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VARIOUS HUMAN TYPES FACING THE UNKNOWN

Abstract. The paper addresses the variety of human types and attitudes facing the unknown and their philosophical implications and connections with philosophy of knowledge and philosophy of conscience and consciousness. Philosophically, the human attitude in front of the unknown dwells at the boundary between the known and the unknown. This boundary could be the equivalent of the horizon of mystery in the philosophy of Lucian Blaga, a boundary that differs greatly from one human type to another. In order to more clearly differentiate the various human types, a scheme is proposed based on different attitudes related to three tendencies to know, respectively to accept reality, as it is perceived by each. The three so-called axes are: Positivism/Negativism, Curiosity/Fear, Openness/Isolation. It results in 12 types of philosophical attitudes against the unknown that are presented and analysed. This representation is interpreted in correlation to Blaga's imaginative exercise of conceiving philosophical consciousness as a prism inscribed in a sphere representing the totality of everything (the totality of existence, the universe). Other aspects pertaining the correlations between this description of the 12 types of philosophical attitudes against the unknown and the philosophy of man in Lucian Blaga are emphasized, too.

Keywords: human types facing the unknown; mystery; Lucian Blaga

Knowledge and ignorance are linked and replace each other in the great and perpetual journey of human knowledge, in the sense given by Lucian

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Blaga to man's fascination with the unknown and the human situation in the "horizon of mystery"², but also in the sense given by David Bohm (1989) to the chain, possibly infinite, information-support-information-support etc., in accordance with the relatively paradoxical idea that particles are generated from the vacuum state. The parallelism between Blagian's philosophical vision and David Bohm's scientific vision, derived from quantum physics, is rather loose and imperfect, but nonetheless interesting. Illusion and concreteness are successive facets in the human journey of knowledge, which we examine here from the (holistic perspective of) the subject and a philosophy of subjectivity. Blaga points out:

"(...) the very problematic of the human spirit becomes deeper and more complex due to the successive solutions absorbed by it. The solutions of philosophy are the leaves that fall to thicken and fertilize the soil in which the roots of the spiritual problem will spread more and more slowly and gradually cover more and more space." (Blaga 2003, 21)

Relating to the unknown involves philosophical, epistemological, but also psychological aspects, actually involving human complexity, in general, and human complexity in relating to the world, in particular.

Lucian Blaga himself, confronted with the unknowns of the universe, responds with a far-reaching metaphysical project, an original philosophical system, which opens with a philosophy of knowledge. The plan of Lucian Blaga's philosophical system is as follows:

"The plan of the system is as follows: I. The trilogy of knowledge: 1. The dogmatic aeon; 2. Luciferic knowledge; 3. Transcendent censorship; II. The Trilogy of Culture: 1. Horizon and Style; 2. Myotic space; 3. The genesis of metaphor and the meaning of culture; III. Trilogy of values: 1. Art and value; 2. (Project); 3. (Project); IV. The cosmological trilogy: 1. The divine differentials; 2. (Project); 3. (Project); V. Pragmatic trilogy: 1. Historical being (in work); 2. (Project); 3. (Project)." (Blaga 1934, 5-15)

² The work *Transcendent Censorship* of 1934 makes an intriguing correlation between knowledge and mystery that will become both a central concept and a key theme in Lucian Blaga's philosophy. In this metaphysical architectural thought, man's consciousness is described by the need for knowledge and revealed to himself through knowledge. Knowledge is an act of confronting the unknown; of facing the mystery found in all aspects of the world and, implicitly, in all aspects of human ontology. Knowledge is a daring act of human intrusion into the transcendent.

It is a totalizing approach in which the philosophical, metaphysical, cognitive, ontological, cosmological, cultural, historical, anthropological dimensions meet, in some places, with descriptions of human subjectivity. Lucian Blaga specifies:

"In other words, the system culminates in the present study [with an early outline of a philosophical system, which will undergo transformations – our note], but it does not end with it. It is certain, however, that the future works will, from now on, converge within the given coordinates, which, after the establishment of the cosmological conception, is only too natural. In writing this study of cosmological metaphysics, the author has endeavored as much as possible to spare his readers too many references to his earlier works. However, the understanding of some of the chapters will be greatly facilitated by such a reading. In any case, a 'criticism' of the entire system can only be honestly made after studying all the volumes in which it was exposed. It should also be noted that some chapters of the study will be extensively developed in future works, according to the established plan." (Blaga 1997, 163)

Man's confrontation with the unknown is a subjective confrontation. Man, as Lucian Blaga shows in both his studies of the philosophy of knowledge and culture, faces the unknown with a unique thirst to know and to create, entwined. Addressing in depth the subjective confrontation with this situation of the unknown, respectively, the imperative need to understand it, we find that this confrontation depends on the philosophical and cognitive attitude of each person in front of the surprise or shock represented by the unknown: that is, in front of the universe beyond the limits of knowledge of our (momentary) human assessment and existence.

Human reporting to the world, as well as consciously confronting with the world generate the deep nature of this human philosophical confrontation with the unknown, leading to evaluations about an (worldly) outside and a (personal) inside (Rosenthal 2000, 201-233), to clarifications and related emotions, so guiding the being to various "awakenings", new knowledge, followed by new misunderstandings and new feelings. Blaga shows: "The feeling of 'awakening' that any great philosophical thought communicates corresponds to such an increase in the volume of consciousness" (Blaga 2003, 15), and this expansion takes place "to the detriment of the infinite state which is the sleep of the spirit" (Blaga 2003, 15).

In order to better analyze the way in which this human confrontation of the unknown is accomplished, we propose a scheme that contains three “axes”, which are relatively independent from each other, even if certain correlations can be speculatively established between them.

The three proposed “axes” are:

- Positivism/Negativism (Positive attitude towards the world / Negative attitude towards the world)
- Curiosity/Fear
- Openness/Isolation.

In relation to these axes, the description of which includes philosophical concepts and themes, which can also admit psychological valences, we identify several human types described in relation to the philosophical attitude of man in the face of the unknown, which has inevitably, inherently associated with human subjectivity, and with a psychological dimension.

“From Socrates, who demonstrates the function of concepts in the economy of the human spirit, to the current existentialists, who enliven the very consciousness of human existence, man keeps on ‘waking up’.” (Blaga 2003, 19)

Now is the time to specify that, in the vision of Lucian Blaga, to which we refer explicitly, the emphasis in the description of man is on the fact that man, every man, possesses a philosophical consciousness in relation to the world, although the “awakenings” experienced by particular people are different, varying from man to man, from “awakening” to “awakening” and from situation to situation.

“*Anyone* [our emphasis] who is endowed with the necessary spiritual skills, receptive sensitivity and spontaneity can reach, little by little, the emergence of a philosophical consciousness.” (Blaga 2003, 9)

Should we consider the presence of terms such as “skills”, “receptivity” or “spontaneity” to indicate that Blaga is bringing psychological arguments to a metaphysical endeavour? No way.

The “awakenings” of some may be mere platitudes or truisms to others, while in other contexts and for other people they may be real enlightenments. At the same time, Blaga shows:

“We are perfectly aware that we too operate, like Kant in the autobiographical sentences, also with a transfer of terms from natural life to the spiritual sphere. (...) Indeed, in organic-psychological life, the state of sleep is totally replaced by the state of wakefulness; and vice versa, according to a certain circular rhythm. When we speak of the sleep of the spirit, we are to imagine this state as a deep and infinite earthly state, in which the waking state will never replace more than one plane or sector of this earthly state. [The] (...) ‘awakening’ (...) abolishes sleep only partially.” (Blaga 2003, 15)

The Romanian philosopher, unlike other modern and contemporary philosophers who approach the vast and difficult topic of consciousness (Hume, Kant, Spinoza, Brentano, Husserl, Nietzsche, Quine, Searle, Chalmers, etc.), explicitly states the idea that *everyone* possesses a *philosophical* consciousness, or, a certain stage of a philosophical consciousness (an “insight” of a certain quality or level) and not simply *a* consciousness. In other words, the metaphysical conception regarding man’s unique relationship to the world concerns man’s subjectivity, subjectivity that also has a psychological dimension, and this “psychology” cannot be avoided in dealing with the theme of man’s relationship to the unknown. On this account, human types cannot be *exclusively epistemological*, but they are subjective, creative and artistic to a certain extent even in their human epistemological, gnoseological or existential endeavours.

Also, exclusively epistemic human beings cannot exist. The human beings (the subjective beings) are complex: in the case of any human being, the philosophical consciousness is not disconnected from a human (inner) life, illuminated by psychological phenomena. Blaga observes:

“When the philosophic eye was directed to the interior of man, understandings had also arrived at these [ideas], which regardless of their grip under absolute relation, also became as many awakenings as possible for the human spirit.” (Blaga 2003, 19)

Regarding this subject of man’s relation to the unknown, for example, the theme (and the reality) of fear is as much a philosophical theme, inscribed in a philosophy of subjectivity, as it is a theme of psychology. The philosophy of mind and cognition cannot be disconnected from the

theme of *qualia* (Stubenberg 1998). Blaga himself associates “awakening” (*awareness*) with a “feeling [emphasis added. ns.] of awakening” (Blaga 2003, 15). How does it feel to “wake up” (to become aware of something)?

Introduced in philosophy in 1929 by C.I. Lewis (1991)³ as properties of sensory data, nowadays concept of *qualia* is defined as a sum characteristics of experience, or, more precisely, of experimentation of the world (in terms of knowledge and in terms of feeling). In fact, these qualitative-subjective characteristics are the answer to the question “How does it feel to...?” (Nagel 1974, 435-456). They are lived, felt and assessed qualities or properties of states of consciousness, in other words, (comprehensive) “experiences”, therefore, with a central place in all human actions of relating to the world, a knowledge of the world, an awareness of the world, all central aspects in the current disputes related to the topic of philosophical consciousness.

How does it feel to see colours? This innocent question, which highlighted an aspect of colours that cannot be explained physically, led to the formation of a sub-field in the philosophy of mind – “colour *qualia*” (Jackson 1986, 291-295).⁴

Confronting the unknown requires, hence, awareness and experience. Thus, the endeavour of identifying the various human types confronting the unknown is not about imposing psychological descriptions (disguised) as epistemological or metaphysical arguments, but about giving a comprehensive account of man’s relation to the unknown, inscribed in a philosophy of subjectivity in which epistemological dimensions and phenomena intertwine with psychological ones, having of course also a certain metaphysical foundation, in an abstract total whole of the affirmation of human subjectivity, which is particularly complex.

Metaphysics involves both experience and knowledge and it is a daring act: an opening of perspective, which can prove enlightening or blinding.

³ Consciousness and awareness being subjective, it is in fact impossible to develop a philosophy of knowledge, a contemporary epistemology, or a contemporary philosophy of consciousness ignoring *qualia*. Cf. Shoemaker 1981, 581-599.

⁴ See also James 1890, especially the idea that the emotion is a consequence of what we experience, for example, the idea that experiences are vehicles of knowledge, not yet fully exploited in the philosophy of consciousness.

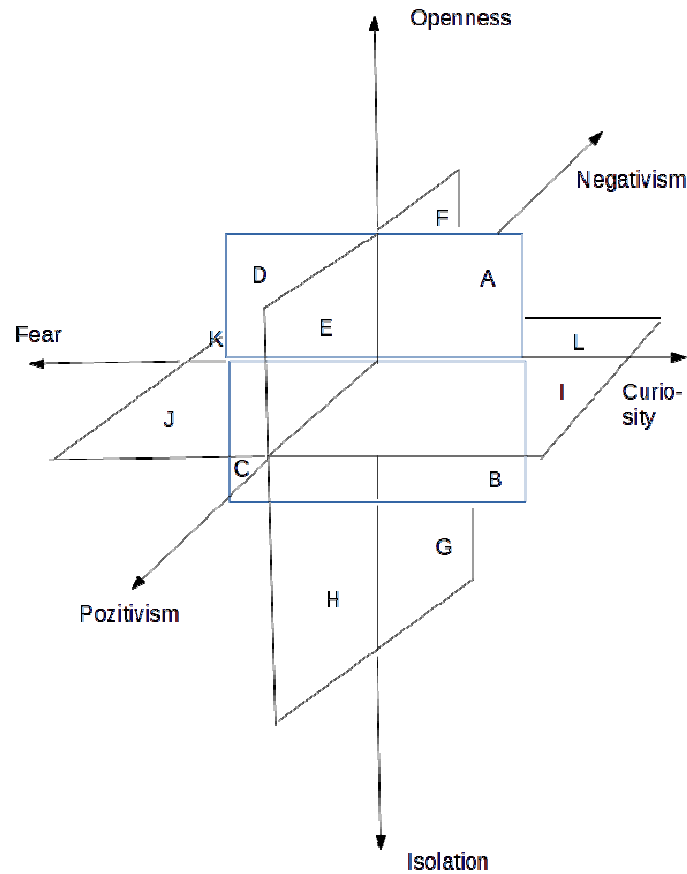
"Metaphysics is launching of lit torches in the ultimate darkened abysses and it reverberates in us as an 'awakening'." (Blaga 1997, 5-10)

The figure below renders the previously selected dimensions for a representation of the positioning of the various specified human types facing the unknown. The three axes of the human confrontation with the external universe, with the unknown of the world also describe an ontological "volume" in which human types unfold, which allows or stifles, in various degrees and ways, the philosophical thought provoked by renewed awareness of the world and the feeling associated with that "awakening" (Blaga 2003, 19).

At the same time, it is worth highlighting an interesting isomorphism: in the perspective of Lucian Blaga's metaphysics, a philosophy that truly deserves its name, as well as a human who deserves the appellation "human" are equally indebted to a "process of shaking and enlightenment", or to a series of such processes, comparable to waking up from sleep, with meanings that transcend organic-psychological life and pertain to a realm of ideas, as well as philosophy and the human being are indebted to the feelings associated to the acknowledgement of awakening and to philosophical consciousness.

Among these, the Positivism/Negativism axis seems to require additional clarification, because, depending on the nuanced meaning we give to the association of these two words, the idea may arise that they could coincide with elements from the other two axes. We want to assign these two words the meaning of valuing the existence of the universe beyond the limits of our knowledge. That is, as humans, we can look beyond the fact that we are open or isolate ourselves in front of this universe, or, we can consider or disregard the fact that this state of things incites our curiosity or we fear it, so we can value it, cherish it or ignore it.

These three axes give way, through the combinations that take place between them, to 12 philosophical attitudes towards the unknown, which I noted with a letter from A to L. They are as follows:



A. Openness/Curiosity

B. Curiosity/Isolation

C. Fear/Isolation

D. Openness/Fear

E. Openness/Positivism

F. Openness/Negativism

G. Isolation/Negativism

H. Isolation/Positivism

I. Curiosity/Positivism

J. Fear/Positivism

K. Fear/Negativism

L. Curiosity/Negativism

EXPLORING WITHOUT PRECONCEIVED IDEAS
SEARCHING FOR EXPLANATIONS WITH AS
MUCH NOTIONS AS POSSIBLE CLOSE TO THE
UNIVERSE WITH WHICH HE IS FAMILIAR
DISINTEREST

SEEKS PROTECTION IN A DOGMATIC SYSTEM

SEES THE UNIVERSE AS A MIRACLE

SEES THE UNIVERSE AS CHAOS

IT DOES NOT EXIST (the "infinite state", the "sleep"
of consciousness philosophical at Lucian Blaga)

RELIGIOUS HABOTNIC

EXPLORATION TO HIGHLIGHT HARMONY

ERROR (AND SIN) OBSESSION

OBSESSION OF FAILURE, OF LOST
(TEMPTATION)

THE FASCINATION OF THE ABSURD

Explaining each of these philosophical attitudes in front of the unknown, we can note the following:

A) People who are open to everything new and do not relate what is new to what is known to them, rather, do not seek to explain a newly perceived state of affairs with the help of experiences accumulated in the past and to frame them in a pre-established mental “scheme”, they know the joy of exploring the unknown and approach any new phenomenon with an open mind, guided by curiosity and the pleasure of being surprised. This is the Blagian human type and the human model considered by Blaga in his discussion of uniqueness (the “singularity” of man).

B) People who are not without curiosity, but who do not have the same openness as those of type A, tend to isolate themselves in a familiar setting, to which they have become accustomed. These people want to know what is new and they want to understand what they find, but they cannot get rid of the conceptions they have acquired over time and, even if the newly perceived or learned situations are in contradiction with what they think they know, they try their best, sometimes even forcing logic or common sense, to find explanations based on the concepts and theories or thought schemes known and accepted by them.

C) Type C people are also isolated within their known environment and to which they have become accustomed, but they are possessed by the fear of stepping into new territories. This fear makes them “turn their eyes away” from facts about the existence of which they did not know in the past and consider that it is better not to know about them even in the present. This attitude leads to a lack of interest in new elements and to the neglect of their existence.

D) This category includes people who are eager to know what is beyond the limits of their known universe, but they are afraid to venture into a new conceptual space. Like B-type personalities, they close themselves in a system that is familiar to them, with the following difference: B-types approach the unknown rationally and want to correlate the new with which they come into contact with the set of knowledge with which

they used to, considering that this set is closed, better said complete and that nothing can be changed in the essence of this set of knowledge and values. In this sense they are marked by closure, isolation being in fact closure. Type D personalities admit that at any time something can happen that turns their life upside down and they are faced with catastrophes or what they feel are horrors or inexplicable events. In this sense they are open within themselves beyond the limits of reason. But they need this limitless universe that they “perceive” with the depths of their soul to be organized by a system of simple concepts, but so powerful that they never need to question them, namely a system of dogmas.

E) People who have the belief that everything that exists in the universe is more than we can realize or understand. For them, everything is a miracle because they positively evaluate everything that happens and everything they encounter on the way, they consider from the start, we could say that they have the preconceived idea that the whole universe is a miraculous composition, of a complexity and subtlety that is revealed with each new discovery. For them, any discovery, any “glimpse” into the new realm can only be a confirmation of the miraculous that dominates the universe.

F) In this case, openness is maintained, but dominated by negativism, it leads to the acceptance of any new element emerging from the unknown “areas” of the universe, but people in this category start from the beginning with the idea that everything can only be chaos, without any meaning, that chance rules everything and that everything we see, meet and happen to us is the result of chance.

G) This type of personality presents the greatest resistance to the new, among all the 12 categories synthesized in this presentation. Unlike those in category C, who adopt a passive attitude, they affirm with certainty that the amazing and shocking facts from the still unknown areas of the universe, with a major impact on universally recognized conceptions and theories, are simply the fruit of sick fantasies or pure charlatans designed to cause panic and disorientation. For these people, all these facts and evidence simply do not exist.

H) Unlike those in category D, who admit that anything can happen to them, that they can face completely new areas of the universe or with mental states generated by these areas, completely different from those experienced by them previously, those in the H category isolate themselves from these “novelties”, from these unlive states, from these “appearances from other worlds” and then they defend themselves from them not because they could declare that they do not exist, as the G type do, but much worse, he defends himself by declaring that they belong to a taboo area, a domain of the universe in which it is forbidden to venture because the forces of the universe that protect you have given you very clear rules (which you must respect and if you break them you will be punished). And here the fantasy (as much as it is, limited and open more towards the negative) closes the gates to this world, freely creating unimaginable plagues, and eternal condemnations to unbearable cases. This is the domain of the most vehement and fervent obscurantism. These people have the conviction that they can lead their lives and are determined to lead their lives only by strictly following some rules that guide them how to guard against those taboo areas. The taboo area being so categorically delimited, a guide is needed to show them the “way” that keeps them away from dangerous areas. And this guide must be an absolute, unquestionable authority that gives very clear and strict rules, such as lists of permitted or prohibited actions or objects, so that their whole life is guided by these rules and by the well-known principle of totalitarianism: “Everything that is not explicitly stated as permitted is prohibited!”. (Orwell 1949, 123)

I) It is an attitudinal type based on the particular positive valorization of universal harmony and this type of people are eager to find new and new confirmations of its manifestation, so that everything they undertake in their research and explorations is subsumed to this goal.

J) In opposition to those of category H, this human type is dominated by the fear of having already violated the strict rules for the delimitation of the taboo domain and by the fear of not having the ability to obey these rules; they are dominated (and undermined) by the fear of the unbearable horror of the unknown domain. Any interaction in this direction gives them the feeling that they are irredeemably sinful and that they only deserve the torments they go through in life.

K) It is a type of attitude, characterized, on the one hand, by disregarding the meaning of the world beyond our limits of knowledge and dominated, on the other hand, by fear of this world, it creates a personality that feels exposed to certain attractions morbid things that he thinks he cannot resist and whose spectre constantly hovers over the life they have to live.

L) This twelfth human attitudinal type believes neither in universal harmony nor in the miraculous aspects of the unknown worlds and has a certain disregard for them in the sense that at the mental level it considers that the whole universe, the known and the unknown taken together, I don't hide any secret and that everything that exists is the result of chance. This happens because at the mental level, they compare what is "beyond" with a conventional system of concepts, based on a simple logic and preached by the followers of the rationalist and classicist approach to world knowledge. Thus, interpreting what is "beyond", he necessarily discovers absurd reasonings and draws attention to them. Instead, on an inner level, these human types feel an irresistible attraction towards these "absurdities" and "beautify their lives" by contemplating them, even by essentially (deeply) interacting with the domains that gave rise to them.

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Depending on the specifics of each of these 12 types of philosophical attitudes, there are different ways to perceive concreteness and operate with symbols. Obviously, the types most prone to not recognizing the value of symbols are those who fear the world beyond the (familiar) one described by their senses and immediately verifiable by their senses; those who close themselves in their limited world and who rely on the illusion that this limited and known world is safe.

Therefore, the human types most exposed to the temptation to identify the world with the concrete and well-known universe are the categories dominated by fear, closure and negativism. In these human categories, the danger of confusion between the world as such and the concrete world is the highest.

We note that these general considerations, as well as the scheme proposed above, are in line with the representation proposed by Lucian

Blaga in *Philosophical Consciousness* (2003, 88-89). Blaga shows that we can model philosophical consciousness, defined as characteristic of every human being, for every human being is (at least) potentially engaged in the metaphysical confrontation with the mystery/unknown, like a prism inscribed in a sphere. Highlighting in this model two essential perpendicular planes, the vertical and the horizontal, of course, themselves with metaphorical valences, Blaga invites us to imagine the prism as a representation of man's philosophical consciousness. The tip of the prism, in this dynamic concept, can be described as pointing either up or down, and indicates the direction of exploration of the mystery. The vertical plane is metaphorically and conceptually a plane of human verticality as a separate being, guided by his aspiration and striving for knowledge.

By comparing the two models, the one we rendered in the representation in Figure 1 and the one described in this model proposed by the philosopher Lucian Blaga, we can correlate certain human types rather with the "verticality" of the prism, while others will appear to be correlative rather with the horizontal plane of the prism described by Lucian Blaga.

Thus, in the confrontation with the unknown, human types A., E., I. and L. are "vertical" types, interested in conquering the mystery, and their philosophical consciousnesses could be shaped according to the model proposed by Lucian Blaga as tall prisms. Of course, modelling the human types A., E., I. and L. we may imagine prisms of variable heights, going either "high" or going "deep", however we choose to interpret the profiles we have described, while the second group (B, C, D, F, G, H, J and K.) representing much too cautious human types, interested mostly in acquiring various forms of security and survival, representable as shorter prisms with significant horizontal bases of various scopes and described as fledgeling philosophical consciousnesses, of the immediacy. The "immediate" represents in Lucian Blaga's philosophy a locus, a space of empiric existence, of the trivial existence and of routine, a closed existence deprived of horizon and opposite to the "horizon of mystery". Probably, "the immediate" is exactly that "infinite state, which is the sleep of the spirit" (Blaga 1934, 17) not at all characteristics of man; man being defined by Lucian Blaga as a "metaphorizing being" and "cultural mutation" unique in the universe – *a creator*.

Against the relevant philosophical background of “the immediate”, the second category of human types (B, C, D, F, G, H, J and K) are rather “consumers of culture” and knowledge, existing in security and survival, incomplete human types, who withdraw into the face of “forces of nature” of all kinds, both literal and figurative. These human types fall prey more often to the illusions of the knowledge of the era, or to some meanings (reduced, easily assimilated and repeated) brought by cognitive projections, or to information that seems to bring safety and survival, therefore comfortable and worthy of attachment.

Often, consumers of culture and knowledge who are not among the creators, they count only on the accomplishments of their fellow beings; they rely on “projections” in confronting the unknown and in relating to the world.⁵ The phenomenon that I mentioned as “projection” is very interesting and it is no coincidence that it bears the same name as the operation in drawing or in mathematics. It occurs when the unconscious identification of a phenomenological content with its apparent and concrete aspects is made. Both in drawing and in mathematics, this operation has nothing unconscious: the distinction is made very clearly between the actual figure and its projection on a space of smaller size than the actual figure – therefore, the projection is a meaning or an incomplete information.

A very simple example is the projection of a sphere on a plane. It results in a circle, a solid disc. No one would confuse the sphere with the disc. And yet it is very different to make decisions or erect constructions based on a “sphere” or a “disc”.

In more complex situations, however, confusions arise, especially when we are interested in a certain concrete application and a concrete result. I did not use the word “concrete” by accident. Here is an example: the Taylor series expansion of a function that is difficult to represent. It is about decomposing a difficult-to-manipulate function into a weighted sum of an infinity of simpler and much better-known functions, namely polynomials. Obviously, if the summation of all the functions in that infinite set were to be done, the operation would become a particularly difficult one, an impossible operation. The central idea of the application

⁵ In another form, the Platonic myth of the cave is disguised in this idea.

of this development is that the respective sum is considered to differ very little from the sum of the first few terms, 2, 3, in very rare cases more than 3. In fact, the computational technique allows the consideration of much more much more than just 3 terms of the sum, which contributed to the fact that this “ancient” technique is still relevant today.

What is achieved by this serial development? Approximations are easily obtained; these are very useful when tracking the numerical values of the parent function at specific points. The more terms are retained from the infinite sum, the better the approximation. But the idea is the same: in order to be able to explore with our limited means a certain area of reality, we must transform that area where we should work with the infinite into a finite domain; that is, we must restrict ourselves to a finite domain of it and work with approximations. And here it is no longer so easy to avoid confusion: for theorists it is clear, the sum of the terms is not identical to the function, just as the disk is not identical to the sphere either. But for those who need actual calculations and real numerical results that they can then insert into formulas with the help of which they can perform certain concrete tasks, from everyday life, it is very easy to confuse the function with its approximation, or rather, with an approximation of it good enough for the established purpose.

As I mentioned above, the concrete goes hand in hand with the finitude. And the hidden meanings associated with each concrete object are very well comparable to this model of the development of a Taylor series function. And we can take an even simpler example: the operation with numbers is [Euler’s irrational number, or Napier’s constant, with applications in logarithmic mathematics, in calculation with complex numbers, economics, biology, chemistry, paleontology (C14 dating), statistics, etc. .], Ø [Phi, the golden number, equal to 1.6180339887..., a favorite ratio of nature], ◎ [the irrational number π , the ratio of the circumference to the diameter of any circle]etc.⁶

⁶ In all applications where a numerical result usable in everyday life is sought, and yet none of those who do these calculations think about the fact that it might still be interesting, beneficial, and perhaps have some surprising efficiency that, with the evolution of computers with ever greater computing power, these numbers should be used as close as possible to the real value, as numbers with an infinite number of decimal places.

But the contemplation of the infinite in general is the equivalent of a philosophical “opening towards the abyss”, towards the infinity of human ignorance and the unknown, as well as the complexity of knowledge, “exercises” reserved for the human type associated with “verticality” and the human situation in terms of “*mystery and revelation*” (Blaga 1977, 436) and which opens the doors to the true human universe, characterized by the dimensions of knowledge, culture, meaning, information, science, technology, artistic creation and history, in the deepest philosophical sense.

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DECLARATION OF CONFLICTING INTERESTS

The author declared no potential conflicts of interest with respect to the research, authorship, and/or publication of this article.

FUNDING

The author received no financial support for the research, authorship, and/or publication of this article.

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