Keywords: Apprehension, Receptive, Thought, Twentieth Century, Pragmatism, Phenomenology

A distinction which becomes evident and undoubtedly necessary in logical experience is the distinction of philosophy as an analytic" or "pragmatic." This distinction leads to the recognition of philosophy as a method of inquiry and as such, to the formulation of the method of inquiry as a method of thought. This method of inquiry is characterized by its ability to deal with the problems of thought and to incorporate the results of thought into a coherent whole. The method of inquiry is thus defined as the process of analyzing and synthesizing the results of thought. The method of inquiry is further characterized by its ability to deal with the problems of thought and to incorporate the results of thought into a coherent whole. The method of inquiry is thus defined as the process of analyzing and synthesizing the results of thought.
The error in the recognition process is not only an important factor in the overall performance of the system, but also a key area for improvement. The authors of this report have conducted extensive research on the topic and have identified several key areas for improvement. They have also proposed a new algorithm that they believe will significantly improve the accuracy of the recognition process.

In addition to the recognition process, the authors have also highlighted the importance of the post-processing step in the system. They have found that the post-processing step can significantly improve the accuracy of the final output. The authors have also proposed a new method for post-processing that they believe will further improve the accuracy of the system.

Overall, the authors of this report believe that the recognition process is a critical component of the entire system and that improvements in this area will lead to significant improvements in the overall performance of the system.
...
The importance of a philosophical necessity is not in its status as a philosophical proposition but in its function as a philosophical tool. In the process of philosophical reflection, the concept of necessity is crucial for understanding the nature of reality. It is in the context of philosophical inquiry that the concept of necessity can be best understood. The concept of necessity is not just a philosophical tool but also a philosophical necessity. It is through the concept of necessity that we can understand the nature of reality and the way in which it operates. The concept of necessity is not just a philosophical tool but also a philosophical necessity. It is through the concept of necessity that we can understand the nature of reality and the way in which it operates.
and commutative, of human being and experience. In the ancient world, notably among the Neoplatonists, philosophy was understood as a spiritual exercise involving all the faculties of human intellect and sensibility and praxis (Hadot, 2002).

Dumascus presents the ripest fruit of the philosophical reflection of the Hellenistic Age. Some would say over-ripe. I have exalted as a perennial and necessary development in philosophy, by nature critical and critical, especially of itself, the phase of hypercritical and even self-crippling reflection that makes a virtue of self-destruction, recognizing in the self-subversion of discourse an unveiling, or at least an indicating, of a radical Other to all discourse. But this might also be deployed as the fall from grace of the genuine philosophical spirit and inspiration that first dawned in archaic and classical Greece. In this latter historical perspective, philosophy in its classical form would have observed the just measures of reason, but would have turned grotesque over time. Hellenistic forms of art with their overemphasis and distortion of nature may be seen analogously as illustrative of what happens in thinking that similarly foresees the measure of nature, stretching ideals to extremes where they are no longer plausible. Such thinking would be held to overstep the limits within which it is really useful and creative.

There must be truth in this assessment, too, if we consider the widespread, perennial appreciation for classical models of thought and art and their periodically reasserting themselves as incomparably to be preferred to all others. Yet such views too prove always to be passing. So we also need to understand why thinkers analogous rather to Hellenistic forms of conceptual mannerism has such a prominent place and appeal repeatedly throughout the history of philosophy and again philosophy today. This is crucial to the task of understanding the predicament of thought at the present. We can thereby better see postmodern thought in historical perspective, and perhaps move beyond it. The point here is not so much to argue over what is the right paradigm for thinking as to feel out the furthest potential of each framework, including our own, so as to be able to carry it further or surpass it. Accordingly, I want to acknowledge the limits of Neoplatonic thought as it can be represented in a contemporary context: the positive metaphysical program does not have the same direct claim upon us as it did upon late antiquity and as the apophatic undertakings of such thought still do for us.

The philosophy of the unsayable advanced in these pages may come across as an apology for metaphysical and mystical currents of thinking valorized for their appeal to critical reason and more broadly to "philosophy" as the love of wisdom. The revitalization of Neoplatonism as philosophical critique turning in metaphysical and mystical directions is only exemplary of similar reassessments that could be made of philosophies thinking beyond the limits of word and reason in almost every age. I have sketched out some nodal points for a history of such thinking in _On What Cannot Be Said_ (Franke forthcoming). Much more work has been done, particularly by John Milbank, in bringing out theological undertakings submerged beneath dominant rational paradigms of the Enlightenment in thinkers like Vico, Hamann, and Herder (Milbank, 1997).

The thrust of such philosophies of the unsayable is not to undermine reason, but rather the contrary. Recognition of the limits of reason as logos or word restores reason to its proper place at the center of intellectual illumination and yet surrounded at the same time by the circumambient penumbra of what it ignores and cannot penetrate. Its light shines within and even thanks to this darkness (again _Dunkel_ proves to be _Dunkel_). Indeed rational critique has proved essential to discovering the philosophy of the unsayable in Neoplatonism, as well as in every subsequent avatar of apophatic thought. Reason has constantly been called forth by the call of this Other that it cannot comprehend. The eminently rational philosophies of Aristotle or Hegel are not dismissed or diminished in the perspective of a philosophy of the unsayable. Quite the opposite. But just as both these thinkers showed unprecedented understanding for their own predecessors, their philosophies too, for all their fully systematic articulation, are to be viewed in the end as indispensable moments within the whole movement of thought that irremissibly forgets beyond thought itself, beyond any determinate formulation of thinking in speech, beyond anything that can be said.

References


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