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Postmodern Convergence of Dao with the Apophatism

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Abstract: This study is on the ontological axis of philosophy. Dao and apophatism are two nuclear and irradiant concepts of Eastern and Western thinking. The present study, by their explicative and comprehensive deconstruction, argues in favor of their convergence towards the ineffable philosophical direction and towards the convergence of Western thinking with Oriental thinking.Ideally, this study seeks convergence between Oriental meditation and Western philosophy. The theme of the relationship between the Dao philosopheme in Lao Zi's and Zhuang Zi's conception and Western apophatism is addressed. The research method used is a combination of the comparative method, the deconstruction method and the hermeneutical method. First of all, one of the defining characteristics of the Dao philosopher is ineffablility. Principal and applicative, Dao philosopher focuses on ineffable. Similarly, ineffability is the core, the core of Western apophatism. It is concluded that the philosopher Dao finds his correspondent in Western apophatism, in negative theology.

Keywords: postmodernity, wisdom, Dao philosopheme, apophatism, convergence.

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1. Introduction

Contemporary age is one of the maturity of postmodernity and the opening of postmodernity to transmodernity. It is already widely accepted that in the methodological and epistemological core the postmodernity is deconstruction. Postmodernity is a place of discord, of difference, of repetition, of intersections. In postmodernity, different directions of thought, various philosophical concepts and options are encountered.

At this moment of postmodernity, different approaches and different theoretical frameworks coexist, mutually develop and mutually reinforce each other. In this universe of postmodernity, the idea of the relativity of canonical theories and sciences is becoming more and more important, the complementarity of scientific and philosophical theories and concepts is becoming clearer. In postmodernity, not only people, but also philosophical concepts, philosophical reflections meet. The relativization of theories mainly determines the opening of the present from the East to the present in the West and vice versa. Subreptical, there is also an opening of the present to the past and a wider, more comprehensive understanding of thought, of the philosophical reflection on different past meridians.

One of the methods of postmodernism is deconstruction. Deconstruction of the present opens a door to the past. The deconstruction of a paradigm of canonical thinking opens a horizon of comprehension of the previous opposite, antitetic, contradictory paradigm. The deconstruction of a framework of canonical thinking generates an opulence of understanding it in relation to another frame of thought. The decostructuctio of one or more canonical concepts creates a platform for the compatibility of concepts derived from various systems of thought, meditation, analysis. By deconstruction, various paradigms, different frames of thought and concepts come into contact and it becomes possible to understand them in a higher thinking, higher altitude, synthetic level. One of the features of postmodernity and transmodernity becomes so globalization, the advancement of the margin to the center, and the expansion of the center towards the edge.

Dao and apophatism have been termed as two central, nuclear and irrational concepts of Eastern and Western thinking. In the present study, triangular use of deconstruction reveals their convergence in the ineffable and the punctual ontological convergence of Western thinking with Oriental thinking.

Ontology is the general picture of "existence" of any systematic study. The picture includes concepts, notions, specialty terms, lexicons and dictionaries, meaning some of the nodal elements of philosophical language. One of the most significant research directions of contemporary philosophy ontology is to find similarities, convergences and conceptual consensus between reflection, meditation, the highest level of wisdom in Western and Oriental thinking. This approach led both to the compatibility of universal philosophical language as to the improvement of the comparative method in philosophy (Clarke, 2001) (Burik, 2009) (Chakrabarti & Weber, 2016), (Coquereau, 2016; Shen, 2016), (Levine, 2016)

In Ancient China, schools of wisdom (jia), M. Kaltenmark (Kaltenmark, 1995), were formed around a master (day) who teaches a discipline (di) a doctrine or a method (dao) of behavior and governance, presented as the most effective and conforming to the natural order (Dao). Daoism is the school of hidden wise men. Contemporary with Parmenides and Plato respectively, the writings of the Chinese wise Laozi and Zhuang day founded the Dao School. In addition, as we will argue, the School also initiates the Dao philosopheme, as a nucleus of wisdom, as a matrix philosophical element.

2. The Dao philosopheme

In a way, to talk very demandingly about philosophy and philosophy to the Chinese sages is exaggerated, for the concept of philosophy (Sassi, 2016), (Wu, 2016), (Lane, 2017) was introduced in the terminology of Chinese culture. It is certain that philosophy is a Western creation. Chinese culture and Western culture are met not in the concept of philosophy, but in the concept of wisdom. In Chinese culture, the highest level of reflection is wisdom. In Western culture, reflection at the highest level is philosophy; Explicitly, Western philosophy is wisdom. Therefore, the two cultures communicate as wisdom. Chinese wisdom can be understood in part as Western philosophy. However, in relation to the development of universal wisdom and in relation to the development of philosophy, it is inevitable that Dao is not taken into account as a philosophical philosophic concept and principle, that is, it is inevitable that Dao is not thought of as a philosopher.

The first of the great occidental philosophers who talk about Dao and the Dao School is G. W. F. Hegel. In "Lectures on the History of Philosophy," Hegel retains Dao as equivalent to the Greek logos, as a way, a road (Hegel, 1982).

Dao (Tao) is one of the words Martin Heidegger sees as a guide, along with otherheia, theoria, eidos, logos. These words, Paul Richeur, tell them, as is most correct, philosophers (Ricœur, 1984). For example, on the other hand, H. De Vries highlights that E. Levinas "made into philosopheme (…) French expression 'adieu'" (De Vries, 1999).

Martin Heidegger shows that the word "Dao" (the road) conceals the greatest mystery of thoughtful utterances (Heidegger, 1982). The road is conditioned by letting the words return to their eternal unspokenness and the power of innocence that imposes it (L. Ma, 2006) (Joao & Dowell, 2011; L. Ma, 2008) (Burik, 2017; Polt, 2004). Then we will notice that, as Heidegger looks at the same place, "it's all way".

Dao, like the great mystery, must enter functional, not just explosive, into the philosophical vocabulary. Dao does not overlap the method. The method, as a principle-based procedure, as Kant conceived it (Kant, 1994)appears to be merely the "after-laws" form of a generic path. The method is the formal part of Dao. In Chinese, Dao has the meaning of way or path. Used as a verb means to circulate, to lead, to connect or to express (communicate) by words. From the set of meanings of the verb, doctrine and the road "Dao" (Park, 2006), (Lu, 2017) (Oh, 2017) are drawn.

3. Dao philosopheme at Lao Zi and Zhuang Zi

The Dao philosopheme first appears at Confucius in the sense of the moral ideal. In the Yi Jing School, it is a concept of principle that encompasses and directs alternations between Yin and Yang: a principle of natural and moral order, but ultimately a principle (Damyanova, 2016)

3.1.

perceptible. From this is born the visible world in which the beings are born. So Dao leads to the idea of One from which the Multiple would come. Nothing inaccessible to the senses that make up Dao's, makes it difficult to speak: both cogitatively and especially linguistically.

All beings on this world are born of Visible: The Visible is born of the Invisible. Analyzed strictly logically, this Laozi thesis is an inconsistent cogitation. Dao appears to be annoyed by the judgments that will arrogantly argue with traditional logic. On his linguistic side, the Dao discourse turns to ineffable. Here is the moment when under the pressure of cogitation the principle of efficiency yields: "Dao that can be spoken / is not the eternal Dao, / the name that can be called / is not the eternal name: / without name is the origin of heaven and earth, the mother of the ten thousand things" (Lao, 1993).

Once spoken or called, One becomes Multiple. Like One, he is ineffable. Anno Cheng (2001, p. 144), "is looking for a form of language that is fit, if not embracing, at least to approach inexpressibly."

The Way of Dao, unlike the other ways, is indistinguishable, inexpressible, ineffable. The above fragment reveals two Dao: one inexpressible and another expressible. When Dao is said, he in One becomes Multiple. Expression becomes something else. As an absolute origin, Dao can not be called. But when connected to Dao, the cognitive spirit refers to the world as "the mother of the ten thousand things", Dao becomes diligent, disbanding at the same moment as Dao. Once, Dao disappears, retires.

Dao is eternally inexpressible and at the same time embraces the whole expressive reality. "The Eternal or One, emphasizes Chang (Chang, 2001) does not mean the absolute behind the changer and the Multiple as the reality behind the appearances."

"Two, come out of the same spring, but have different names / These two are called mystery." / Mystery beyond the Mystery / The Gate of All Wonders "(Lao, 1993). One and Multiple come from Dao. The language introduces an irreducible opposition between constant and labile, between One and Multiple, essentially the two are coming out of the same source, with different names. This happens in the language, in the lan- guage. On the cogitative coordinate, that is, on the co-ordinated deep meditation, the One and the Multiple are understood as identity, as being identical. The principle of identity does not work inside the mystery nor in the "mystery beyond mystery." Understanding also reaches the limit of conception; indistinct has no cognitive significance. Apart from the difference, the cognitive process is hampered by self-locking. Without thinking, thinking can not work.

Thinking certainty through the categories of language, it gives us the impression that we are working on reality, but Dao "finds his eternity in inaction." In his inaction, against the appearance that we have control over reality, Dao shows us that the unchangeable and the One are not transcendent in relation to what is variable and multiple. The reality comes from here, ecologically canceling the illusion: "Dao conceives One - One conceives Two ..."

Dao creates the whole, then the whole dissipates, becoming multiple, alterity and difference. One means identity, Multiple brings "difference and repetition" as Gilles Deleuze will say. In Laozi, if we enter into details, we can also meet the idea of negative life, the negative way of designating the inexpressible: "It is a being formed in chaos /.../ Quietness! Vacuum! / Stand alone, unalterable. The mystical? " (Lao, 1993).

Dao's secret and the neglected is in the way of the word spoken: "The Dao itself is the movement itself. / The weakness is Dao's efficacy itself" (Cheng, 2001, p. 159). Dao's return means returning to spontaneity: to unspoken and unworthy. Only non-language (non-language) and non-logical comprehension without thought), in silence and emptiness, leaves Dao intact. In ineffable and unreadable, the universe of returning to returns to the beginning. Here Dao can reign peacefully, he is now the place where all the possibilities of appointment and thinking start. True Self in Dao is formless, limitless and unnamed. As in the Romans, as in the culture of ancient Rome, we say, where "human is nomen" (meaning "name is destiny"), for the Chinese, shows Max Kaltenmark (Kaltenmark, 1995) power "on the called work.

As long as it is uncharacteristic and unconscious, Dao retains all his power. Discursive knowledge, cogitation, means for Dao a great danger: through it, the multiplicity and alterity penetrate the world: that is, the difference that calls for repetition. In order to respect Dao, the wise man has to teach without words and without thinking: "When all Subceresul knows / that what is beautiful is beautiful / the ugly is coming out, and when everybody knows / what is good is good / evil comes out. / Therefore, the wise man without accomplishment accomplishes his works / and without words he offers his teaching "(Lao, 1993)

Dao-isth, the wise, offers the unspoken and the wretched. Non-linguistic guidance ("without words") is done by silence. Non-cognitive guidance is done through a non-knowledge that brings the opposition beautiful / ugly, good / bad; Dao's guidance takes place by preventing the generation of Multiple. The non-language and non-cogitative installation procedure is "without implementation".

3.2. The Zuang Zi book is the author of Zuang Zi. This second representative of the Dao School has the same philosopher Dao at the heart of the reflection. Also, Dao's essential feature is the ineffable: "Dao is above visible things, he can not be comprised either by words or by silence" (Kaltenmark, 1995). We note that the ineffable is at Zuang Zou: If Lao saw and maintained ineffability at the level of words and admitted that the teaching could be transmitted silently, Zuang Zou also excluded the possibility of reaching the path of silence. This is the absolute ineffable.

From a temporal and procedural point of view, Dao precedes Heaven and Earth, he is eternal. "Being ineffable, Kaltenmark shows (1995, p. 52), can only be expressed negatively". It has no sensitive qualities, it does not manifest itself as an action, although it is the supreme activity. It has no name or form (S. Frunza, 2017a)

The linguistic speech device discovers Dao as a failure: it is inexpressible. The cogitative apparatus also faces difficulties: as a principle of unity, Dao absorbs the contradictions, in its perimeter all are one, and the value judgments lose their object and are canceled.

As for Dao's perception as everything, it is to be shown that the whole becomes incomprehensible to those who are turning to him with preconceived prejudices and opinions. Dao is incomprehensible to anyone. Everyone believes that what he knows represents the absolute truth, conditions in which he tries to impose on all others (Griffith, 2017; Nawar, 2017; Yoon & Lee, 2016), (Ponzellini, 2017).

Daoist cognitive spirit is characterized by non-involvement, neutrality, non-intervention. Things should be allowed to develop their spontaneity within the natural freedom. Zhuang day introduces in neutrality a surprising value: the value of futility. The futility saves the tree from the carpenter's ax. Similarly, Western multiplicity saves them in One.

The Dao philosopheme is principally ineffable. Similarly, ineffability is found in Western apophasm.

4. The ineffable

Ineffability is also found in Western culture, starting with the Bible. Finally, the philosopher Dao finds his correspondent in Western apophatism, in negative theology.

The Bible has a code; is "the great code," says Northrop Frye (1999). The Bible is communication. With a code, through a decoding of communication, we reach the message. In the Fundamental Book, the Apostle Paul speaks, "Frye (Frye, 1999) of a" moment of enlightenment "(2 Corinthians 12), in which two things would be extraordinary. First, the strong feeling of a totally dissolute self, one who can not tell if the experience of enlightenment has happened to him or another. Second, he does not have the certainty that he would find himself "in the flesh" or "in addition to the flesh," and if such a dissociation can be made. The apostle has some hesitation in confessing his experience, mainly because of the powerful discovery: his desire is to awaken the world as a whole. In this sense, personal enlightenment is useful because it can be contagious. This enlightenment would have no effect, "if she was incomplete" (Frye, 1999). Enlightenment consists of hearing "words that can not be said and which man is not allowed to utter". In Frye's opinion (Frye, 1999), "experience seems to be that of a non-language, which he has heard and to a certain extent understood, but which he can not interpret in the categories of

ordinary language." The Apostle Paul distinguishes in enlightenment a message formulated with "unspoken words" and "not allowed to speak to man" (2 Corinthians 12).

We can say that the biblical message of enlightenment is not spoken through ordinary language, but by non-language. That is, the Bible speaks in a non-language, through a language of untold and unspoken words. This non-language language of unspoken and unspoken words is a negative language. The biblical event is brought to language by negative words. We note that for the first time baptismal apophysis appears in evoking the enlightenment of 2 Corinthians 12.

Ineffability is one of the identifying features of Christian faith and cogitative-mystical events in general. Ineffability, then, is not a new thing. What strikes in the Paulian discourse is the struggle of apofasm that creates the path to the negative theology that will come with the Neoplatonicist and Dionysius Areopagite.

William (Dupre, 1989) describes the mystical phenomenon as having the following characteristics:

- the ineffability of an experience that, in the final analysis, remains incomprehensible, although it is cognitive and non-emotional;
- passivity, related to the free gift of the mystical gift that is distinct from any spiritual acquisition;
- a certain temporal rhythm alternating moments of experimental intensity with a permanent state of tranquility;
- the ability to integrate the multiple and sometimes contradictory aspects of everyday life in a transcendent perspective.

Christianity, which, like any religion, is the host of a mystical dynamism, distinguishes itself from others (such as Vedic Hinduism) by refusing to identify the ideal of sanctity with the achievement of the mystical state. Periodically, the Church takes care of believers against seeking mystical experiences just for the good pleasure of such experiences. However, evangelists describe Jesus as a man in constant contact with God. His public life begins with a vision through illumination. He retires for long periods of time to meditate. Also, many prayers are visible in his public life. Evangelists reinterpret the biblical message of the Word (the evangelist John says: "At first was the word") as a personal revelation of God in the incarnate Logos. The intimate union between Jesus and his Father is perpetuated by the spirit that He communicates to his disciples. Starting from here, two paths of Christian mysticism are divided: the theology of the divine image present in the believing soul and the spirituality of the amorous communion between the soul and God. The paulian concept of life in spirit associates these two

aspects, but the theology of the image that prevails over the spirituality of communion we encounter in gnosis (Voinea et al., 2015) (Colhon, VladuTescu, & Negrea, 2017)

It is by gnosis understood that initiation in the mysteries of Christ that allows understanding of profound meaning. This is the conception that will lead the Alexandrian to give his own Christian meaning to the term "mystic." More than Antiochia or any other city of the Eastern Empire, Alexandria is the place where theology will find a philosophical infrastructure conducive to the elaboration of a mystical doctrine. Two factors have a decisive contribution: the exegetical speculations of helenistic Judaism (in particular, that of Filon) and the Neoplatonic philosophical movement. The latter does not constitute Plotin. Already by the end of the second century, Ammonius Saccas, the common master of Plotin and Origen, falls into the first sketch of a doctrinal synthesis between Plato's philosophy and the various religious traditions that intersect in Alexandria.

From Plotin, however, the mystical theology of the image will take its ideological apparatus. Plotin's thinking is, above all, a mystical thought. The central plotinian intuition of the mystical approach, which provides the source of the mystical fertility, is the immanence of One in the lower hypostases. The mystical-intellectual process identifies itself on an inward journey, a search for a spiritual core that, beyond intelligible forms, lies within the soul. Each emanation reflects the previous hypostasis. She is her image, but not an image that, contrary to an outward child, strikes the presence itself and the existence of a superior sphere. The image presents more than it represents. The soul is called to deviate from the material world to that of the spirit, and, beyond the Spirit, to the presence of the One within it. Contemplation and asceticism, as spiritual exercises, will allow it to overcome its dispersion over time and discard obstacles barring access to absolute simplicity (Danciulescu & Colhon, 2016 ; A. Frunza & Sandu, 2016)

The union of the Soul with One is called ecstatic, and the enstatic term will be closer to defining this movement of interiorization and simplification. Plotin's theology seems cold, disillusioned with emotion and feeling. However, it is she who shaped the Christian mystic of the image. Plotin's 54 Treatises builds a primordial reality, One or Good, under which he places lower levels of relationship reached by multiplicity in different degrees: Intelligence, Soul, then Sensitive Things. Like Plato and Aristotle, P. Hadot claims (Hadot, 1997) , Plotin did not write to expose a system but to solve some particular problems raised by disciples in relation to his teachings. In solving the difficulties, the cognitive spirit invites the hermeneutic to take a certain attitude, to adopt a certain way of life. The

plotinian philosophical message, at all levels, only leads to an ascetic and inner experience, which is the true knowledge by which the spirit is elevated to the ultimate reality, progressively reaching higher levels and increasingly towards the center self-consciousness.

The speech has linguistic and cogitative limits. The message can not be limited, for it itself everywhere and everywhere comes as a limit. The message always comes after. Whenever he produces effects that seem to him, he transgresses them as politeness (Kot & Grabara, 2017) (Manole & Grabara, 2016) (Pacana & Ulewicz, 2017). From this perspective, the message shows an infinite politeness. He lets the communication and the speech go ahead, always comes after. The addition to work is for Plotin an "obstacle in knowing it" (Hadot, 1997).

The philosophical discourse is at Plotin constrained to admit that the soul would not reason and think, unless there was previously a substantial thinking that actually grounded the possibility of reasoning and knowing. The philosophical discourse can prove that beyond the One-totality represented by Intelect, and which is but a derived unit, there must be an absolute and primordial unity. The philosophical discourse reaches its linguistic limit, for it can not express what is Absolute One, for "to speak, decipher us," (Hadot, 1997) is to add complements or attributes to subjects through verbs; may have complements or attributes, being absolutely One. He can only say about what he is not. " To speak what is not, is apofatism. Plotin's philosophy undoubtedly presents a apophatic feature, but it is not completely apophatic. His assignment of One of positive predicates does not represent him, but he speaks to us in relation to him. Our language is hijacked: by going north we go south, talking about it, we are talking only about us. As a relative, we can always relate to ourselves, being unable to achieve the absolute. The serene illusion remains for us. It appears as access to absolute when our only access to transcendent reality is non-discursive experience as a unifying experience. The main form of non-discursive experience is silence (Colhon, Cerban, Becheru, & Teodorescu, 2016; Neacsu, 2015).

At Plotin discursive teaching and non-discursive experience are clearly delimited.

Originally, Plotin's author, is the first to write a systematic Christian mystic treaty. It compares spiritual life with exodus. By giving up the idols of Egypt, the soul crosses the Red Sea of baptism. Then he passes through the waters of temptations and illusory visions of utopia, to reach, purify and enlighten, Tera, the place of union with God. Origen is the one who inaugurates, on the other hand, the tradition of the mystical interpretations

of "Song Singing". "The Treaty of Principles" addresses those who "seek in our faith a reason for believing and bearing heretical struggles" (Crouzel & Simonetti, 1978). He describes the Christian soul as a resistance of the Verb, the primordial image of God. Like the Verb is the image of the Father through his presence; the soul is also the image of the Verb by its presence. It is not a simple copy, but a dynamic union through which the soul identifies itself more and more intimately with the Verb. This is the ontological nature that will give mystic power to the theology of the image.

The spiritual tradition inaugurated by Origen is related to neoplatonic philosophy. Contrary to Plotin's contemplative intellectualism, he emphasizes love. Gregory of Nice, his most illustrious representative, describes mystical life as a Gnostic process, but this gnosis is driven by the power of the eros and engaging in union. Neoplatonism provides the basic theoretical elements of the image mysticism. In addition, he radically changes the direction towards negative theology.

Our thesis is that Apostle Paul is the base of the negative theology. This, capitalizing on the ineffable tradition of Greek philosophy, will create the inauguration on which the doctrine of negative theology will be grounded. Plotin and Origen continue the periplus, and Gregory of Nice will finalize the setting up by Dionysius Areopagite of the negative (negative) way of in-expression and negative theology. Already at Gregory of Nisa, the mystical ascension ends in the obscurity of the spirit. Dionysius is the one who leads the negativity to the extreme. He identifies God with An anonymous of Plotin. Beyond the name, even the trinitarian appointments, beyond the being, the divine super essence is being erected. Dionysius remains true to the fundamental intuition of image theology, meaning the primordial union of the soul with God (the ontological presence of the image) that functions as a dynamic principle of spiritual ascension. With Dionysius, the ecstatic current of neoplatonism is definitively fixed in the Greek philosophy of the image. All mystics, Karl Jaspers argues, have as a fundamental concern the overcoming of the object-subject separation imposed by discursive thinking. In "Mystical Theology"(Areopagitul, 1996)8, Dionysius the Areopagite opposes "affirmative theologies" (or cataphases) to negative (or apophatic) theologies. He argues that in order to try to divine God, we must begin by affirming the best (perfect) names of the perfect ones. The affirmative operation will be followed and denied to include the perfect names ("divine appointments") in the indefinite denial of God-s name. Every concept caught in this dual operation is found at the same time and each time attributed and denied to God. This bi-operative affirmation-denial action takes place without anyone (be it the One or the One) being

exempt from the calm rest of the univocal assignment. God is not so marked by any indecision. Yet God could be struck by the imprecision of every concept reported to him as God. So the concept is imprecise, for it measures the sacred immeasurable. The very richness of each of the concepts can not lead to the acquisition of language by God. There is a so-called third moment of theology in Dionysius, also called the path of eminence, restoring balance beyond affirmation and denial. The path of eminence appears to be a second degree affirmation. It designates the need to make a concept overcome the claim by denying and returning to another affirmation. This, Dionysius, conceptualizes it as "aisia," a phenomenon consisting in the thematization of the fact that each creature asks something of God as its great demand, that it be manifested by concepts.

Regarding the theological logic, this device provides us with an essential indication: a concept can not refer to God without an idolatry that he himself releases, through the passage that makes him inappropriate for divine qualifications. The concept may not be adequate unless the distance is canceled by claim-demand, without ever requiring an abolition or mask. The desire for expression will always remain behind.

In the course of the three-operative process, the concept denials itself, or rather does not state anything to deny it, so that it can neither be equalized nor serviced. The concept forbids you to determine any God. By letting it be filled, the concept manages its own theological use, exposing itself to its criticism as far as the concept itself is concerned. When it defends itself, the name leaves God to call itself within a fulfilled rationality. Decentralized and displaced by distance, the concept carries out its own self-transgression. Thus, the theme of divine appointments that put into operation mystical theology can be translated into philosophy. The definition of God by the infinite idea will later find the highest form of Descartes.

Dionysius' Infinite marks the transcendence of God in relation to its own concept. The infinite concept self-transgresses and self-criticizes, defining what goes beyond, affirmative and negative, any definition and representation. The infinite idea appears as obvious and the least imaginable, the first and last conceived of the incomprehensible and foundational rationality (M. Frunza, Grad, & Frunza, 2016) (A. Frunza & Sandu, 2016; Medveschi & Frunza, 2018) (Dumitru, Budica, & Motoi, 2016; Siminica, Motoi, & Dumitru, 2017). Thus, far from cantoning itself in self-contradiction, it imposes itself on the spirit that through it is aimed at God and overcoming the final boundaries of each of the representations, after an intellectual asceticism itself.

"Inevitably, human language, Christos Yannaras(Yannaras, 1996), is our only opportunity to communicate the ecclesiastical experience of personal relationship with the God who reveals himself as a person." Although it considers that language is the only possibility, the theological apophatism endeavors to persuade us through its enterprises that linguistic expression must be overcome. We propose to accompany him in putting into practice the idea that when it comes to the God of the ecclesiastical experience, let us also reject his own meaning of concepts, such as word, divinity, spirit, life.

According to Dionysius the Areopagite "God is neither soul nor intellect", "he has no imagination, no opinion, neither word nor intelligence," "can not be sensed with the intellect", "there is no word about he, no name for him, nor knowledge of him, "" nothing can be said of him, and absolutely nothing can be denied, "" he, the perfect and unique cause of all things, is above all affirmation and above all of any negation, is the superiority of Him who is simply detached from everything and above all " ((Yannaras, 1996)

It results that apophytism at its apex is a correspondent of the Dao philosopheme.

Between beings and God, the natural distance is infinite and undefined. No conception can cast a deck. In indefinite and inconceivable, God is inaccessible language and cogitation. However, he works as a person (as a trinity) as a hypostasis of knowledge. We have the logos of his creative work, through "free" love and direct dialogue. Negative phrases and deprecating formulations, Maxim the Confessor gives them the name of apophasis (Yannaras, 1996).

Dionysius says in "On the Divine Appointments": "We will approach neatly and ignorant of the unspoken and unknown, by uniting power and rational and understanding works" (1996, p. 135). We reiterate what Laozi says: "Dao that can be spoken / is not the eternal Dao, / the name that can be called / is not the eternal name: / without name is the origin of heaven and earth, / name having / is the mother of the ten thousand things "(Lao, 1993). The similarity is obvious.

Both in the case of the Dao philosopheme and in Western apophytism, contact with ineffable and incognizable ones takes place in an inexpressible and incognostible way, through a union above the human capacity of expression and understanding, cogitation.

As a person, as any person, divinity is unidentified by language and cogitation, for the person is a singular, unrelenting and irrepressible reality (Ali Taha, Sirkova, & Ferencova, 2016) (Voinea & Negrea, 2017). The

person can not be subordinated to language; divinity escapes language, is non-linguistic. It is not obliged to obey that constraining objectivity of the formulations of human language. In our opinion, verbal formulation is after formatting as thinking a productive operation in the language device.

God speaks through his works, called by Dionysius "distinctions", "purcades," "manifestations" of the divine Essences. We receive from Him an essence of uninterrupted and incomprehensible, gives us personal communion and works. Divine work differs from divinity, as the poet's work differs from the poet as a person. The apophatic discursive device has a linguistic component and a cogitative component. At Dionysius, both are observed: and the apophatic formulation and apophatic knowledge.

Expression and communication of this form of knowledge, free of any analogical correlation, is only doxological and hymnic. Apophatic recognition of divine truths can not be expressed through the intellectual categories of objective determinations.

In general, the cognitive spirit has an indifference indifferent to the essence of God. Deity is accessible to him by experience (Dumitru, Budică & Motoi, 2016); (S. Frunza, 2017a, 2017b)The Apostle Paul was the experience of enlightenment. Experience can also take the form of prayer, contemplation, asceticism, meditation, etc. We can talk and think about God's way of life, because we know our works. Does not Dionysius speak of "divine appointments" (language) and "divine works" (cogitation).

God is "above expression and knowledge" (Dionysie, 1996, p. 247). A replica of the essence-work dissociation is made up of unions and distinctions. Unions are elements of the reflective discourse that relates to One: they allow us to approximate language what we do not know: the divine essence. Distinctions are elements of the discourse that allow us cognitive access to communion and communication of the mode of Divine Existence. Distinctions are "the divine works of essence, life, and wisdom." Divine works allow for closeness to God. Spirit enters into work by participation. Man can become, through participation, to deification. We can "establish ourselves in relation to" Him, "shows Maxim the Confessor (Dionysius, 1996, p. 283).

Devotion takes place in works, God remains the Essence, because the relationship does not bring up the Essence.

It is emphasized that in Dionysius' negative theology, as in the whole line of ineffable approaches, the ineffable intertwines with the expressible. There is no pure ineffable. The ineffable cooperates with the efficient (Grabara & Kot, 2017). Whatever the apophasm would say, the effi- ciency

will always prevail over the ineffable. The lucky one speaks the ineffable, absolutely.

5. Conclusion

One of the defining components of the Dao concept is ineffective. Apophasm is centered on the idea of ineffable. Chinese thinking and Western thinking at different moments of their evolution face the ineffable, and thus find an undeniable convergence.

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