity, as well as the contrast between the Old and New Testaments, mysticism, saints, prayers, and concepts of God. Everything was important from the point of view that they also highlighted the fragmentation of Cioran.

- In Cioran's thinking, the assessment of Christianity is closely related to the assessment of Jesus. Since Jesus is not a real God, Christianity's right to exist also ceases. Cioran's anti-Christianity and anti-revelation also determine his relationship with Jesus. He traces the belief in the divinity of Jesus to Joseph's unmanliness and cowardice. Christianity is over because it cannot provide solutions to man's problems. It lacks pride, passion, and individuality: the disease of the soul is Christianity itself. Christianity has become boring and cannot offer anything to man. From it, only the negative view of man can be significant: pain, sin, temporality. In Cioran's case, Christianity is opposed to ancient Greece and skepticism. The ancient hero knows that only a tragic end is possible, and whoever wants to avoid it turns out to be petty. Just as antiquity is opposed to Christianity, similarly the New Testament is opposed to the Old Testament. Compared to the God revealed by Jesus, who is fatherly, kind, protective, and healing, the God of the Old Testament, who is hostile, capricious, and vengeful, is much more attractive.
- Cioran shares with the mystics doubts about the effectiveness of prayer, the stated or unspoken assertion of the redundancy of mediators between God and man. He sees mysticism as an expression of his own ambivalence, because according to him, mysticism is a contradiction and at the same time an experience of non-contradiction. In Cioran's view divinity is a positive expression of nothingness, however, contrary to mystics, unity with God cannot be achieved for the cioranian man. The nothingness of mystical experience is therefore not the same as the cioranian nothingness. For Cioran, neither emptiness, nor the formula of „all = nothing,“ creates unity with God.
- Interest in the saints can already be found in the case of the young Cioran. The negative side of the lives of the saints is interesting, in which holiness is nothing more than a passionate hatred of the world. If we examine the philosopher's image of Jesus based on his ideas about saints, we can state that Jesus is not a real God, but only the „object“ of love or suffering. The desire of the saints for love kept Jesus alive (created). In fact, the lives and sufferings of the saints give life to Jesus. Cioran's attitude towards saints is also ambivalent. On the one hand, when he values the saints because of the world's contempt, and on the other hand, when he ironically thinks he discovers ulterior motives in all of this. In such cases, he finds their humility to be pretense, and opposes the mystics to them.

- God is the most frequent theme in Cioran's works. Variations around the theme of God are based on certainties arising from experience, so the concept of God becomes a means of self-expression. This subjectivity also gives rise to ambivalence, which gives way to different interpretations. His concept of God is not a theological concept, but the result of the reflection of extreme solitude, which gives the illusion of dialogue. Absolute solitude requires a dialogue partner, and God exists as an imagined or assumed dialogue partner. Based on this, Cioran works with the idea of God and not with the existence of God.
- The image of Cioran's Jesus – in which the entire cioranian philosophy can be focused through the concept of fragmentation, and which theme prompted me to deal with the other themes – we approached it through concepts like inspiration, doubt, suffering, nothingness, subjective experiences, the will to power, redemption. The originality of the dissertation lies in the examination of Cioran's image of Jesus, because as far as we know, no one else has dealt with this topic, in the sense that it separately discusses and relates it to Cioran's philosophy, to its aspects and main themes.
- Jesus will be an example of human doubt, but not unsurpassed: there may be a greater doubt than his doubt, so he cannot be the most complete expression of doubt. Similarly, the figure of Jesus is an expression of human suffering, but not in the fullest sense. The events of the New Testament are used by Cioran to express his contempt for the world. In these, the world appears as the scene of emptiness, restlessness, evil and sin. Through the figure of Jesus, Cioran expresses not only his contempt for the world, but also his hatred for man. The figure of Jesus is used to express subjective experiences that are related to Cioran's everyday life, loneliness, insomnia, and his existence in the world. Jesus is also an expression of the will to power, in a negative sense: Jesus gave his life because he knew that this was the only way his thoughts could win. The biblical story of the transfiguration of Jesus served as a starting point for the young Cioran to talk about the historical transformation of Romania. Jesus is also mentioned in Cioran's thoughts about the Jews, who do not accept him as a savior. Since man and God cannot come to unity, redemption is also impossible as a result. Man remains a prisoner of immanence and individuality, which is no different in the case of Jesus, therefore he could not be God. In Cioran's thinking, the so-called „saviors” are all subject to negative judgment, and Jesus is no exception. The reason for this can be found in the things mentioned above: there can be no redemption or union with God. Finally, faith

in Jesus is related to human things such as trying to escape from suffering, the desire for certainty, the search for meaning, and the fear of death.

- Cioran's statements allow us to conclude that it only makes sense to talk about Jesus from the human side, because contrary to the belief of Christianity, in Cioran's philosophy, Jesus could not be a real God. Jesus remains one of the most important expressive figures of the impossibility of the relationship between man and God. Regarding Jesus, he pays attention to the human side, including loneliness, unhappiness, error, uselessness, separation, emptiness, suffering in short, those cioranian „essences” that underpin man's introversion. Cioran's image of Jesus is therefore also characterized by fragmentation in this respect. For this to become even more obvious, in one of the chapters of the dissertation we addressed the specifically Christological problem. We have established that the main problems here revolve around Jesus' self-awareness and the two natures. (divine, human) We have made clear the contrast between Cioran's perception of Jesus and those who accept the divine side of Jesus: Jesus appears in his philosophy only in an inspirational sense, and an expressive notion for despair, suffering and other subjective experiences. We concluded that in Cioran's philosophy, Jesus remains one of the most important expressive figures of the impossibility of the relationship between God and man. In this case Jesus cannot be a real God, therefore Cioran also rejects the salvation it offers. It emphasizes the uselessness, negative consequences, the end of Christianity. Within Christianity, Cioran subjectively interprets God, the person of Jesus, the possibility of redemption, the lives of the saints, the New Testament, and the so-called doctrine of original sin.
- In addition to the specific Christological trends, we also covered philosophical Christologies to make Cioran's philosophical placement easier. Within the philosophical Christologies, those who saw the possibility of transcendence manifesting through history did not rule out the possibility of Jesus' incarnation or divinity either. We can see this in the case of Rahner and other authors. Jaspers approaches the question in a peculiar sense, although he does not deny transcendence, he rejects the divinity of Jesus. Like him, Heller does not accept the divinity of Jesus, and even interprets it as an obstacle to reconciliation between Jews and Christians.
- After all this, we turned to the Christological approaches of the philosophers who most determined Cioran's image of Jesus - Kierkegaard, Nietzsche. We examined the Kierkegaardian approach based on the theme of Job, and the Nietzschean approach

based on the philosopher's image of Jesus. Examining the role of the figure of Job in the philosophies of Cioran and Kierkegaard, we pointed out the existential aspects that provide a peculiar character for both thinkers within the existential philosophy. Cioran became able to be placed within existential philosophy also based on the similarity with Kierkegaard. The Job theme can relate to Cioran's image of Jesus, because in addition to the fact that in Christian thinking the figure of Job is considered a prototype of Jesus based on his innocent suffering, we have seen that Cioran pays attention to the human, existential side not only in case of Jesus, but also in case of Job. The cioranian man, on the other hand, remains a prisoner of immanence, and we cannot speak of a transcendental aspect in his case, as, for example, in the case of Kierkegaard's man.

- Reflecting on Kierkegaard's thoughts about Job, we can say that in his case, there is such a thing as Job's truth, which can serve as a solution to certain questions. As we have seen, Job's truth does not provide an answer to Cioran's questions, but for both philosophers, Job appears as a possible expression of suffering. The dispute with God appears in a different sense. The difference lies in the fact that, while in Kierkegaard's case the dispute with God is free from hatred towards Him, the same cannot be said for Cioran: he confronts God without any reservations. In both Cioran and Kierkegaard, Job appears in existential aspects. In the thinking of both philosophers, Job is highly valued as an expression of suffering and separation from people. The differences are around the concepts of transcendence, faith and authentic existence. For Kierkegaard, Job achieves authenticity through faith in the transcendent, in Cioran's case we cannot speak of this kind of faith.
- In Kierkegaard's thinking, Job has existential aspects, and this is also the case in Cioran's thinking. In the case of both thinkers, Job is an expression of separation from people and suffering, however, when it comes to faith, God, and authentic existence, opposites can be discovered in the case of the two philosophers. In Cioran's case, Job is discussed in connection with despair, separation, and the debate with God, and in Kierkegaard it is also in connection with these concepts, but with different emphases: in Cioran, transcendence remains a function of imagined transcendence and subjective moments, while in Kierkegaard's philosophy God is an objective reality, and through Him can be achieved the authentic existence. For both authors, dialogue with imaginary or real transcendence has a therapeutic effect, but in a different sense: while for Cioran, the discussion with God helps to bear life without God, for Kierkegaard, one cannot

talk about true existence without God. In understanding Cioran's image of Jesus, the theme of Job is important because, in addition to making it possible to place Cioran's philosophy within the existential philosophy, it helps to support our assumption that Cioran only accepts the human side of Jesus, since he does so in relation to Job, one of Jesus' prefigures. In relation to Job, it highlights human aspects such as isolation, despair, and suffering, in a sense that supports non-transcendence.

- According to Nietzsche's interpretation, Christianity is a lie, the most disgusting degeneracy that culture has shown so far - all compromises in relation to it must be rejected. The church is exactly what Jesus preached against. Nietzsche is no more forgiving in his assessment of the New Testament. Christianity has created a degenerate and wrong image of Jesus. The type of the Savior is not free from additions depending on his environment and the history and destiny of the first Christian communities. Against Christianity, Nietzsche sharply separates the figure of Jesus of Nazareth from the Christ of the confessions. In fact, he attempts to reconstruct, based on the values of his own philosophy, the type of psychology of the Redeemer. He considers St. Paul to be the true creator of Christianity, not Jesus, whom he distinguished from Christ, who symbolizes Christian values, and removed from his attack on religion. Based on all this, according to Nietzsche, it is wrong to apply the concept of genius or hero to Jesus, rather he uses the concept of idiot for him.
- Nietzsche's image of Jesus - similarly to Cioran's image of Jesus - is closely related to the perception of Christianity, so we briefly referred to Nietzsche's thoughts on Christianity and then moved on to Nietzsche's image of Jesus. Cioran's and Nietzsche's image of Jesus differs from Christianity's image of Jesus. From this point of view, there is a similarity between Cioran and Nietzsche, and also in terms of the assessment of Christianity. The difference is that while Nietzsche distinguishes Jesus from the Christ of Christianity, this distinction does not occur in the case of Cioran.
- After the philosophical Christologies, we tried to place the Cioran's image of Jesus among the modern Christological trends. For this purpose, we have reviewed the main trends and main problem propositions of modern Christology. We found that the main problems revolve around Jesus' self-awareness and the two natures (divine, human). Some authors accept both natures, some only one of the two. Furthermore, shifts in emphasis can be observed even within the same trend.

- The contrast between Cioran's perception of Jesus and those who also accept the divine side of Jesus is obvious. Based on this, we can say that Cioran distances himself from Christian thinking. Although he encounters modern Christologies through his subjective and existential interpretation of Jesus, he is still in direct opposition to them. Jesus appears in his philosophy in an inspirational sense, and is an expressive tool for despair, suffering and other subjective experiences. As a result of all this and based on the rejection of salvation, I concluded that in Cioran's philosophy, Jesus remains one of the most important expressive figures of the impossibility of the relationship between God and man.
- During the dissertation, we came across such paradoxical concepts as immanent metaphysics (or: metaphysical affectivity, metaphysical passion or immanent ecstasy) in relation to Cioran's philosophy, so we considered it necessary to somehow define the meaning of all these. We think that the philosophical concept of *nothing* can help us the most in this task. Our conclusion is that immanent metaphysics can be interpreted as a departure from traditional metaphysics. While traditional metaphysics is basically oriented „outward” and the main questions are about matter or God, Cioran and the authors who can be associated with him are oriented „inward” and start from the presence, from man. In their case, it is therefore a question of a certain turn, break or separation, one could say of an immanent metaphysics.



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### List of publications related to the dissertation

#### Hungarian book chapters (1)

1. **Bilibok, G.:** A ciorani Jézus kép krisztológiai elhelyezése.  
In: Az ember és gazdagsága egészséges és biztonságos környezetben. Szerk.: Karlovitz János Tibor, International Research Institute s.r.o., Komárno, 289-302, 2022. ISBN: 9788089691739

#### Hungarian scientific articles in Hungarian journals (3)

2. **Bilibok, G.:** Foucault a kereszténység struktúrájában vagy a kereszténység Foucault struktúrájában.  
*Magyar Fil. Szle.* 66 (4), 179-184, 2022. ISSN: 0025-0090.
3. **Bilibok, G.:** Jézus szerepe a zsidók és keresztények közti megbékélésben.  
*Valóság.* 64 (9), 104-108, 2021. ISSN: 0324-7228.
4. **Bilibok, G.:** Cioran, mi történik a kétségbeesés tetőfokán?  
*Nagyerdei Almanach.* 8 (17), 1-12, 2018. EISSN: 2062-3305.

#### Hungarian conference proceedings (1)

5. **Bilibok, G.:** A ciorani Jézus kép.  
In: "A nemzeti összetartozás jegyében" Tanulmányok a doktori és posztdoktori képzésben résztvevő, külföldi magyar egyetemi hallgatók online PhD-konferencia előadásából. Szerk.: Fejős Sándor, Kanyári József, Ages Quod Agis Nonprofit Kft., Márton Áron Kollégium és Szakkollégium, Szeged, 35-46, 2021. ISBN: 9789638701015

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