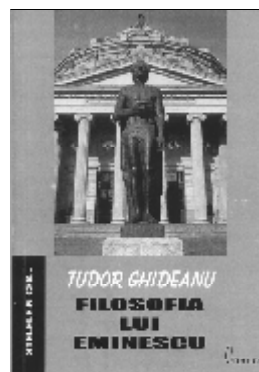


Carmen COZMA

The Philosophy of Eminescu

(Tudor Ghideanu, *Filosofia lui Eminescu*,
Editura Cronica, Iași, 2004, pp.240)



To anyone who is daring to understand something about the supreme model coming from and enlightening the Romanian spiritual eternity, to anyone who is trying the will to “elevate him/herself until Mihai Eminescu” – speaking in terms of Eugen Coșeriu -, the book by Tudor Ghideanu represents a veritable landmark.

So simply, but at the same time, so pretentiously entitled *The Philosophy of Eminescu*, the volume signed by our Professor from the “A.I.Cuza” University of Iași constitutes the achievement of a former thought-longing, that has been concretized, previously, through university lectures and through an ample study published in the first tome of the *History of Romanian Philosophy* (Editura Academiei, Bucharest, 1985).

Putting in act the intention to honor a very gifted thinker of the 19th century, and assuming the responsibility to reveal the great marks of an impressive reflection within the philosophical horizon, Tudor Ghideanu unfolds a serious hermeneutic approach in the endeavor of an integrator perspective concerning the eminescian work. It is, certainly, one of the major temptations to bring out the force of a genius for the development of the cultural movement, generally. We have to articulate the fact that this present book about Eminescu’s philosophy surpasses some important contributions due to remarkable exegetes on this topics, like Constantin Noica, Amita Bhose, Constantin Barbu, Ilie Bădescu, by offering a vision of intertwining plans of metaphysics, ontology, gnoseology, theology, ethics, logic, history, social philosophy, economics; by relying on the original various work deciphered within the famous Manuscripts, poems, prose, dramas, journalistic articles of a creator who used to call himself just a “circumstantial poet”.

Tudor Ghideanu proves the ability to catch and to emphasize, more precisely, the very own concepts and the nuances of Eminescu philosophizing, by scrutinizing the inwardness of the reasons of a magnificent elaboration which deserves to be much better known and comprehended.

Beyond the obvious difficulty to translate a peculiar terminology, outlining *The Philosophy of Eminescu*, we allow to name the pivotal points of Tudor Ghideanu's book, letting the readers to disclose the essence of such meritorious enterprise. Excepting the 5th Part (and the last), each other contents two chapters, as following: "Part One – Openness of the Opening", "I.The Pathway to Metaphysics", "II.Ontology and Gnose" (pp.9-79); "Part Two – The Solitude of the Star. The Solitude of the Holiness", "III.Palamithean Hesychism and Non-Death", "IV.The Christian Idea. Jesus and Mary" (pp.79-114); "Part Three – The Ontological Evil and the Logos", "V.The Ontological Evil as Commitment of the Bad Choice", "VI.Under the Trinity's Logos" (pp.115-145); "Part Four – The Sociological-Economic Theoretic", "VII.The Homeland, the State and the Nation within the World History", "VIII.The Theory about Work and State" (pp.146-216); "Part Five – A Closure which is Opening", "IX.Lamnula and Glossa" (pp.217-240).

A good contact with Mihai Eminescu's philosophy, a necessary journey through the labyrinth of his marvelous thinking, always challenging into new meditations and educational evaluative-normative effort for each of us, that remains this last book of Professor Tudor Ghideanu, entering the territory of the authentically philosophical effort.