

## An Insight into *Logos* and *Logos of Life*

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**Abstract:** A crucial idea challenging the entire cosmology, ontology and metaphysics from the Pre-Socratics to the contemporary philosophy is that of the grounding and first principle of the All. We refer to the universal principle that orders and unifies the whole being-in-becoming, designated by Heraclitus of Ephesus, around 500 BC, through the term of *logos* / λόγος. Over the centuries, during the last decades of the twentieth century and the beginning of the new third millennium, we (re)find it as the *logos of life*, which represents even ‘the sense of all senses’ within the phenomenology elaborated by Anna-Teresa Tymieniecka. In this paper we aim to unfold an insight into a major concept that crosses – as a red thread - the philosophical thinking from the ancient Greeks to nowadays. Our attempt is to disclose part of the in-depth meaning of the *logos* and the *logos of life* as regards the potential of the philosophical language to enlightening towards the need of harmonizing particular and general / individual and communal levels of the complex beingness in the cosmos we get access. Deciphering the valences and the strengths of the Heraclitean acknowledged concept and, no less, those of the renewal of it established by Tymieniecka - who, in the frame of her phenomenology of life, properly has brought to the fore and she has originally developed the vision of the famous “Skoteinós” -, we try to better understand some about our status in the present globalizing world. Actually, we face great teachings about the *universal reason*, eventually, offering us a serious support in the effort of meditating and working on the side of the so needed ontological harmony beyond any opposites and tensions, by comprehending some of the divided-undivided dynamic cosmic whole we are part of.

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A hard concept that traverses the Western history of philosophy is undoubtedly that of *logos*. It is one of the most significant idea and a

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key theme provided by the pre-Socratic Greek philosopher Heraclitus of Ephesus (c. 535 – c. 475 BC).

Beyond the differences as regards the designated dominant - ‘word’, ‘language’, ‘reason’, ‘causation’, ‘account’, ‘explanation’, ‘plan’, ‘proportion’, ‘wisdom’, etc. -, the Greek *λόγος* / *logos* semantically covers the dialectic identity between ‘thought and saying’, eventually conveying the cosmic reason that orders and gives form and meaning to the whole existence, exercising a major influence on the human condition. Actually, it is the principle that regulates humans’ lives within the All-there-is-alive.

Beginning with Heraclitus of Ephesus, this notion powerfully entered the particular language of philosophy; and along the way it has been more or less in light, but never out of the philosophical concern(s). A well-known line (Fr.50) from Heraclitus’ thoughts shapes the term of *logos*: “Listening not to me but to the *logos* it is wise to agree that all things are one.” (Diels–Kranz 1958, 22B50)

Other two basic sayings that illuminate us on the sense of *logos* are also significant:

Though this Word is true evermore, yet men are as unable to understand it when they hear it for the first time as before they have heard it at all. For, though all things come to pass in accordance with this Word, men seem as if they had no experience of them, when they make trial of words and deeds such as I set forth, dividing each thing according to its kind and showing how *it is what it is*. But other men know not what they are doing when awake, even as they forget what they do in sleep (Ibid., B1).

And:

Though *the logos* is common, the many live as if they had a wisdom of their own. (Ibid., B2)

The concept of *logos* mainly sends to the principle that governs the entire world; it is the universal reason. Conceived like “a principle of order and knowledge” (Audi 1999, 376) – essentially, ‘Logos-Truth-Nature-Eternity’ as Heraclitus has imposed the paramount principles for the Being -, it became a kind of ‘red thread’ crossing the philosophical advancement from the pre-Socratic tradition to contemporary movements. It recorded a notable renewal in the ‘phenomenology of life’ created by Anna-Teresa Tymieniecka (1923-2014). Actually, we face an exemplary situation as regards a defining

note for the philosophical discourse in its evolution: the hermeneutical changes occurred within the entire area of continuous “re-significations concerning the philosophical lexicon”, whether they are “additions, deepenings, restorations or reconstructions”, etc. (Vlăduțescu 2007, 123).

The “ontopoietic” circular integrating vision focused on *life* and *human condition* the Polish-born American author has established represents – broadly speaking - a great phenomenological post-Husserlian project built on the idea of the *logos of life*.

About this shining embodiment of *logos* in its dynamics and development we try to pinpoint some in what follows.

Orchestrating the key theses of: “(1) the *self-individualization of life* that circumscribes the context of phenomenological investigation, (2) the *creative act* of the human being that brings into the center from which the human mind draws all the rays of order, and (3) the *human condition* that grounds the creative act as man’s foothold within the unchartable schema of life” (Tymieniecka 1990, 5), the American thinker extended the meaning of the Heraclitean *logos* by deepening and modulating it as the *logos of life*. This constitutes the core universal principle carrying the entire ‘flux and stasis’; starting by admitting the flux and the transformation in resonance with the Heraclitus’ teaching that: “On those who enter the same rivers, ever different waters flow”. (Fr. 12, Diels–Kranz / DK, B12)

It is noteworthy to mention that such an idea focusing on the continuous beingness’ change – ‘we are and are not’ – has been quoted, for example, by Plato in his dialogue bearing on the relation of language to knowledge, *Cratylus*: “All entities move and nothing remains still” (401d), and “Everything changes and nothing remains still ... and ... you cannot step twice into the same stream” (402a).

In terms of the *authenticity* lived and communicated throughout the work of an impressive phenomenologist, Ortega y Gasset, there is the role of our beliefs and “vital reason” to get eventually what *life* is, and “to confirm life”; not only like “a naked fact and a chance in cosmos”, but by itself, as the radical / “fundamental reality” of doubtless true: “we live, we move and we are”<sup>1</sup>.

Permanently being aware of the eternal change of everything with regard to the existential mixture of the All, in her turn Anna-Teresa

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<sup>1</sup> See José Ortega y Gasset. *El tema de nuestro tiempo / The Subject of Our Time* (1923), and *Ideas y creencias / Ideas and Beliefs* (1940).

Tymieniecka attempts to delineate the complexity of life with ‘diversity and unity’, ‘singulars and types’, ‘identity and difference’, ‘opposite(s) and oneness’, ‘differentiation and sameness’, ‘self and other’, ‘conflict and concord’, ‘inner-outer’, ‘individual and communal sharing-in-life’, etc.; and fully taken into account from natural to social, cultural, and moral levels of being, in the “interplay of Chronos and Kairos” (see Tymieniecka 2000a, 497-513).

In the framework of an original “ontopoietic” phenomenology, the *logos of life* – starting with the “primeval” articulations towards the most elevated accomplishment as the “sacral / divine logos” placing in the “logo-theic horizon” of living (see Tymieniecka 2009, 215-255) – is followed and deciphered in its multifaceted phenomenal arteries “in the ‘overt’ strategies of the existential interaction”, within the (logico) rationalities of measuring and ordering network of life, for precisely enlightening the needed disclosure of the meaning of life in its totality, from mineral, through vegetal and animal, to the human condition (see Tymieniecka 2000a, 517-524).

At stake is the phenomenological *logos* “rooted in the constructivism of life itself”, and supporting the life progress - as Daniela Verducci stresses with reference to “the living metaphysics on the onto-poietical logos of life” (2015, 15).

The *logos of life* represents “a primogenital force striving without end, surging in its impetus and seeking equipoise”, and has its reason / purpose, namely to progressively converse the constructive forces “into new knots of sense” (Tymieniecka 2000a, 19). It manifests as

an expansive and evolutive logic, of autoindividualization of life, that autopoietically reproduces itself in the pre-human constructivism, while it creatively-produces-being in the onto-poiesis of the human level of it. ... it promotes the constructive prompting that determines the progress of life and it prepares its own means/organs for its own advance. This advance means the fulfillment of constructive steps toward transformations ... Crowning its [the individualizing life] development, the force of the logos of life, with the will as its new modality, finds itself able to advance from the vital/ontopoietic round of significance into two new dominions of sense: that of the creative/spiritual and that of the sacral. (Verducci 2015, 18)

The Tymienieckan *logos* is to be encompassed on the ground of catching – at least, in part of - the comprehension claimed by such a creative force; so, “the onto-poietic process of life” is revealing by an

intrinsic ordering of all and a measuring out advance into a constructive being(ness)-in-becoming; seeing that the *logos of life* constitutes the “*prompting force*, energy that continues the coherent progress as well as the progress’ formative differentiation.” (Tymieniecka 2011, 9).

Through the emphasis of the major value of Heraclitus’ thinking that has fascinated and penetrated any metaphysical imagination, inspiring so much the “advancing venues of Occidental thought” and no less her own “ontopoietic” vision with the need of “heralding a New Enlightenment” at the turn of the second and third millennium AD, the phenomenologist of life made from the Heraclitean *logos* a stronger paragon revealing, again, the profound meaning of the famous saying: “Listen to the Logos!”

Without it, a lot of serious questions would remain just to be launched. For example: How to understand the composite unity in diversity? How to reach – as much as possible – the enigma at the deepest and hidden reality in the everlasting change regardless the appearance of stability? Yet, how to grasp the universal harmony of the ‘All-being-in-becoming’ facing so many tensions and contradictions?

Thanks to the *logos*, the All is thoroughly much the same “a strung bow held in shape by an equilibrium of the string tension and spring action of the bow.” (*The Fragments of Heraclitus*; DK, B51).

There is the issue of the universal existential dynamic harmony and unity, by the inner-outer interplay, with the inevitable intrinsic conflict; and, finally, the balance of the opposites in tension within the flux of the All-being-in-becoming.

We re-discover Heraclitus’ idea about the ‘being-in-becoming’ – designed in the horizon of the Absolute / the God - marked by the fight of opposites, but also as a whole that flows like a stream: “God is day and night, winter and summer, war and peace, surfeit and hunger, but he takes various shapes, just as fire, when it is mingled with spices, is named according to the savour of each” (DK, B67).

Another question is to be raised: How to comprehend the ontological problem of the One and Multiple?

It is worth to see, again, the Heraclitus’ *Fragments*, and to think about the assertion that “(1.) It is wise to hearken not to me but my argument, and to confess that all things are one” (Burnet 1892, 133). The Heraclitean thought is clearly underlined in grasping that “things whole and not whole, what is drawn together and what is drawn asunder, the

harmonious and the discordant. The one is made up of all things, and all things issue from the one” (DK, B10).

Appropriating Tymieniecka’s phenomenological path, considering the meaningful explanation she unfolds, we reach to understand some of the One and Multiple: accordingly, the manifested Multiple in its conflicting arteries, movement and permanent / the ever-present change through which the One - with the eternal and sustainable consistency but in the cosmic flux - is grounded and evolves; no less, it powerfully holds all the elements together in a state of stability or equipoise under the action of the Law of harmony, of proportion and symmetry, by integrating sameness and differentiation alike, and bringing to the fore the importance of the ‘*measure* in everything there is alive’.

No less, we need to inquire about the possibilities of getting, ultimately, the unity of *life* on human and cosmic levels; also, to apprehend the in-depth connection / the dialectic identity of “geo-cosmic – ontopoietic – creative – sacral” as the orbits within “the life-positional horizons of beingness”; and, at the same time, to consider the inward-outward play and link to be continuously refined in regard to “the human soul in the cosmos and the cosmos in the human soul” (see Tymieniecka 2009, 127-211). Each of these is tackled by reflecting upon and disclosing modes of fathoming the universal life-system with the architecture of “the unity-of-everything-there-is-alive”.

Carefully, Anna-Teresa Tymieniecka follows the universal principle of life and its manifested concretizations in the ‘Great Plan of Life’ in the frame of what she coined “the ontopoietic genesis of the logos of life (‘the consequential outcome of the logos of life’)”. Here comes “the ‘awakening’ of consciousness and also the ‘outburst’ of the *logos* of life with its propensities and resources in the web of living. And further on, ‘the spark of life’ into the ‘human self-individualization’ and ‘self-interpretation’ in life due to the creative imagination” (Verducci 2012, 104-105). It is the place where the crucial role of *Imaginatio Creatrix* is clearly. The *creative imagination* has a determinant function. It is, doubtlessly, one of the merits of Anna-Teresa Tymieniecka - many decades before imagination finally has entered the philosophical domain of research (see Tymieniecka 1974) - to pay special attention to its major and unique importance for the development and the affirmation of the Human Condition in the defining *creativity*, which represents the “Archimedean point” of a

meaningful and constructive peculiar human experience of life (Tymieniecka 2004).

Aiming to (re)discover and to substantially more elucidate the ‘matter’ as regards “the universal truth of things, persons, the world”, respectively the “unifying principle the mind projects to unifying links forming a ‘great plan’ of life” (Tymieniecka 2000b, xxx), the phenomenologist of life has expressed a strong confidence in the indispensable role philosophy plays for humanhood; principally, in the present global context marked by “an ‘anatomy of bewilderment’ – of the disarray humanity now finds itself in” (Tymieniecka 1995, 26-27) - with so many challenges and a wanted new awareness to “enter into our depths in order to achieve a new understanding of our place in the cosmos and the web of life, to find new *wisdom* for charting our paths together and fresh inspiration to animate our personal conduct.” (Ibid., 26)

In its essence and thoroughly got, it is the *wisdom* highly appreciated by Heraclitus of Ephesus (Fr. 41): “Wisdom is one thing. It is to know the thought by which all things are steered through all things.”

For the so creative and influential pre-Socratic philosopher, “wisdom, much like fire, is the very essence of the cosmos” (Haxton 2003, xx).

At stake precisely is the so much required in nowadays *wisdom*; departing from the classical Hellenic philosophy and coming up to the recent trends in global philosophy we have to deal, among other things, with the problem of *globalization* that constantly transforms philosophy and “challenges us to rethink the nature of philosophy as a discipline and as a cultural activity. Previously unrecognized critical perspectives present challenges to Western philosophy as well as new opportunities for conversation and dialogue. The increased information traffic enabled by new technologies also might lead to appropriations, misrepresentations, or oversimplifications of ideas, so care and cultural competence are needed, in addition to goodwill from all sides.” (Townley 2018, 546)

If a minimal wisdom, firstly as the practical one - the claimed Greek *phrónēsis* / *φρόνησις* – would be cultivated and used by most people, a better world by conciliating global and local interests and directions of development would get a chance to become reality. As rational beings gifted with good will, humans wisely could and should act to avoiding the unpropitious tendency towards radicalizing the polarities between

the global and the local, such as between economic globalization and local culture. Thus, a robust frame for *glocalization* – a linguistic hybrid term of *globalization* and *localization* popularized by the sociologist Roland Robertson – would be mostly assumed, in resonance with the understanding of the truth carried by the Heraclitean thought, which say (in John Burnet translation): “You must couple together things whole and things not whole, what is drawn together and what is drawn asunder, the harmonious and the discordant. The one is made up of all things, and all things issue from the one.” And hence, the so paradoxical aphorism: “The way up and the way down is one and the same.” (Burnet 137; 138)

It is also to be believed that *ho Skoteinós / ó Σκοτεινός* (“The Obscure”) – as the philosopher of Ephesus has been characterized by the time of Cicero<sup>2</sup> – used to get the ‘fire’: an “ever-living fire, with measures of it kindling, and measures going out” (DK, B30) as a metaphorical expression for *logos*.

The fire-logos represents the cosmic rule: “By cosmic rule, / ... All things change. ... All things change to fire, / and fire exhausted / falls back into things” – we find in Heraclitus’ *Fragments*, translated by Brooks Haxton (2003, xx).

The *fire* is the ‘being’ that just is. It is the *ground* of everything-there-is. But things are and they are not. They are born and perish. The ‘being’ stays always the same; but the things are changing and perishing. Here comes the metaphysical status of ‘non-being’ in relation to the ontological plan. Actually, there is the thematization of the difference between “the first / the prime principle” and the “secondary principles”:

At least as much as a thing is, so speaking with Heraclitus, this thing is and it is not. Such a fact is possible to be explained through the setting up of mediation; in Heraclitus, by the air, water and earth, as a kind of ‘secondary principles’... Therefore, something *is* because the ‘principles’ are within its constitution, but it is all about the ‘secondary principles’; and it *is not* just there where the ‘secondary principles’ are, they are not the “prime principle”. (Vlăduțescu 2011, 160)

As we read in *The Fragments of Heraclitus*, “All things are an interchange for fire, and fire for all things, just like goods for gold and gold for goods” (DK, B90).

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<sup>2</sup> Marcus Tullius Cicero. *De Finibus Bonorum et Malorum / On the Ends of Good and Evil*. II, 15.

From here, a genuine relation can be observed concerning the Tymieniecka exemplary doctrine of creativity that is to be released from the terrain of her ‘phenomenology of life’.

Coined as a philosophy of the “Ontopoiesis of Life”, the work of a large scale elaborated by the contemporary thinker we draw attention to - especially within her fleuve-treatise *Logos and Life*<sup>3</sup> and the last treatise *The Fullness of the Logos in the Key of Life*<sup>4</sup> - offers us an insight about the “dynamic, ever flexible network of the strategies of the logos, tracing it to its intrinsic nature as ‘the reason of all reasons’”. The greatest category of All, to which even the logos is subject, emerges as ‘constructivity’”, lighting up the “gigantic game of life played by the logos” inquiring into and unveiling a little more the mystery of the “intrinsic order of the cosmos in its expansion [that] remains the cornerstone of the dynamisms” of the All being-in-becoming” (Tymieniecka 2000b, xxxiv-xxxv). Through the “ontopoietic” vision, we get access to the comprehension of the “self-creative activity by which the *logos of life* actualizes its potentialities. *Ontopoiesis* expresses itself in the emergence of intelligible structure in life, along with a progressive increase in freedom of will and action, the emergence of the self-reflective condition of the imagination, ethics, and spiritual experience” (Louchakova-Schwartz 2012, 17).

The scrutiny of the *logos of life* is evolved in the openings of an original really awe-inspiring approach we owe to Anna-Teresa Tymieniecka. By some means, we dare to note that we face one of the most extensive and profound, fine-tuned and illuminating philosophical development of the concept of *logos*.

Trying to decipher in the “knots revealing the inward hidden workings of the logos” (Tymieniecka 2000b, xxxvi), the phenomenologist of life identifies axial manifestations of it she gives suggestive names: the ‘vital logos’ – the basic pattern, acting in everything-there-is-alive, from mineral to cosmic levels; a “logoic

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<sup>3</sup> Anna-Teresa Tymieniecka. 1988-2000. *Logos and Life*. Book 1: *Creative Experience and the Critique of Reason*; Book 2: *The Three Movements of the Soul*; Book 3: *The Passions of the Soul and the Elements in the Ontopoiesis of Culture. The Life Significance of Literature*; Book 4: *Impetus and Equipose in the Life-Strategies of Reason*. Dordrecht/Boston/London: Kluwer Academic Publishers.

<sup>4</sup> Anna-Teresa Tymieniecka. 2009-2012. *The Fullness of the Logos in the Key of Life*. Book I: *The Case of God in the New Enlightenment*; Book II: *Christo-Logos: Metaphysical Rhapsodies of Faith (“Itinerarium mentis in Deo”)*. Dordrecht/Heidelberg/London/New York: Springer.

triad” that follows - making the “platform for the growth, advance, and proliferation of life” and acting as the “foundational spacing/timing of the intellectual modality of life, of the human spirit” towards the harmonizing the unavoidable tensions and supporting the human mind, finally, which is “the processor of the inventive/creative logos” (Tymieniecka 2000a, 331-333). In her unique manner of thinking and expressing – and thus she fundamentally contributes to enriching the philosophical vocabulary –, she introduces new categories to designate the nuanced manifestations of the *logos of life*. Thus, we discover the “Dionysian Logos” – the “sentient”, the “communicative” *logos* of sharing-in-life. This is the one that allows us to grasp the creative rise of spirit in its totality, not only at the intellective level, but fully going into the “feeling heart of beingness”, even into the “subliminal passions” with “their crucial role in human self-interpretation in existence” (Ibid. 336-433). In the quest for “gathering the dynamic logic threads”, Tymieniecka names the “Promethean Logos” through which is explained the creative accomplishment of wo/man in the “dialectic of embodiment and freedom” in life. This represents the point in which the human person shows itself as “the fruit, the field, and the actor of the cultivation of the logos” (Ibid. 435-487).

The search into the “ontopoietic” workings of the *logos of life* leads up to the “Sacral Logos” that is “running through life’s vital, creative, and life-transcending course” in the whole matrix of life (see Tymieniecka 2009, 213-245). And this is showing as “the great metamorphosis fulfilling the ultimate sense of the logos of life” (Ibid., 247).

In the complex and modulated approach of the displayed actualizations of the *logos* (the prime vehicle and rule in the universe), following the radiations of the “rhapsodic logos” with its “inward orientation toward a sense of fulfillment” on the knotty trajectory of the movement “from the logos of life to the logo-theic horizon” (Ibid., 247-255), Anna-Teresa Tymieniecka succeeds to provide a new path of interpreting and understanding the human status as the creative and responsible agent in the web of everything-there-is-alive; opening – as she writes – “the window upon the Absolute” (see Tymieniecka 2012, 39-59) in an amazing way of reflection and giving meaning to life.

The author has not merely proceeded to renewing and developing the paramount idea of the *logos*; but moreover she has courageously addressed the “question of all questions” in philosophical thinking (and

not only). In her very own language, at stake is the quest of “the human condition vis-à-vis the Unconditioned”. As she features:

To leave that question unanswered is to ignore the truth. The question rises up not from the idle intellectual speculation that is so fashionable today, but from the heart of the human condition itself as an acute protest against the pains and limitations of the world around us. (Tymieniecka 2012, 14)

Such a position is the more valuable as we might learn to improving our education – by priority, the self-education and lifelong education – in view to become able to upheaval what is wrong into right, and to manage the serious problems of a world in crisis and of stressful times; in which just the solidarity around the authentic values can unify (and not divide!). There are some essential factors Tymieniecka highlights: the moral commitment and the “Benevolent Sense” towards the All-being-in-becoming; the golden ‘measure’ charting the entire cosmos/bios/world/human; and the acquirement together with the work on the side of the well understood action belonging to the *constructive* (and not at all destructive!) *logos*, the ‘*logos of life*’ (and not of death!). Through these, we, each of us, might do something for a better and sustainable, a *viable* world (in its individual, social and global articulations).

In the “ontopoietic” phenomenology, the *logos of life* is the vital principle through which “impetus and equipoise” of life in its plenitude – certainly within the world we get access to know and to comprehend it – are in struggle and at the same time in equilibrium; so, the experience of living continues to manifest and to concretize through multiple rationalities, letting and carrying what Tymieniecka designates to be “self-individualization in life”. This happens at each level of living, from the mineral one, passing through vegetal and animal, up to the human condition. According to the American phenomenologist, “self-individualization in life” represents one of the main themes of her philosophy, being “an ontopoietic process” and serving “as an organizer and distributor of all energies, forces, synergies, etc. in all the circuits of our earthly reality” (Tymieniecka 1995, 40). It is the “self-individualizing progress of life” that, in fact, heads towards a *creative*, truly *human* self-interpretation in life, in the general endeavour of understanding and acting in accord with the advance, the equilibrium and the common good of life.

Reading and meditating on the writings of Heraclitus of Ephesus and Anna-Teresa Tymieniecka, learning from the *wisdom* put at work by each of these great personalities in the world-wide history of philosophy able to give us so elevated models of creative philosophizing – seeing that we face, on the one hand, the one that might be called the ‘father of *logos*’ within the philosophical lexicon, and on the other, the founder of the ‘phenomenology of the *logos of life*’ -, we catch an apart experience: Both the eminent philosophers strongly reveal a veritable *art of thinking and be(com)ing, of understanding and acting* they have reached and shared in the quest of what does really make the essence, the expanse and the role of philosophizing with its tension but also harmony for a safe and healthy advancement of humanity within the entire environment (natural, social, cultural) of living.

The nucleus value of the teachings around the idea of *logos* and of *logos of life* - as the principle or reason of the All-being-in-becoming, “the *sense of sense*”, according to: “IN LOGOS OMNIA!” (Tymieniecka 2009, xxvi) – holds the more accurate human understanding; largely, because the present globalization characteristics, which are not merely good, bringing a lot of risks and threats; a fact that, before anything else, concerns with the spiritual progress of human condition.

There is a huge problem the moral and ecological crisis our world has to handle for the last decades, seeming that mankind has lost its leading lights and, instead to find ways to overcoming a grave difficult general situation, it goes deeper into a chaotic and not at all ordered existence.

The call for the Heraclitean *logos* and, somehow, its rebirth – certainly by an original approach and design – thanks to the Tymienieckan *logos of life* permit us to hope – at least – to be(come) able to identify and to adequately activate and use solutions regarding our movement from crisis to crisis, and to wisely inscribe within the web of All-being-in-becoming in the configuration of the nowadays globalizing world.

By comprehending the workings of the *logos / logos of life* as the wise (and divine) reason of the ordered living, of the *cosmos* (and not chaos!), with its very own particularities in manifestation - through which, eventually, human reasoning is able to recognize it -, by mindful choices, decision making skills and actions, we, from individuals to communities, would can contribute to making real the so

much claimed desire as regards a constructive evolution, on long term, for the All-being-in-becoming on Terra.

Knowing and becoming more aware of the priceless learning we get from the philosophical writings of Heraclitus and of Tymieniecka – we were settling on herein -, each of us can show the potential of responsible agents in this world, caring about its fate and enacting best solutions. At the same time, part of the “enigmatic subject of inquiry” that “the cosmos in its interface with our earth has been from immemorial times”, as far as possible, is unveiling. According to the distinguished phenomenologist of life:

In the human quest to plumb the enigmas of the intergenerative becoming manifest between earth and the cosmos, we are moving from physical and cosmological perspectives on their compositional architectonics to the originary intermingling at play in each. ... As being/becoming crystallizes within the infinite circumference of the intrinsic possibility available to the *logos of life*, cosmic forces come to the fore that penetrate through differentiations and compossibilities and yield the metaphysical key to the enigma of existence. (Tymieniecka 2014, 12)

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