

Original Thinker, Subtle Translator and Remarkable Interpreter Moisie P. Ignat

Romanian philosophy, always, capitalize the nation's collected effort to do expression of their genuine European vocation. This paper argue the special place taken by D.D.Rosca in the host of brilliant representatives of the European philosophy in the inter-war period. For us D.D. was an accomplished teacher, bright thinker, subtle interpreter, a overwhelming personality.

1. Romanian philosophical creation, of the twenty century, is little known. Undeservedly, hence, aboard, circulate tendentious ideas in comparison with Romanian creation capacity on the metaphysic¹ field. This paper argues that Romanian philosophical creation of the 20th must be recognised as an benefical attendance of the European cultural dialog.

Generally, everywhere and everybody, man has a steadfast will to learn, a spirit galvanized by science, politics, literature, and without a doubt philosophy.

The 1918 Union open an enthusiastic tireless searches and means to capitalize the nation's spiritual creation. From the prominent Romanian philosophic personalities we retain: Lucian Blaga, Mircea Vulcanescu, Anton Dumitriu, Dumitru Staniloaie, Nae Ionescu, Ion Petrovici, Camil Petrescu, Stephan Lupasco, Emil Cioran, Mircea Eliade, Constantin Noica, Radulescu Motru, Tudor Vianu, Vasile Bancila, P.P.Negulescu, Nichifor Crainic.

A special place in the host of brilliant representatives of Romanian philosophy is taken by D.D.Rosca. He was one of the most important Romanian philosophers of this century. He took courses at universities in Vienna and Paris. In 1928 he defended his doctor's thesis at Sorbonne. In Romania again, he was appointed the professor at the *Dacia superioara* University of Cluj.

War preparations were a sad and worrisome reality, at that time. Philosophical thinking started to issue ever more starting questions on human, social and individual existence. The problem of the meaning and significances of this existence attracts attention of all lucid thinkers. To understanding of human condition, undoubtedly, the masterpiece of D.D.Rosca, *The Tragical Existence*, is a real contribution. Its ideas and attitudes situate the Romanian philosopher at the core of European thinking.

The answer supplied by D.D.Rosca to the fundamental question: What is existence? is rational and dialectical: "Existence, to the extent I have been able so far to probe, through analysis buttressed by experience, is part rational, part irrational...In both cases we would be guilty of the sin of taking the part for the whole". This polarity between opposed qualities which exist thanks to each other endows life with a tragical antagonism, an inner torment, a constant tension which, on the plane of conscience, translates into inner, profound, overwhelming tension.

This inner tension materialized in a tragical conscience. It appears as a protest against everything there is. "It materializes in the most radical and risky declaration: What is not what it should be. We therefore refuse to accept what is for the simple reason that it is!" writes D.D.Rosca.

The protest finally turns into a philosophical-ethic attitude, into a life style as a solution of life. Borrowing a artistic image he says: 'Live you supreme happiness in the experiences you set, not in the results that they seem to promise!'. We meet two solution of life generated by the tragical feeling of existence and the tension accompanying it: "a secret despair, for some", "a strength-giving force of matchless tension, for other".

The author of *The Tragical Existence* opts for active freedom, transforming the world. He will not say that the very conscience of the tragical situation represents a superior human attitude. The conflictual character into spirit is not merely resignation and renunciation but the