

00,001 The Task of a Philosopher

00,002 by Jason Reza Jorjani

00,003

00,004 What passes for 'Philosophy' today is logic acting as the handmaiden of various uprooted sciences that are utterly lacking in the capacity for self-reflection. The various empirical sciences have disintegrated from out of Philosophy, to the point where Philosophy as a distinct discipline has been misconstrued as an analysis of linguistic meaning and of the propositions used in various specialized sciences. This is a fundamental betrayal of the purpose of Philosophy and of what it means to be a "philosopher," namely a lover of Wisdom. There is a sense in which this is synonymous with a general crisis in academia. The first "academy" was founded by Plato, although the schools of the Pythagorean Order - of which Plato was a member - could to an extent be seen as predecessors to the Platonic Academy.

00,005

00,006 This process has taken place over the past couple of hundred years. Descartes, Galileo, and Newton were all referred to as "philosophers", and they described themselves as such. It is only in the 1800s that Physics first breaks away from Philosophy and defines itself as a distinct field. This was really an insult leveled by certain philosophers against others. The word Physics goes back to the word for "Nature" in Greek, namely phusis. By defining themselves as "physicists", these philosophers, who had adopted materialism and mechanistic reductionism, were trying to say to the other philosophers: we are the only ones who really have a handle on what Nature is - the rest of you are trading in mere opinions and speculation.

00,007

00,008 The first of the sciences to distinguish itself from Philosophy was Physics, in the early 1800s.

Then, subsequently, Biology was established as a distinct discipline. The last of the branches of Philosophy to differentiate itself as an empirical science was Psychology, sometime in the late 19th century or early 20th century. This has been a catastrophe, especially because it has not exclusively involved the natural sciences. It is also the case that what we refer to as Political Science was a branch of Philosophy until the 20th century. Political Science is just uprooted Political Philosophy, and Plato and Aristotle were "political scientists" to refer to their thought on justice, law, and social organization anachronistically.

00,009

00,010 Now it may be the case that in order to make striking discoveries about Nature, and attendant breakthroughs in technological development, a more focused realm of problems needs to be demarcated and a certain paradigm or framework of knowledge must be assumed. Without that, it is not possible to frame hypotheses and test theories. Despite Thomas Kuhn's insistence that pre-modern 'science' or "natural philosophy" was not yet paradigmatic in its structure, classical thinkers like Aristotle did recognize this need for focus and framework insofar as they drew a distinction between episteme and noesis.

00,011

00,012 Episteme is the acquisition and classification of knowledge, whereas noesis is higher intellectual contemplation of abstract concepts and fundamental principles. In the time of Aristotle, specialized researchers were operating within the domain of episteme - they were epistemologists (albeit not in the contemporary sense of that word). These are the kinds of technicians and analysts that we would now consider experimental scientists and even empiricists within the realm of sociological and political science. Those whose efforts were restricted to such endeavors would not, however, have been considered philosophers. They worked under philosophers and within the higher intellectual horizon scoped out by philosophers, who alone are capable of noesis. That is not to say that a philosopher could not also engage in epistemic work. Aristotle did dissections of biological organisms in his laboratory, and he also ran political science think tanks. He had people in these think tanks, writing the constitutions of various Greek city states on contract (and off the record). Not all of these employees would have been considered philosophers. In fact, almost none of them would have been.

00,013

00,014 What we have lost today is that type of intellectual activity that is synthetic and has the capacity to encompass what have been differentiated as all of the fields of scientific inquiry. Regaining this, also means calling into question the framework in terms of which various types of scientific research take place. Overspecialization within what is left of Philosophy has prevented academic institutions from cultivating philosophers. Being a philosopher ought never to be confused with being employed as a Professor of Philosophy, one whose work is circumscribed within the boundaries of only one or another branch of 'the discipline', as if Philosophy were analogous to the sciences that were uprooted from it, which are each highly specialized in their internal disciplinary structure. The branches of Philosophy are Ontology (or Metaphysics), Epistemology, Ethics, Politics, and Aesthetics. Genuine philosophers are like well-rooted tree trunks who think across all of these branching dimensions in an organic and integral way.

00,015

00,016 Ontology is a study of the logic of being, a contemplation of nature, including human nature, with a view to understanding the fundamental principles of the cosmos. Ontology was once widely referred to as "Metaphysics", simply because there were works of Aristotle that, once all of his writings (or the notes of his students) had been catalogued, could not be classified as Physics, so that this remainder of works dealing with the most fundamental and abstract subjects was called ta meta ta physica or "what's left after Physics. It is only later that the term developed the mysterious sense that it still has within occult and esoteric circles.

00,017

00,018 Epistemology concerns the theory of knowledge, in other words, what it means for something to be knowledge rather than mere opinion. This question was the starting point for Philosophy in classical Greek society around the time of Socrates. In his dialogues, Plato depicts Socrates as someone who is constantly challenging decision making on the basis of mere opinion, whether those decisions concern political life, what is considered ethical, what are held to be sacred ideals, and so forth. Plato uses a dramatization of the martyred Socrates to protest the fact that anyone and everyone thinks that they are qualified to pass judgment on these questions. Epistemology goes all the way back to Plato's attempt to demarcate knowledge as distinct from opinion, or truth as distinct from semblance.

00,019

00,020 Ethics is the contemplation and development of various conceptions of the "good." This is not necessarily a moralistic "good" contrasted with "evil", but the good conceived of as the end or purpose that action aims at achieving. One ethical question could be whether such an end justifies the means that are employed to attain it, or whether there are means, which no matter what end they succeed at actualizing, are inherently unethical. The word "ethics" comes from ethos in Greek, which means character in the sense of constitution - both what one is made of (as in testing one's mettle), and also the ideals, values, attitudes, and habits that are the basis for the constitution, not just of an individual, but potentially of an entire society that aims to inculcate and reinforce this ethos in the persons reared by that society.



00,021

00,022 This brings us to Politics. Ideally, one's political philosophy should be grounded on one's understanding of ethics, which in turn reflects certain epistemological and ontological orientations. It is here that Philosophy cannot conceal how dangerous it is, as immediately became evident when mobs set fire to the Sicilian school of Pythagoras, who some say died of the burns sustained in that inferno, before the same kind of mob sentenced Socrates to death for threatening the unquestioned beliefs and prejudices that held together the democratic society of Athens. Plato was almost martyred in Syracuse, where he tried to reform the regime, and even Aristotle chose self-exile to spare the Athenians from having the blood of another Socrates on their hands. It is a basic claim of Philosophy in any proper sense of the word, that unreflective beliefs and unquestioned customs can never justify the kind of authority over life and property that is legitimated by the legal system of any political order. This is a claim made against every form of tyranny, whether it is tyranny of a single ruler (a monarch or dictator), an oligarchical group of tyrants (including theocrats), and also the tyranny of the unthinking majority over the thoughtful minority of individuals - which prevails in any and every democracy.

00,023

00,024 Finally, we have Aesthetics or the contemplation of the Beautiful and inquiry into the nature of Beauty. I present it here as an afterthought only because that is how Aesthetics is often treated by people in academic Philosophy, who have no understanding of its centrality to philosophical thought. Beginning with Plato, Aesthetics has been no less important to fundamental thinking than any of the other branches of Philosophy. It could be argued, albeit controversially, that Aristotle's Ethics emerges from out of his Aesthetics, so that what defines excellence or "virtue" (arête) for him is based on his conception of what is "beautiful" (kalon).

00,025

00,026 Whether or not Aristotle actually thought this, it could be argued that the ethical life can only be properly comprehended on the basis of aesthetic judgment. The way one weaves the fabric of one's ethos or cultivates one's character requires aesthetic discernment. Nietzsche explicitly takes this view, deriving the other dimensions of his thought from a profound engagement with the psycho-biological forces and existential perspectives expressed in music, theater, architecture, sculpture, painting, and literature. Heidegger comes to think that only the poetic, in the broadest and deepest sense of the essence of aesthetic creation, will be able to save us from the dehumanizing instrumental totalitarianism of modern technology. Aesthetics is not "merely subjective" as compared to some putatively more objective Ontology or Epistemology, and it has implications for Ethics and Politics that are potentially revolutionary. Changes in the conception of what Justice is are usually aesthetic in origin.

00,027

00,028 The fundamental purpose and calling of a philosopher is to be able to contemplate Truth, Beauty, and Justice in an integral fashion as one seeks greater wisdom and understanding. Any philosopher needs to be someone who is seeking enlightenment or some higher spiritual state, but not everyone seeking a higher spiritual state, and not everyone who sets himself up as a sage who can offer others a path to enlightenment, is legitimately describable as a philosopher. This is another way in which we can discern the difference between a scientist and a natural philosopher or a mere political theorist and a political philosopher - let alone between a real philosopher and the guru of a cult.

00,029

00,030 One of the criteria for determining who the authentic philosophers have been throughout the past 2,500 years is whether their thought elaborates original, and perhaps even revolutionary, ideas with respect to Truth, Beauty, and Justice. These individuals have to be thinking across all of what have been defined above as the various subdivisions of Philosophy, and their thought has to yield new concepts in all of these dimensions. As Gilles Deleuze put it, a concept is an idea that leads to discoveries and organizes knowledge but in a way that is different from a scientific proposition. Scientific propositions, such as certain chemical formulas or the equations used to express the theory of relativity, or even more complex theoretical formulations such as the theory of evolution by natural selection, are compound structures that can be analyzed - or broken apart - into more elementary propositions and independent variables. Philosophical concepts resist such logical analysis. They do have discernable elements, but these constitute any conceptual idea in an integral manner that is comparable to the elements of a work of art.

00,031

00,032 This also means that nothing can be added to the constitutive elements of a philosophical concept without destroying it (which is not to say that there cannot be indefinitely many new examples of the concept's relevance). Concepts such as Kant's "Categorical Imperative" or Nietzsche's "Will to Power" have an "endoconsistency" or internally coherent completeness. Furthermore, any properly philosophical concept is also related to other such concepts as one concentration of intensity is to another on a single "plane of consistency" as Deleuze calls it. For example, the "Categorical Imperative" is on the same plane as the "Unity of Apperception" in Kant's phenomenology of consciousness and his "Cosmopolitan" political theory, just as the "Will to Power" is an ideational intensity on the same plane as Nietzsche's "Superman" and the "slave morality" that he rejects. Deleuze describes the "plane of consistency" as the planar surface of a sieve that cuts through experiential Chaos in order to map out a meaningful world in one way or another. Whether already existing ideas are being intuited and "discovered" for the first time, as Plato might have believed, or whether the philosopher is an inventor of ideas as Nietzsche thought, in any case setting forth ideas that can organize knowledge in new ways is the task of any real philosopher.

00,033

00,034 The revolutionary activity of a philosopher is to discover, or to invent, concepts that were hitherto unthinkable, and to thereby bring about revolutions both in the sciences and in the political sphere. Philosophical concepts are the wellspring of all scientific revolutions, and political revolutions are also rooted in the elaboration of new concepts. The careers of hundreds of people are invested in the survival of a particular scientific paradigm. These paradigms, for example the Cartesian paradigm, are based on philosophical concepts such as Descartes' concept of res extensa (a mathematically-analyzable extended substance). Whether it is threatening the careers of scientists who have established methodologies for their research, or whether it is the perhaps more significant threat to an established socio-political system on account of new philosophical concepts such as "Natural Right" (developed by Immanuel Kant, Marquis de Condorcet, Thomas Paine, etc.), which grounded both the American and French Revolutions, in any case the discovery of philosophical concepts is a revolutionary activity.

00,035

00,036 Since the epoch of Heidegger, the last of the great philosophers, there has been a bifurcation between the postmodern Continental European tradition of philosophy and an Anglo-American Analytic 'school' (one cannot call the latter a tradition, because it radically rejects the idea of tradition). Both postmodern Continental 'Philosophy' and contemporary Analytic 'Philosophy' are in some way post-philosophical because they have, each in their own ways, rejected the very idea of Philosophy and the core duty of a philosopher.

00,037

00,038 The purveyors of postmodern Continental thought do not understand that just because one is intent on carrying out a "deconstruction" of the tradition, does not mean that one has to abandon the calling of a philosopher. After all, the concept of "deconstruction" is one of the concepts developed by Martin Heidegger on the same plane of consistency as others of his concepts such as the "finitude of being", "worldhood", "authenticity", "Enframing", and the "World Picture Age." There is a way of deconstructing the history of ontology, as Heidegger put it, that could serve to revitalize the philosophical tradition and take it in a new direction. Unfortunately, that is not what has been done by the majority of so-called thinkers of the "postmodern" persuasion. This includes Jacques Derrida, Michel Foucault, Jean Baudrillard, and others. No positive project of constructively re-orientating science, politics, and art emerges from out of their putatively 'philosophical' writings.

00,039

00,040 The case may be different with the Continental "postmodernism" of Gilles Deleuze, who in retrospect appears to have been the seminal thinker of contemporary Accelerationism. Still, one is left to wonder whether the elements in Deleuze's extremely convoluted and gratuitously cryptic writing that lent themselves to Accelerationism (in contemporary techno-science, socio-politics, and aesthetics) are unique to Deleuze or whether he owes them entirely to Nietzsche, Bergson, and Heidegger. All of these great philosophers were subjects of extensive exegetical texts written by Deleuze. Those notions of Deleuze that are most 'original' have had the least impact.

00,041

00,042 As far as the Anglo-American Analytic academics are concerned, they have attempted to reduce Philosophy to a kind of logical analysis that can, at best, be a handmaiden to the empirical sciences. In so doing, they have relinquished the responsibility to challenge extant scientific paradigms, including paradigmatic structures in social and political science. This is, in effect, the failure to exercise the noetic function of the authentic philosopher. Again, noesis is a capacity to think in terms of abstract principles and develop new fundamental frameworks for knowledge - rather than working within a pre-existing framework and carrying out specialized research on that basis. The relationship of Analytic so-called 'Philosophy' (which predominates in the English speaking world) to the sciences is devoid of the noetic thinking that could catalyze political and scientific revolutions.

00,043

00,044 The Analytics wound up in this situation by rejecting what was most promising in the formative phase of Continental Philosophy, namely the phenomenological method pioneered by Edmund Husserl and forwarded by Martin Heidegger, Maurice Merleau-Ponty, and Jean-Paul Sartre. In some ways, Husserl was preceded in this by Henri Bergson. In short, phenomenology calls us to attend to the phenomena evident in existence by noticing those delineations of the structure of our experience, which are so fundamental that they underpin different frameworks of knowledge and persist through transitions between these frameworks. In other words, phenomenology requires us to be able to bracket any assumptions or presumptions that are based on even tacit commitment to one or another paradigm, before proceeding with an analysis of perception, the experience of time, and other deep structures of our existence. When he first made phenomenology explicit in the early twentieth century, Husserl was essentially highlighting an approach to life that had already been implicitly characteristic of the best philosophers from Heraclitus onwards.

00,045

00,046 There is no Philosophy without the phenomenological mindset, which is why those analytics who explicitly rejected Phenomenology never became philosophers worthy of the name. The one analytic thinker who was a genuine philosopher, and a genius at that, unwittingly parallels and reinvents many aspects of the thought of Heidegger and Bergson, namely Ludwig Wittgenstein, especially in his later Philosophical Investigations and his deconstructive remarks On Certainty, which dynamited his own earlier Tractatus that epitomized the analytic reduction of Philosophy to Logic.

00,047

00,048 Much of the history of Philosophy is coextensive with the history of Western intellectual life, and we here in the West are facing a grave civilizational crisis. That crisis can be most perspicaciously perceived in the phenomenon of the disintegration of Philosophy. It is a microcosm for the disintegration and implosion of Western Civilization as a whole. The question of whether our civilization survives and can undergo another Renaissance is to some extent the same as the question of whether Philosophy has any future.

00,049

00,050 In the late years of the declining Roman Empire, we saw a proliferation of philosophical schools - the Epicurean school, the Stoic school, the Neo-Platonic school, and so forth. These were academic institutions which taught Philosophy but they hardly ever produced any actual philosophers. We are, at the very least, in a comparable situation today. This is very troubling, because in the Roman case, the decline of Philosophy was a canary in the coal mine for the collapse of the Empire that followed, a collapse that on the spiritual level consisted of Christianity filling the sociological vacuum opened up by the atrophy of serious philosophical thought amongst the intellectual elite of Roman society. After the collapse of Classical Rome into the Middle Ages, it took hundreds of years for Philosophy to be resurrected by the likes of Giordano Bruno and only at the cost of horrendous persecution and even martyrdom. In the Medieval period, the center of Philosophy moved from Europe to Iran and India, where philosophers like Avicenna and Abhinavagupta kept the light alive until rich enough rogues like the Medici clan were ready to challenge the established order of Europe.

00,051

00,052 There is something disturbingly medieval about the scholasticism of contemporary Continental 'Philosophy' and the abstruse word games of Analytic 'Philosophy' in our epoch. If sometime soon incendiary ideas do not set the twin spires of this Cathedral on fire, a plunge into a new dark age is entirely possible. Before we reach the technological Singularity, we could see something like the destruction of Alexandria. Within Philosophy itself, this collapse would take the form of a retreat into Traditionalism.

00,053

00,054 Traditionalists have a view of wisdom as perennial. Traditionalism or the so-called 'Perennial Philosophy' is based on this idea of Sophia Perennis or "Eternal Wisdom." Perennialists believe in an eternal, unchanging storehouse of truths, which, once it is unlocked by any given sage, can simply be dispensed to the followers of that sage, through their diligent apprenticeship and study under him as his disciples. The most recent major thinker who held such a view of (what he wrongly considered to be) 'Philosophy' was Julius Evola, the greatest expositor of Traditionalism in the Modern Age - the age that he called for "aristocrats of the soul" to revolt against. The problem with Evola, or his predecessor, René Guénon, who are in a line that goes back to Iranian thinkers such as Al-Farabi and Al-Biruni, is that they do not want to recognize that discoveries are being made in the course of history or that philosophers have a burden to challenge established truths. They thereby close themselves off to the possibility of revolutions both in the structure of knowledge and also in socio-political systems.

00,055

00,056 The 'Perennial Philosophy' or Primordial Tradition espoused by the likes of Huston Smith, Aldous Huxley, and Seyyed Hossein Nasr is derived from a fundamental fallacy (to be fair, Huxley only described Perennialism without ever explicitly endorsing it). The Medieval Iranian thinker Abu Nasr Farabi (Alfarabius) epitomizes this fallacy when he claims that Plato and Aristotle are saying the same thing and that any differences in their ontology or political philosophy are simply questions of stylistic expression or deliberately esoteric writing. The reason that Farabi, or any Traditionalist for that matter, wants to believe this is that he sees uncertainty as being an inherent refutation of somebody's status as a knowledgeable individual (Persian dāneshmand, Arabic 'ulem) or as someone possessing wisdom (Persian kheradmand, Arabic araf). They fail to realize that Philosophy is not the possession of Sophia - it is the love of Wisdom!

00,057

00,058 The Promethean impulse that we associate with bold scientific exploration and discovery is actually the most characteristic feature of Philosophy, which is why both Karl Marx and Martin Heidegger, who disagree on so much else, agreed that Prometheus was the patron deity and true founder of Philosophy. Both Marx and Heidegger recognized that this is what has survived of Philosophy in the sciences. Every true philosopher is, in some sense, a Promethean - although not every Promethean spirit is a philosopher. Some are avant-garde artists, others brilliant inventors, yet others are revolutionary statesmen, or visionary prophets. Like Prometheus, the philosopher - any philosopher worthy of the name - is someone who challenges the established order, who rebelliously rethinks the Cosmos and the Nomos, re-examining what is taken to be



'natural' in a way that courts the possibility of upheaval and insurrection. Philosophy is a declaration of war against Olympus. To call it iconoclastic is an understatement. Gautama Buddha also knew that to seek enlightenment means out-thinking the gods. It means being willing, like Socrates, to be executed for impiety and heresy.

00,059

00,060 Religion is not distinct from Philosophy, nor is it safe from Philosophy. From the days of Zarathustra, Pythagoras, and Plato, to the epoch of Nietzsche, philosophers have inevitably challenged the religious establishment of their time. The religious ideals of any society are not safe from philosophers. This is why Jean-Jacques Rousseau argues that the persecution and execution of Socrates was justified. Rousseau, who is a regressive romantic and defender of democracy, and of the legitimacy of the mob's "general will", argued that to the extent that philosophers are tolerated in any society, they should be forced to keep their most controversial views private rather than expressing them in the public sphere. Rousseau rightly recognized that philosophers are, in a way, inherently cosmopolitan. A philosopher is a citizen of the cosmos, and he owes no allegiance that one can take for granted to any political system, to any religious orthodoxy, or for that matter to any scientific paradigm.

00,061

00,062 Even the Perennialist attempt to bring about peace and harmony between various religions is threatened by the philosopher. Traditionalists define the "world religions" or whatever they consider to be authentic Traditions as refractions of the same Primordial Tradition or Perennial Philosophy. They make the false claim that these religions are all grounded on the same set of fundamental claims and are ultimately different expressions of the same transcendent spiritual Truth. By contrast, the task of a philosopher who has proper discernment is to distinguish between various world religions where they are really claiming and demanding different things, and to challenge all of them while providing Promethean guidance to humanity. Plato already envisioned this as the duty of the philosopher-rulers in his ideal Republic. If there is to be religion, "revealing" it is the prerogative of philosophers - not of rabble-rousing prophets, or at least not prophets who are authorized by one or another god or goddess from atop Olympus rather than by the rightful heirs of Prometheus.

00,063

00,064 Jason Reza Jorjani, PhD is an Iranian-American philosopher and lifelong native New Yorker. He received his BA and MA at New York University, and completed his doctorate in Philosophy at the State University of New York at Stony Brook. Dr. Jorjani has taught courses on Science, Technology, and Society (STS), the philosophy of Martin Heidegger, and the history of Iran as a full-time faculty member at the New Jersey Institute of Technology. Earlier he taught Comparative Religion, Ethics, Political Theory, and the History of Philosophy at the State University of New York. He is a professional member of the Society for Scientific Exploration (SSE). He was the Editor-in-Chief of Arktos Media and Co-Founder of the Alt-Right Corporation. Jorjani is the author of seven books, including "Prometheus and Atlas", which won the 2016 Book Award from the Parapsychological Association (PA).

00,065 [jasonreza.jorjani.com/](http://jasonreza.jorjani.com/)

00,066

00,067 The Warden Post

00,068 (c) The Playground of Dangerous Ideas 2021

Index #1, the PAGODA for 'promethean':

Note: The file below was created in two steps: 1] 'XGRAM\_RIP\_file.bat The\_Task\_of\_a\_Philosopher.txt' 2] 'XGRAM\_PAGODA5.bat promethean'.  
Kazuhana promethean.PAGODA-order-5.txt:

```
0,000,004      promethean
0,000,001      promethean_spirit
0,000,001      promethean_impulse
0,000,001      promethean_guidance
0,000,001      promethean_although
0,000,001      the_promethean
0,000,001      providing_promethean
0,000,001      every_promethean
0,000,001      a_promethean
0,000,001      promethean_spirit_is
0,000,001      promethean_impulse_that
0,000,001      promethean_guidance_to
0,000,001      promethean_although_not
0,000,001      the_promethean_impulse
0,000,001      providing_promethean_guidance
0,000,001      every_promethean_spirit
0,000,001      a_promethean_although
0,000,001      while_providing_promethean
0,000,001      not_every_promethean
0,000,001      promethean_spirit_is_a
0,000,001      promethean_impulse_that_we
0,000,001      promethean_guidance_to_humanity
0,000,001      promethean_although_not_every
0,000,001      the_promethean_impulse_that
0,000,001      providing_promethean_guidance_to
0,000,001      every_promethean_spirit_is
0,000,001      a_promethean_although_not
0,000,001      while_providing_promethean_guidance
0,000,001      not_every_promethean_spirit
0,000,001      then_while_providing_promethean
0,000,001      although_not_every_promethean
0,000,001      promethean_spirit_is_a_philosopher
0,000,001      promethean_impulse_that_we_associate
0,000,001      promethean_although_not_every_promethean
0,000,001      the_promethean_impulse_that_we
0,000,001      providing_promethean_guidance_to_humanity
0,000,001      every_promethean_spirit_is_a
0,000,001      a_promethean_although_not_every
0,000,001      while_providing_promethean_guidance_to
0,000,001      not_every_promethean_spirit_is
0,000,001      then_while_providing_promethean_guidance
0,000,001      although_not_every_promethean_spirit
0,000,001      promethean_although_not_every_promethean
0,000,001      of_then_while_providing_promethean
```

Index #2, the .LBL counterpart of .TXT:

Note1: The file below was created in one go: 1] 'yoshi -2'.

Note2: .LBL format stands for Line-By-Line:

it is a bunch of GRAMMATICAL lines not mere LF or CRLF lines;

it contains not symbols under 32(except CR and LF) and above 127;

it contains not space symbol sequences.

The Task of a Philosopher.LBL:

The Task of a Philosopher by Jason Reza Jorjani What passes for Philosophy today is logic acting as the handmaiden of various uprooted sciences that are utterly lacking in the capacity for self-reflection.

The various empirical sciences have disintegrated from out of Philosophy, to the point where Philosophy as a distinct discipline has been misconstrued as an analysis of linguistic meaning and of the propositions used in various specialized sciences.

This is a fundamental betrayal of the purpose of Philosophy and of what it means to be a philosopher, namely a lover of Wisdom.

There is a sense in which this is synonymous with a general crisis in academia.

The first academy was founded by Plato, although the schools of the Pythagorean Order of which Plato was a member could to an extent be seen as predecessors to the Platonic Academy.

This process has taken place over the past couple of hundred years.

Descartes, Galileo, and Newton were all referred to as philosophers, and they described themselves as such.

It is only in the 1800s that Physics first breaks away from Philosophy and defines itself as a distinct field.

This was really an insult leveled by certain philosophers against others.

The word Physics goes back to the word for Nature in Greek, namely phusis.

By defining themselves as physicists, these philosophers, who had adopted materialism and mechanistic reductionism, were trying to say to the other philosophers: we are the only ones who really have a handle on what Nature is the rest of you are trading in mere opinions and speculation.

The first of the sciences to distinguish itself from Philosophy was Physics, in the early 1800s.

Then, subsequently, Biology was established as a distinct discipline.

The last of the branches of Philosophy to differentiate itself as an empirical science was Psychology, sometime in the late 19th century or early 20th century.

This has been a catastrophe, especially because it has not exclusively involved the natural sciences.

It is also the case that what we refer to as Political Science was a branch of Philosophy until the 20th century.

Political Science is just uprooted Political Philosophy, and Plato and Aristotle were political scientists to refer to their thought on justice, law, and social organization anachronistically.

Now it may be the case that in order to make striking discoveries about Nature, and attendant breakthroughs in technological development, a more focused realm of problems needs to be demarcated and a certain paradigm or framework of knowledge must be assumed.

Without that, it is not possible to frame hypotheses and test theories.

Despite Thomas Kuhn's insistence that pre-modern science or natural philosophy was not yet paradigmatic in its structure, classical thinkers like Aristotle did recognize this need for focus and framework insofar as they drew a distinction between episteme and noesis.

Episteme is the acquisition and classification of knowledge, whereas noesis is higher intellectual contemplation of abstract concepts and fundamental principles.

In the time of Aristotle, specialized researchers were operating within the domain of episteme they were epistemologists (albeit not in the contemporary sense of that word).

These are the kinds of technicians and analysts that we would now consider experimental scientists and even empiricists within the realm of sociological and political science.

Those whose efforts were restricted to such endeavors would not, however, have been considered philosophers.

They worked under philosophers and within the higher intellectual horizon scoped out by philosophers, who alone are capable of noesis.

That is not to say that a philosopher could not also engage in epistemic work.

Aristotle did dissections of biological organisms in his laboratory, and he also ran political science think tanks.

He had people in these think tanks, writing the constitutions of various Greek city states on contract (and off the record).

Not all of these employees would have been considered philosophers.

In fact, almost none of them would have been.

What we have lost today is that type of intellectual activity that is synthetic and has the capacity to encompass what have been differentiated as all of the fields of scientific inquiry.

Regaining this, also means calling into question the framework in terms of which various types of scientific research take place.

Overspecialization within what is left of Philosophy has prevented academic institutions from cultivating philosophers.

Being a philosopher ought never to be confused with being employed as a Professor of Philosophy, one whose work is circumscribed within the boundaries of only one or another branch of the discipline, as if Philosophy were analogous to the sciences that were uprooted from it, which are each highly specialized in their internal disciplinary structure.

The branches of Philosophy are Ontology (or Metaphysics), Epistemology, Ethics, Politics, and Aesthetics.

Genuine philosophers are like well-rooted tree trunks who think across all of these branching dimensions in an organic and integral way.

Ontology is a study of the logic of being, a contemplation of nature, including human nature, with a view to understanding the fundamental principles of the cosmos.

Ontology was once widely referred to as Metaphysics, simply because there were works of Aristotle that, once all of his writings (or the notes of his students) had been catalogued, could not be classified as Physics, so that this remainder of works dealing with the most fundamental and abstract subjects was called ta meta ta physica or what's left after Physics.

It is only later that the term developed the mysterious sense that it still has within occult and esoteric circles.

Epistemology concerns the theory of knowledge, in other words, what it means for something to be knowledge rather than mere opinion.

This question was the starting point for Philosophy in classical Greek society around the time of Socrates.

In his dialogues, Plato depicts Socrates as someone who is constantly challenging decision making on the basis of mere opinion, whether those decisions concern political life, what is considered ethical, what are held to be sacred ideals, and so forth.

Plato uses a dramatization of the martyred Socrates to protest the fact that anyone and everyone thinks that they are qualified to pass judgment on these questions. Epistemology goes all the way back to Plato's attempt to demarcate knowledge as distinct from opinion, or truth as distinct from semblance. Ethics is the contemplation and development of various conceptions of the good. This is not necessarily a moralistic good contrasted with evil, but the good conceived of as the end or purpose that action aims at achieving. One ethical question could be whether such an end justifies the means that are employed to attain it, or whether there are means, which no matter what end they succeed at actualizing, are inherently unethical. The word ethics comes from *ethos* in Greek, which means character in the sense of constitution both what one is made of (as in testing one's mettle), and also the ideals, values, attitudes, and habits that are the basis for the constitution, not just of an individual, but potentially of an entire society that aims to inculcate and reinforce this *ethos* in the persons reared by that society. This brings us to Politics. Ideally, one's political philosophy should be grounded on one's understanding of ethics, which in turn reflects certain epistemological and ontological orientations. It is here that Philosophy cannot conceal how dangerous it is, as immediately became evident when mobs set fire to the Sicilian school of Pythagoras, who some say died of the burns sustained in that inferno, before the same kind of mob sentenced Socrates to death for threatening the unquestioned beliefs and prejudices that held together the democratic society of Athens. Plato was almost martyred in Syracuse, where he tried to reform the regime, and even Aristotle chose self-exile to spare the Athenians from having the blood of another Socrates on their hands. It is a basic claim of Philosophy in any proper sense of the word, that unreflective beliefs and unquestioned customs can never justify the kind of authority over life and property that is legitimated by the legal system of any political order. This is a claim made against every form of tyranny, whether it is tyranny of a single ruler (a monarch or dictator), an oligarchical group of tyrants (including theocrats), and also the tyranny of the unthinking majority over the thoughtful minority of individuals which prevails in any and every democracy. Finally, we have Aesthetics or the contemplation of the Beautiful and inquiry into the nature of Beauty. I present it here as an afterthought only because that is how Aesthetics is often treated by people in academic Philosophy, who have no understanding of its centrality to philosophical thought. Beginning with Plato, Aesthetics has been no less important to fundamental thinking than any of the other branches of Philosophy. It could be argued, albeit controversially, that Aristotle's Ethics emerges from out of his Aesthetics, so that what defines excellence or virtue (*arête*) for him is based on his conception of what is beautiful (*kalon*). Whether or not Aristotle actually thought this, it could be argued that the ethical life can only be properly comprehended on the basis of aesthetic judgment. The way one weaves the fabric of one's *ethos* or cultivates one's character requires aesthetic discernment. Nietzsche explicitly takes this view, deriving the other dimensions of his thought from a profound engagement with the psycho-biological forces and existential perspectives expressed in music, theater, architecture, sculpture, painting, and literature. Heidegger comes to think that only the poetic, in the broadest and deepest sense of the essence of aesthetic creation, will be able to save us from the de-humanizing instrumental totalitarianism of modern technology. Aesthetics is not merely subjective as compared to some putatively more objective Ontology or Epistemology, and it has implications for Ethics and Politics that are potentially revolutionary. Changes in the conception of what Justice is are usually aesthetic in origin. The fundamental purpose and calling of a philosopher is to be able to contemplate Truth, Beauty, and Justice in an integral fashion as one seeks greater wisdom and understanding. Any philosopher needs to be someone who is seeking enlightenment or some higher spiritual state, but not everyone seeking a higher spiritual state, and not everyone who sets himself up as a sage who can offer others a path to enlightenment, is legitimately describable as a philosopher. This is another way in which we can discern the difference between a scientist and a natural philosopher or a mere political theorist and a political philosopher let alone between a real philosopher and the guru of a cult. One of the criteria for determining who the authentic philosophers have been throughout the past 2,500 years is whether their thought elaborates original, and perhaps even revolutionary, ideas with respect to Truth, Beauty, and Justice. These individuals have to be thinking across all of what have been defined above as the various subdivisions of Philosophy, and their thought has to yield new concepts in all of these dimensions. As Gilles Deleuze put it, a concept is an idea that leads to discoveries and organizes knowledge but in a way that is different from a scientific proposition. Scientific propositions, such as certain chemical formulas or the equations used to express the theory of relativity, or even more complex theoretical formulations such as the theory of evolution by natural selection, are compound structures that can be analyzed or broken apart into more elementary propositions and independent variables. Philosophical concepts resist such logical analysis. They do have discernable elements, but these constitute any conceptual idea in an integral manner that is comparable to the elements of a work of art. This also means that nothing can be added to the constitutive elements of a philosophical concept without destroying it (which is not to say that there cannot be indefinitely many new examples of the concept's relevance). Concepts such as Kant's Categorical Imperative or Nietzsche's Will to Power have an endoconsistency or internally coherent completeness. Furthermore, any properly philosophical concept is also related to other such concepts as one concentration of intensity is to another on a single plane of consistency as Deleuze calls it. For example, the Categorical Imperative is on the same plane as the Unity of Apperception in Kant's phenomenology of consciousness and his Cosmopolitan political theory, just as the Will to Power is an ideational intensity on the same plane as Nietzsche's Superman and the slave morality that he rejects. Deleuze describes the plane of consistency as the planar surface of a sieve that cuts through experiential Chaos in order to map out a meaningful world in one way or another. Whether already existing ideas are being intuited and discovered for the first time, as Plato might have believed, or whether the philosopher is an inventor of ideas as Nietzsche thought, in any case setting forth ideas that can organize knowledge in new ways is the task of any real philosopher. The revolutionary activity of a philosopher is to discover, or to invent, concepts that were hitherto unthinkable, and to thereby bring about revolutions both in the sciences and in the political sphere. Philosophical concepts are the wellspring of all scientific revolutions, and political revolutions are also rooted in the elaboration of new concepts. The careers of hundreds of people are invested in the survival of a particular scientific paradigm.

These paradigms, for example the Cartesian paradigm, are based on philosophical concepts such as Descartes concept of *res extensa* (a mathematically-analyzable extended substance).

Whether it is threatening the careers of scientists who have established methodologies for their research, or whether it is the perhaps more significant threat to an established socio-political system on account of new philosophical concepts such as Natural Right (developed by Immanuel Kant, Marquis de Condorcet, Thomas Paine, etc.), which grounded both the American and French Revolutions, in any case the discovery of philosophical concepts is a revolutionary activity.

Since the epoch of Heidegger, the last of the great philosophers, there has been a bifurcation between the postmodern Continental European tradition of philosophy and an Anglo-American Analytic school (one cannot call the latter a tradition, because it radically rejects the idea of tradition).

Both postmodern Continental Philosophy and contemporary Analytic Philosophy are in some way post-philosophical because they have, each in their own ways, rejected the very idea of Philosophy and the core duty of a philosopher.

The purveyors of postmodern Continental thought do not understand that just because one is intent on carrying out a deconstruction of the tradition, does not mean that one has to abandon the calling of a philosopher.

After all, the concept of deconstruction is one of the concepts developed by Martin Heidegger on the same plane of consistency as others of his concepts such as the finitude of being, worldhood, authenticity, Enframing, and the World Picture Age.

There is a way of deconstructing the history of ontology, as Heidegger put it, that could serve to revitalize the philosophical tradition and take it in a new direction. Unfortunately, that is not what has been done by the majority of so-called thinkers of the postmodern persuasion.

This includes Jacques Derrida, Michel Foucault, Jean Baudrillard, and others.

No positive project of constructively re-orientating science, politics, and art emerges from out of their putatively philosophical writings.

The case may be different with the Continental postmodernism of Gilles Deleuze, who in retrospect appears to have been the seminal thinker of contemporary Accelerationism. Still, one is left to wonder whether the elements in Deleuze's extremely convoluted and gratuitously cryptic writing that lent themselves to Accelerationism (in contemporary techno-science, socio-politics, and aesthetics) are unique to Deleuze or whether he owes them entirely to Nietzsche, Bergson, and Heidegger.

All of these great philosophers were subjects of extensive exegetical texts written by Deleuze.

Those notions of Deleuze that are most original have had the least impact.

As far as the Anglo-American Analytic academics are concerned, they have attempted to reduce Philosophy to a kind of logical analysis that can, at best, be a handmaiden to the empirical sciences.

In so doing, they have relinquished the responsibility to challenge extant scientific paradigms, including paradigmatic structures in social and political science. This is, in effect, the failure to exercise the noetic function of the authentic philosopher.

Again, noesis is a capacity to think in terms of abstract principles and develop new fundamental frameworks for knowledge rather than working within a pre-existing framework and carrying out specialized research on that basis.

The relationship of Analytic so-called Philosophy (which predominates in the English speaking world) to the sciences is devoid of the noetic thinking that could catalyze political and scientific revolutions.

The Analytics wound up in this situation by rejecting what was most promising in the formative phase of Continental Philosophy, namely the phenomenological method pioneered by Edmund Husserl and forwarded by Martin Heidegger, Maurice Merleau-Ponty, and Jean-Paul Sartre.

In some ways, Husserl was preceded in this by Henri Bergson.

In short, phenomenology calls us to attend to the phenomena evident in existence by noticing those delineations of the structure of our experience, which are so fundamental that they underpin different frameworks of knowledge and persist through transitions between these frameworks.

In other words, phenomenology requires us to be able to bracket any assumptions or presumptions that are based on even tacit commitment to one or another paradigm, before proceeding with an analysis of perception, the experience of time, and other deep structures of our existence.

When he first made phenomenology explicit in the early twentieth century, Husserl was essentially highlighting an approach to life that had already been implicitly characteristic of the best philosophers from Heraclitus onwards.

There is no Philosophy without the phenomenological mindset, which is why those analytics who explicitly rejected Phenomenology never became philosophers worthy of the name.

The one analytic thinker who was a genuine philosopher, and a genius at that, unwittingly parallels and reinvents many aspects of the thought of Heidegger and Bergson, namely Ludwig Wittgenstein, especially in his later Philosophical Investigations and his deconstructive remarks On Certainty, which dynamited his own earlier Tractatus that epitomized the analytic reduction of Philosophy to Logic.

Much of the history of Philosophy is coextensive with the history of Western intellectual life, and we here in the West are facing a grave civilizational crisis. That crisis can be most perspicaciously perceived in the phenomenon of the disintegration of Philosophy.

It is a microcosm for the disintegration and implosion of Western Civilization as a whole.

The question of whether our civilization survives and can undergo another Renaissance is to some extent the same as the question of whether Philosophy has any future.

In the late years of the declining Roman Empire, we saw a proliferation of philosophical schools the Epicurean school, the Stoic school, the Neo-Platonic school, and so forth.

These were academic institutions which taught Philosophy but they hardly ever produced any actual philosophers.

We are, at the very least, in a comparable situation today.

This is very troubling, because in the Roman case, the decline of Philosophy was a canary in the coal mine for the collapse of the Empire that followed, a collapse that on the spiritual level consisted of Christianity filling the sociological vacuum opened up by the atrophy of serious philosophical thought amongst the intellectual elite of Roman society.

After the collapse of Classical Rome into the Middle Ages, it took hundreds of years for Philosophy to be resurrected by the likes of Giordano Bruno and only at the cost of horrendous persecution and even martyrdom.

In the Medieval period, the center of Philosophy moved from Europe to Iran and India, where philosophers like Avicenna and Abhinavagupta kept the light alive until rich enough rogues like the Medici clan were ready to challenge the established order of Europe.

There is something disturbingly medieval about the scholasticism of contemporary Continental Philosophy and the abstruse word games of Analytic Philosophy in our epoch. If sometime soon incendiary ideas do not set the twin spires of this Cathedral on fire, a plunge into a new dark age is entirely possible.

Before we reach the technological Singularity, we could see something like the destruction of Alexandria.

Within Philosophy itself, this collapse would take the form of a retreat into Traditionalism.

Traditionalists have a view of wisdom as perennial.

Traditionalism or the so-called Perennial Philosophy is based on this idea of Sophia Perennis or Eternal Wisdom.



Perennialists believe in an eternal, unchanging storehouse of truths, which, once it is unlocked by any given sage, can simply be dispensed to the followers of that sage, through their diligent apprenticeship and study under him as his disciples.

The most recent major thinker who held such a view of (what he wrongly considered to be) Philosophy was Julius Evola, the greatest expositor of Traditionalism in the Modern Age the age that he called for aristocrats of the soul to revolt against.

The problem with Evola, or his predecessor, Ren Gu non, who are in a line that goes back to Iranian thinkers such as Al-Farabi and Al-Biruni, is that they do not want to recognize that discoveries are being made in the course of history or that philosophers have a burden to challenge established truths.

They thereby close themselves off to the possibility of revolutions both in the structure of knowledge and also in socio-political systems.

The Perennial Philosophy or Primordial Tradition espoused by the likes of Huston Smith, Aldous Huxley, and Seyyed Hossein Nasr is derived from a fundamental fallacy (to be fair, Huxley only described Perennialism without ever explicitly endorsing it).

The Medieval Iranian thinker Abu Nasr Farabi (Alfarabius) epitomizes this fallacy when he claims that Plato and Aristotle are saying the same thing and that any differences in their ontology or political philosophy are simply questions of stylistic expression or deliberately esoteric writing.

The reason that Farabi, or any Traditionalist for that matter, wants to believe this is that he sees uncertainty as being an inherent refutation of somebody's status as a knowledgeable individual (Persian d neshmand, Arabic ulem) or as someone possessing wisdom (Persian kheradmand, Arabic aref).

They fail to realize that Philosophy is not the possession of Sophia it is the love of Wisdom!

The Promethean impulse that we associate with bold scientific exploration and discovery is actually the most characteristic feature of Philosophy, which is why both Karl Marx and Martin Heidegger, who disagree on so much else, agreed that Prometheus was the patron deity and true founder of Philosophy.

Both Marx and Heidegger recognized that this is what has survived of Philosophy in the sciences.

Every true philosopher is, in some sense, a Promethean although not every Promethean spirit is a philosopher.

Some are avant-garde artists, others brilliant inventors, yet others are revolutionary statesmen, or visionary prophets.

Like Prometheus, the philosopher any philosopher worthy of the name is someone who challenges the established order, who rebelliously rethinks the Cosmos and the Nomos, re-examining what is taken to be natural in a way that courts the possibility of upheaval and insurrection.

Philosophy is a declaration of war against Olympus.

To call it iconoclastic is an understatement.

Gautama Buddha also knew that to seek enlightenment means out-thinking the gods.

It means being willing, like Socrates, to be executed for impiety and heresy.

Religion is not distinct from Philosophy, nor is it safe from Philosophy.

From the days of Zarathustra, Pythagoras, and Plato, to the epoch of Nietzsche, philosophers have inevitably challenged the religious establishment of their time.

The religious ideals of any society are not safe from philosophers.

This is why Jean-Jacques Rousseau argues that the persecution and execution of Socrates was justified.

Rousseau, who is a regressive romantic and defender of democracy, and of the legitimacy of the mob's general will, argued that to the extent that philosophers are tolerated in any society, they should be forced to keep their most controversial views private rather than expressing them in the public sphere.

Rousseau rightly recognized that philosophers are, in a way, inherently cosmopolitan.

A philosopher is a citizen of the cosmos, and he owes no allegiance that one can take for granted to any political system, to any religious orthodoxy, or for that matter to any scientific paradigm.

Even the Perennialist attempt to bring about peace and harmony between various religions is threatened by the philosopher.

Traditionalists define the world religions or whatever they consider to be authentic Traditions as refractions of the same Primordial Tradition or Perennial Philosophy.

They make the false claim that these religions are all grounded on the same set of fundamental claims and are ultimately different expressions of the same transcendent spiritual Truth.

By contrast, the task of a philosopher who has proper discernment is to distinguish between various world religions where they are really claiming and demanding different things, and to challenge all of them while providing Promethean guidance to humanity.

Plato already envisioned this as the duty of the philosopher-rulers in his ideal Republic.

If there is to be religion, revealing it is the prerogative of philosophers not of rabble-rousing prophets, or at least not prophets who are authorized by one or another god or goddess from atop Olympus rather than by the rightful heirs of Prometheus.

Jason Reza Jorjani, PhD is an Iranian-American philosopher and lifelong native New Yorker.

He received his BA and MA at New York University, and completed his doctorate in Philosophy at the State University of New York at Stony Brook.

Dr.

Jorjani has taught courses on Science, Technology, and Society (STS), the philosophy of Martin Heidegger, and the history of Iran as a full-time faculty member at the New Jersey Institute of Technology.

Earlier he taught Comparative Religion, Ethics, Political Theory, and the History of Philosophy at the State University of New York.

He is a professional member of the Society for Scientific Exploration (SSE).

He was the Editor-in-Chief of Arktos Media and Co-Founder of the Alt-Right Corporation.

Jorjani is the author of seven books, including Prometheus and Atlas, which won the 2016 Book Award from the Parapsychological Association (PA).

jasonreza.jorjani.

com/ The Warden Post (c) The Playground of Dangerous Ideas 2021.

Index #3, all unigrams (or 1-grams), sorted by x-gram, prefixed by the number of occurrences.

Note: The file below was created in one go: 1) 'XGRAM\_RIP\_file.bat The\_Task\_of\_a\_Philosopher.txt'.

The\_Task\_of\_a\_Philosopher.txt.01.txt:

0,000,092_a	0,000,127_and	0,000,014_been	0,000,004_certain
0,000,001_abandon	0,000,002_anglo	0,000,003_before	0,000,001_certainty
0,000,001_abhinavagupta	0,000,008_another	0,000,001_beginning	0,000,004_challenge
0,000,003_able	0,000,022_any	0,000,008_being	0,000,001_challenged
0,000,004_about	0,000,001_anyone	0,000,002_beliefs	0,000,001_challenges
0,000,001_above	0,000,001_apart	0,000,002_believe	0,000,001_challenging
0,000,003_abstract	0,000,001_appears	0,000,001_believed	0,000,001_changes
0,000,001_abstruse	0,000,001_apperception	0,000,003_bergson	0,000,001_chaos
0,000,001_abu	0,000,001_apprenticeship	0,000,002_best	0,000,002_character
0,000,001_academia	0,000,001_approach	0,000,001_betrayal	0,000,002_characteristic
0,000,003_academic	0,000,001_ar	0,000,007_between	0,000,001_chemical
0,000,001_academics	0,000,002_arabic	0,000,001_bifurcation	0,000,001_chief
0,000,002_academy	0,000,001_architecture	0,000,002_biological	0,000,001_chose
0,000,002_accelerationism	0,000,043_are	0,000,001_biology	0,000,001_christianity
0,000,001_account	0,000,001_aref	0,000,001_biruni	0,000,001_circles
0,000,001_achieving	0,000,003_argued	0,000,001_blood	0,000,001_circumscribed
0,000,001_acquisition	0,000,001_argues	0,000,001_hold	0,000,001_citizen
0,000,002_across	0,000,001_aristocrats	0,000,001_book	0,000,001_city
0,000,001_acting	0,000,009_aristotle	0,000,001_books	0,000,002_civilization
0,000,001_action	0,000,001_arktos	0,000,007_both	0,000,001_civilizational
0,000,003_activity	0,000,001_around	0,000,001_boundaries	0,000,003_claim
0,000,001_actual	0,000,002_art	0,000,001_bracket	0,000,001_claiming
0,000,001_actualizing	0,000,001_artists	0,000,002_branch	0,000,002_claims
0,000,002_actually	0,000,059_as	0,000,003_branches	0,000,001_clan
0,000,001_added	0,000,001_aspects	0,000,001_branching	0,000,003_classical
0,000,001_adopted	0,000,001_associate	0,000,001_breaks	0,000,001_classification
0,000,004_aesthetic	0,000,001_association	0,000,001_breakthroughs	0,000,001_classified
0,000,007_aesthetics	0,000,001_assumed	0,000,001_brilliant	0,000,001_close
0,000,003_after	0,000,001_assumptions	0,000,002_bring	0,000,001_co
0,000,001_afterthought	0,000,012_at	0,000,001_brings	0,000,001_coal
0,000,001_again	0,000,001_athenians	0,000,001_broadest	0,000,001_coextensive
0,000,004_against	0,000,001_athens	0,000,001_broken	0,000,001_coherent
0,000,004_age	0,000,001_atlas	0,000,001_brook	0,000,004_collapse
0,000,001_ages	0,000,001_atop	0,000,001_bruno	0,000,001_com
0,000,001_agreed	0,000,001_atrophy	0,000,001_buddha	0,000,002_comes
0,000,002_aims	0,000,001_attain	0,000,001_burden	0,000,001_commitment
0,000,002_al	0,000,002_attempt	0,000,001_burns	0,000,002_comparable
0,000,002_albeit	0,000,001_attempted	0,000,006_but	0,000,001_comparative
0,000,001_aldous	0,000,001_attend	0,000,026_by	0,000,001_compared
0,000,001_alexandria	0,000,001_attendant	0,000,001_c	0,000,001_completed
0,000,001_alfarabius	0,000,001_attitudes	0,000,002_call	0,000,001_completeness
0,000,001_alive	0,000,003_authentic	0,000,005_called	0,000,001_complex
0,000,013_all	0,000,001_authenticity	0,000,003_calling	0,000,001_compound
0,000,001_allegiance	0,000,001_author	0,000,002_calls	0,000,001_comprehended
0,000,002_almost	0,000,001_authority	0,000,012_can	0,000,001_conceal
0,000,002_alone	0,000,001_authorized	0,000,001_canary	0,000,001_conceived
0,000,003_already	0,000,001_avant	0,000,003_cannot	0,000,001_concentration
0,000,011_also	0,000,001_avicenna	0,000,001_capable	0,000,006_concept
0,000,001_alt	0,000,001_award	0,000,003_capacity	0,000,002_conception
0,000,002_although	0,000,001_away	0,000,002_careers	0,000,001_conceptions
0,000,004_american	0,000,001_ba	0,000,002_carrying	0,000,013_concepts
0,000,001_amongst	0,000,003_back	0,000,001_cartesian	0,000,001_conceptual
0,000,024_an	0,000,004_based	0,000,006_case	0,000,001_concern
0,000,001_anachronistically	0,000,001_basic	0,000,001_catalogued	0,000,001_concerned
0,000,001_analogous	0,000,004_basis	0,000,001_catalyze	0,000,001_concerns
0,000,004_analysis	0,000,001_baudrillard	0,000,001_catastrophe	0,000,001_condorcet
0,000,001_analysts	0,000,034_be	0,000,002_categorical	0,000,001_confused
0,000,007_analytic	0,000,002_beautiful	0,000,001_cathedral	0,000,001_consciousness
0,000,002_analytics	0,000,003_beauty	0,000,001_center	0,000,002_consider
0,000,001_analyzable	0,000,002_became	0,000,001_centrality	0,000,004_considered
0,000,001_analyzed	0,000,007_because	0,000,004_century	0,000,001_consisted

0,000,003_consistency	0,000,002_democracy	0,000,001_effect	0,000,001_executed
0,000,001_constantly	0,000,001_democratic	0,000,001_efforts	0,000,001_execution
0,000,001_constitute	0,000,001_depicts	0,000,001_elaborates	0,000,001_exegetical
0,000,002_constitution	0,000,001_derived	0,000,001_elaboration	0,000,001_exercise
0,000,001_constitutions	0,000,001_deriving	0,000,001_elementary	0,000,001_exile
0,000,001_constitutive	0,000,001_derrida	0,000,004_elements	0,000,002_existence
0,000,001_constructively	0,000,002_descartes	0,000,001_elite	0,000,001_existential
0,000,001_contemplate	0,000,001_describable	0,000,001_else	0,000,002_existing
0,000,004_contemplation	0,000,002_described	0,000,002_emerges	0,000,002_experience
0,000,005_contemporary	0,000,001_describes	0,000,002_empire	0,000,001_experiential
0,000,006_continental	0,000,001_despite	0,000,003_empirical	0,000,001_experimental
0,000,001_contract	0,000,001_destroying	0,000,001_empiricists	0,000,001_explicit
0,000,001_contrast	0,000,001_destruction	0,000,002_employed	0,000,003_explicitly
0,000,001_contrasted	0,000,001_determining	0,000,001_employees	0,000,002_exploration
0,000,001_controversial	0,000,001_develop	0,000,001_encompass	0,000,001_expositor
0,000,001_controversially	0,000,003_developed	0,000,003_end	0,000,001_express
0,000,001_convoluted	0,000,002_development	0,000,001_endeavors	0,000,001_expressed
0,000,001_core	0,000,001_devoid	0,000,001_endoconsistency	0,000,001_expressing
0,000,001_corporation	0,000,001_dialogues	0,000,001_endorsing	0,000,001_expression
0,000,002_cosmopolitan	0,000,001_dictator	0,000,001_enframing	0,000,001_expressions
0,000,003_cosmos	0,000,002_did	0,000,001_engage	0,000,001_extant
0,000,001_cost	0,000,001_died	0,000,001_engagement	0,000,001_extended
0,000,009_could	0,000,001_difference	0,000,001_english	0,000,001_extensa
0,000,001_couple	0,000,001_differences	0,000,003_enlightenment	0,000,001_extensive
0,000,001_course	0,000,005_different	0,000,001_enough	0,000,003_extent
0,000,001_courses	0,000,001_differentiate	0,000,001_entire	0,000,001_extremely
0,000,001_courts	0,000,001_differentiated	0,000,002_entirely	0,000,001_fabric
0,000,001_creation	0,000,001_diligent	0,000,001 envisioned	0,000,001_facing
0,000,003_crisis	0,000,003_dimensions	0,000,001_epicurean	0,000,002_fact
0,000,001_criteria	0,000,001_direction	0,000,003_episteme	0,000,001_faculty
0,000,001_cryptic	0,000,001_disagree	0,000,001_epistemic	0,000,001_fail
0,000,001_cult	0,000,001_discern	0,000,001_epistemological	0,000,001_failure
0,000,001_cultivates	0,000,001_discernable	0,000,001_epistemologists	0,000,001_fair
0,000,001_cultivating	0,000,002_discernment	0,000,004_epistemology	0,000,002_fallacy
0,000,001_customs	0,000,001_disciples	0,000,001_epitomized	0,000,001_false
0,000,001_cuts	0,000,001_disciplinary	0,000,001_epitomizes	0,000,001_far
0,000,001_d	0,000,003_discipline	0,000,003_epoch	0,000,003_farabi
0,000,002_dangerous	0,000,001_discover	0,000,001_equations	0,000,001_fashion
0,000,001_dark	0,000,001_discovered	0,000,002_esoteric	0,000,001_feature
0,000,001_days	0,000,003_discoveries	0,000,002_especially	0,000,001_field
0,000,002_de	0,000,002_discovery	0,000,001_espoused	0,000,001_fields
0,000,001_dealing	0,000,001_disintegrated	0,000,001_essence	0,000,001_filling
0,000,001_death	0,000,002_disintegration	0,000,001_essentially	0,000,001_finally
0,000,001_decision	0,000,001_dispensed	0,000,006_established	0,000,001_finitude
0,000,001_decisions	0,000,001_dissections	0,000,001_establishment	0,000,002_fire
0,000,001_declaration	0,000,006_distinct	0,000,001_etc	0,000,005_first
0,000,001_decline	0,000,001_distinction	0,000,002_eternal	0,000,001_focus
0,000,001_declining	0,000,002_distinguish	0,000,003_ethical	0,000,001_focused
0,000,001_deconstructing	0,000,001_disturbingly	0,000,007_ethics	0,000,001_followed
0,000,002_deconstruction	0,000,004_do	0,000,003_ethos	0,000,001_followers
0,000,001_deconstructive	0,000,001_doctorate	0,000,002_europe	0,000,025_for
0,000,001_deep	0,000,001_does	0,000,001_european	0,000,001_forced
0,000,001_deepest	0,000,001_doing	0,000,007_even	0,000,001_forces
0,000,001_defender	0,000,001_domain	0,000,002_ever	0,000,002_form
0,000,001_define	0,000,001_done	0,000,004_every	0,000,001_formative
0,000,001_defined	0,000,001_dr	0,000,003_everyone	0,000,001_formulas
0,000,002_defines	0,000,001_dramatization	0,000,002_evident	0,000,001_formulations
0,000,001_defining	0,000,001_drew	0,000,001_evil	0,000,003_forth
0,000,001_deity	0,000,002_duty	0,000,002_evola	0,000,001_forwarded
0,000,008_deleuze	0,000,001_dynamited	0,000,001_evolution	0,000,001_foucault
0,000,001_deliberately	0,000,002_each	0,000,001_examining	0,000,001_founded
0,000,001_delineations	0,000,002_earlier	0,000,002_example	0,000,002_founder
0,000,001_demanding	0,000,003_early	0,000,001_examples	0,000,001_frame
0,000,001_demarcate	0,000,001_editor	0,000,001_excellence	0,000,004_framework
0,000,001_demarcated	0,000,001_edmund	0,000,001_exclusively	0,000,003_frameworks

0,000,001_french	0,000,001_human	0,000,003_iranian	0,000,001_major
0,000,023_from	0,000,001_humanity	0,000,008_is	0,000,002_majority
0,000,001_full	0,000,001_humanizing	0,000,036_it	0,000,002_make
0,000,001_function	0,000,001_hundred	0,000,002_its	0,000,001_making
0,000,010_fundamental	0,000,002_hundreds	0,000,004_itself	0,000,001_manner
0,000,001_furthermore	0,000,003_husserl	0,000,002_jacques	0,000,002_mary
0,000,001_future	0,000,001_huston	0,000,002_jason	0,000,001_map
0,000,001_galileo	0,000,002_huxley	0,000,001_jasonrezaejorjani	0,000,001_marquis
0,000,001_games	0,000,001_hypotheses	0,000,003_jean	0,000,004_martin
0,000,001_garde	0,000,001_i	0,000,001_jersey	0,000,001_martyrdom
0,000,001_gautama	0,000,001_iconoclastic	0,000,004_jorjani	0,000,002_martyred
0,000,002_general	0,000,005_idea	0,000,002_judgment	0,000,002_marx
0,000,001_genius	0,000,001_ideal	0,000,001_julius	0,000,001_materialism
0,000,002_genuine	0,000,001_ideally	0,000,004_just	0,000,001_mathematically
0,000,002_gilles	0,000,003_ideals	0,000,004_justice	0,000,003_matter
0,000,001_giordano	0,000,006_ideas	0,000,001_justified	0,000,001_maurice
0,000,001_given	0,000,001_ideational	0,000,001_justifies	0,000,002_may
0,000,001_god	0,000,003_if	0,000,001_justify	0,000,001_mean
0,000,001_goddess	0,000,001_immanuel	0,000,001_kalon	0,000,001_meaning
0,000,001_gods	0,000,001_immediately	0,000,003_kant	0,000,001_meaningful
0,000,003_goes	0,000,001_impact	0,000,001_karl	0,000,009_means
0,000,003_good	0,000,002_imperative	0,000,001_keep	0,000,001_mechanistic
0,000,001_granted	0,000,001_impiety	0,000,001_kept	0,000,001_media
0,000,001_gratuitously	0,000,001_implications	0,000,001_kheradmand	0,000,001_medici
0,000,001_grave	0,000,001_implicitly	0,000,003_kind	0,000,003_medieval
0,000,002_great	0,000,001_implosion	0,000,001_kinds	0,000,003_member
0,000,001_greater	0,000,001_important	0,000,001_knew	0,000,004_mere
0,000,001_greatest	0,000,001_impulse	0,000,010_knowledge	0,000,001_merely
0,000,004_greek	0,000,007_in	0,000,001_knowledgeable	0,000,001_merleau
0,000,003_grounded	0,000,001_incendiary	0,000,001_kuhn	0,000,001_meta
0,000,001_group	0,000,001_includes	0,000,001_laboratory	0,000,002_metaphysics
0,000,001_gu	0,000,004_including	0,000,001_lacking	0,000,001_method
0,000,001_guidance	0,000,001_inculcate	0,000,002_last	0,000,001_methodologies
0,000,001_guru	0,000,001_indefinitely	0,000,002_late	0,000,001_mettle
0,000,001_habits	0,000,001_independent	0,000,002_later	0,000,001_michel
0,000,005_had	0,000,001_india	0,000,001_latter	0,000,001_microcosm
0,000,001_handle	0,000,002_individual	0,000,001_law	0,000,001_middle
0,000,002_handmaiden	0,000,002_individuals	0,000,001_leads	0,000,001_might
0,000,001_hands	0,000,001_inevitably	0,000,003_least	0,000,001_mindset
0,000,001_hardly	0,000,001_inferno	0,000,003_left	0,000,001_mine
0,000,001_harmony	0,000,001_inherent	0,000,001_legal	0,000,001_minority
0,000,017_has	0,000,002_inherently	0,000,001_legitimacy	0,000,001 misconstrued
0,000,024_have	0,000,002_inquiry	0,000,001_legitimated	0,000,002_mob
0,000,001_having	0,000,001_insistence	0,000,001_legitimately	0,000,001_mobs
0,000,015_he	0,000,001_insofar	0,000,001_lent	0,000,003_modern
0,000,010_heidegger	0,000,001_institute	0,000,001_less	0,000,001_monarch
0,000,001_heirs	0,000,002_institutions	0,000,001_let	0,000,001_moralistic
0,000,003_held	0,000,001_instrumental	0,000,001_level	0,000,001_morality
0,000,001_henri	0,000,001_insult	0,000,001_ leveled	0,000,005_more
0,000,001_heraclitus	0,000,001_insurrection	0,000,005_life	0,000,007_most
0,000,003_here	0,000,003_integral	0,000,001_lifelong	0,000,001_moved
0,000,001_heresy	0,000,005_intellectual	0,000,001_light	0,000,002_much
0,000,004_higher	0,000,002_intensity	0,000,007_like	0,000,001_music
0,000,001_highlighting	0,000,001_intent	0,000,002_likes	0,000,001_must
0,000,001_highly	0,000,001_internal	0,000,001_line	0,000,001_mysterious
0,000,002_him	0,000,001_internally	0,000,001_linguistic	0,000,002_name
0,000,001_himself	0,000,006_into	0,000,001_literature	0,000,004_namely
0,000,017_his	0,000,001_intuited	0,000,003_logic	0,000,002_nasr
0,000,006_history	0,000,001_invent	0,000,002_logical	0,000,001_native
0,000,001_hitherto	0,000,001_inventor	0,000,001_lost	0,000,006_natural
0,000,001_horizon	0,000,001_inventors	0,000,001_love	0,000,006_nature
0,000,001_horrendous	0,000,001_invested	0,000,001_lover	0,000,001_necessarily
0,000,001_hossein	0,000,001_investigations	0,000,001_ludwig	0,000,001_need
0,000,002_how	0,000,001_involved	0,000,001_ma	0,000,002_needs
0,000,001_however	0,000,002_iran	0,000,004_made	0,000,001_neo



0,000,001_neshmand	0,000,001_parallels	0,000,002_pre	0,000,001_record
0,000,003_never	0,000,001_parapsychological	0,000,001_preceded	0,000,001_reduce
0,000,013_new	0,000,001_particular	0,000,001_predecessor	0,000,001_reduction
0,000,001_newton	0,000,001_pass	0,000,001_predecessors	0,000,001_reductionism
0,000,006_nietzsche	0,000,001_passes	0,000,001_predominates	0,000,002_refer
0,000,006_no	0,000,002_past	0,000,001_prejudices	0,000,002_referred
0,000,004_noesis	0,000,001_path	0,000,001_prerogative	0,000,001_reflection
0,000,002_noetic	0,000,001_patron	0,000,001_present	0,000,001_reflects
0,000,001_nomos	0,000,001_paul	0,000,001_presumptions	0,000,001_reform
0,000,001_non	0,000,001_peace	0,000,001_prevails	0,000,001_refractions
0,000,001_none	0,000,003_people	0,000,001_prevented	0,000,001_refutation
0,000,001_nor	0,000,001_perceived	0,000,002_primordial	0,000,001_regaining
0,000,027_not	0,000,001_perception	0,000,003_principles	0,000,001_regime
0,000,001_notes	0,000,004_perennial	0,000,001_private	0,000,001_regressive
0,000,001_nothing	0,000,001_perennialism	0,000,001_problem	0,000,001_reinforce
0,000,001_noticing	0,000,001_perennialist	0,000,001_problems	0,000,001_reinvents
0,000,001_notions	0,000,001_perennialists	0,000,001_proceeding	0,000,002_rejected
0,000,002_now	0,000,001_peremis	0,000,001_process	0,000,001_rejecting
0,000,001_objective	0,000,002_perhaps	0,000,001_produced	0,000,002_rejects
0,000,001_occult	0,000,001_period	0,000,001_professional	0,000,001_related
0,000,238_of	0,000,002_persecution	0,000,001_professor	0,000,001_relationship
0,000,002_off	0,000,002_persian	0,000,001_profound	0,000,001_relativity
0,000,001_offer	0,000,001_persist	0,000,001_project	0,000,001_relevance
0,000,001_often	0,000,001_persons	0,000,001_proliferation	0,000,003_religion
0,000,001_oligarchical	0,000,001_perspectives	0,000,004_promethean	0,000,004_religions
0,000,002_olympus	0,000,001_perspicaciously	0,000,004_prometheus	0,000,003_religious
0,000,025_on	0,000,001_persuasion	0,000,001_promising	0,000,001_relinquished
0,000,003_once	0,000,001_phase	0,000,002_proper	0,000,001_remainder
0,000,023_one	0,000,001_phd	0,000,002_properly	0,000,001_remarks
0,000,001_ones	0,000,001_phenomena	0,000,001_property	0,000,001_ren
0,000,009_only	0,000,002_phenomenological	0,000,003_prophets	0,000,001_renaissance
0,000,001_ontological	0,000,005_phenomenology	0,000,001_proposition	0,000,001_republic
0,000,006_ontology	0,000,001_phenomenon	0,000,003_propositions	0,000,002_requires
0,000,001_onwards	0,000,026_philosopher	0,000,001_protest	0,000,001_res
0,000,001_opened	0,000,023_philosophers	0,000,001_providing	0,000,003_research
0,000,001_operating	0,000,014_philosophical	0,000,001_psychic	0,000,001_researchers
0,000,003_opinion	0,000,055_philosophy	0,000,001_psychology	0,000,001_resist
0,000,001_opinions	0,000,001_phusis	0,000,001_public	0,000,001_respect
0,000,046_or	0,000,001_physica	0,000,003_purpose	0,000,001_responsibility
0,000,006_order	0,000,001_physicists	0,000,001_purveyors	0,000,001_rest
0,000,001_organic	0,000,005_physics	0,000,002_put	0,000,001_restricted
0,000,001_organisms	0,000,001_picture	0,000,002_putatively	0,000,001_resurrected
0,000,001_organization	0,000,001_pioneered	0,000,002_pythagoras	0,000,001_rethinks
0,000,001_organize	0,000,002_place	0,000,001_pythagorean	0,000,001_retreat
0,000,001_organizes	0,000,001_planar	0,000,001_qualified	0,000,001_retrospect
0,000,001_orientating	0,000,005_plane	0,000,005_question	0,000,001_revealing
0,000,001_orientations	0,000,012_plato	0,000,002_questions	0,000,001_revitalize
0,000,001_origin	0,000,002_platonic	0,000,001_rabble	0,000,001_revolt
0,000,002_original	0,000,001_playground	0,000,001_radically	0,000,005_revolutionary
0,000,001_orthodoxy	0,000,001_plunge	0,000,001_ran	0,000,006_revolutions
0,000,007_other	0,000,001_poetic	0,000,004_rather	0,000,002_reza
0,000,006_others	0,000,002_point	0,000,002_re	0,000,001_rich
0,000,001_ought	0,000,021_political	0,000,001_reach	0,000,002_right
0,000,004_our	0,000,005_politics	0,000,001_ready	0,000,001_rightful
0,000,008_out	0,000,001_ponty	0,000,002_real	0,000,001_rightly
0,000,003_over	0,000,001_positive	0,000,001_realize	0,000,001_rogues
0,000,001_overspecialization	0,000,001_posessing	0,000,003_really	0,000,003_roman
0,000,002_owes	0,000,001_posession	0,000,002_realm	0,000,001_romantic
0,000,002_own	0,000,002_possibility	0,000,001_reared	0,000,001_rome
0,000,001_pa	0,000,002_possible	0,000,001_reason	0,000,002_rooted
0,000,001_paine	0,000,002_post	0,000,001_rebelliously	0,000,001_rousing
0,000,001_painting	0,000,004_postmodern	0,000,001_received	0,000,003_rousseau
0,000,005_paradigm	0,000,001_postmodernism	0,000,001_recent	0,000,001_ruler
0,000,002_paradigmatic	0,000,002_potentially	0,000,002_recognize	0,000,001_rulers
0,000,002_paradigms	0,000,002_power	0,000,002_recognized	0,000,019_s

0,000,001_sacred	0,000,001_speaking	0,000,012_their	0,000,001_unchanging
0,000,002_safe	0,000,004_specialized	0,000,004_them	0,000,002_under
0,000,003_sage	0,000,001_speculation	0,000,004_themselves	0,000,001_undergo
0,000,009_same	0,000,002_sphere	0,000,001_then	0,000,001_underpin
0,000,001_sartre	0,000,001_spires	0,000,001_theocrats	0,000,001_understand
0,000,001_save	0,000,001_spirit	0,000,001_theoretical	0,000,004_understanding
0,000,001_saw	0,000,004_spiritual	0,000,001_theories	0,000,001_understatement
0,000,004_say	0,000,001_sse	0,000,001_theorist	0,000,001_unethical
0,000,001_saying	0,000,001_starting	0,000,005_theory	0,000,001_unfortunately
0,000,001_scholasticism	0,000,004_state	0,000,009_there	0,000,001_unique
0,000,005_school	0,000,001_states	0,000,002_thereby	0,000,001_unity
0,000,002_schools	0,000,001_statesmen	0,000,014_these	0,000,003_university
0,000,010_science	0,000,001_status	0,000,019_they	0,000,001_unlocked
0,000,010_sciences	0,000,002_still	0,000,001_thing	0,000,002_unquestioned
0,000,011_scientific	0,000,001_stoic	0,000,001_things	0,000,001_unreflective
0,000,001_scientist	0,000,001_stony	0,000,005_think	0,000,001_unthinkable
0,000,003_scientists	0,000,001_storehouse	0,000,004_thinker	0,000,001_unthinking
0,000,001_scoped	0,000,001_striking	0,000,003_thinkers	0,000,002_until
0,000,001_sculpture	0,000,004_structure	0,000,004_thinking	0,000,001_unwittingly
0,000,001_see	0,000,003_structures	0,000,001_thinks	0,000,003_up
0,000,001_seek	0,000,001_sts	0,000,030_this	0,000,001_upheaval
0,000,002_seeking	0,000,001_students	0,000,002_thomas	0,000,003_uprooted
0,000,001_seeks	0,000,002_study	0,000,005_those	0,000,004_us
0,000,001_seen	0,000,001_stylistic	0,000,010_thought	0,000,002_used
0,000,001_sees	0,000,001_subdivisions	0,000,001_thoughtful	0,000,001_uses
0,000,001_selection	0,000,001_subjective	0,000,001_threat	0,000,001_usually
0,000,002_self	0,000,002_subjects	0,000,001_threatened	0,000,001_utterly
0,000,001_sembance	0,000,001_subsequently	0,000,002_threatening	0,000,001_vacuum
0,000,001_seminal	0,000,001_substance	0,000,003_through	0,000,001_values
0,000,007_sense	0,000,001_succeed	0,000,001_throughout	0,000,001_variables
0,000,001_sentenced	0,000,013_such	0,000,006_time	0,000,009_various
0,000,001_serious	0,000,001_superman	0,000,113_to	0,000,003_very
0,000,001_serve	0,000,001_surface	0,000,003_today	0,000,004_view
0,000,003_set	0,000,001_survival	0,000,001_together	0,000,001_views
0,000,001_sets	0,000,001_survived	0,000,001_tolerated	0,000,001_virtue
0,000,001_setting	0,000,001_survives	0,000,001_took	0,000,001_visionary
0,000,001_seven	0,000,001_sustained	0,000,001_totalitarianism	0,000,001_want
0,000,001_seyyed	0,000,001_synonymous	0,000,001_tractatus	0,000,001_wants
0,000,001_short	0,000,001_synthetic	0,000,001_trading	0,000,001_war
0,000,002_should	0,000,001_syracuse	0,000,007_tradition	0,000,001_warden
0,000,001_sicilian	0,000,003_system	0,000,003_traditionalism	0,000,021_was
0,000,001_sieve	0,000,001_systems	0,000,001_traditionalist	0,000,010_way
0,000,001_significant	0,000,002_ta	0,000,002_traditionalists	0,000,003_ways
0,000,003_simply	0,000,001_tacit	0,000,001_traditions	0,000,012_we
0,000,001_since	0,000,004_take	0,000,001_transcendent	0,000,001_weaves
0,000,002_single	0,000,002_taken	0,000,001_transitions	0,000,001_well
0,000,001_singularity	0,000,001_takes	0,000,001_treated	0,000,001_wellspring
0,000,002_situation	0,000,002_tanks	0,000,001_tree	0,000,013_were
0,000,001_slave	0,000,003_task	0,000,001_tried	0,000,001_west
0,000,001_smith	0,000,003_taught	0,000,001_troubling	0,000,002_western
0,000,010_so	0,000,001_te	0,000,002_true	0,000,022_what
0,000,002_social	0,000,001_technicians	0,000,001_trunks	0,000,001_whatever
0,000,009_society	0,000,001 techno	0,000,004_truth	0,000,003_when
0,000,003_socio	0,000,002_technological	0,000,002_truths	0,000,004_where
0,000,002_sociological	0,000,003_technology	0,000,001_trying	0,000,001_whereas
0,000,007_socrates	0,000,001_term	0,000,001_turn	0,000,014_whether
0,000,008_some	0,000,002_terms	0,000,001_twentieth	0,000,019_which
0,000,001_somebody	0,000,001_test	0,000,001_twin	0,000,001_while
0,000,004_someone	0,000,001_testing	0,000,001_type	0,000,023_who
0,000,003_something	0,000,001_texts	0,000,001_types	0,000,001_whole
0,000,002_sometime	0,000,003_th	0,000,003_tyranny	0,000,002_whose
0,000,001_soon	0,000,005_than	0,000,001_tyrants	0,000,003_why
0,000,002_sophia	0,000,086_that	0,000,001_ulem	0,000,001_widely
0,000,001_soul	0,000,286_the	0,000,001_ultimately	0,000,004_will
0,000,001_spare	0,000,001_theater	0,000,001_uncertainty	0,000,001_willing

0,000,006\_wisdom  
0,000,013\_with  
0,000,008\_within  
0,000,004\_without  
0,000,001\_wittgenstein  
0,000,001\_won  
0,000,001\_wonder  
0,000,006\_word

0,000,002\_words  
0,000,003\_work  
0,000,001\_worked  
0,000,001\_working  
0,000,002\_works  
0,000,005\_world  
0,000,001\_worldhood  
0,000,002\_worthy

0,000,005\_would  
0,000,001\_wound  
0,000,003\_writing  
0,000,002\_writings  
0,000,001\_written  
0,000,001\_wrongly  
0,000,004\_years  
0,000,002\_yet

0,000,001\_yield  
0,000,003\_york  
0,000,001\_yorker  
0,000,001\_you  
0,000,001\_zarathustra

Index #4, all tetragrams (or 4-grams), sorted by x-gram, prefixed by the number of occurrences.  
 Note: The file below was created in one go: 1) 'XGRAM\_RIP\_file.bat The\_Task\_of\_a\_Philosopher.txt'.  
 The\_Task\_of\_a\_Philosopher.txt.04.txt:

0,000,001_a_basic_claim_of	0,000,001_a_sage_who_can	0,000,001_all_of_his_writings
0,000,001_a_bifurcation_between_the	0,000,001_a_scientist_and_a	0,000,001_all_of_the_fields
0,000,001_a_branch_of_philosophy	0,000,001_a_sense_in_which	0,000,001_all_of_them_while
0,000,001_a_burden_to_challenge	0,000,001_a_sieve_that_cuts	0,000,001_all_of_these_branching
0,000,001_a_canary_in_the	0,000,001_a_single_plane_of	0,000,001_all_of_these_dimensions
0,000,001_a_capacity_to_think	0,000,001_a_single_ruler_a	0,000,001_all_of_these_employees
0,000,001_a_certain_paradigm_or	0,000,001_a_study_of_the	0,000,001_all_of_these_great
0,000,001_a_citizen_of_the	0,000,001_a_view_of_what	0,000,001_all_of_what_have
0,000,001_a_claim_made_against	0,000,001_a_view_of_wisdom	0,000,001_all_referred_to_as
0,000,001_a_collapse_that_on	0,000,001_a_view_to_understanding	0,000,001_all_the_way_back
0,000,001_a_comparable_situation_today	0,000,001_a_way_of_deconstructing	0,000,001_allegiance_that_one_can
0,000,001_a_concept_is_an	0,000,001_a_way_that_courts	0,000,001_almost_martyred_in_syracuse
0,000,001_a_contemplation_of_nature	0,000,001_a_way_that_is	0,000,001_almost_none_of_them
0,000,001_a_declaration_of_war	0,000,001_a_work_of_art	0,000,001_alone_are_capable_of
0,000,001_a_deconstruction_of_the	0,000,001_abandon_the_calling_of	0,000,001_alone_between_a_real
0,000,001_a_distinct_discipline_has	0,000,001_abhinavagupta_kept_the_light	0,000,001_already_been_implicitly_characteristic
0,000,001_a_distinction_between_episteme	0,000,001_able_to_bracket_any	0,000,001_already_envisioned_this_as
0,000,001_a_dramatization_of_the	0,000,001_able_to_contemplate_truth	0,000,001_already_existing_ideas_are
0,000,001_a_full_time_faculty	0,000,001_able_to_save_us	0,000,001_also_engage_in_epistemic
0,000,001_a_fundamental_betrayal_of	0,000,001_about_peace_and_harmony	0,000,001_also_in_socio_political
0,000,001_a_fundamental_fallacy_to	0,000,001_about_revolutions_both_in	0,000,001_also_knew_that_to
0,000,001_a_general_crisis_in	0,000,001_about_the_scholasticism_of	0,000,001_also_means_calling_into
0,000,001_a_genius_at_that	0,000,001_above_as_the_various	0,000,001_also_means_that_nothing
0,000,001_a_grave_civilizational_crisis	0,000,001_abstract_concepts_and_fundamental	0,000,001_also_ran_political_science
0,000,001_a_handle_on_what	0,000,001_abstract_principles_and_develop	0,000,001_also_related_to_other
0,000,001_a_handmaiden_to_the	0,000,001_abstract_subjects_was_called	0,000,001_also_rooted_in_the
0,000,001_a_higher_spiritual_state	0,000,001_abstruse_word_games_of	0,000,001_also_the_case_that
0,000,001_a_kind_of_logical	0,000,001_abu_nasr_farabi_alfarabius	0,000,001_also_the_tyranny_of
0,000,001_a_knowledgeable_individual_persian	0,000,001_academic_institutions_from_cultivating	0,000,001_although_not_every_promethean
0,000,001_a_line_that_goes	0,000,001_academic_institutions_which_taught	0,000,001_although_the_schools_of
0,000,001_a_lover_of_wisdom	0,000,001_academy_was_founded_by	0,000,001_american_analytic_academics_are
0,000,001_a_mathematically_analyzable_extended	0,000,001_accelerationism_in_contemporary techno	0,000,001_american_analytic_school_one
0,000,001_a_meaningful_world_in	0,000,001_account_of_new_philosophical	0,000,001_american_and_french_revolutions
0,000,001_a_member_could_to	0,000,001_acquisition_and_classification_of	0,000,001_american_philosopher_and_lifelong
0,000,001_a_mere_political_theorist	0,000,001_across_all_of_these	0,000,001_amongst_the_intellectual_elite
0,000,001_a_microcosm_for_the	0,000,001_across_all_of_what	0,000,001_an_afterthought_only_because
0,000,001_a_monarch_or_dictator	0,000,001_acting_as_the_handmaiden	0,000,001_an_analysis_of_linguistic
0,000,001_a_moralistic_good_contrasted	0,000,001_action_aims_at_achieving	0,000,001_an_analysis_of_perception
0,000,001_a_more_focused_realm	0,000,001_activity_of_a_philosopher	0,000,001_an_anglo_american_analytic
0,000,001_a_natural_philosopher_or	0,000,001_activity_that_is_synthetic	0,000,001_an_approach_to_life
0,000,001_a_new_dark_age	0,000,001_actually_the_most_characteristic	0,000,001_an_empirical_science_was
0,000,001_a_particular_scientific_paradigm	0,000,001_added_to_the_constitutive	0,000,001_an_end_justifies_the
0,000,001_a_path_to_enlightenment	0,000,001_adopted_materialism_and_mechanistic	0,000,001_an_endoconsistency_or_internally
0,000,001_a_philosopher_by_jason	0,000,001_aesthetics_are_unique_to	0,000,001_an_entire_society_that
0,000,001_a_philosopher_could_not	0,000,001_aesthetics_has_been_no	0,000,001_an_established_socio_political
0,000,001_a_philosopher_is_a	0,000,001_aesthetics_is_not_merely	0,000,001_an_extent_be_seen
0,000,002_a_philosopher_is_to	0,000,001_aesthetics_is Often_treated	0,000,001_an_idea_that_leads
0,000,001_a_philosopher_ought_never	0,000,001_aesthetics_or_the_contemplation	0,000,001_an_ideational_intensity_on
0,000,001_a_philosopher_who_has	0,000,001_after_the_collapse_of	0,000,001_an_inherent_refutation_of
0,000,001_a_philosophical_concept_without	0,000,001_afterthought_only_because_that	0,000,001_an_insult_levelled_by
0,000,001_a_plunge_into_a	0,000,001_against_every_form_of	0,000,001_an_integral_fashion_as
0,000,001_a_political_philosopher_let	0,000,001_age_is_entirely_possible	0,000,001_an_integral_manner_that
0,000,001_a_pre_existing_framework	0,000,001_age_that_he_called	0,000,001_an_inventor_of_ideas
0,000,001_a_professional_member_of	0,000,001_age_the_age_that	0,000,001_an_iranian_american_philosopher
0,000,001_a_professor_of_philosophy	0,000,001_agreed_that_prometheus_was	0,000,001_an_oligarchical_group_of
0,000,001_a_profound_engagement_with	0,000,001_aims_to_inculcate_and	0,000,001_an_organic_and_integral
0,000,001_a_proliferation_of_philosophical	0,000,001_al_farabi_and_al	0,000,001_analogous_to_the_sciences
0,000,001_a_promethean_although_not	0,000,001_albeit_not_in_the	0,000,001_analysis_of_linguistic_meaning
0,000,001_a_real_philosopher_and	0,000,001_alfarabius_epitomizes_this_fallacy	0,000,001_analysts_that_we_would
0,000,001_a_regressive_romantic_and	0,000,001_alive_until_rich_enough	0,000,001_analytic_academics_are_concerned
0,000,001_a_retreat_into_traditionalism	0,000,001_all_grounded_on_the	0,000,001_analytic_philosophy_are_in



0,000,001 analytic philosophy in our  
 0,000,001 analytic reduction of philosophy  
 0,000,001 analytic school one cannot  
 0,000,001 analytic so called philosophy  
 0,000,001 analytic thinker who was  
 0,000,001 analytics who explicitly rejected  
 0,000,001 analytics wound up in  
 0,000,001 analyzed or broken apart  
 0,000,001 and a certain paradigm  
 0,000,001 and a genius at  
 0,000,001 and a natural philosopher  
 0,000,001 and a political philosopher  
 0,000,001 and abhinavagupta kept the  
 0,000,001 and abstract subjects was  
 0,000,001 and aesthetics are unique  
 0,000,001 and also in socio  
 0,000,001 and also the ideals  
 0,000,001 and also the tyranny  
 0,000,001 and an anglo american  
 0,000,001 and analysts that we  
 0,000,001 and are ultimately different  
 0,000,001 and aristotle are saying  
 0,000,001 and aristotle were political  
 0,000,001 and art emerges from  
 0,000,001 and attendant breakthroughs in  
 0,000,001 and calling of a  
 0,000,001 and can undergo another  
 0,000,001 and carrying out specialized  
 0,000,001 and classification of knowledge  
 0,000,001 and co founder of  
 0,000,001 and completed his doctorate  
 0,000,001 and contemporary analytic philosophy  
 0,000,001 and deepest sense of  
 0,000,001 and defender of democracy  
 0,000,001 and defines itself as  
 0,000,001 and demanding different things  
 0,000,001 and develop new fundamental  
 0,000,001 and development of various  
 0,000,001 and discovered for the  
 0,000,001 and discovery is actually  
 0,000,001 and even aristotle chose  
 0,000,001 and even empiricists within  
 0,000,001 and everyone thinks that  
 0,000,001 and execution of socrates  
 0,000,001 and existential perspectives expressed  
 0,000,001 and forwarded by martin  
 0,000,001 and framework insofar as  
 0,000,001 and gratuitously cryptic writing  
 0,000,001 and habits that are  
 0,000,001 and harmony between various  
 0,000,001 and has the capacity  
 0,000,001 and he also ran  
 0,000,001 and he owes no  
 0,000,001 and heidegger recognized that  
 0,000,001 and his cosmopolitan political  
 0,000,001 and his deconstructive remarks  
 0,000,001 and implosion of western  
 0,000,001 and in the political  
 0,000,001 and inquiry into the  
 0,000,001 and it has implications  
 0,000,001 and jean paul sartre  
 0,000,001 and justice in an  
 0,000,001 and lifelong native new  
 0,000,001 and ma at new  
 0,000,001 and newton were all  
 0,000,001 and not everyone who  
 0,000,001 and of the legitimacy  
 0,000,001 and of the propositions  
 0,000,001 and of what it  
 0,000,001 and off the record  
 0,000,001 and only at the  
 0,000,001 and organizes knowledge but  
 0,000,001 and other deep structures  
 0,000,001 and perhaps even revolutionary  
 0,000,001 and persist through transitions  
 0,000,001 and plato and aristotle  
 0,000,001 and political revolutions are  
 0,000,001 and politics that are  
 0,000,001 and prejudices that held  
 0,000,001 and property that is  
 0,000,001 and reinforce this ethos  
 0,000,001 and reinvents many aspects  
 0,000,001 and seyed hossein nasr  
 0,000,001 and social organization anachronistically  
 0,000,001 and study under him  
 0,000,001 and take it in  
 0,000,001 and that any differences  
 0,000,001 and the abstruse word  
 0,000,001 and the core duty  
 0,000,001 and the guru of  
 0,000,002 and the history of  
 0,000,001 and the slave morality  
 0,000,001 and the world picture  
 0,000,001 and their thought has  
 0,000,001 and they described themselves  
 0,000,001 and to challenge all  
 0,000,001 and to thereby bring  
 0,000,001 and true founder of  
 0,000,001 and unquestioned customs can  
 0,000,001 and we here in  
 0,000,001 and within the higher  
 0,000,001 anglo american analytic academics  
 0,000,001 anglo american analytic school  
 0,000,001 another branch of the  
 0,000,001 another god or goddess  
 0,000,001 another on a single  
 0,000,001 another renaissance is to  
 0,000,001 another socrates on their  
 0,000,001 another way in which  
 0,000,001 any and every democracy  
 0,000,001 any assumptions or presumptions  
 0,000,001 any case setting forth  
 0,000,001 any case the discovery  
 0,000,001 any conceptual idea in  
 0,000,001 any differences in their  
 0,000,001 any of the other  
 0,000,001 any philosopher needs to  
 0,000,001 any philosopher worthy of  
 0,000,001 any proper sense of  
 0,000,001 any properly philosophical concept  
 0,000,001 any society are not  
 0,000,001 any traditionalist for that  
 0,000,001 anyone and everyone thinks  
 0,000,001 apart into more elementary  
 0,000,001 appears to have been  
 0,000,001 apperception in kant's  
 0,000,001 apprenticeship and study under  
 0,000,001 approach to life that  
 0,000,001 ar te for him  
 0,000,001 arabic ulem or as  
 0,000,001 are all grounded on  
 0,000,001 are also rooted in  
 0,000,001 are authorized by one  
 0,000,001 are avant garde artists  
 0,000,001 are based on even  
 0,000,001 are based on philosophical  
 0,000,001 are being intuited and  
 0,000,001 are being made in  
 0,000,001 are capable of noesis  
 0,000,001 are compound structures that  
 0,000,001 are each highly specialized  
 0,000,001 are employed to attain  
 0,000,001 are facing a grave  
 0,000,001 are held to be  
 0,000,001 are in a line  
 0,000,001 are in some way  
 0,000,001 are invested in the  
 0,000,001 are like well rooted  
 0,000,001 are most original have  
 0,000,001 are not safe from  
 0,000,001 are ontology or metaphysics  
 0,000,001 are qualified to pass  
 0,000,001 are really claiming and  
 0,000,001 are saying the same  
 0,000,001 are simply questions of  
 0,000,001 are so fundamental that  
 0,000,001 are the basis for  
 0,000,001 are the kinds of  
 0,000,001 are the only ones  
 0,000,001 are the wellspring of  
 0,000,001 are tolerated in any  
 0,000,001 are trading in mere  
 0,000,001 are ultimately different expressions  
 0,000,001 are unique to deleuze  
 0,000,001 are usually aesthetic in  
 0,000,001 are utterly lacking in  
 0,000,001 argued that the ethical  
 0,000,001 argued that to the  
 0,000,001 argues that the persecution  
 0,000,001 aristocrats of the soul  
 0,000,001 aristotle actually thought this  
 0,000,001 aristotle are saying the  
 0,000,001 aristotle chose self exile  
 0,000,001 aristotle did dissections of  
 0,000,001 aristotle did recognize this  
 0,000,001 aristotle's ethics emerges  
 0,000,001 aristotle were political scientists  
 0,000,001 arktos media and co  
 0,000,001 around the time of  
 0,000,001 art emerges from out  
 0,000,002 as a distinct discipline  
 0,000,001 as a distinct field  
 0,000,001 as a full time  
 0,000,001 as a knowledgeable individual  
 0,000,001 as a professor of  
 0,000,001 as a sage who  
 0,000,001 as al farabi and  
 0,000,001 as all of the  
 0,000,001 as an afterthought only  
 0,000,001 as an analysis of  
 0,000,001 as an empirical science  
 0,000,001 as being an inherent  
 0,000,001 as certain chemical formulas  
 0,000,001 as compared to some  
 0,000,001 as deleuze calls it

0,000,001 as descartes concept of  
0,000,001 as distinct from opinion  
0,000,001 as distinct from semblance  
0,000,001 as far as the  
0,000,001 as gilles deleuze put  
0,000,001 as heidegger put it  
0,000,001 as if philosophy were  
0,000,001 as immediately became evident  
0,000,001 as in testing one  
0,000,001 as kant's categorical  
0,000,001 as natural right developed  
0,000,001 as nietzsche's superman  
0,000,001 as one concentration of  
0,000,001 as one seeks greater  
0,000,001 as others of his  
0,000,001 as plato might have  
0,000,001 as political science was  
0,000,001 as predecessors to the  
0,000,001 as refractions of the  
0,000,001 as someone possessing wisdom  
0,000,001 as someone who is  
0,000,001 as the anglo american  
0,000,001 as the duty of  
0,000,001 as the end or  
0,000,001 as the finitude of  
0,000,001 as the handmaiden of  
0,000,001 as the planar surface  
0,000,001 as the question of  
0,000,001 as the theory of  
0,000,001 as the unity of  
0,000,001 as the various subdivisions  
0,000,001 as the will to  
0,000,001 as they drew a  
0,000,001 aspects of the thought  
0,000,001 associate with bold scientific  
0,000,001 assumptions or presumptions that  
0,000,001 at least not prophets  
0,000,001 at new york university  
0,000,001 at the cost of  
0,000,001 at the new jersey  
0,000,002 at the state university  
0,000,001 at the very least  
0,000,001 athenians from having the  
0,000,001 atop olympus rather than  
0,000,001 atrophy of serious philosophical  
0,000,001 attempt to bring about  
0,000,001 attempt to demarcate knowledge  
0,000,001 attempted to reduce philosophy  
0,000,001 attend to the phenomena  
0,000,001 attendant breakthroughs in technological  
0,000,001 authentic philosophers have been  
0,000,001 authentic traditions as refractions  
0,000,001 author of seven books  
0,000,001 authority over life and  
0,000,001 authorized by one or  
0,000,001 avicenna and abhinavagupta kept  
0,000,001 award from the parapsychological  
0,000,001 away from philosophy and  
0,000,001 back to iranian thinkers  
0,000,001 back to plato's  
0,000,001 back to the word  
0,000,001 based on even tacit  
0,000,001 based on his conception  
0,000,001 based on philosophical concepts  
0,000,001 based on this idea

0,000,001 basic claim of philosophy  
0,000,001 basis for the constitution  
0,000,001 basis of aesthetic judgment  
0,000,001 basis of mere opinion  
0,000,001 be a handmaiden to  
0,000,001 be able to bracket  
0,000,001 be able to contemplate  
0,000,001 be able to save  
0,000,001 be added to the  
0,000,001 be analyzed or broken  
0,000,001 be argued that the  
0,000,001 be authentic traditions as  
0,000,001 be classified as physics  
0,000,001 be confused with being  
0,000,001 be demarcated and a  
0,000,001 be different with the  
0,000,001 be dispensed to the  
0,000,001 be executed for impiety  
0,000,001 be forced to keep  
0,000,001 be grounded on one  
0,000,001 be indefinitely many new  
0,000,001 be knowledge rather than  
0,000,001 be most perspicaciously perceived  
0,000,001 be natural in a  
0,000,001 be philosophy was julius  
0,000,001 be properly comprehended on  
0,000,001 be resurrected by the  
0,000,001 be seen as predecessors  
0,000,001 be someone who is  
0,000,001 be the case that  
0,000,001 be thinking across all  
0,000,001 be whether such an  
0,000,001 beautiful and inquiry into  
0,000,001 became evident when mobs  
0,000,001 became philosophers worthy of  
0,000,001 because in the roman  
0,000,001 because it has not  
0,000,001 because it radically rejects  
0,000,001 because one is intent  
0,000,001 because that is how  
0,000,001 because there were works  
0,000,001 been a bifurcation between  
0,000,001 been defined above as  
0,000,001 been differentiated as all  
0,000,001 been done by the  
0,000,001 been implicitly characteristic of  
0,000,001 been misconstrued as an  
0,000,001 been no less important  
0,000,001 been the seminal thinker  
0,000,001 been throughout the past  
0,000,001 before proceeding with an  
0,000,001 before the same kind  
0,000,001 before we reach the  
0,000,001 being a philosopher ought  
0,000,001 being an inherent refutation  
0,000,001 being employed as a  
0,000,001 being intuited and discovered  
0,000,001 being made in the  
0,000,001 beliefs and prejudices that  
0,000,001 beliefs and unquestioned customs  
0,000,001 believe in an eternal  
0,000,001 believe this is that  
0,000,001 best philosophers from heraclitus  
0,000,001 betrayal of the purpose  
0,000,001 between a real philosopher

0,000,001 between a scientist and  
0,000,001 between episteme and noesis  
0,000,001 between the postmodern continental  
0,000,001 between various religions is  
0,000,001 between various world religions  
0,000,001 bifurcation between the postmodern  
0,000,001 biological forces and existential  
0,000,001 biological organisms in his  
0,000,001 biology was established as  
0,000,001 blood of another socrates  
0,000,001 bold scientific exploration and  
0,000,001 book award from the  
0,000,001 both in the sciences  
0,000,001 both in the structure  
0,000,001 both karl marx and  
0,000,001 both marx and heidegger  
0,000,001 both postmodern continental philosophy  
0,000,001 both the american and  
0,000,001 both what one is  
0,000,001 boundaries of only one  
0,000,001 bracket any assumptions or  
0,000,001 branch of philosophy until  
0,000,001 branch of the discipline  
0,000,001 branches of philosophy are  
0,000,001 branches of philosophy to  
0,000,001 branching dimensions in an  
0,000,001 breaks away from philosophy  
0,000,001 breakthroughs in technological development  
0,000,001 bring about peace and  
0,000,001 bring about revolutions both  
0,000,001 brings us to politics  
0,000,001 broadest and deepest sense  
0,000,001 broken apart into more  
0,000,001 bruno and only at  
0,000,001 buddha also knew that  
0,000,001 burden to challenge established  
0,000,001 burns sustained in that  
0,000,001 but not everyone seeking  
0,000,001 but potentially of an  
0,000,001 but the good conceived  
0,000,001 but these constitute any  
0,000,001 but they hardly ever  
0,000,001 by any given sage  
0,000,001 by certain philosophers against  
0,000,001 by defining themselves as  
0,000,001 by edmund husserl and  
0,000,001 by jason reza jorjani  
0,000,001 by martin heidegger on  
0,000,001 by noticing those delineations  
0,000,001 by one or another  
0,000,001 by people in academic  
0,000,001 by rejecting what was  
0,000,001 by the atrophy of  
0,000,001 by the legal system  
0,000,002 by the likes of  
0,000,001 by the majority of  
0,000,001 by the rightful heirs  
0,000,001 c the playground of  
0,000,001 call it iconoclastic is  
0,000,001 call the latter a  
0,000,001 called for aristocrats of  
0,000,001 called perennial philosophy is  
0,000,001 called philosophy which predominates  
0,000,001 called ta meta ta  
0,000,001 called thinkers of the

0,000,001 calling into question the  
0,000,002 calling of a philosopher  
0,000,001 calls us to attend  
0,000,001 can be added to  
0,000,001 can be analyzed or  
0,000,001 can be most perspicaciously  
0,000,001 can discern the difference  
0,000,001 can never justify the  
0,000,001 can offer others a  
0,000,001 can only be properly  
0,000,001 can organize knowledge in  
0,000,001 can simply be dispensed  
0,000,001 can take for granted  
0,000,001 can undergo another renaissance  
0,000,001 canary in the coal  
0,000,001 cannot be indefinitely many  
0,000,001 cannot call the latter  
0,000,001 cannot conceal how dangerous  
0,000,001 capacity for self reflection  
0,000,001 capacity to encompass what  
0,000,001 capacity to think in  
0,000,001 careers of hundreds of  
0,000,001 careers of scientists who  
0,000,001 carrying out a deconstruction  
0,000,001 carrying out specialized research  
0,000,001 case may be different  
0,000,001 case setting forth ideas  
0,000,001 case that in order  
0,000,001 case that what we  
0,000,001 case the discovery of  
0,000,001 catalyze political and scientific  
0,000,001 categorical imperative is on  
0,000,001 categorical imperative or nietzsche  
0,000,001 center of philosophy moved  
0,000,001 centrality to philosophical thought  
0,000,001 century or early th  
0,000,001 certain chemical formulas or  
0,000,001 certain epistemological and ontological  
0,000,001 certain paradigm or framework  
0,000,001 certain philosophers against others  
0,000,001 challenge all of them  
0,000,001 challenge extant scientific paradigms  
0,000,001 challenge the established order  
0,000,001 challenged the religious establishment  
0,000,001 challenges the established order  
0,000,001 challenging decision making on  
0,000,001 changes in the conception  
0,000,001 chaos in order to  
0,000,001 character in the sense  
0,000,001 character requires aesthetic discernment  
0,000,001 characteristic feature of philosophy  
0,000,001 characteristic of the best  
0,000,001 chemical formulas or the  
0,000,001 chief of arktos media  
0,000,001 chose self exile to  
0,000,001 christianity filling the sociological  
0,000,001 circumscribed within the boundaries  
0,000,001 citizen of the cosmos  
0,000,001 city states on contract  
0,000,001 civilization as a whole  
0,000,001 civilization survives and can  
0,000,001 claim made against every  
0,000,001 claim of philosophy in  
0,000,001 claim that these religions  
0,000,001 claiming and demanding different

0,000,001 claims and are ultimately  
0,000,001 claims that plato and  
0,000,001 clan were ready to  
0,000,001 classical greek society around  
0,000,001 classical rome into the  
0,000,001 classical thinkers like aristotle  
0,000,001 close themselves off to  
0,000,001 co founder of the  
0,000,001 coal mine for the  
0,000,001 coextensive with the history  
0,000,001 collapse of classical rome  
0,000,001 collapse of the empire  
0,000,001 collapse that on the  
0,000,001 collapse would take the  
0,000,001 com the warden post  
0,000,001 comes from ethos in  
0,000,001 comes to think that  
0,000,001 commitment to one or  
0,000,001 comparable to the elements  
0,000,001 compared to some putatively  
0,000,001 completed his doctorate in  
0,000,001 complex theoretical formulations such  
0,000,001 compound structures that can  
0,000,001 comprehended on the basis  
0,000,001 conceal how dangerous it  
0,000,001 conceived of as the  
0,000,001 concentration of intensity is  
0,000,001 concept is also related  
0,000,001 concept is an idea  
0,000,001 concept of deconstruction is  
0,000,001 concept of res extensa  
0,000,001 concept without destroying it  
0,000,001 conception of what is  
0,000,001 conception of what justice  
0,000,001 conceptions of the good  
0,000,001 concepts and fundamental principles  
0,000,001 concepts are the wellspring  
0,000,001 concepts as one concentration  
0,000,001 concepts developed by martin  
0,000,001 concepts in all of  
0,000,001 concepts is a revolutionary  
0,000,001 concepts resist such logical  
0,000,001 concepts such as descartes  
0,000,001 concepts such as kant  
0,000,001 concepts such as natural  
0,000,001 concepts such as the  
0,000,001 concepts that were hitherto  
0,000,001 conceptual idea in an  
0,000,001 concerns the theory of  
0,000,001 confused with being employed  
0,000,001 consciousness and his cosmopolitan  
0,000,001 consider experimental scientists and  
0,000,001 consider to be authentic  
0,000,001 considered to be philosophy  
0,000,001 consisted of christianity filling  
0,000,001 consistency as deleuze calls  
0,000,001 consistency as others of  
0,000,001 consistency as the planar  
0,000,001 constantly challenging decision making  
0,000,001 constitute any conceptual idea  
0,000,001 constitution both what one  
0,000,001 constitutions of various greek  
0,000,001 constitutive elements of a  
0,000,001 constructively re orientating science  
0,000,001 contemplation and development of

0,000,001 contemplation of abstract concepts  
0,000,001 contemplation of the beautiful  
0,000,001 contemporary analytic philosophy are  
0,000,001 contemporary continental philosophy and  
0,000,001 contemporary sense of that  
0,000,001 continental european tradition of  
0,000,001 continental philosophy and contemporary  
0,000,001 continental philosophy and the  
0,000,001 continental postmodernism of gilles  
0,000,001 continental thought do not  
0,000,001 contract and off the  
0,000,001 controversial views private rather  
0,000,001 convoluted and gratuitously cryptic  
0,000,001 core duty of a  
0,000,001 cosmos and the nomos  
0,000,001 cost of horrendous persecution  
0,000,001 could be argued that  
0,000,001 could be whether such  
0,000,001 could catalyze political and  
0,000,001 could not also engage  
0,000,001 could not be classified  
0,000,001 could see something like  
0,000,001 could serve to revitalize  
0,000,001 could to an extent  
0,000,001 couple of hundred years  
0,000,001 course of history or  
0,000,001 courts the possibility of  
0,000,001 crisis can be most  
0,000,001 criteria for determining who  
0,000,001 cryptic writing that lent  
0,000,001 cultivates one's character  
0,000,001 customs can never justify  
0,000,001 cuts through experiential chaos  
0,000,001 dark age is entirely  
0,000,001 de humanizing instrumental totalitarianism  
0,000,001 dealing with the most  
0,000,001 death for threatening the  
0,000,001 decision making on the  
0,000,001 decisions concern political life  
0,000,001 declaration of war against  
0,000,001 decline of philosophy was  
0,000,001 deconstructing the history of  
0,000,001 deconstruction is one of  
0,000,001 deconstruction of the tradition  
0,000,001 deconstructive remarks on certainty  
0,000,001 deep structures of our  
0,000,001 deepest sense of the  
0,000,001 define the world religions  
0,000,001 defined above as the  
0,000,001 defines excellence or virtue  
0,000,001 defines itself as a  
0,000,001 defining themselves as physicists  
0,000,001 deity and true founder  
0,000,001 deleuze describes the plane  
0,000,001 deleuze or whether he  
0,000,001 deleuze's extremely convoluted  
0,000,001 deleuze that are most  
0,000,001 delineations of the structure  
0,000,001 demarcate knowledge as distinct  
0,000,001 demarcated and a certain  
0,000,001 democratic society of athens  
0,000,001 depicts socrates as someone  
0,000,001 derived from a fundamental  
0,000,001 deriving the other dimensions  
0,000,001 descartes concept of res



0,000,001\_describable as a philosopher  
0,000,001\_described perennialism without ever  
0,000,001\_described themselves as such  
0,000,001\_describes the plane of  
0,000,001\_despite thomas kuhn's  
0,000,001\_destroying it which is  
0,000,001\_determining who the authentic  
0,000,001\_develop new fundamental frameworks  
0,000,001\_developed by immanuel kant  
0,000,001\_developed by martin heidegger  
0,000,001\_developed the mysterious sense  
0,000,001\_development of various conceptions  
0,000,001\_devoid of the noetic  
0,000,001\_did dissections of biological  
0,000,001\_did recognize this need  
0,000,001\_died of the burns  
0,000,001\_difference between a scientist  
0,000,001\_differences in their ontology  
0,000,001\_different expressions of the  
0,000,001\_different frameworks of knowledge  
0,000,001\_different from a scientific  
0,000,001\_different with the continental  
0,000,001\_differentiate itself as an  
0,000,001\_differentiated as all of  
0,000,001\_diligent apprenticeship and study  
0,000,001\_dimensions in an organic  
0,000,001\_dimensions of his thought  
0,000,001\_disagree on so much  
0,000,001\_discern the difference between  
0,000,001\_discernment is to distinguish  
0,000,001\_discipline has been misconstrued  
0,000,001\_discovered for the first  
0,000,001\_discoveries and organizes knowledge  
0,000,001\_discoveries are being made  
0,000,001\_discovery is actually the  
0,000,001\_discovery of philosophical concepts  
0,000,001\_disintegrated from out of  
0,000,001\_disintegration and implosion of  
0,000,001\_dispensed to the followers  
0,000,001\_dissections of biological organisms  
0,000,001\_distinct discipline has been  
0,000,001\_distinction between episteme and  
0,000,001\_distinguish between various world  
0,000,001\_distinguish itself from philosophy  
0,000,001\_disturbingly medieval about the  
0,000,001\_do have discernable elements  
0,000,001\_do not set the  
0,000,001\_do not understand that  
0,000,001\_do not want to  
0,000,001\_doctorate in philosophy at  
0,000,001\_does not mean that  
0,000,001\_domain of episteme they  
0,000,001\_done by the majority  
0,000,001\_dramatization of the martyred  
0,000,001\_drew a distinction between  
0,000,001\_duty of a philosopher  
0,000,001\_duty of the philosopher  
0,000,001\_dynamited his own earlier  
0,000,001\_each highly specialized in  
0,000,001\_each in their own  
0,000,001\_earlier he taught comparative  
0,000,001\_earlier tractatus that epitomized  
0,000,001\_editor in chief of  
0,000,001\_edmund husserl and forwarded  
0,000,001\_efforts were restricted to

0,000,001\_elaboration of new concepts  
0,000,001\_elementary propositions and independent  
0,000,001\_elements in deleuze's  
0,000,001\_elements of a philosophical  
0,000,001\_elements of a work  
0,000,001\_elite of roman society  
0,000,002\_emerges from out of  
0,000,001\_empirical science was psychology  
0,000,001\_empirical sciences have disintegrated  
0,000,001\_empiricists within the realm  
0,000,001\_employed as a professor  
0,000,001\_employed to attain it  
0,000,001\_employees would have been  
0,000,001\_encompass what have been  
0,000,001\_end justifies the means  
0,000,001\_end or purpose that  
0,000,001\_end they succeed at  
0,000,001\_endoconsistency or internally coherent  
0,000,001\_engage in epistemic work  
0,000,001\_engagement with the psycho  
0,000,001\_english speaking world to  
0,000,001\_enlightenment means out thinking  
0,000,001\_enlightenment or some higher  
0,000,001\_enough rogues like the  
0,000,001\_entire society that aims  
0,000,001\_envisioned this as the  
0,000,001\_episteme is the acquisition  
0,000,001\_episteme they were epistemologists  
0,000,001\_epistemological and ontological orientations  
0,000,001\_epistemologists albeit not in  
0,000,001\_epistemology concerns the theory  
0,000,001\_epistemology goes all the  
0,000,001\_epitomized the analytic reduction  
0,000,001\_epitomizes this fallacy when  
0,000,001\_equations used to express  
0,000,001\_especially because it has  
0,000,001\_especially in his later  
0,000,001\_espoused by the likes  
0,000,001\_essence of aesthetic creation  
0,000,001\_essentially highlighting an approach  
0,000,001\_established as a distinct  
0,000,001\_established methodologies for their  
0,000,001\_established order of europe  
0,000,001\_established socio political system  
0,000,001\_establishment of their time  
0,000,001\_ethical life can only  
0,000,001\_ethical question could be  
0,000,001\_ethics and politics that  
0,000,001\_ethics comes from ethos  
0,000,001\_ethics emerges from out  
0,000,001\_ethics is the contemplation  
0,000,001\_ethos in the persons  
0,000,001\_ethos or cultivates one  
0,000,001\_europe to iran and  
0,000,001\_european tradition of philosophy  
0,000,001\_even aristotle chose self  
0,000,001\_even empiricists within the  
0,000,001\_even more complex theoretical  
0,000,001\_even tacit commitment to  
0,000,001\_even the perennialist attempt  
0,000,001\_ever explicitly endorsing it  
0,000,001\_ever produced any actual  
0,000,001\_every form of tyranny  
0,000,001\_every promethean spirit is  
0,000,001\_every true philosopher is

0,000,001\_everyone seeking a higher  
0,000,001\_everyone thinks that they  
0,000,001\_everyone who sets himself  
0,000,001\_evident in existence by  
0,000,001\_evident when mobs set  
0,000,001\_evolution by natural selection  
0,000,001\_examining what is taken  
0,000,001\_example the cartesian paradigm  
0,000,001\_examples of the concept  
0,000,001\_excellence or virtue ar  
0,000,001\_exclusively involved the natural  
0,000,001\_executed for impiety and  
0,000,001\_execution of socrates was  
0,000,001\_exegetical texts written by  
0,000,001\_exercise the noetic function  
0,000,001\_exile to spare the  
0,000,001\_existence by noticing those  
0,000,001\_existential perspectives expressed in  
0,000,001\_existing framework and carrying  
0,000,001\_existing ideas are being  
0,000,001\_experiential chaos in order  
0,000,001\_experimental scientists and even  
0,000,001\_explicit in the early  
0,000,001\_explicitly rejected phenomenology never  
0,000,001\_explicitly takes this view  
0,000,001\_exploration and discovery is  
0,000,001\_expositor of traditionalism in  
0,000,001\_express the theory of  
0,000,001\_expressing them in the  
0,000,001\_expression or deliberately esoteric  
0,000,001\_expressions of the same  
0,000,001\_extensa a mathematically analyzable  
0,000,001\_extensive exegetical texts written  
0,000,001\_extent be seen as  
0,000,001\_extent that philosophers are  
0,000,001\_extent the same as  
0,000,001\_extremely convoluted and gratuitously  
0,000,001\_fabric of one's  
0,000,001\_facing a grave civilizational  
0,000,001\_fact that anyone and  
0,000,001\_faculty member at the  
0,000,001\_fail to realize that  
0,000,001\_failure to exercise the  
0,000,001\_fallacy to be fair  
0,000,001\_fallacy when he claims  
0,000,001\_false claim that these  
0,000,001\_far as the anglo  
0,000,001\_farabi alfarabius epitomizes this  
0,000,001\_farabi and al biruni  
0,000,001\_fashion as one seeks  
0,000,001\_fields of scientific inquiry  
0,000,001\_filling the sociological vacuum  
0,000,001\_fire to the sicilian  
0,000,001\_first academy was founded  
0,000,001\_first breaks away from  
0,000,001\_first made phenomenology explicit  
0,000,001\_first of the sciences  
0,000,001\_focus and framework insofar  
0,000,001\_focused realm of problems  
0,000,001\_followers of that sage  
0,000,001\_for aristocrats of the  
0,000,001\_for determining who the  
0,000,001\_for ethics and politics  
0,000,001\_for example the cartesian  
0,000,001\_for focus and framework



0,000,001_for granted to any	0,000,001_goes all the way	0,000,001_he claims that plato
0,000,001_for him is based	0,000,001_goes back to iranian	0,000,001_he first made phenomenology
0,000,001_for impiety and heresy	0,000,001_goes back to the	0,000,001_he had people in
0,000,001_for knowledge rather than	0,000,001_good conceived of as	0,000,001_he is a professional
0,000,001_for nature in greek	0,000,001_good contrasted with evil	0,000,001_he owes no allegiance
0,000,001_for philosophy in classical	0,000,001_granted to any political	0,000,001_he owes them entirely
0,000,001_for philosophy to be	0,000,001_gratuitously cryptic writing that	0,000,001_he received his ba
0,000,001_for philosophy today is	0,000,001_great philosophers were subjects	0,000,001_he sees uncertainty as
0,000,001_for scientific exploration sse	0,000,001_greater wisdom and understanding	0,000,001_he taught comparative religion
0,000,001_for something to be	0,000,001_greatest expositor of traditionalism	0,000,001_he tried to reform
0,000,001_for that matter to	0,000,001_greek city states on	0,000,001_he was the editor
0,000,001_for the collapse of	0,000,001_greek society around the	0,000,001_he wrongly considered to
0,000,001_for the disintegration and	0,000,001_grounded both the american	0,000,001_heidegger comes to think
0,000,001_for the first time	0,000,001_grounded on one s	0,000,001_heidegger on the same
0,000,001_for threatening the unquestioned	0,000,001_grounded on the same	0,000,001_heidegger recognized that this
0,000,001_forced to keep their	0,000,001_group of tyrants including	0,000,001_held such a view
0,000,001_forces and existential perspectives	0,000,001_guru of a cult	0,000,001_held to be sacred
0,000,001_form of a retreat	0,000,001_habits that are the	0,000,001_held together the democratic
0,000,001_formative phase of continental	0,000,001_had adopted materialism and	0,000,001_here as an afterthought
0,000,001_formulas or the equations	0,000,001_had already been implicitly	0,000,001_here in the west
0,000,001_formulations such as the	0,000,001_had people in these	0,000,001_here that philosophy cannot
0,000,001_forth ideas that can	0,000,001_had the least impact	0,000,001_higher intellectual contemplation of
0,000,001_forwarded by martin heidegger	0,000,001_handle on what nature	0,000,001_higher intellectual horizon scoped
0,000,001_founder of the alt	0,000,001_handmaiden of various uprooted	0,000,001_highlighting an approach to
0,000,001_frame hypotheses and test	0,000,001_handmaiden to the empirical	0,000,001_highly specialized in their
0,000,001_framework and carrying out	0,000,001_hardly ever produced any	0,000,001_him as his disciples
0,000,001_framework in terms of	0,000,001_harmony between various religions	0,000,001_him is based on
0,000,001_framework insofar as they	0,000,001_has been a bifurcation	0,000,001_himself up as a
0,000,001_framework of knowledge must	0,000,001_has been a catastrophe	0,000,001_his ba and ma
0,000,001_frameworks for knowledge rather	0,000,001_has been done by	0,000,001_his conception of what
0,000,001_frameworks of knowledge and	0,000,001_has been misconstrued as	0,000,001_his concepts such as
0,000,001_from a fundamental fallacy	0,000,001_has been no less	0,000,001_his cosmopolitan political theory
0,000,001_from a profound engagement	0,000,001_has implications for ethics	0,000,001_his deconstructive remarks on
0,000,001_from a scientific proposition	0,000,001_has not exclusively involved	0,000,001_his doctorate in philosophy
0,000,001_from atop olympus rather	0,000,001_has prevented academic institutions	0,000,001_his later philosophical investigations
0,000,001_from ethos in greek	0,000,001_has proper discernment is	0,000,001_his own earlier tractatus
0,000,001_from europe to iran	0,000,001_has survived of philosophy	0,000,001_his students had been
0,000,001_from having the blood	0,000,001_has taken place over	0,000,001_his thought from a
0,000,001_from out of his	0,000,001_has taught courses on	0,000,001_his writings or the
0,000,001_from out of philosophy	0,000,001_has the capacity to	0,000,001_history of iran as
0,000,001_from out of their	0,000,001_has to abandon the	0,000,001_history of philosophy at
0,000,001_from philosophy and defines	0,000,001_has to yield new	0,000,001_history of philosophy is
0,000,001_from philosophy was physics	0,000,001_has within occult and	0,000,001_history of western intellectual
0,000,001_from the days of	0,000,001_have a burden to	0,000,001_history or that philosophers
0,000,001_from the de humanizing	0,000,001_have a handle on	0,000,001_horizon scoped out by
0,000,001_from the parapsychological association	0,000,001_have a view of	0,000,001_horrendous persecution and even
0,000,001_full time faculty member	0,000,001_have aesthetics or the	0,000,001_hosseini nasr is derived
0,000,001_function of the authentic	0,000,001_have an endoconsistency or	0,000,001_how aesthetics is often
0,000,001_fundamental and abstract subjects	0,000,001_have attempted to reduce	0,000,001_how dangerous it is
0,000,001_fundamental betrayal of the	0,000,001_have been considered philosophers	0,000,001_humanizing instrumental totalitarianism of
0,000,001_fundamental claims and are	0,000,001_have been defined above	0,000,001_hundreds of people are
0,000,001_fundamental fallacy to be	0,000,001_have been differentiated as	0,000,001_hundreds of years for
0,000,001_fundamental frameworks for knowledge	0,000,001_have been the seminal	0,000,001_husserl and forwarded by
0,000,001_fundamental principles of the	0,000,001_have been throughout the	0,000,001_husserl was essentially highlighting
0,000,001_fundamental purpose and calling	0,000,001_have disintegrated from out	0,000,001_husserl was preceded in
0,000,001_fundamental that they underpin	0,000,001_have established methodologies for	0,000,001_huxley only described perennialism
0,000,001_fundamental thinking than any	0,000,001_have had the least	0,000,001_hypotheses and test theories
0,000,001_games of analytic philosophy	0,000,001_have inevitably challenged the	0,000,001_i present it here
0,000,001_gautama buddha also knew	0,000,001_have lost today is	0,000,001_iconoclastic is an understatement
0,000,001_general crisis in academia	0,000,001_have no understanding of	0,000,001_idea in an integral
0,000,001_genuine philosophers are like	0,000,001_have relinquished the responsibility	0,000,001_idea of philosophy and
0,000,001_gilles deleuze put it	0,000,001_have to be thinking	0,000,001_idea of sophia perennis
0,000,001_giordano bruno and only	0,000,001_having the blood of	0,000,001_idea that leads to
0,000,001_god or goddess from	0,000,001_he also ran political	0,000,001_ideals of any society
0,000,001_goddess from atop olympus	0,000,001_he called for aristocrats	0,000,001_ideas are being intuited

0,000,001\_ideas\_as\_nietzsche\_thought  
0,000,001\_ideas\_do\_not\_set  
0,000,001\_ideas\_that\_can\_organize  
0,000,001\_ideas\_with\_respect\_to  
0,000,001\_ideational\_intensity\_on\_the  
0,000,001\_if\_philosophy\_were\_analogous  
0,000,001\_if\_sometime\_soon\_incendiary  
0,000,001\_if\_there\_is\_to  
0,000,001\_immediately\_became\_evident\_when  
0,000,001\_imperative\_is\_on\_the  
0,000,001\_imperative\_or\_nietzsche\_s  
0,000,001\_implications\_for\_ethics\_and  
0,000,001\_implicitly\_characteristic\_of\_the  
0,000,001\_implosion\_of\_western\_civilization  
0,000,001\_important\_to\_fundamental\_thinking  
0,000,001\_impulse\_that\_we\_associate  
0,000,001\_in\_a\_comparable\_situation  
0,000,001\_in\_a\_line\_that  
0,000,001\_in\_a\_new\_direction  
0,000,002\_in\_a\_way\_that  
0,000,001\_in\_all\_of\_these  
0,000,001\_in\_an\_integral\_fashion  
0,000,001\_in\_an\_integral\_manner  
0,000,001\_in\_an\_organic\_and  
0,000,001\_in\_any\_and\_every  
0,000,001\_in\_any\_case\_setting  
0,000,001\_in\_any\_case\_the  
0,000,001\_in\_any\_proper\_sense  
0,000,001\_in\_chief\_of\_arctos  
0,000,001\_in\_classical\_greek\_society  
0,000,001\_in\_contemporary techno\_science  
0,000,001\_in\_deleuze\_s\_extremely  
0,000,001\_in\_existence\_by\_noticing  
0,000,001\_in\_his\_ideal\_republic  
0,000,001\_in\_his\_later\_philosophical  
0,000,001\_in\_kant\_s\_phenomenology  
0,000,001\_in\_mere\_opinions\_and  
0,000,001\_in\_new\_ways\_is  
0,000,001\_in\_one\_way\_or  
0,000,001\_in\_order\_to\_make  
0,000,001\_in\_order\_to\_map  
0,000,001\_in\_philosophy\_at\_the  
0,000,001\_in\_retrospect\_appears\_to  
0,000,001\_in\_social\_and\_political  
0,000,001\_in\_socio\_political\_systems  
0,000,001\_in\_some\_way\_post  
0,000,001\_in\_terms\_of\_abstract  
0,000,001\_in\_terms\_of\_which  
0,000,001\_in\_testing\_one\_s  
0,000,001\_in\_the\_broadest\_and  
0,000,001\_in\_the\_capacity\_for  
0,000,001\_in\_the\_coal\_mine  
0,000,001\_in\_the\_conception\_of  
0,000,001\_in\_the\_contemporary\_sense  
0,000,001\_in\_the\_course\_of  
0,000,001\_in\_the\_early\_s  
0,000,001\_in\_the\_early\_twentieth  
0,000,001\_in\_the\_elaboration\_of  
0,000,001\_in\_the\_english\_speaking  
0,000,001\_in\_the\_formative\_phase  
0,000,001\_in\_the\_late\_th  
0,000,001\_in\_the\_late\_years  
0,000,001\_in\_the\_medieval\_period  
0,000,001\_in\_the\_modern\_age  
0,000,001\_in\_the\_persons\_reared

0,000,001\_in\_the\_phenomenon\_of  
0,000,001\_in\_the\_political\_sphere  
0,000,001\_in\_the\_public\_sphere  
0,000,001\_in\_the\_roman\_case  
0,000,001\_in\_the\_s\_that  
0,000,001\_in\_the\_sciences\_and  
0,000,001\_in\_the\_sense\_of  
0,000,001\_in\_the\_structure\_of  
0,000,001\_in\_the\_survival\_of  
0,000,001\_in\_the\_time\_of  
0,000,001\_in\_the\_west\_are  
0,000,001\_in\_their\_internal\_disciplinary  
0,000,001\_in\_their\_ontology\_or  
0,000,001\_in\_their\_own\_ways  
0,000,001\_in\_these\_think\_tanks  
0,000,001\_in\_this\_by\_henri  
0,000,001\_in\_this\_situation\_by  
0,000,001\_in\_turn\_reflects\_certain  
0,000,001\_in\_various\_specialized\_sciences  
0,000,001\_in\_which\_this\_is  
0,000,001\_in\_which\_we\_can  
0,000,001\_incendiary\_ideas\_do\_not  
0,000,001\_including\_paradigmatic\_structures\_in  
0,000,001\_including\_prometheus\_and\_atlas  
0,000,001\_inculcate\_and\_reinforce\_this  
0,000,001\_indefinitely\_many\_new\_examples  
0,000,001\_individual\_persian\_d\_neshmand  
0,000,001\_individuals\_have\_to\_be  
0,000,001\_individuals\_which\_prevalis\_in  
0,000,001\_inevitably\_challenged\_the\_religious  
0,000,001\_inherent\_refutation\_of\_sombody  
0,000,001\_inquiry\_into\_the\_nature  
0,000,001\_insistence\_that\_pre\_modern  
0,000,001\_insofar\_as\_they\_drew  
0,000,001\_institutions\_from\_cultivating\_philosophers  
0,000,001\_institutions\_which\_taught\_philosophy  
0,000,001\_instrumental\_totalitarianism\_of\_modern  
0,000,001\_insult\_levelled\_by\_certain  
0,000,001\_integral\_fashion\_as\_one  
0,000,001\_integral\_manner\_that\_is  
0,000,001\_intellectual\_activity\_that\_is  
0,000,001\_intellectual\_contemplation\_of\_abstract  
0,000,001\_intellectual\_elite\_of\_roman  
0,000,001\_intellectual\_horizon\_scoped\_out  
0,000,001\_intensity\_is\_to\_another  
0,000,001\_intensity\_on\_the\_same  
0,000,001\_intent\_on\_carrying\_out  
0,000,001\_into\_a\_new\_dark  
0,000,001\_into\_more\_elementary\_propositions  
0,000,001\_into\_question\_the\_framework  
0,000,001\_into\_the\_middle\_ages  
0,000,001\_into\_the\_nature\_of  
0,000,001\_intuited\_and\_discovered\_for  
0,000,001\_inventor\_of\_ideas\_as  
0,000,001\_invested\_in\_the\_survival  
0,000,001\_investigations\_and\_his\_deconstructive  
0,000,001\_involved\_the\_natural\_sciences  
0,000,001\_iran\_as\_a\_full  
0,000,001\_iranian\_american\_philosopher\_and  
0,000,001\_iranian\_thinker\_abu\_nasr  
0,000,001\_iranian\_thinkers\_such\_as  
0,000,001\_is\_a\_basic\_claim  
0,000,001\_is\_a\_capacity\_to  
0,000,001\_is\_a\_citizen\_of  
0,000,001\_is\_a\_claim\_made

0,000,001\_is\_a\_declaration\_of  
0,000,001\_is\_a\_fundamental\_betrayal  
0,000,001\_is\_a\_microcosm\_for  
0,000,001\_is\_a\_professional\_member  
0,000,001\_is\_a\_regressive\_romantic  
0,000,001\_is\_a\_revolutionary\_activity  
0,000,001\_is\_a\_sense\_in  
0,000,001\_is\_a\_study\_of  
0,000,001\_is\_actually\_the\_most  
0,000,001\_is\_also\_related\_to  
0,000,001\_is\_also\_the\_case  
0,000,001\_is\_an\_idea\_that  
0,000,001\_is\_an\_ideational\_intensity  
0,000,001\_is\_an\_inventor\_of  
0,000,001\_is\_an\_iranian\_american  
0,000,001\_is\_another\_way\_in  
0,000,001\_is\_are\_usually\_aesthetic  
0,000,001\_is\_based\_on\_his  
0,000,001\_is\_based\_on\_this  
0,000,001\_is\_circumscribed\_within\_the  
0,000,001\_is\_coextensive\_with\_the  
0,000,001\_is\_comparable\_to\_the  
0,000,001\_is\_constantly\_challenging\_decision  
0,000,001\_is\_derived\_from\_a  
0,000,001\_is\_devoid\_of\_the  
0,000,001\_is\_different\_from\_a  
0,000,001\_is\_here\_that\_philosophy  
0,000,001\_is\_higher\_intellectual\_contemplation  
0,000,001\_is\_how\_aesthetics\_is  
0,000,001\_is\_intent\_on\_carrying  
0,000,001\_is\_it\_safe\_from  
0,000,001\_is\_just\_uprooted\_political  
0,000,001\_is\_left\_of\_philosophy  
0,000,001\_is\_left\_to\_wonder  
0,000,001\_is\_legitimated\_by\_the  
0,000,001\_is\_legitimately\_describable\_as  
0,000,001\_is\_logic\_acting\_as  
0,000,001\_is\_made\_of\_as  
0,000,001\_is\_no\_philosophy\_without  
0,000,001\_is\_not\_distinct\_from  
0,000,001\_is\_not\_merely\_subjective  
0,000,001\_is\_not\_necessarily\_a  
0,000,001\_is\_not\_possible\_to  
0,000,001\_is\_not\_the\_possession  
0,000,002\_is\_not\_to\_say  
0,000,001\_is\_not\_what\_has  
0,000,001\_is\_often\_treated\_by  
0,000,001\_is\_on\_the\_same  
0,000,001\_is\_one\_of\_the  
0,000,001\_is\_only\_in\_the  
0,000,001\_is\_only\_later\_that  
0,000,001\_is\_seeking\_enlightenment\_or  
0,000,001\_is\_someone\_who\_challenges  
0,000,001\_is\_something\_disturbingly\_medieval  
0,000,001\_is\_synonymous\_with\_a  
0,000,001\_is\_synthetic\_and\_has  
0,000,001\_is\_taken\_to\_be  
0,000,001\_is\_that\_he\_sees  
0,000,001\_is\_that\_they\_do  
0,000,001\_is\_that\_type\_of  
0,000,001\_is\_the\_acquisition\_and  
0,000,001\_is\_the\_author\_of  
0,000,001\_is\_the\_contemplation\_and  
0,000,001\_is\_the\_love\_of  
0,000,001\_is\_the\_perhaps\_more

0,000,001\_is\_the\_prerogative\_of  
0,000,001\_is\_the\_rest\_of  
0,000,001\_is\_the\_task\_of  
0,000,001\_is\_threatened\_by\_the  
0,000,001\_is\_threatening\_the\_careers  
0,000,001\_is\_to\_another\_on  
0,000,001\_is\_to\_be\_able  
0,000,001\_is\_to\_be\_religion  
0,000,001\_is\_to\_distinguish\_between  
0,000,001\_is\_to\_some\_extent  
0,000,001\_is\_tyranny\_of\_a  
0,000,001\_is\_unlocked\_by\_any  
0,000,001\_is\_what\_has\_survived  
0,000,001\_is\_whether\_their\_thought  
0,000,001\_is\_why\_both\_karl  
0,000,001\_is\_why\_jean\_jacques  
0,000,001\_is\_why\_those\_analytics  
0,000,002\_it\_could\_be\_argued  
0,000,001\_it\_has\_implications\_for  
0,000,001\_it\_has\_not\_exclusively  
0,000,001\_it\_here\_as\_an  
0,000,001\_it\_iconoclastic\_is\_an  
0,000,001\_it\_is\_a\_basic  
0,000,001\_it\_is\_a\_microcosm  
0,000,001\_it\_is\_also\_the  
0,000,001\_it\_is\_here\_that  
0,000,001\_it\_is\_not\_possible  
0,000,001\_it\_is\_only\_in  
0,000,001\_it\_is\_only\_later  
0,000,001\_it\_is\_the\_love  
0,000,001\_it\_is\_the\_perhaps  
0,000,001\_it\_is\_the\_prerogative  
0,000,001\_it\_is\_threatening\_the  
0,000,001\_it\_is\_tyranny\_of  
0,000,001\_it\_is\_unlocked\_by  
0,000,001\_it\_may\_be\_the  
0,000,001\_it\_means\_being\_willing  
0,000,001\_it\_means\_for\_something  
0,000,001\_it\_means\_to\_be  
0,000,001\_it\_radically\_rejects\_the  
0,000,001\_it\_safe\_from\_philosophy  
0,000,001\_it\_still\_has\_within  
0,000,001\_it\_took\_hundreds\_of  
0,000,001\_it\_which\_is\_not  
0,000,001\_its\_centrality\_to\_philosophical  
0,000,001\_itself\_as\_a\_distinct  
0,000,001\_itself\_as\_an\_empirical  
0,000,001\_itself\_from\_philosophy\_was  
0,000,001\_jacques\_rousseau\_argues\_that  
0,000,001\_jason\_reza\_jorjani\_what  
0,000,001\_jean\_jacques\_rousseau\_argues  
0,000,001\_jersey\_institute\_of\_technology  
0,000,001\_jorjani\_has\_taught\_courses  
0,000,001\_jorjani\_is\_the\_author  
0,000,001\_jorjani\_what\_passes\_for  
0,000,001\_judgment\_on\_these\_questions  
0,000,001\_just\_as\_the\_will  
0,000,001\_just\_because\_one\_is  
0,000,001\_just\_of\_an\_individual  
0,000,001\_just\_uprooted\_political\_philosophy  
0,000,001\_justice\_in\_an\_integral  
0,000,001\_justice\_is\_are\_usually  
0,000,001\_justifies\_the\_means\_that  
0,000,001\_justify\_the\_kind\_of  
0,000,001\_kant\_s\_categorical\_imperative

0,000,001\_kant\_s\_phenomenology\_of  
0,000,001\_karl\_marx\_and\_martin  
0,000,001\_keep\_their\_most\_controversial  
0,000,001\_kept\_the\_light\_alive  
0,000,001\_kind\_of\_authority\_over  
0,000,001\_kind\_of\_logical\_analysis  
0,000,001\_kind\_of\_mob\_sentenced  
0,000,001\_kinds\_of\_technicians\_and  
0,000,001\_knew\_that\_to\_seek  
0,000,001\_knowledge\_and\_also\_in  
0,000,001\_knowledge\_and\_persist\_through  
0,000,001\_knowledge\_as\_distinct\_from  
0,000,001\_knowledge\_but\_in\_a  
0,000,001\_knowledge\_in\_new\_ways  
0,000,001\_knowledge\_must\_be\_assumed  
0,000,001\_knowledge\_rather\_than\_mere  
0,000,001\_knowledge\_rather\_than\_working  
0,000,001\_knowledgeable\_individual\_persian\_d  
0,000,001\_kuhn\_s\_insistence\_that  
0,000,001\_lacking\_in\_the\_capacity  
0,000,001\_last\_of\_the\_branches  
0,000,001\_last\_of\_the\_great  
0,000,001\_late\_th\_century\_or  
0,000,001\_late\_years\_of\_the  
0,000,001\_later\_philosophical\_investigations\_and  
0,000,001\_later\_that\_the\_term  
0,000,001\_leads\_to\_discoveries\_and  
0,000,001\_least\_not\_prophets\_who  
0,000,001\_left\_of\_philosophy\_has  
0,000,001\_left\_to\_wonder\_whether  
0,000,001\_legal\_system\_of\_any  
0,000,001\_legitimacy\_of\_the\_mob  
0,000,001\_legitimated\_by\_the\_legal  
0,000,001\_legitimately\_describable\_as\_a  
0,000,001\_lent\_themselves\_to\_accelerationism  
0,000,001\_less\_important\_to\_fundamental  
0,000,001\_let\_alone\_between\_a  
0,000,001\_level\_consisted\_of\_christianity  
0,000,001\_levveled\_by\_certain\_philosophers  
0,000,001\_life\_and\_property\_that  
0,000,001\_life\_can\_only\_be  
0,000,001\_life\_that\_had\_already  
0,000,001\_lifelong\_native\_new\_yorker  
0,000,001\_light\_alive\_until\_rich  
0,000,001\_like\_aristotle\_did\_recognize  
0,000,001\_like\_avicenna\_and\_abhinavagupta  
0,000,001\_like\_the\_destruction\_of  
0,000,001\_like\_the\_medici\_clan  
0,000,001\_like\_well\_rooted\_tree  
0,000,001\_likes\_of\_giordano\_bruno  
0,000,001\_likes\_of\_huston\_smith  
0,000,001\_line\_that\_goes\_back  
0,000,001\_linguistic\_meaning\_and\_of  
0,000,001\_logic\_acting\_as\_the  
0,000,001\_logical\_analysis\_that\_can  
0,000,001\_lost\_today\_is\_that  
0,000,001\_ma\_at\_new\_york  
0,000,001\_made\_against\_every\_form  
0,000,001\_made\_in\_the\_course  
0,000,001\_made\_of\_as\_in  
0,000,001\_made\_phenomenology\_explicit\_in  
0,000,001\_major\_thinker\_who\_held  
0,000,001\_majority\_of\_so\_called  
0,000,001\_majority\_over\_the\_thoughtful  
0,000,001\_make\_striking\_discoveries\_about

0,000,001\_make\_the\_false\_claim  
0,000,001\_making\_on\_the\_basis  
0,000,001\_manner\_that\_is\_comparable  
0,000,001\_many\_aspects\_of\_the  
0,000,001\_many\_new\_examples\_of  
0,000,001\_map\_out\_a\_meaningful  
0,000,001\_martin\_heidegger\_on\_the  
0,000,001\_martyred\_socrates\_to\_protest  
0,000,001\_marx\_and\_heidegger\_recognized  
0,000,001\_marx\_and\_martin\_heidegger  
0,000,001\_materialism\_and\_mechanistic\_reductionism  
0,000,001\_mathematically\_analyzable\_extended\_substance  
0,000,001\_matter\_to\_any\_scientific  
0,000,001\_matter\_what\_end\_they  
0,000,001\_may\_be\_different\_with  
0,000,001\_may\_be\_the\_case  
0,000,001\_mean\_that\_one\_has  
0,000,001\_meaning\_and\_of\_the  
0,000,001\_meaningful\_world\_in\_one  
0,000,001\_means\_calling\_into\_question  
0,000,001\_means\_character\_in\_the  
0,000,001\_means\_for\_something\_to  
0,000,001\_means\_out\_thinking\_the  
0,000,001\_means\_that\_are\_employed  
0,000,001\_means\_that\_nothing\_can  
0,000,001\_means\_to\_be\_a  
0,000,001\_media\_and\_co\_founder  
0,000,001\_medici\_clan\_were\_ready  
0,000,001\_medieval\_about\_the\_scholasticism  
0,000,001\_medieval\_iranian\_thinker\_abu  
0,000,001\_member\_at\_the\_new  
0,000,001\_member\_could\_to\_an  
0,000,001\_member\_of\_the\_society  
0,000,001\_mere\_opinions\_and\_speculation  
0,000,001\_mere\_political\_theorist\_and  
0,000,001\_merely\_subjective\_as\_compared  
0,000,001\_meta\_ta\_physica\_or  
0,000,001\_method\_pioneered\_by\_edmund  
0,000,001\_methodologies\_for\_their\_research  
0,000,001\_microcosm\_for\_the\_disintegration  
0,000,001\_mine\_for\_the\_collapse  
0,000,001\_minority\_of\_individuals\_which  
0,000,001\_misconstrued\_as\_an\_analysis  
0,000,001\_mob\_s\_general\_will  
0,000,001\_mob\_sentenced\_socrates\_to  
0,000,001\_mobs\_set\_fire\_to  
0,000,001\_modern\_age\_the\_age  
0,000,001\_modern\_science\_or\_natural  
0,000,001\_moralistic\_good\_contrasted\_with  
0,000,001\_morality\_that\_he\_rejects  
0,000,001\_more\_complex\_theoretical\_formulations  
0,000,001\_more\_elementary\_propositions\_and  
0,000,001\_more\_focused\_realm\_of  
0,000,001\_more\_objective\_ontology\_or  
0,000,001\_more\_significant\_threat\_to  
0,000,001\_most\_characteristic\_feature\_of  
0,000,001\_most\_controversial\_views\_private  
0,000,001\_most\_fundamental\_and\_abstract  
0,000,001\_most\_original\_have\_had  
0,000,001\_most\_perspicaciously\_perceived\_in  
0,000,001\_most\_promising\_in\_the  
0,000,001\_most\_recent\_major\_thinker  
0,000,001\_moved\_from\_europe\_to  
0,000,001\_much\_of\_the\_history  
0,000,001\_mysterious\_sense\_that\_it

0,000,001\_name\_is\_someone\_who  
0,000,001\_namely\_a\_lover\_of  
0,000,001\_namely\_the\_phenomenological\_method  
0,000,001\_nasr\_farabi\_alfarabius\_epitomizes  
0,000,001\_nasr\_is\_derived\_from  
0,000,001\_natural\_in\_a\_way  
0,000,001\_natural\_philosopher\_or\_a  
0,000,001\_natural\_philosophy\_was\_not  
0,000,001\_natural\_right\_developed\_by  
0,000,001\_nature\_is\_the\_rest  
0,000,001\_necessarily\_a\_moralistic\_good  
0,000,001\_need\_for\_focus\_and  
0,000,001\_needs\_to\_be\_demarcated  
0,000,001\_needs\_to\_be\_someone  
0,000,001\_never\_became\_philosophers\_worthy  
0,000,001\_never\_justify\_the\_kind  
0,000,001\_never\_to\_be\_confused  
0,000,001\_new\_concepts\_in\_all  
0,000,001\_new\_dark\_age\_is  
0,000,001\_new\_examples\_of\_the  
0,000,001\_new\_fundamental\_frameworks\_for  
0,000,001\_new\_jersey\_institute\_of  
0,000,001\_new\_philosophical\_concepts\_such  
0,000,001\_new\_ways\_is\_the  
0,000,001\_new\_york\_at\_stony  
0,000,001\_newton\_were\_all\_referred  
0,000,001\_nietzsche\_explicitly\_takes\_this  
0,000,001\_nietzsche\_s\_superman\_and  
0,000,001\_nietzsche\_s\_will\_to  
0,000,001\_no\_allegiance\_that\_one  
0,000,001\_no\_less\_important\_to  
0,000,001\_no\_matter\_what\_end  
0,000,001\_no\_philosophy\_without\_the  
0,000,001\_no\_positive\_project\_of  
0,000,001\_no\_understanding\_of\_its  
0,000,001\_noesis\_is\_a\_capacity  
0,000,001\_noesis\_is\_higher\_intellectual  
0,000,001\_noetic\_function\_of\_the  
0,000,001\_noetic\_thinking\_that\_could  
0,000,001\_none\_of\_them\_would  
0,000,001\_nor\_is\_it\_safe  
0,000,001\_not\_all\_of\_these  
0,000,001\_not\_also\_engage\_in  
0,000,001\_not\_aristotle\_actually\_thought  
0,000,001\_not\_be\_classified\_as  
0,000,001\_not\_distinct\_from\_philosophy  
0,000,001\_not\_every\_promethean\_spirit  
0,000,001\_not\_everyone\_seeking\_a  
0,000,001\_not\_everyone\_who\_sets  
0,000,001\_not\_exclusively\_involved\_the  
0,000,001\_not\_in\_the\_contemporary  
0,000,001\_not\_just\_of\_an  
0,000,001\_not\_mean\_that\_one  
0,000,001\_not\_merely\_subjective\_as  
0,000,001\_not\_necessarily\_a\_moralistic  
0,000,001\_not\_of\_rabble\_rousing  
0,000,001\_not\_possible\_to\_frame  
0,000,001\_not\_prophets\_who\_are  
0,000,001\_not\_safe\_from\_philosophers  
0,000,001\_not\_set\_the\_twin  
0,000,001\_not\_the\_possession\_of  
0,000,002\_not\_to\_say\_that  
0,000,001\_not\_understand\_that\_just  
0,000,001\_not\_want\_to\_recognize  
0,000,001\_not\_what\_has\_been

0,000,001\_not\_yet\_paradigmatic\_in  
0,000,001\_notes\_of\_his\_students  
0,000,001\_nothing\_can\_be\_added  
0,000,001\_noticing\_those\_delineations\_of  
0,000,001\_notions\_of\_deleuze\_that  
0,000,001\_now\_consider\_experimental\_scientists  
0,000,001\_now\_it\_may\_be  
0,000,001\_objective\_ontology\_or\_epistemology  
0,000,001\_occult\_and\_esoteric\_circles  
0,000,001\_of\_a\_particular\_scientific  
0,000,001\_of\_a\_philosopher\_by  
0,000,002\_of\_a\_philosopher\_is  
0,000,001\_of\_a\_philosopher\_who  
0,000,001\_of\_a\_philosophical\_concept  
0,000,001\_of\_a\_retreat\_into  
0,000,001\_of\_a\_sieve\_that  
0,000,001\_of\_a\_single\_ruler  
0,000,001\_of\_abstract\_concepts\_and  
0,000,001\_of\_abstract\_principles\_and  
0,000,001\_of\_all\_scientific\_revolutions  
0,000,001\_of\_an\_entire\_society  
0,000,001\_of\_analytic\_philosophy\_in  
0,000,001\_of\_analytic\_so\_called  
0,000,001\_of\_another\_socrates\_on  
0,000,001\_of\_any\_political\_order  
0,000,001\_of\_any\_real\_philosopher  
0,000,001\_of\_any\_society\_are  
0,000,001\_of\_apperception\_in\_kant  
0,000,001\_of\_arktos\_media\_and  
0,000,001\_of\_as\_in\_testing  
0,000,001\_of\_as\_the\_end  
0,000,001\_of\_authority\_over\_life  
0,000,001\_of\_biological\_organisms\_in  
0,000,001\_of\_christianity\_filling\_the  
0,000,001\_of\_classical\_rome\_into  
0,000,001\_of\_consciousness\_and\_his  
0,000,001\_of\_consistency\_as\_deleuze  
0,000,001\_of\_consistency\_as\_others  
0,000,001\_of\_consistency\_as\_the  
0,000,001\_of\_constitution\_both\_what  
0,000,001\_of\_constructively\_re-orientating  
0,000,001\_of\_contemporary\_continental\_philosophy  
0,000,001\_of\_deconstructing\_the\_history  
0,000,001\_of\_deconstruction\_is\_one  
0,000,001\_of\_deleuze\_that\_are  
0,000,001\_of\_episteme\_they\_were  
0,000,001\_of\_evolution\_by\_natural  
0,000,001\_of\_extensive\_exegetical\_texts  
0,000,001\_of\_fundamental\_claims\_and  
0,000,001\_of\_giordano\_bruno\_and  
0,000,001\_of\_heidegger\_and\_bergson  
0,000,001\_of\_his\_concepts\_such  
0,000,001\_of\_his\_students\_had  
0,000,001\_of\_his\_thought\_from  
0,000,001\_of\_his\_writings\_or  
0,000,001\_of\_history\_or\_that  
0,000,001\_of\_horrendous\_persecution\_and  
0,000,001\_of\_hundreds\_of\_people  
0,000,001\_of\_ideas\_as\_nietzsche  
0,000,001\_of\_individuals\_which\_prevalts  
0,000,001\_of\_intellectual\_activity\_that  
0,000,001\_of\_intensity\_is\_to  
0,000,001\_of\_its\_centrality\_to  
0,000,001\_of\_knowledge\_and\_also  
0,000,001\_of\_knowledge\_and\_persist

0,000,001\_of\_knowledge\_must\_be  
0,000,001\_of\_linguistic\_meaning\_and  
0,000,001\_of\_logical\_analysis\_that  
0,000,001\_of\_mob\_sentenced\_socrates  
0,000,001\_of\_new\_philosophical\_concepts  
0,000,001\_of\_new\_york\_at  
0,000,001\_of\_one\_s\_ethos  
0,000,001\_of\_only\_one\_or  
0,000,001\_of\_people\_are\_invested  
0,000,001\_of\_philosophers\_not\_of  
0,000,001\_of\_philosophical\_concepts\_is  
0,000,001\_of\_philosophical\_schools\_the  
0,000,001\_of\_philosophy\_and\_an  
0,000,001\_of\_philosophy\_and\_of  
0,000,001\_of\_philosophy\_and\_the  
0,000,001\_of\_philosophy\_are\_ontology  
0,000,001\_of\_philosophy\_at\_the  
0,000,001\_of\_philosophy\_has\_prevented  
0,000,001\_of\_philosophy\_in\_any  
0,000,001\_of\_philosophy\_in\_the  
0,000,001\_of\_philosophy\_is\_coextensive  
0,000,001\_of\_philosophy\_moved\_from  
0,000,001\_of\_philosophy\_to\_differentiate  
0,000,001\_of\_philosophy\_to\_logic  
0,000,001\_of\_philosophy\_until\_the  
0,000,001\_of\_philosophy\_was\_a  
0,000,001\_of\_postmodern\_continental\_thought  
0,000,001\_of\_problems\_needs\_to  
0,000,001\_of\_rabble\_rousing\_prophets  
0,000,001\_of\_res\_extensa\_a  
0,000,001\_of\_revolutions\_both\_in  
0,000,001\_of\_scientific\_research\_take  
0,000,001\_of\_scientists\_who\_have  
0,000,001\_of\_serious\_philosophical\_thought  
0,000,001\_of\_so\_called\_thinkers  
0,000,001\_of\_sociological\_and\_political  
0,000,001\_of\_socrates\_was\_justified  
0,000,001\_of\_somebody\_s\_status  
0,000,001\_of\_sophia\_it\_is  
0,000,001\_of\_sophia\_perennis\_or  
0,000,001\_of\_stylistic\_expression\_or  
0,000,001\_of\_technicians\_and\_analysts  
0,000,001\_of\_the\_alt\_right  
0,000,001\_of\_the\_authentic\_philosopher  
0,000,001\_of\_the\_beautiful\_and  
0,000,001\_of\_the\_best\_philosophers  
0,000,001\_of\_the\_branches\_of  
0,000,001\_of\_the\_burns\_sustained  
0,000,001\_of\_the\_concept\_s  
0,000,001\_of\_the\_concepts\_developed  
0,000,001\_of\_the\_criteria\_for  
0,000,001\_of\_the\_declining\_roman  
0,000,001\_of\_the\_disintegration\_of  
0,000,001\_of\_the\_empire\_that  
0,000,001\_of\_the\_essence\_of  
0,000,001\_of\_the\_fields\_of  
0,000,001\_of\_the\_great\_philosophers  
0,000,001\_of\_the\_history\_of  
0,000,001\_of\_the\_legitimacy\_of  
0,000,001\_of\_the\_logic\_of  
0,000,001\_of\_the\_martyred\_socrates  
0,000,001\_of\_the\_name\_is  
0,000,001\_of\_the\_noetic\_thinking  
0,000,001\_of\_the\_other\_branches  
0,000,001\_of\_the\_philosopher\_rulers



0,000,001\_of\_the\_postmodern\_persuasion  
0,000,001\_of\_the\_propositions\_used  
0,000,001\_of\_the\_purpose\_of  
0,000,001\_of\_the\_pythagorean\_order  
0,000,001\_of\_the\_same\_primordial  
0,000,001\_of\_the\_same\_transcendent  
0,000,001\_of\_the\_sciences\_to  
0,000,001\_of\_the\_society\_for  
0,000,001\_of\_the\_soul\_to  
0,000,001\_of\_the\_structure\_of  
0,000,001\_of\_the\_thought\_of  
0,000,001\_of\_the\_unthinking\_majority  
0,000,001\_of\_their\_putatively\_philosophical  
0,000,001\_of\_them\_while\_providing  
0,000,001\_of\_them\_would\_have  
0,000,001\_of\_these\_branching\_dimensions  
0,000,001\_of\_these\_employees\_would  
0,000,001\_of\_these\_great\_philosophers  
0,000,001\_of\_this\_cathedral\_on  
0,000,001\_of\_traditionalism\_in\_the  
0,000,001\_of\_tyrrants\_including\_theocrats  
0,000,001\_of\_upheaval\_and\_insurrection  
0,000,001\_of\_various\_conceptions\_of  
0,000,001\_of\_various\_greek\_city  
0,000,001\_of\_various\_uprooted\_sciences  
0,000,001\_of\_war\_against\_olympus  
0,000,001\_of\_western\_civilization\_as  
0,000,001\_of\_western\_intellectual\_life  
0,000,001\_of\_what\_have\_been  
0,000,001\_of\_what\_he\_wrongly  
0,000,001\_of\_what\_is\_beautiful  
0,000,001\_of\_what\_it\_means  
0,000,001\_of\_what\_justice\_is  
0,000,001\_of\_whether\_our\_civilization  
0,000,001\_of\_whether\_philosophy\_has  
0,000,001\_of\_which\_plato\_was  
0,000,001\_of\_which\_various\_types  
0,000,001\_of\_wisdom\_as\_perennial  
0,000,001\_of\_works\_dealing\_with  
0,000,001\_of\_years\_for\_philosophy  
0,000,001\_of\_you\_are\_trading  
0,000,001\_off\_to\_the\_possibility  
0,000,001\_offer\_others\_a\_path  
0,000,001\_often\_treated\_by\_people  
0,000,001\_oligarchical\_group\_of\_tyrrants  
0,000,001\_olympus\_rather\_than\_by  
0,000,001\_on\_a\_single\_plane  
0,000,001\_on\_account\_of\_new  
0,000,001\_on\_carrying\_out\_a  
0,000,001\_on\_contract\_and\_off  
0,000,001\_on\_even\_tacit\_commitment  
0,000,001\_on\_his\_conception\_of  
0,000,001\_on\_one\_s\_understanding  
0,000,001\_on\_philosophical\_concepts\_such  
0,000,001\_on\_so\_much\_else  
0,000,002\_on\_the\_basis\_of  
0,000,003\_on\_the\_same\_plane  
0,000,001\_on\_the\_same\_set  
0,000,001\_on\_the\_spiritual\_level  
0,000,001\_on\_this\_idea\_of  
0,000,001\_on\_what\_nature\_is  
0,000,001\_once\_all\_of\_his  
0,000,001\_once\_it\_is\_unlocked  
0,000,001\_once\_widely\_referred\_to  
0,000,001\_one\_analytic\_thinker\_who

0,000,001\_one\_can\_take\_for  
0,000,001\_one\_cannot\_call\_the  
0,000,001\_one\_concentration\_of\_intensity  
0,000,001\_one\_ethical\_question\_could  
0,000,001\_one\_has\_to\_abandon  
0,000,001\_one\_is\_intent\_on  
0,000,001\_one\_is\_left\_to  
0,000,001\_one\_is\_made\_of  
0,000,001\_one\_of\_the\_concepts  
0,000,001\_one\_of\_the\_criteria  
0,000,001\_one\_or\_another\_branch  
0,000,001\_one\_or\_another\_god  
0,000,001\_one\_or\_another\_paradigm  
0,000,001\_one\_s\_character\_requires  
0,000,001\_one\_s\_ethos\_or  
0,000,001\_one\_s\_political\_philosophy  
0,000,001\_one\_s\_understanding\_of  
0,000,001\_one\_seeks\_greater\_wisdom  
0,000,001\_one\_way\_or\_another  
0,000,001\_one\_weaves\_the\_fabric  
0,000,001\_one\_whose\_work\_is  
0,000,001\_ones\_who\_really\_have  
0,000,001\_only\_at\_the\_cost  
0,000,001\_only\_be\_properly\_comprehended  
0,000,001\_only\_because\_that\_is  
0,000,001\_only\_described\_perennialism\_without  
0,000,001\_only\_in\_the\_s  
0,000,001\_only\_later\_that\_the  
0,000,001\_only\_one\_or\_another  
0,000,001\_only\_ones\_who\_really  
0,000,001\_ontology\_is\_a\_study  
0,000,001\_ontology\_or\_political\_philosophy  
0,000,001\_ontology\_was\_once\_widely  
0,000,001\_opened\_up\_by\_the  
0,000,001\_operating\_within\_the\_domain  
0,000,001\_or\_a\_mere\_political  
0,000,001\_or\_another\_branch\_of  
0,000,001\_or\_another\_god\_or  
0,000,001\_or\_any\_traditionalist\_for  
0,000,001\_or\_as\_someone\_possessing  
0,000,001\_or\_at\_least\_not  
0,000,001\_or\_broken\_apart\_into  
0,000,001\_or\_cultivates\_one\_s  
0,000,001\_or\_deliberately\_esoteric\_writing  
0,000,001\_or\_early\_th\_century  
0,000,001\_or\_even\_more\_complex  
0,000,001\_or\_for\_that\_matter  
0,000,001\_or\_framework\_of\_knowledge  
0,000,001\_or\_goddess\_from\_atop  
0,000,001\_or\_internally\_coherent\_completeness  
0,000,001\_or\_natural\_philosophy\_was  
0,000,001\_or\_nietzsche\_s\_will  
0,000,001\_or\_not\_aristotle\_actually  
0,000,001\_or\_political\_philosophy\_are  
0,000,001\_or\_presumptions\_that\_are  
0,000,001\_or\_primordial\_tradition\_espoused  
0,000,001\_or\_purpose\_that\_action  
0,000,001\_or\_some\_higher\_spiritual  
0,000,001\_or\_that\_philosophers\_have  
0,000,001\_or\_the\_contemplation\_of  
0,000,001\_or\_the\_equations\_used  
0,000,001\_or\_the\_notes\_of  
0,000,001\_or\_the\_so\_called  
0,000,001\_or\_truth\_as\_distinct  
0,000,001\_or\_virtue\_ar\_te

0,000,001\_or\_what\_s\_left  
0,000,001\_or\_whatever\_they\_consider  
0,000,001\_or\_whether\_he\_owes  
0,000,001\_or\_whether\_it\_is  
0,000,001\_or\_whether\_the\_philosopher  
0,000,001\_or\_whether\_there\_are  
0,000,001\_order\_of\_which\_plato  
0,000,001\_order\_to\_make\_striking  
0,000,001\_order\_to\_map\_out  
0,000,001\_organic\_and\_integral\_way  
0,000,001\_organisms\_in\_his\_laboratory  
0,000,001\_organize\_knowledge\_in\_new  
0,000,001\_organizes\_knowledge\_but\_in  
0,000,001\_original\_have\_had\_the  
0,000,001\_other\_branches\_of\_philosophy  
0,000,001\_other\_deep\_structures\_of  
0,000,001\_other\_dimensions\_of\_his  
0,000,001\_other\_such\_concepts\_as  
0,000,001\_others\_a\_path\_to  
0,000,001\_others\_are\_revolutionary\_statesmen  
0,000,001\_others\_of\_his\_concepts  
0,000,001\_ought\_never\_to\_be  
0,000,001\_our\_civilization\_survives\_and  
0,000,001\_out\_a\_deconstruction\_of  
0,000,001\_out\_a\_meaningful\_world  
0,000,001\_out\_of\_his\_aesthetics  
0,000,001\_out\_of\_their\_putatively  
0,000,001\_out\_specialized\_research\_on  
0,000,001\_out\_thinking\_the\_gods  
0,000,001\_over\_life\_and\_property  
0,000,001\_over\_the\_past\_couple  
0,000,001\_over\_the\_thoughtful\_minority  
0,000,001\_overspecialization\_within\_what\_is  
0,000,001\_owes\_no\_allegiance\_that  
0,000,001\_owes\_them\_entirely\_to  
0,000,001\_own\_earlier\_tractatus\_that  
0,000,001\_paradigm\_or\_framework\_of  
0,000,001\_paradigmatic\_in\_its\_structure  
0,000,001\_paradigmatic\_structures\_in\_social  
0,000,001\_parallel\_and\_reinvents\_many  
0,000,001\_pass\_judgment\_on\_these  
0,000,001\_passes\_for\_philosophy\_today  
0,000,001\_past\_couple\_of\_hundred  
0,000,001\_patron\_deity\_and\_true  
0,000,001\_peace\_and\_harmony\_between  
0,000,001\_people\_are\_invested\_in  
0,000,001\_people\_in\_academic\_philosophy  
0,000,001\_people\_in\_these\_think  
0,000,001\_perceived\_in\_the\_phenomenon  
0,000,001\_perennial\_philosophy\_is\_based  
0,000,001\_perennial\_philosophy\_or\_primordial  
0,000,001\_perennialism\_without\_ever\_explicitly  
0,000,001\_perennialist\_attempt\_to\_bring  
0,000,001\_perennialists\_believe\_in\_an  
0,000,001\_perennis\_or\_eternal\_wisdom  
0,000,001\_perhaps\_more\_significant\_threat  
0,000,001\_persecution\_and\_even\_martyrdom  
0,000,001\_persecution\_and\_execution\_of  
0,000,001\_persist\_through\_transitions\_between  
0,000,001\_persons\_reared\_by\_that  
0,000,001\_perspectives\_expressed\_in\_music  
0,000,001\_perspicaciously\_perceived\_in\_the  
0,000,001\_phase\_of\_continental\_philosophy  
0,000,001\_phd\_is\_an\_iranian  
0,000,001\_phenomena\_evident\_in\_existence

0,000,001\_phenomenological\_method\_pioneered\_by  
0,000,001\_phenomenology\_calls\_us\_to  
0,000,001\_phenomenology\_explicit\_in\_the  
0,000,001\_phenomenology\_never\_became\_philosophers  
0,000,001\_phenomenology\_of\_consciousness\_and  
0,000,001\_phenomenology\_requires\_us\_to  
0,000,001\_phenomenon\_of\_the\_disintegration  
0,000,001\_philosopher\_and\_lifelong\_native  
0,000,001\_philosopher\_and\_the\_guru  
0,000,001\_philosopher\_any\_philosopher\_worthy  
0,000,001\_philosopher\_by\_jason\_reza  
0,000,001\_philosopher\_could\_not\_also  
0,000,001\_philosopher\_is\_a\_citizen  
0,000,001\_philosopher\_is\_an\_inventor  
0,000,001\_philosopher\_is\_to\_be  
0,000,001\_philosopher\_is\_to\_discover  
0,000,001\_philosopher\_let\_alone\_between  
0,000,001\_philosopher\_needs\_to\_be  
0,000,001\_philosopher\_or\_a\_mere  
0,000,001\_philosopher\_ought\_never\_to  
0,000,001\_philosopher\_rulers\_in\_his  
0,000,001\_philosopher\_who\_has\_proper  
0,000,001\_philosopher\_worthy\_of\_the  
0,000,001\_philosophers\_and\_within\_the  
0,000,001\_philosophers\_are\_like\_well  
0,000,001\_philosophers\_are\_tolerated\_in  
0,000,001\_philosophers\_from\_heraclitus\_onwards  
0,000,001\_philosophers\_have\_a\_burden  
0,000,001\_philosophers\_have\_been\_throughout  
0,000,001\_philosophers\_have\_inevitably\_challenged  
0,000,001\_philosophers\_like\_avicenna\_and  
0,000,001\_philosophers\_not\_of\_rabble  
0,000,001\_philosophers\_were\_subjects\_of  
0,000,001\_philosophers\_worthy\_of\_the  
0,000,001\_philosophical\_because\_they\_have  
0,000,001\_philosophical\_concept\_is\_also  
0,000,001\_philosophical\_concept\_without\_destroying  
0,000,001\_philosophical\_concepts\_are\_the  
0,000,001\_philosophical\_concepts\_is\_a  
0,000,001\_philosophical\_concepts\_resist\_such  
0,000,002\_philosophical\_concepts\_such\_as  
0,000,001\_philosophical\_investigations\_and\_his  
0,000,001\_philosophical\_schools\_the\_epicurean  
0,000,001\_philosophical\_thought\_amongst\_the  
0,000,001\_philosophical\_tradition\_and\_take  
0,000,001\_philosophy\_and\_an\_anglo  
0,000,001\_philosophy\_and\_contemporary\_analytic  
0,000,001\_philosophy\_and\_defines\_itself  
0,000,001\_philosophy\_and\_of\_what  
0,000,001\_philosophy\_and\_the\_abstruse  
0,000,001\_philosophy\_and\_the\_core  
0,000,001\_philosophy\_are\_in\_some  
0,000,001\_philosophy\_are\_ontology\_or  
0,000,001\_philosophy\_are\_simply\_questions  
0,000,001\_philosophy\_as\_a\_distinct  
0,000,002\_philosophy\_at\_the\_state  
0,000,001\_philosophy\_but\_they\_hardly  
0,000,001\_philosophy\_cannot\_conceal\_how  
0,000,001\_philosophy\_has\_any\_future  
0,000,001\_philosophy\_has\_prevented\_academic  
0,000,001\_philosophy\_in\_any\_proper  
0,000,001\_philosophy\_in\_classical\_greek  
0,000,001\_philosophy\_in\_our\_epoch  
0,000,001\_philosophy\_in\_the\_sciences  
0,000,001\_philosophy\_is\_a\_declaration

0,000,001\_philosophy\_is\_based\_on  
0,000,001\_philosophy\_is\_coextensive\_with  
0,000,001\_philosophy\_is\_not\_the  
0,000,001\_philosophy\_moved\_from\_europe  
0,000,001\_philosophy\_of\_martin\_heidegger  
0,000,001\_philosophy\_or\_primordial\_tradition  
0,000,001\_philosophy\_should\_be\_grounded  
0,000,001\_philosophy\_to\_a\_kind  
0,000,001\_philosophy\_to\_be\_resurrected  
0,000,001\_philosophy\_to\_differentiate\_itself  
0,000,001\_philosophy\_today\_is\_logic  
0,000,001\_philosophy\_until\_the\_th  
0,000,001\_philosophy\_was\_a\_canary  
0,000,001\_philosophy\_was\_julius\_evola  
0,000,001\_philosophy\_was\_not\_yet  
0,000,001\_philosophy\_were\_analogous\_to  
0,000,001\_philosophy\_which\_predominates\_in  
0,000,001\_philosophy\_without\_the\_phenomenological  
0,000,001\_physica\_or\_what\_s  
0,000,001\_physics\_first\_breaks\_away  
0,000,001\_physics\_goes\_back\_to  
0,000,001\_pioneered\_by\_edmund\_husserl  
0,000,001\_place\_over\_the\_past  
0,000,001\_planar\_surface\_of\_a  
0,000,001\_plane\_as\_nietzsche\_s  
0,000,001\_plane\_as\_the\_unity  
0,000,003\_plane\_of\_consistency\_as  
0,000,001\_plato\_already\_envisioned\_this  
0,000,001\_plato\_and\_aristotle\_are  
0,000,001\_plato\_and\_aristotle\_were  
0,000,001\_plato\_depicts\_socrates\_as  
0,000,001\_plato\_might\_have\_believed  
0,000,001\_plato\_s\_attempt\_to  
0,000,001\_plato\_uses\_a\_dramatization  
0,000,001\_plato\_was\_a\_member  
0,000,001\_plato\_was\_almost\_martyred  
0,000,001\_playground\_of\_dangerous\_ideas  
0,000,001\_plunge\_into\_a\_new  
0,000,001\_point\_for\_philosophy\_in  
0,000,001\_point\_where\_philosophy\_as  
0,000,001\_political\_and\_scientific\_revolutions  
0,000,001\_political\_philosopher\_let\_alone  
0,000,001\_political\_philosophy\_are\_simply  
0,000,001\_political\_philosophy\_should\_be  
0,000,001\_political\_revolutions\_are\_also  
0,000,001\_political\_science\_is\_just  
0,000,001\_political\_science\_think\_tanks  
0,000,001\_political\_science\_was\_a  
0,000,001\_political\_scientists\_to\_refer  
0,000,001\_political\_system\_on\_account  
0,000,001\_political\_theorist\_and\_a  
0,000,001\_politics\_that\_are\_potentially  
0,000,001\_positive\_project\_of\_constructively  
0,000,001\_possessing\_wisdom\_persian\_kheradmand  
0,000,001\_possession\_of\_sophia\_it  
0,000,001\_possibility\_of\_revolutions\_both  
0,000,001\_possibility\_of\_upheaval\_and  
0,000,001\_possible\_to\_frame\_hypotheses  
0,000,001\_post\_c\_the\_playground  
0,000,001\_post\_philosophical\_because\_they  
0,000,001\_postmodern\_continental\_european\_tradition  
0,000,001\_postmodern\_continental\_philosophy\_and  
0,000,001\_postmodern\_continental\_thought\_do  
0,000,001\_postmodernism\_of\_gilles\_deleuze  
0,000,001\_potentially\_of\_an\_entire

0,000,001\_power\_have\_an\_endoconsistency  
0,000,001\_power\_is\_an\_ideational  
0,000,001\_pre\_existing\_framework\_and  
0,000,001\_pre\_modern\_science\_or  
0,000,001\_preceded\_in\_this\_by  
0,000,001\_predecessors\_to\_the\_platonic  
0,000,001\_predominates\_in\_the\_english  
0,000,001\_prejudices\_that\_held\_together  
0,000,001\_prerogative\_of\_philosophers\_not  
0,000,001\_present\_it\_here\_as  
0,000,001\_presumptions\_that\_are\_based  
0,000,001\_prevalts\_in\_any\_and  
0,000,001\_prevented\_academic\_institutions\_from  
0,000,001\_primordial\_tradition\_espoused\_by  
0,000,001\_primordial\_tradition\_or\_perennial  
0,000,001\_principles\_and\_develop\_new  
0,000,001\_principles\_of\_the\_cosmos  
0,000,001\_private\_rather\_than\_expressing  
0,000,001\_problems\_needs\_to\_be  
0,000,001\_proceeding\_with\_an\_analysis  
0,000,001\_process\_has\_taken\_place  
0,000,001\_produced\_any\_actual\_philosophers  
0,000,001\_professional\_member\_of\_the  
0,000,001\_profound\_engagement\_with\_the  
0,000,001\_project\_of\_constructively\_re  
0,000,001\_proliferation\_of\_philosophical\_schools  
0,000,001\_promethean\_although\_not\_every  
0,000,001\_promethean\_guidance\_to\_humanity  
0,000,001\_promethean\_impulse\_that\_we  
0,000,001\_promethean\_spirit\_is\_a  
0,000,001\_prometheus\_was\_the\_patron  
0,000,001\_promising\_in\_the\_formative  
0,000,001\_proper\_discernment\_is\_to  
0,000,001\_proper\_sense\_of\_the  
0,000,001\_properly\_comprehended\_on\_the  
0,000,001\_properly\_philosophical\_concept\_is  
0,000,001\_property\_that\_is\_legitimated  
0,000,001\_prophets\_who\_are\_authorized  
0,000,001\_propositions\_and\_independent\_variables  
0,000,001\_propositions\_used\_in\_various  
0,000,001\_protest\_the\_fact\_that  
0,000,001\_providing\_promethean\_guidance\_to  
0,000,001\_psychobiological\_forces\_and  
0,000,001\_purpose\_and\_calling\_of  
0,000,001\_purpose\_of\_philosophy\_and  
0,000,001\_purpose\_that\_action\_aims  
0,000,001\_purveyors\_of\_postmodern\_continental  
0,000,001\_putatively\_more\_objective\_ontology  
0,000,001\_pythagorean\_order\_of\_which  
0,000,001\_qualified\_to\_pass\_judgment  
0,000,001\_question\_could\_be\_whether  
0,000,001\_question\_of\_whether\_our  
0,000,001\_question\_of\_whether\_philosophy  
0,000,001\_question\_the\_framework\_in  
0,000,001\_question\_was\_the\_starting  
0,000,001\_questions\_of\_stylistic\_expression  
0,000,001\_radically\_rejects\_the\_idea  
0,000,001\_ran\_political\_science\_think  
0,000,001\_rather\_than\_by\_the  
0,000,001\_rather\_than\_expressing\_them  
0,000,001\_rather\_than\_mere\_opinion  
0,000,001\_rather\_than\_working\_within  
0,000,001\_re\_examining\_what\_is  
0,000,001\_reach\_the\_technological\_singularity  
0,000,001\_ready\_to\_challenge\_the

0,000,001\_real\_philosopher\_and\_the  
0,000,001\_realize\_that\_philosophy\_is  
0,000,001\_really\_an\_insult\_leveled  
0,000,001\_really\_claiming\_and\_demanding  
0,000,001\_really\_have\_a\_handle  
0,000,001\_realm\_of\_problems\_needs  
0,000,001\_realm\_of\_sociological\_and  
0,000,001\_reared\_by\_that\_society  
0,000,001\_rebelliously\_rethinks\_the\_cosmos  
0,000,001\_received\_his\_ba\_and  
0,000,001\_recent\_major\_thinker\_who  
0,000,001\_recognize\_that\_discoveries\_are  
0,000,001\_recognize\_this\_need\_for  
0,000,001\_recognized\_that\_philosophers\_are  
0,000,001\_recognized\_that\_this\_is  
0,000,001\_reduce\_philosophy\_to\_a  
0,000,001\_reduction\_of\_philosophy\_to  
0,000,001\_refer\_to\_as\_political  
0,000,001\_refer\_to\_their\_thought  
0,000,001\_referred\_to\_as\_metaphysics  
0,000,001\_referred\_to\_as\_philosophers  
0,000,001\_reflects\_certain\_epistemological\_and  
0,000,001\_refractions\_of\_the\_same  
0,000,001\_refutation\_of\_somebody\_s  
0,000,001\_regressive\_romantic\_and\_defender  
0,000,001\_reinforce\_this\_ethos\_in  
0,000,001\_reinvents\_many\_aspects\_of  
0,000,001\_rejected\_phenomenology\_never\_became  
0,000,001\_rejected\_the\_very\_idea  
0,000,001\_rejecting\_what\_was\_most  
0,000,001\_rejects\_the\_idea\_of  
0,000,001\_related\_to\_other\_such  
0,000,001\_relationship\_of\_analytic\_so  
0,000,001\_religion\_is\_not\_distinct  
0,000,001\_religions\_are\_all\_grounded  
0,000,001\_religions\_is\_threatened\_by  
0,000,001\_religions\_or\_whatever\_they  
0,000,001\_religions\_where\_they\_are  
0,000,001\_religious\_establishment\_of\_their  
0,000,001\_religious\_ideals\_of\_any  
0,000,001\_relinquished\_the\_responsibility\_to  
0,000,001\_remainder\_of\_works\_dealing  
0,000,001\_renaissance\_is\_to\_some  
0,000,001\_requires\_us\_to\_be  
0,000,001\_res\_extensa\_a\_mathematically  
0,000,001\_research\_on\_that\_basis  
0,000,001\_researchers\_were\_operating\_within  
0,000,001\_resist\_such\_logical\_analysis  
0,000,001\_responsibility\_to\_challenge\_extant  
0,000,001\_rest\_of\_you\_are  
0,000,001\_restricted\_to\_such\_endeavors  
0,000,001\_resurrected\_by\_the\_likes  
0,000,001\_rethinks\_the\_cosmos\_and  
0,000,001\_retrospect\_appears\_to\_have  
0,000,001\_revealing\_it\_is\_the  
0,000,001\_revitalize\_the\_philosophical\_tradition  
0,000,001\_revolutionary\_activity\_of\_a  
0,000,001\_revolutions\_are\_also\_rooted  
0,000,002\_revolutions\_both\_in\_the  
0,000,001\_reza\_jorjani\_what\_passes  
0,000,001\_rich\_enough Rogues\_like  
0,000,001\_right\_developed\_by\_immanuel  
0,000,001\_rightful\_heirs\_of\_prometheus  
0,000,001\_rightly\_recognized\_that\_philosophers  
0,000,001 Rogues\_like\_the\_medici

0,000,001\_romantic\_and\_defender\_of  
0,000,001\_rome\_into\_the\_middle  
0,000,001\_rooted\_in\_the\_elaboration  
0,000,001\_rooted\_tree\_trunks\_who  
0,000,001\_rousseau\_argues\_that\_the  
0,000,001\_rousseau\_rightly\_recognized\_that  
0,000,001\_ruler\_a\_monarch\_or  
0,000,001\_rulers\_in\_his\_ideal  
0,000,001\_s\_attempt\_to\_demarcate  
0,000,001\_s\_categorical\_imperative\_or  
0,000,001\_s\_character\_requires\_aesthetic  
0,000,001\_s\_ethics\_emerges\_from  
0,000,001\_s\_ethos\_or\_cultivates  
0,000,001\_s\_extremely\_convoluted\_and  
0,000,001\_s\_insistence\_that\_pre  
0,000,001\_s\_left\_after\_physics  
0,000,001\_s\_phenomenology\_of\_consciousness  
0,000,001\_s\_political\_philosophy\_should  
0,000,001\_s\_status\_as\_a  
0,000,001\_s\_superman\_and\_the  
0,000,001\_s\_that\_physics\_first  
0,000,001\_s\_understanding\_of\_ethics  
0,000,001\_s\_will\_to\_power  
0,000,001\_sage\_who\_can\_offer  
0,000,001\_same\_as\_the\_question  
0,000,001\_same\_kind\_of\_mob  
0,000,001\_same\_plane\_as\_nietzsche  
0,000,001\_same\_plane\_as\_the  
0,000,001\_same\_plane\_of\_consistency  
0,000,001\_same\_primordial\_tradition\_or  
0,000,001\_same\_set\_of\_fundamental  
0,000,001\_same\_thing\_and\_that  
0,000,001\_same\_transcendent\_spiritual\_truth  
0,000,001\_save\_us\_from\_the  
0,000,001\_saw\_a\_proliferation\_of  
0,000,001\_say\_died\_of\_the  
0,000,001\_say\_that\_a\_philosopher  
0,000,001\_say\_that\_there\_cannot  
0,000,001\_say\_to\_the\_other  
0,000,001\_saying\_the\_same\_thing  
0,000,001\_scholasticism\_of\_contemporary\_continental  
0,000,001\_school\_one\_cannot\_call  
0,000,001\_schools\_of\_the\_pythagorean  
0,000,001\_schools\_the\_epicurean\_school  
0,000,001\_science\_is\_just\_uprooted  
0,000,001\_science\_or\_natural\_philosophy  
0,000,001\_science\_was\_a\_branch  
0,000,001\_sciences\_and\_in\_the  
0,000,001\_sciences\_have\_disintegrated\_from  
0,000,001\_sciences\_is\_devoid\_of  
0,000,001\_sciences\_that\_are\_utterly  
0,000,001\_sciences\_that\_were\_uprooted  
0,000,001\_sciences\_to\_distinguish\_itself  
0,000,001\_scientific\_exploration\_and\_discovery  
0,000,001\_scientific\_research\_take\_place  
0,000,001\_scientist\_and\_a\_natural  
0,000,001\_scientists\_and\_even\_empiricists  
0,000,001\_scientists\_to\_refer\_to  
0,000,001\_scientists\_who\_have\_established  
0,000,001\_scoped\_out\_by\_philosophers  
0,000,001\_see\_something\_like\_the  
0,000,001\_seek\_enlightenment\_means\_out  
0,000,001\_seeking\_a\_higher\_spiritual  
0,000,001\_seeking\_enlightenment\_or\_some  
0,000,001\_seeks\_greater\_wisdom\_and

0,000,001\_seen\_as\_predecessors\_to  
0,000,001\_sees\_uncertainty\_as\_being  
0,000,001\_self\_exile\_to\_spare  
0,000,001\_semiinal\_thinker\_of\_contemporary  
0,000,001\_sense\_in\_which\_this  
0,000,001\_sense\_of\_constitution\_both  
0,000,001\_sense\_of\_that\_word  
0,000,001\_sense\_of\_the\_essence  
0,000,001\_sense\_of\_the\_word  
0,000,001\_sense\_that\_it\_still  
0,000,001\_sentenced\_socrates\_to\_death  
0,000,001\_serious\_philosophical\_thought\_amongst  
0,000,001\_serve\_to\_revitalize\_the  
0,000,001\_set\_fire\_to\_the  
0,000,001\_set\_of\_fundamental\_claims  
0,000,001\_set\_the\_twin\_spires  
0,000,001\_sets\_himself\_up\_as  
0,000,001\_setting\_forth\_ideas\_that  
0,000,001\_seyyed\_hossein\_nasr\_is  
0,000,001\_should\_be\_forced\_to  
0,000,001\_should\_be\_grounded\_on  
0,000,001\_sicilian\_school\_of\_pythagoras  
0,000,001\_sieve\_that\_cuts\_through  
0,000,001\_significant\_threat\_to\_an  
0,000,001\_simply\_be\_dispensed\_to  
0,000,001\_simply\_because\_there\_were  
0,000,001\_simply\_questions\_of\_stylistic  
0,000,001\_since\_the\_epoch\_of  
0,000,001\_single\_plane\_of\_consistency  
0,000,001\_single\_ruler\_a\_monarch  
0,000,001\_situation\_by\_rejecting\_what  
0,000,001\_slave\_morality\_that\_he  
0,000,001\_so\_called\_perennial\_philosophy  
0,000,001\_so\_called\_philosophy\_which  
0,000,001\_so\_called\_thinkers\_of  
0,000,001\_so\_fundamental\_that\_they  
0,000,001\_so\_that\_this\_remainder  
0,000,001\_so\_that\_what\_defines  
0,000,001\_social\_and\_political\_science  
0,000,001\_society\_are\_not\_safe  
0,000,001\_society\_around\_the\_time  
0,000,001\_society\_for\_scientific\_exploration  
0,000,001\_society\_that\_aims\_to  
0,000,001\_socio\_political\_system\_on  
0,000,001\_sociological\_and\_political\_science  
0,000,001\_sociological\_vacuum\_opened\_up  
0,000,001\_socrates\_as\_someone\_who  
0,000,001\_socrates\_on\_their\_hands  
0,000,001\_socrates\_to\_death\_for  
0,000,001\_socrates\_to\_protest\_the  
0,000,001\_some\_are\_avant\_garde  
0,000,001\_some\_extent\_the\_same  
0,000,001\_some\_higher\_spiritual\_state  
0,000,001\_some\_putatively\_more\_objective  
0,000,001\_some\_say\_died\_of  
0,000,001\_some\_way\_post\_philosophical  
0,000,001\_somebody\_s\_status\_as  
0,000,001\_someone\_possessing\_wisdom\_persian  
0,000,001\_someone\_who\_challenges\_the  
0,000,001\_someone\_who\_is\_constantly  
0,000,001\_someone\_who\_is\_seeking  
0,000,001\_something\_disturbingly\_medieval\_about  
0,000,001\_something\_like\_the\_destruction  
0,000,001\_something\_to\_be\_knowledge  
0,000,001\_sometime\_in\_the\_late



0,000,001\_sometime\_soon\_incendiary\_ideas  
0,000,001\_soon\_incendiary\_ideas\_do  
0,000,001\_sophia\_it\_is\_the  
0,000,001\_sophia\_perennis\_or\_eternal  
0,000,001\_soul\_to\_revolt\_against  
0,000,001\_spare\_the\_athenians\_from  
0,000,001\_speaking\_world\_to\_the  
0,000,001\_specialized\_in\_their\_internal  
0,000,001\_specialized\_research\_on\_that  
0,000,001\_specialized\_researchers\_were\_operating  
0,000,001\_spires\_of\_this\_cathedral  
0,000,001\_spirit\_is\_a\_philosopher  
0,000,001\_spiritual\_level\_consisted\_of  
0,000,001\_starting\_point\_for\_philosophy  
0,000,002\_state\_university\_of\_new  
0,000,001\_states\_on\_contract\_and  
0,000,001\_status\_as\_a\_knowledgeable  
0,000,001\_still\_has\_within\_occult  
0,000,001\_striking\_discoveries\_about\_nature  
0,000,001\_structure\_of\_knowledge\_and  
0,000,001\_structure\_of\_our\_experience  
0,000,001\_structures\_in\_social\_and  
0,000,001\_structures\_of\_our\_existence  
0,000,001\_structures\_that\_can\_be  
0,000,001\_students\_had\_been\_catalogued  
0,000,001\_study\_of\_the\_logic  
0,000,001\_study\_under\_him\_as  
0,000,001\_stylistic\_expression\_or\_deliberately  
0,000,001\_subjective\_as\_compared\_to  
0,000,001\_subjects\_of\_extensive\_exegetical  
0,000,001\_subjects\_was\_called\_ta  
0,000,001\_such\_a\_view\_of  
0,000,001\_such\_an\_end\_justifies  
0,000,001\_such\_as\_al\_farabi  
0,000,001\_such\_as\_certain\_chemical  
0,000,001\_such\_as\_descartes\_concept  
0,000,001\_such\_as\_kant\_s  
0,000,001\_such\_as\_natural\_right  
0,000,001\_such\_as\_the\_finitude  
0,000,001\_such\_as\_the\_theory  
0,000,001\_such\_concepts\_as\_one  
0,000,001\_such\_endeavors\_would\_not  
0,000,001\_superman\_and\_the\_slave  
0,000,001\_surface\_of\_a\_sieve  
0,000,001\_survival\_of\_a\_particular  
0,000,001\_survived\_of\_philosophy\_in  
0,000,001\_survives\_and\_can\_undergo  
0,000,001\_sustained\_in\_that\_inferno  
0,000,001\_synonymous\_with\_a\_general  
0,000,001\_synthetic\_and\_has\_the  
0,000,001\_system\_of\_any\_political  
0,000,001\_system\_on\_account\_of  
0,000,001\_ta\_meta\_ta\_physica  
0,000,001\_ta\_physica\_or\_what  
0,000,001\_tacit\_commitment\_to\_one  
0,000,001\_take\_for\_granted\_to  
0,000,001\_take\_the\_form\_of  
0,000,001\_taken\_place\_over\_the  
0,000,001\_taken\_to\_be\_natural  
0,000,002\_task\_of\_a\_philosopher  
0,000,001\_task\_of\_any\_real  
0,000,001\_taught\_courses\_on\_science  
0,000,001\_taught\_philosophy\_but\_they  
0,000,001\_te\_for\_him\_is  
0,000,001\_technicians\_and\_analysts\_that

0,000,001\_term\_developed\_the\_mysterious  
0,000,001\_terms\_of\_abstract\_principles  
0,000,001\_terms\_of\_which\_various  
0,000,001\_testing\_one\_s\_mettle  
0,000,001\_texts\_written\_by\_deleuze  
0,000,001\_th\_century\_or\_early  
0,000,001\_than\_any\_of\_the  
0,000,001\_than\_by\_the\_rightful  
0,000,001\_than\_expressing\_them\_in  
0,000,001\_than\_working\_within\_a  
0,000,001\_that\_a\_philosopher\_could  
0,000,001\_that\_action\_aims\_at  
0,000,001\_that\_aims\_to\_inculcate  
0,000,001\_that\_any\_differences\_in  
0,000,001\_that\_anyone\_and\_everyone  
0,000,001\_that\_are\_based\_on  
0,000,001\_that\_are\_employed\_to  
0,000,001\_that\_are\_most\_original  
0,000,001\_that\_are\_potentially\_revolutionary  
0,000,001\_that\_are\_the\_basis  
0,000,001\_that\_are\_utterly\_lacking  
0,000,001\_that\_aristotle\_s\_ethics  
0,000,001\_that\_can\_be\_analyzed  
0,000,001\_that\_can\_organize\_knowledge  
0,000,001\_that\_could\_catalyze\_political  
0,000,001\_that\_could\_serve\_to  
0,000,001\_that\_courts\_the\_possibility  
0,000,001\_that\_crisis\_can\_be  
0,000,001\_that\_cuts\_through\_experiential  
0,000,001\_that\_discoveries\_are\_being  
0,000,001\_that\_epitomized\_the\_analytic  
0,000,001\_that\_goes\_back\_to  
0,000,001\_that\_had\_already\_been  
0,000,001\_that\_he\_called\_for  
0,000,001\_that\_he\_sees\_uncertainty  
0,000,001\_that\_held\_together\_the  
0,000,001\_that\_in\_order\_to  
0,000,001\_that\_is\_comparable\_to  
0,000,001\_that\_is\_different\_from  
0,000,001\_that\_is\_how\_aesthetics  
0,000,001\_that\_is\_legitimated\_by  
0,000,001\_that\_is\_not\_to  
0,000,001\_that\_is\_not\_what  
0,000,001\_that\_is\_synthetic\_and  
0,000,001\_that\_it\_still\_has  
0,000,001\_that\_just\_because\_one  
0,000,001\_that\_leads\_to\_discoveries  
0,000,001\_that\_lent\_themselves\_to  
0,000,001\_that\_matter\_to\_any  
0,000,001\_that\_nothing\_can\_be  
0,000,001\_that\_on\_the\_spiritual  
0,000,001\_that\_one\_can\_take  
0,000,001\_that\_one\_has\_to  
0,000,001\_that\_only\_the\_poetic  
0,000,001\_that\_philosophers\_are\_tolerated  
0,000,001\_that\_philosophers\_have\_a  
0,000,001\_that\_philosophy\_cannot\_conceal  
0,000,001\_that\_philosophy\_is\_not  
0,000,001\_that\_physics\_first\_breaks  
0,000,001\_that\_plato\_and\_aristotle  
0,000,001\_that\_pre\_modern\_science  
0,000,001\_that\_prometheus\_was\_the  
0,000,001\_that\_the\_ethical\_life  
0,000,001\_that\_the\_persecution\_and  
0,000,001\_that\_the\_term\_developed

0,000,001\_that\_there\_cannot\_be  
0,000,001\_that\_these\_religions\_are  
0,000,001\_that\_they\_are\_qualified  
0,000,001\_that\_they\_do\_not  
0,000,001\_that\_they\_underpin\_different  
0,000,001\_that\_this\_is\_what  
0,000,001\_that\_this\_remainder\_of  
0,000,001\_that\_to\_seek\_enlightenment  
0,000,001\_that\_to\_the\_extent  
0,000,001\_that\_type\_of\_intellectual  
0,000,001\_that\_unreflective\_beliefs\_and  
0,000,001\_that\_we\_associate\_with  
0,000,001\_that\_we\_would\_now  
0,000,001\_that\_were\_hitherto\_unthinkable  
0,000,001\_that\_were\_uprooted\_from  
0,000,001\_that\_what\_defines\_excellence  
0,000,001\_that\_what\_we\_refer  
0,000,001\_the\_abstruse\_word\_games  
0,000,001\_the\_acquisition\_and\_classification  
0,000,001\_the\_age\_that\_he  
0,000,001\_the\_alt\_right\_corporation  
0,000,001\_the\_american\_and\_french  
0,000,001\_the\_analytic\_reduction\_of  
0,000,001\_the\_analytics\_wound\_up  
0,000,001\_the\_anglo\_american\_analytic  
0,000,001\_the\_athenians\_from\_having  
0,000,001\_the\_atrophy\_of\_serious  
0,000,001\_the\_authentic\_philosophers\_have  
0,000,001\_the\_author\_of\_seven  
0,000,001\_the\_basis\_for\_the  
0,000,001\_the\_basis\_of\_aesthetic  
0,000,001\_the\_basis\_of\_mere  
0,000,001\_the\_beautiful\_and\_inquiry  
0,000,001\_the\_best\_philosophers\_from  
0,000,001\_the\_blood\_of\_another  
0,000,001\_the\_book\_away\_from  
0,000,001\_the\_boundaries\_of\_only  
0,000,002\_the\_branches\_of\_philosophy  
0,000,001\_the\_broadest\_and\_deepest  
0,000,001\_the\_burns\_sustained\_in  
0,000,001\_the\_calling\_of\_a  
0,000,001\_the\_capacity\_for\_self  
0,000,001\_the\_capacity\_to\_encompass  
0,000,001\_the\_careers\_of\_hundreds  
0,000,001\_the\_careers\_of\_scientists  
0,000,001\_the\_case\_may\_be  
0,000,001\_the\_case\_that\_in  
0,000,001\_the\_case\_that\_what  
0,000,001\_the\_categorical\_imperative\_is  
0,000,001\_the\_center\_of\_philosophy  
0,000,001\_the\_coal\_mine\_for  
0,000,001\_the\_collapse\_of\_classical  
0,000,001\_the\_collapse\_of\_the  
0,000,001\_the\_concept\_of\_deconstruction  
0,000,001\_the\_concept\_s\_relevance  
0,000,001\_the\_conception\_of\_what  
0,000,001\_the\_concepts\_developed\_by  
0,000,001\_the\_constitutions\_of\_various  
0,000,001\_the\_constitutive\_elements\_of  
0,000,001\_the\_contemplation\_and\_development  
0,000,001\_the\_contemplation\_of\_the  
0,000,001\_the\_contemporary\_sense\_of  
0,000,001\_the\_continental\_postmodernism\_of  
0,000,001\_the\_core\_duty\_of  
0,000,001\_the\_cosmos\_and\_the



0,000,001 the cost of horrendous  
0,000,001 the course of history  
0,000,001 the criteria for determining  
0,000,001 the days of zarathustra  
0,000,001 the de humanizing instrumental  
0,000,001 the decline of philosophy  
0,000,001 the declining roman empire  
0,000,001 the democratic society of  
0,000,001 the destruction of alexandria  
0,000,001 the difference between a  
0,000,001 the discovery of philosophical  
0,000,001 the disintegration and implosion  
0,000,001 the disintegration of philosophy  
0,000,001 the domain of episteme  
0,000,001 the duty of the  
0,000,001 the early twentieth century  
0,000,001 the editor in chief  
0,000,001 the elaboration of new  
0,000,001 the elements in deleuze  
0,000,001 the elements of a  
0,000,001 the empire that followed  
0,000,001 the end or purpose  
0,000,001 the english speaking world  
0,000,001 the epoch of heidegger  
0,000,001 the epoch of nietzsche  
0,000,001 the equations used to  
0,000,001 the essence of aesthetic  
0,000,001 the established order of  
0,000,001 the ethical life can  
0,000,001 the experience of time  
0,000,001 the extent that philosophers  
0,000,001 the fabric of one  
0,000,001 the fact that anyone  
0,000,001 the failure to exercise  
0,000,001 the false claim that  
0,000,001 the fields of scientific  
0,000,001 the finitude of being  
0,000,001 the first academy was  
0,000,001 the first of the  
0,000,001 the followers of that  
0,000,001 the form of a  
0,000,001 the formative phase of  
0,000,001 the framework in terms  
0,000,001 the fundamental principles of  
0,000,001 the fundamental purpose and  
0,000,001 the good conceived of  
0,000,001 the greatest expositor of  
0,000,001 the guru of a  
0,000,001 the handmaiden of various  
0,000,001 the higher intellectual horizon  
0,000,001 the history of iran  
0,000,001 the history of ontology  
0,000,002 the history of philosophy  
0,000,001 the history of western  
0,000,001 the idea of tradition  
0,000,001 the intellectual elite of  
0,000,001 the kind of authority  
0,000,001 the kinds of technicians  
0,000,002 the last of the  
0,000,001 the late th century  
0,000,001 the late years of  
0,000,001 the latter a tradition  
0,000,001 the legal system of  
0,000,001 the legitimacy of the  
0,000,001 the light alive until

0,000,001 the likes of giordano  
0,000,001 the likes of huston  
0,000,001 the logic of being  
0,000,001 the love of wisdom  
0,000,001 the majority of so  
0,000,001 the martyred socrates to  
0,000,001 the means that are  
0,000,001 the medici clan were  
0,000,001 the medieval iranian thinker  
0,000,001 the mob s general  
0,000,001 the modern age the  
0,000,001 the most characteristic feature  
0,000,001 the most fundamental and  
0,000,001 the most recent major  
0,000,001 the mysterious sense that  
0,000,001 the name is someone  
0,000,001 the nature of beauty  
0,000,001 the neo platonist school  
0,000,001 the new jersey institute  
0,000,001 the noetic function of  
0,000,001 the noetic thinking that  
0,000,001 the notes of his  
0,000,001 the one analytic thinker  
0,000,001 the only ones who  
0,000,001 the other branches of  
0,000,001 the other dimensions of  
0,000,001 the parapsychological association pa  
0,000,001 the past couple of  
0,000,001 the patron deity and  
0,000,001 the perennial philosophy or  
0,000,001 the perennialist attempt to  
0,000,001 the perhaps more significant  
0,000,001 the persecution and execution  
0,000,001 the persons reared by  
0,000,001 the phenomena evident in  
0,000,001 the phenomenological method pioneered  
0,000,001 the phenomenon of the  
0,000,001 the philosopher any philosopher  
0,000,001 the philosopher is an  
0,000,001 the philosopher rulers in  
0,000,001 the philosophical tradition and  
0,000,001 the philosophy of martin  
0,000,001 the planar surface of  
0,000,001 the plane of consistency  
0,000,001 the playground of dangerous  
0,000,001 the point where philosophy  
0,000,001 the possession of sophia  
0,000,001 the possibility of revolutions  
0,000,001 the possibility of upheaval  
0,000,001 the postmodern continental european  
0,000,001 the prerogative of philosophers  
0,000,001 the problem with evola  
0,000,001 the promethean impulse that  
0,000,001 the propositions used in  
0,000,001 the psycho biological forces  
0,000,001 the purpose of philosophy  
0,000,001 the purveyors of postmodern  
0,000,001 the pythagorean order of  
0,000,002 the question of whether  
0,000,001 the realm of sociological  
0,000,001 the reason that farabi  
0,000,001 the relationship of analytic  
0,000,001 the religious establishment of  
0,000,001 the religious ideals of  
0,000,001 the responsibility to challenge

0,000,001 the rest of you  
0,000,001 the revolutionary activity of  
0,000,001 the rightful heirs of  
0,000,001 the s that physics  
0,000,001 the same as the  
0,000,001 the same kind of  
0,000,002 the same plane as  
0,000,001 the same plane of  
0,000,001 the same primordial tradition  
0,000,001 the same set of  
0,000,001 the same thing and  
0,000,001 the same transcendent spiritual  
0,000,001 the scholasticism of contemporary  
0,000,001 the schools of the  
0,000,001 the sciences and in  
0,000,001 the sciences is devoid  
0,000,001 the sciences that were  
0,000,001 the sciences to distinguish  
0,000,001 the seminal thinker of  
0,000,001 the sense of constitution  
0,000,001 the sicilian school of  
0,000,001 the slave morality that  
0,000,001 the so called perennial  
0,000,001 the society for scientific  
0,000,001 the sociological vacuum opened  
0,000,001 the soul to revolt  
0,000,001 the spiritual level consisted  
0,000,001 the starting point for  
0,000,002 the state university of  
0,000,001 the structure of knowledge  
0,000,001 the structure of our  
0,000,001 the survival of a  
0,000,002 the task of a  
0,000,001 the task of any  
0,000,001 the term developed the  
0,000,001 the theory of evolution  
0,000,001 the theory of knowledge  
0,000,001 the theory of relativity  
0,000,001 the thought of heidegger  
0,000,001 the thoughtful minority of  
0,000,001 the time of aristotle  
0,000,001 the time of socrates  
0,000,001 the twin spires of  
0,000,001 the tyranny of the  
0,000,001 the unity of apperception  
0,000,001 the unquestioned beliefs and  
0,000,001 the unthinking majority over  
0,000,001 the various empirical sciences  
0,000,001 the various subdivisions of  
0,000,001 the very idea of  
0,000,001 the warden post c  
0,000,001 the way back to  
0,000,001 the way one weaves  
0,000,001 the wellspring of all  
0,000,001 the west are facing  
0,000,001 the will to power  
0,000,001 the word ethics comes  
0,000,001 the word for nature  
0,000,001 the word physics goes  
0,000,001 the world picture age  
0,000,001 the world religions or  
0,000,001 their diligent apprenticeship and  
0,000,001 their internal disciplinary structure  
0,000,001 their most controversial views  
0,000,001 their ontology or political

0,000,001\_their\_putatively\_philosophical\_writings  
0,000,001\_their\_thought\_elaborates\_original  
0,000,001\_their\_thought\_has\_to  
0,000,001\_their\_thought\_on\_justice  
0,000,001\_them\_entirely\_to\_nietzsche  
0,000,001\_them\_in\_the\_public  
0,000,001\_them\_while\_providing\_promethean  
0,000,001\_them\_would\_have\_been  
0,000,001\_themselves\_off\_to\_the  
0,000,001\_themselves\_to\_accelerationism\_in  
0,000,001\_theoretical\_formulations\_such\_as  
0,000,001\_theorist\_and\_a\_political  
0,000,001\_theory\_of\_evolution\_by  
0,000,001\_there\_cannot\_be\_indefinitely  
0,000,001\_there\_has\_been\_a  
0,000,001\_there\_is\_a\_sense  
0,000,001\_there\_is\_a\_way  
0,000,001\_there\_is\_no\_philosophy  
0,000,001\_there\_is\_something\_disturbingly  
0,000,001\_there\_is\_to\_be  
0,000,001\_there\_were\_works\_of  
0,000,001\_thereby\_bring\_about\_revolutions  
0,000,001\_thereby\_close\_themselves\_off  
0,000,001\_these\_are\_the\_kinds  
0,000,001\_these\_branching\_dimensions\_in  
0,000,001\_these\_constitute\_any\_conceptual  
0,000,001\_these\_employees\_would\_have  
0,000,001\_these\_great\_philosophers\_were  
0,000,001\_these\_individuals\_have\_to  
0,000,001\_these\_religions\_are\_all  
0,000,001\_these\_were\_academic\_institutions  
0,000,001\_they\_are\_qualified\_to  
0,000,001\_they\_are\_really\_claiming  
0,000,001\_they\_consider\_to\_be  
0,000,001\_they\_described\_themselves\_as  
0,000,001\_they\_do\_have\_discernable  
0,000,001\_they\_do\_not\_want  
0,000,001\_they\_drew\_a\_distinction  
0,000,001\_they\_fail\_to\_realize  
0,000,001\_they\_hardly\_ever\_produced  
0,000,001\_they\_have\_attempted\_to  
0,000,001\_they\_have\_relinquished\_the  
0,000,001\_they\_make\_the\_false  
0,000,001\_they\_should\_be\_forced  
0,000,001\_they\_succeed\_at\_actualizing  
0,000,001\_they\_thereby\_close\_themselves  
0,000,001\_they\_underpin\_different\_frameworks  
0,000,001\_they\_were\_epistemologists\_albeit  
0,000,001\_they\_worked\_under\_philosophers  
0,000,001\_thing\_and\_that\_any  
0,000,001\_think\_across\_all\_of  
0,000,001\_think\_in\_terms\_of  
0,000,001\_think\_that\_only\_the  
0,000,001\_thinker\_abu\_nasr\_farabi  
0,000,001\_thinker\_of\_contemporary\_accelerationism  
0,000,001\_thinker\_who\_held\_such  
0,000,001\_thinker\_who\_was\_a  
0,000,001\_thinkers\_like\_aristotle\_did  
0,000,001\_thinkers\_of\_the\_postmodern  
0,000,001\_thinkers\_such\_as\_al  
0,000,001\_thinking\_across\_all\_of  
0,000,001\_thinking\_than\_any\_of  
0,000,001\_thinking\_that\_could\_catalyze  
0,000,001\_thinks\_that\_they\_are  
0,000,001\_this\_also\_means\_that

0,000,001\_this\_as\_the\_duty  
0,000,001\_this\_brings\_us\_to  
0,000,001\_this\_by\_henri\_bergson  
0,000,001\_this\_cathedral\_on\_fire  
0,000,001\_this\_collapse\_would\_take  
0,000,001\_this\_ethos\_in\_the  
0,000,001\_this\_fallacy\_when\_he  
0,000,001\_this\_has\_been\_a  
0,000,001\_this\_idea\_of\_sophia  
0,000,001\_this\_includes\_jacques\_derrida  
0,000,001\_this\_is\_a\_claim  
0,000,001\_this\_is\_a\_fundamental  
0,000,001\_this\_is\_another\_way  
0,000,001\_this\_is\_not\_necessarily  
0,000,001\_this\_is\_synonymous\_with  
0,000,001\_this\_is\_that\_he  
0,000,001\_this\_is\_very\_troubling  
0,000,001\_this\_is\_what\_has  
0,000,001\_this\_is\_why\_jean  
0,000,001\_this\_need\_for\_focus  
0,000,001\_this\_process\_has\_taken  
0,000,001\_this\_question\_was\_the  
0,000,001\_this\_remainder\_of\_works  
0,000,001\_this\_situation\_by\_rejecting  
0,000,001\_this\_was\_really\_an  
0,000,001\_thomas\_kuhn\_s\_insistence  
0,000,001\_those\_analytics\_who\_explicitly  
0,000,001\_those\_decisions\_concern\_political  
0,000,001\_those\_delineations\_of\_the  
0,000,001\_those\_notions\_of\_deleuze  
0,000,001\_those\_whose\_efforts\_were  
0,000,001\_thought\_amongst\_the\_intellectual  
0,000,001\_thought\_do\_not\_understand  
0,000,001\_thought\_from\_a\_profound  
0,000,001\_thought\_has\_to\_yield  
0,000,001\_thought\_of\_heidegger\_and  
0,000,001\_thoughtful\_minority\_of\_individuals  
0,000,001\_threat\_to\_an\_established  
0,000,001\_threatened\_by\_the\_philosopher  
0,000,001\_threatening\_the\_careers\_of  
0,000,001\_threatening\_the\_unquestioned\_beliefs  
0,000,001\_through\_experiential\_chaos\_in  
0,000,001\_through\_their\_diligent\_apprenticeship  
0,000,001\_through\_transitions\_between\_these  
0,000,001\_time\_faculty\_member\_at  
0,000,001\_to\_abandon\_the\_calling  
0,000,001\_to\_accelerationism\_in\_contemporary  
0,000,001\_to\_an\_established\_socio  
0,000,001\_to\_an\_extent\_be  
0,000,001\_to\_another\_on\_a  
0,000,001\_to\_any\_political\_system  
0,000,001\_to\_any\_religious\_orthodoxy  
0,000,001\_to\_any\_scientific\_paradigm  
0,000,001\_to\_as\_political\_science  
0,000,001\_to\_attend\_to\_the  
0,000,001\_to\_be\_a\_philosopher  
0,000,002\_to\_be\_able\_to  
0,000,001\_to\_be\_authentic\_traditions  
0,000,001\_to\_be\_confused\_with  
0,000,001\_to\_be\_demarcated\_and  
0,000,001\_to\_be\_executed\_for  
0,000,001\_to\_be\_knowledge\_rather  
0,000,001\_to\_be\_natural\_in  
0,000,001\_to\_be\_philosophy\_was  
0,000,001\_to\_be\_resurrected\_by

0,000,001\_to\_be\_sacred\_ideals  
0,000,001\_to\_be\_someone\_who  
0,000,001\_to\_be\_thinking\_across  
0,000,001\_to\_believe\_this\_is  
0,000,001\_to\_bracket\_any\_assumptions  
0,000,001\_to\_bring\_about\_peace  
0,000,001\_to\_call\_it\_iconoclastic  
0,000,001\_to\_challenge\_all\_of  
0,000,001\_to\_challenge\_established\_truths  
0,000,001\_to\_challenge\_extant\_scientific  
0,000,001\_to\_challenge\_the\_established  
0,000,001\_to\_death\_for\_threatening  
0,000,001\_to\_deleuze\_or\_whether  
0,000,001\_to\_demarcate\_knowledge\_as  
0,000,001\_to\_differentiate\_itself\_as  
0,000,001\_to\_discoveries\_and\_organizes  
0,000,001\_to\_distinguish\_between\_various  
0,000,001\_to\_distinguish\_itself\_from  
0,000,001\_to\_encompass\_what\_have  
0,000,001\_to\_exercise\_the\_poetic  
0,000,001\_to\_express\_the\_theory  
0,000,001\_to\_frame\_hypotheses\_and  
0,000,001\_to\_fundamental\_thinking\_than  
0,000,001\_to\_have\_been\_the  
0,000,001\_to\_inculcate\_and\_reinforce  
0,000,001\_to\_iran\_and\_india  
0,000,001\_to\_iranian\_thinkers\_such  
0,000,001\_to\_keep\_their\_most  
0,000,001\_to\_life\_that\_had  
0,000,001\_to\_make\_striking\_discoveries  
0,000,001\_to\_one\_or\_another  
0,000,001\_to\_other\_such\_concepts  
0,000,001\_to\_pass\_judgment\_on  
0,000,001\_to\_plato\_s\_attempt  
0,000,001\_to\_power\_have\_an  
0,000,001\_to\_power\_is\_an  
0,000,001\_to\_protest\_the\_fact  
0,000,001\_to\_realize\_that\_philosophy  
0,000,001\_to\_recognize\_that\_discoveries  
0,000,001\_to\_reduce\_philosophy\_to  
0,000,001\_to\_refer\_to\_their  
0,000,001\_to\_reform\_the\_regime  
0,000,001\_to\_revitalize\_the\_philosophical  
0,000,001\_to\_save\_us\_from  
0,000,001\_to\_say\_that\_a  
0,000,001\_to\_say\_that\_there  
0,000,001\_to\_say\_to\_the  
0,000,001\_to\_seek\_enlightenment\_means  
0,000,001\_to\_some\_extent\_the  
0,000,001\_to\_some\_putatively\_more  
0,000,001\_to\_spare\_the\_athenians  
0,000,001\_to\_such\_endeavors\_would  
0,000,001\_to\_the\_constitutive\_elements  
0,000,001\_to\_the\_elements\_of  
0,000,001\_to\_the\_empirical\_sciences  
0,000,001\_to\_the\_epoch\_of  
0,000,001\_to\_the\_extent\_that  
0,000,001\_to\_the\_followers\_of  
0,000,001\_to\_the\_other\_philosophers  
0,000,001\_to\_the\_phenomena\_evident  
0,000,001\_to\_the\_platonic\_academy  
0,000,001\_to\_the\_point\_where  
0,000,001\_to\_the\_possibility\_of  
0,000,001\_to\_the\_sciences\_is  
0,000,001\_to\_the\_sciences\_that

0,000,001\_to\_the\_sicilian\_school  
0,000,001\_to\_the\_word\_for  
0,000,001\_to\_their\_thought\_on  
0,000,001\_to\_thereby\_bring\_about  
0,000,001\_to\_think\_in\_terms  
0,000,001\_to\_think\_that\_only  
0,000,001\_to\_understanding\_the\_fundamental  
0,000,001\_to\_wonder\_whether\_the  
0,000,001\_to\_yield\_new\_concepts  
0,000,001\_today\_is\_logic\_acting  
0,000,001\_today\_is\_that\_type  
0,000,001\_together\_the\_democratic\_society  
0,000,001\_tolerated\_in\_any\_society  
0,000,001\_took\_hundreds\_of\_years  
0,000,001\_totalitarianism\_of\_modern\_technology  
0,000,001\_tractatus\_that\_epitomized\_the  
0,000,001\_trading\_in\_mere\_opinions  
0,000,001\_tradition\_and\_take\_it  
0,000,001\_tradition\_espoused\_by\_the  
0,000,001\_tradition\_of\_philosophy\_and  
0,000,001\_tradition\_or\_perennial\_philosophy  
0,000,001\_traditionalism\_in\_the\_modern  
0,000,001\_traditionalism\_or\_the\_so  
0,000,001\_traditionalist\_for\_that\_matter  
0,000,001\_traditionalists\_define\_the\_world  
0,000,001\_traditionalists\_have\_a\_view  
0,000,001\_traditions\_as\_refractions\_of  
0,000,001\_transitions\_between\_these\_frameworks  
0,000,001\_treated\_by\_people\_in  
0,000,001\_tree\_trunks\_who\_think  
0,000,001\_tried\_to\_reform\_the  
0,000,001\_true\_founder\_of\_philosophy  
0,000,001\_trunks\_who\_think\_across  
0,000,001\_truth\_as\_distinct\_from  
0,000,001\_trying\_to\_say\_to  
0,000,001\_turn\_reflects\_certain\_epistemological  
0,000,001\_twin\_spires\_of\_this  
0,000,001\_type\_of\_intellectual\_activity  
0,000,001\_types\_of\_scientific\_research  
0,000,001\_tyranny\_of\_a\_single  
0,000,001\_tyranny\_of\_the\_unthinking  
0,000,001\_ulem\_or\_as\_someone  
0,000,001\_ultimately\_different\_expressions\_of  
0,000,001\_uncertainty\_as\_being\_an  
0,000,001\_unchanging\_storehouse\_of\_truths  
0,000,001\_under\_him\_as\_his  
0,000,001\_under\_philosophers\_and\_within  
0,000,001\_undergo\_another\_renaissance\_is  
0,000,001\_underpin\_different\_frameworks\_of  
0,000,001\_understand\_that\_just\_because  
0,000,001\_understanding\_of\_its\_centrality  
0,000,001\_understanding\_the\_fundamental\_principles  
0,000,001\_unique\_to\_deleuze\_or  
0,000,001\_unity\_of\_apperception\_in  
0,000,002\_university\_of\_new\_york  
0,000,001\_unlocked\_by\_any\_given  
0,000,001\_unquestioned\_beliefs\_and\_prejudices  
0,000,001\_unquestioned\_customs\_can\_never  
0,000,001\_unreflective\_beliefs\_and\_unquestioned  
0,000,001\_unthinking\_majority\_over\_the  
0,000,001\_until\_rich\_enough Rogues  
0,000,001\_until\_the\_th\_century  
0,000,001\_unwittingly\_parallel\_and\_reinvents  
0,000,001\_up\_by\_the\_atrophy  
0,000,001\_up\_in\_this\_situation

0,000,001\_uprooted\_sciences\_that\_are  
0,000,001\_us\_from\_the\_de  
0,000,001\_us\_to\_attend\_to  
0,000,001\_us\_to\_be\_able  
0,000,001\_used\_in\_various\_specialized  
0,000,001\_used\_to\_express\_the  
0,000,001\_uses\_a\_dramatization\_of  
0,000,001\_usually\_aesthetic\_in\_origin  
0,000,001\_utterly\_lacking\_in\_the  
0,000,001\_vacuum\_opened\_up\_by  
0,000,001\_various\_conceptions\_of\_the  
0,000,001\_various\_empirical\_sciences\_have  
0,000,001\_various\_greek\_city\_states  
0,000,001\_various\_religions\_is\_threatened  
0,000,001\_various\_subdivisions\_of\_philosophy  
0,000,001\_various\_types\_of\_scientific  
0,000,001\_various\_uprooted\_sciences\_that  
0,000,001\_various\_world\_religions\_where  
0,000,001\_very\_idea\_of\_philosophy  
0,000,001\_view\_of\_what\_he  
0,000,001\_view\_of\_wisdom\_as  
0,000,001\_view\_to\_understanding\_the  
0,000,001\_views\_private\_rather\_than  
0,000,001\_virtue\_ar\_te\_for  
0,000,001\_want\_to\_recognize\_that  
0,000,001\_wants\_to\_believe\_this  
0,000,001\_warden\_post\_c\_the  
0,000,001\_was\_a\_branch\_of  
0,000,001\_was\_a\_canary\_in  
0,000,001\_was\_a\_genuine\_philosopher  
0,000,001\_was\_a\_member\_could  
0,000,001\_was\_almost\_martyred\_in  
0,000,001\_was\_called\_ta\_meta  
0,000,001\_was\_essentially\_highlighting\_an  
0,000,001\_was\_established\_as\_a  
0,000,001\_was\_founded\_by\_plato  
0,000,001\_was\_most\_promising\_in  
0,000,001\_was\_not\_yet\_paradigmatic  
0,000,001\_was\_once\_widely\_referred  
0,000,001\_was\_preceded\_in\_this  
0,000,001\_was\_really\_an\_insult  
0,000,001\_was\_the\_editor\_in  
0,000,001\_was\_the\_patron\_deity  
0,000,001\_was\_the\_starting\_point  
0,000,001\_way\_back\_to\_plato  
0,000,001\_way\_in\_which\_we  
0,000,001\_way\_of\_deconstructing\_the  
0,000,001\_way\_one\_weaves\_the  
0,000,001\_way\_post\_philosophical\_because  
0,000,001\_way\_that\_courts\_the  
0,000,001\_way\_that\_is\_different  
0,000,001\_ways\_is\_the\_task  
0,000,001\_we\_are\_the\_only  
0,000,001\_we\_associate\_with\_bold  
0,000,001\_we\_can\_discern\_the  
0,000,001\_we\_could\_see\_something  
0,000,001\_we\_have\_aesthetics\_or  
0,000,001\_we\_have\_lost\_today  
0,000,001\_we\_here\_in\_the  
0,000,001\_we\_reach\_the\_technological  
0,000,001\_we\_refer\_to\_as  
0,000,001\_we\_saw\_a\_proliferation  
0,000,001\_we\_would\_now\_consider  
0,000,001\_weaves\_the\_fabric\_of  
0,000,001\_well\_rooted\_tree\_trunks

0,000,001\_wellspring\_of\_all\_scientific  
0,000,001\_were\_academic\_institutions\_which  
0,000,001\_were\_all\_referred\_to  
0,000,001\_were\_analogous\_to\_the  
0,000,001\_were\_epistemologists\_albeit\_not  
0,000,001\_were\_operating\_within\_the  
0,000,001\_were\_political\_scientists\_to  
0,000,001\_were\_ready\_to\_challenge  
0,000,001\_were\_restricted\_to\_such  
0,000,001\_were\_subjects\_of\_extensive  
0,000,001\_were\_trying\_to\_say  
0,000,001\_were\_uprooted\_from\_it  
0,000,001\_were\_works\_of\_aristotle  
0,000,001\_west\_are\_facing\_a  
0,000,001\_western\_civilization\_as\_a  
0,000,001\_what\_are\_held\_to  
0,000,001\_what\_defines\_excellence\_or  
0,000,001\_what\_end\_they\_succeed  
0,000,001\_what\_has\_been\_done  
0,000,001\_what\_has\_survived\_of  
0,000,001\_what\_have\_been\_defined  
0,000,001\_what\_have\_been\_differentiated  
0,000,001\_what\_he\_wrongly\_considered  
0,000,001\_what\_is\_beautiful\_kalon  
0,000,001\_what\_is\_considered\_ethical  
0,000,001\_what\_is\_left\_of  
0,000,001\_what\_is\_taken\_to  
0,000,001\_what\_it\_means\_for  
0,000,001\_what\_it\_means\_to  
0,000,001\_what\_justice\_is\_are  
0,000,001\_what\_nature\_is\_the  
0,000,001\_what\_one\_is\_made  
0,000,001\_what\_passes\_for\_philosophy  
0,000,001\_what\_s\_left\_after  
0,000,001\_what\_was\_most\_promising  
0,000,001\_what\_we\_have\_lost  
0,000,001\_what\_we\_refer\_to  
0,000,001\_whatever\_they\_consider\_to  
0,000,001\_when\_he\_claims\_that  
0,000,001\_when\_he\_first\_made  
0,000,001\_when\_mobs\_set\_fire  
0,000,001\_where\_he\_tried\_to  
0,000,001\_where\_philosophers\_like\_avicenna  
0,000,001\_where\_philosophy\_as\_a  
0,000,001\_where\_they\_are\_really  
0,000,001\_whereas\_noesis\_is\_higher  
0,000,001\_whether\_already\_existing\_ideas  
0,000,001\_whether\_he\_owes\_them  
0,000,001\_whether\_it\_is\_the  
0,000,001\_whether\_it\_is\_threatening  
0,000,001\_whether\_it\_is\_tyranny  
0,000,001\_whether\_or\_not\_aristotle  
0,000,001\_whether\_our\_civilization\_survives  
0,000,001\_whether\_philosophy\_has\_any  
0,000,001\_whether\_such\_an\_end  
0,000,001\_whether\_the\_elements\_in  
0,000,001\_whether\_the\_philosopher\_is  
0,000,001\_whether\_their\_thought\_elaborates  
0,000,001\_whether\_there\_are\_means  
0,000,001\_whether\_those\_decisions\_concern  
0,000,001\_which\_are\_each\_highly  
0,000,001\_which\_are\_so\_fundamental  
0,000,001\_which\_dynamited\_his\_own  
0,000,001\_which\_grounded\_both\_the  
0,000,001\_which\_in\_turn\_reflects

0,000,001\_which\_is\_not\_to  
 0,000,001\_which\_is\_why\_both  
 0,000,001\_which\_is\_why\_those  
 0,000,001\_which\_means\_character\_in  
 0,000,001\_which\_no\_matter\_what  
 0,000,001\_which\_plato\_was\_a  
 0,000,001\_which\_predominates\_in\_the  
 0,000,001\_which\_prevalis\_in\_any  
 0,000,001\_which\_taught\_philosophy\_but  
 0,000,001\_which\_this\_is\_synonymous  
 0,000,001\_which\_various\_types\_of  
 0,000,001\_which\_we\_can\_discern  
 0,000,001\_which\_won\_the\_book  
 0,000,001\_while\_providing\_promethean\_guidance  
 0,000,001\_who\_alone\_are\_capable  
 0,000,001\_who\_are\_authorized\_by  
 0,000,001\_who\_can\_offer\_others  
 0,000,001\_who\_challenges\_the\_established  
 0,000,001\_who\_disagree\_on\_so  
 0,000,001\_who\_explicitly\_rejected\_phenomenology  
 0,000,001\_who\_had\_adopted\_materialism  
 0,000,001\_who\_has\_proper\_discernment  
 0,000,001\_who\_have\_established\_methodologies  
 0,000,001\_who\_have\_no\_understanding  
 0,000,001\_who\_held\_such\_a  
 0,000,001\_who\_in\_retrospect\_appears  
 0,000,001\_who\_is\_a\_regressive  
 0,000,001\_who\_is\_constantly\_challenging  
 0,000,001\_who\_is\_seeking\_enlightenment  
 0,000,001\_who\_really\_have\_a  
 0,000,001\_who\_rebelliously\_rethinks\_the  
 0,000,001\_who\_sets\_himself\_up  
 0,000,001\_who\_some\_say\_died

0,000,001\_who\_the\_authentic\_philosophers  
 0,000,001\_who\_think\_across\_all  
 0,000,001\_who\_was\_a\_genuine  
 0,000,001\_whose\_efforts\_were\_restricted  
 0,000,001\_whose\_work\_is\_circumscribed  
 0,000,001\_why\_both\_karl\_marx  
 0,000,001\_why\_jean\_jacques\_rousseau  
 0,000,001\_why\_those\_analytics\_who  
 0,000,001\_widely\_referred\_to\_as  
 0,000,001\_will\_be\_able\_to  
 0,000,001\_will\_to\_power\_have  
 0,000,001\_will\_to\_power\_is  
 0,000,001\_with\_a\_general\_crisis  
 0,000,001\_with\_a\_view\_to  
 0,000,001\_with\_an\_analysis\_of  
 0,000,001\_with\_being\_employed\_as  
 0,000,001\_with\_bold\_scientific\_exploration  
 0,000,001\_with\_respect\_to\_truth  
 0,000,001\_with\_the\_continental\_postmodernism  
 0,000,001\_with\_the\_history\_of  
 0,000,001\_with\_the\_most\_fundamental  
 0,000,001\_with\_the\_psychobiological  
 0,000,001\_within\_a\_pre-existing  
 0,000,001\_within\_occult\_and\_esoteric  
 0,000,001\_within\_the\_boundaries\_of  
 0,000,001\_within\_the\_domain\_of  
 0,000,001\_within\_the\_higher\_intellectual  
 0,000,001\_within\_the\_realm\_of  
 0,000,001\_within\_what\_is\_left  
 0,000,001\_without\_destroying\_it\_which  
 0,000,001\_without\_ever\_explicitly\_endorsing  
 0,000,001\_without\_the\_phenomenological\_mindset  
 0,000,001\_won\_the\_book\_award

0,000,001\_wonder\_whether\_the\_elements  
 0,000,001\_word\_ethics\_comes\_from  
 0,000,001\_word\_for\_nature\_in  
 0,000,001\_word\_games\_of\_analytic  
 0,000,001\_word\_physics\_goes\_back  
 0,000,001\_work\_is\_circumscribed\_within  
 0,000,001\_worked\_under\_philosophers\_and  
 0,000,001\_working\_within\_a\_pre  
 0,000,001\_works\_dealing\_with\_the  
 0,000,001\_works\_of\_aristotle\_that  
 0,000,001\_world\_in\_one\_way  
 0,000,001\_world\_religions\_or\_whatever  
 0,000,001\_world\_religions\_where\_they  
 0,000,001\_world\_to\_the\_sciences  
 0,000,002\_worthy\_of\_the\_name  
 0,000,001\_would\_have\_been\_considered  
 0,000,001\_would\_now\_consider\_experimental  
 0,000,001\_would\_take\_the\_form  
 0,000,001\_wound\_up\_in\_this  
 0,000,001\_writing\_that\_lent\_themselves  
 0,000,001\_writing\_the\_constitutions\_of  
 0,000,001\_writings\_or\_the\_notes  
 0,000,001\_wrongly\_considered\_to\_be  
 0,000,001\_years\_for\_philosophy\_to  
 0,000,001\_years\_is\_whether\_their  
 0,000,001\_years\_of\_the\_declining  
 0,000,001\_yet\_others\_are\_revolutionary  
 0,000,001\_yet\_paradigmatic\_in\_its  
 0,000,001\_yield\_new\_concepts\_in  
 0,000,001\_york\_at\_stony\_brook  
 0,000,001\_you\_are\_trading\_in