

Bereschi argues that "if in Aristotle the possibility of logos was related to the plus-sensation area of man, to his natural endowment that enables him to sense good, evil, etc., here (that is in Cusanus), the impossibility of logos is related to the migration of the natural premonition towards the event of revelation"⁵. This would also include a rejection of argumentative theology in favor of mystic theology and mystic philosophy.

The statement of the impossibility of squeezing God into a concept is the common grounds of both Dionysus' and Cusanus' mysticism. Cusanus, in his *De Docta Ignorantia*, focuses on the fact that Christian theology can only be based on experience, which places the living above dogma. Cusanus opposes intellectual realities to those originating in mystic empiricism.

As a true Areopagitic follower, the German philosopher and theologian argues that the true Christian theology is acategorical and under no circumstances categorial-dogmatic, like scholastic theology. Such theology is first and foremost practical, as the intellect has to be emptied of any natural categories before achieving the inward quietness and peace specific to divine knowledge. This knowledge quietness is the basic requirement that has to be met by man who wants to encounter God, whose desire is the Deification into Logos. From this point of view, Dionysus' theognosia and Cusanus' coincidentia oppositorum reveal two types of mysticism with extremely convergent cognitive teleologies. The assumption of the categorial impossibility of divine knowledge is a bridge resting on the pillars of Christian Neo-Platonism, between the Eastern and the Western medieval Christian theologies. The categorial incomprehensibility of God becomes in Cusanus a programmatic text, which will influence the whole Western thought tradition. The fascination for this mystery impenetrability will inhabit the writings of numerous Western thinkers, who will not actually and explicitly deny Aristotelianism.

On the border between the Middle Ages and the Renaissance, Cusanus establishes a spiritual knowledge paradigm and he will therefore attract a considerable number of exegeses from what we currently and brutally call, academically speaking, vulgar spiritualism. The exegeses of Cusanus' doctrine easily forget his important contribution to rational philosophy. Both Cusanus and especially Dionysus the Areopagite are the rightful precursors of methodic Cartesian doubt. The apophatic and the cataphatic paths, via negativa and via afirmativa, are nothing else than crossroads of the human mind. One should bear in mind here that Cusanus' doctrine will have substantial repercussions on modern German philosophy, as both Kantianism and Hegelianism find their roots in Cusanus' metaphysic rationalism.

⁵ Nicolaus Cusanus, *De Docta ignorantia*, Polirom Publishing, Iași 2008, p. 567.

Cusanus' doctrine, however, which is the result of the familiarity of the German theologian with the Areopagitic writings, had other spiritual echoes as well, and we refer here to the ancient Chinese thought and to some forms of vedantin mysticism. We may extend this influence to several Romanian philosophers as well, as they embraced and even enlarged upon Cusanus' theory of knowledge. For instance, Lucian Blaga, in his *Eon Dogmatic*, develops an antinomic theory expressed in three ways, that is dogmatic, dialectic and acategorial, respectively. Bearing them in mind, he creates an epistemological minus-knowledge model.

One may therefore notice that the different forms and types of mysticism – Dionysus the Areopagite's theognosia and Cusanus' coincidentia oppositorum – became important gnoseological models for later philosophers and also part of the considerable European Christian inheritance.

References:

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