

# POSSIBILITY, LIFE'S ONTOPOIESIS, AND THE VINDICATION OF THE COSMOS

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**Abstract:** How could we better understand the *cosmic-positioning* of human being/becoming in the territory of life we have access? Discussing some issues about the real and possible existence, on the ground of Tischner, Ingarden and Husserl's philosophical/phenomenological perspectives, I argue the significance of my own phenomenology of the *ontopoiesis of life*, focusing on the opportunities of grasping the imaginative/intellective forces in deciphering the *logos of life's* manifestations; finally, reaching to the comprehension of the individualization within the cosmos, by life-transcendental architectonics of beingness/becoming.

**Keywords:** *ontopoiesis*, cosmos, *logos of life*, *cosmic-positioning*, Tischner, Ingarden, Husserl, transcendentalism.

## INTRODUCTION: ENTERING INTO THE KNOT OF ISSUES

In some of his reflections, Josef Tischner appeals to the thinking of his teacher Roman Ingarden. He specifically links his work to Ingarden's *Controversy over the Existence of the World*. Yet, in his personal approach, he transfers the concerns of that work to the issues of "Istnienie Człowieka" (Human Existence) and so transforms them.

This transposition brings with it a radical change at the base, one that establishes the network of problems to be addressed. Tischner will in turn interpret this nexus in his specific way. While in the *Controversy over the Existence of the World*, Roman Ingarden's concern is solely with the *possibility* of existence as a basis of ideas – an ideal basis, from which one may proceed to ontology – a basis independent of experience, so that the real world is declared to be only possible, Tischner's claim is that if the real world be possible and even if some thinkers claim that "humanity has died," we may draw from this that "men can be born."

However, such a conclusion cannot be drawn from the Ingardenian base of a priori possibilities, the realization of which would prompt

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Tischner's reflections further, towards a common stream surging from the generative sources of existence. We meet here with Tischner's intuitive tendencies while differentiating them at once within his quest.

If we would compare the humanity maturing in individual people with the growth of a tree, which grows springing up from its root – hence stem and leaf and then trunk and branches – and consider all that traverses from roots to branches, we reach, on the one side, the common stream that carries the generative resources of existence and we follow on the other side the outgrowth from the individual's circumambient conditions as they come to be expressed in a singularizing unfolding and maturation.

Although, we may, as Tischner does, see in the budding and extension of branches the sphere of the intellectual moral activity of human social beings interacting with the sphere of their experience – man's essential humanity, the sphere to which he devotes his crucial attention – understanding this sphere, seen by Tischner as being open to infinite "possibilities," does not stand upon either the base of Ingardenian ideal idealities (pure ontology) crucially separated from real existence or the Husserlian constitutive assumptions of intentional consciousness that Ingarden basically rejected. In his interpretations, Husserl never renounced and continually strongly emphasized, all the more so in the last search of his perpetually revised quest, his initial claim that the conditionless constitutive being that is the subject is the final source of reality and so the foundation of phenomenology. But, as we will see, in its very inception, phenomenological intuition already leads beyond constitutive consciousness.

We have reached here the crux of the matter.

That is to say, leaving the infinite possibilities floating in the air of our sphere of imaginative intellectual consciousness, we must seek their ground in the final source of reality and their ultimate conditions.

In short, we have to deal with the situation of the subject-object transcendentalism of life as well. And ultimately, we are drawn to the conditions of the cosmos.

## THE NEW METAPHYSICAL FRAMEWORK OF THE PHENOMENOLOGY / PHILOSOPHY OF LIFE

The classic conception of Tischner's transcendental consciousness implies its unconditional existential states. Yet its ascending absoluteness does not enlist nature in its constitutive process. This begs for the detailing of the generative dependencies that the logos has

over time step by step informed and proceeded beyond-time's generations of logoc networks.

These capital issues of existence rely upon three fundamental intuitions that imply each other: the all-embracing factor of the logos on life, ontopoiesis as the deepest crystallization of the logos of life in individualizing being/becoming, and the cosmic factors that are primary in bringing in the initial and final universal laws and regularities through which human intentional consciousness operates.

Ontopoiesis plays the crucial role in the being/becoming network; it carries onward the individualizing beingness/becoming. We here abandon the distinguishing of ideal possibilities, either ontological or constitutive and transcendental, in order to turn to the depths of the stream of becoming, to the primogenital existence carried by the logos of life. It is, indeed, the ontopoietic constructive stream of being/becoming that establishes and carries the current of life. Its order and the course that it projects might be essential, but this order does not inhere in it. Neither does the stream regulate its course from within.

The order and course found here belong to the universal life-ordering from which the essential stream and vehicle of life proceed. But that ordering does not itself accomplish and fulfill life's singular tasks. That belongs to the individualized networks of the logos of life, which fulfill aims fore-inscribed by cosmic patterns and laws.

But the ontopoietic stream of being/becoming's fulfilling its major role in the work of existential individualization hangs upon a cosmic finality. In short, ontopoietic becoming surges as if it be preordained that the universal life network in its turmoil carry on life's project in its specific way.

While claiming that life incarnates the logos, we turn to the stream of becoming of primogenital existence. Ontopoiesis brings about the logos' possibilities, incarnating them in its self-becoming.

In brief, the possibility of the entire apparatus carrying existence sending out the spark of life derives from the logos' response to circumambient existential/constructive conditions. It is on the ground of a constructive congeniality that the ontopoietic course lays its track on the earth.

Husserl's constitutive phenomenology failed to reach its self-foundation. Ingarden's ideal sphere of essential structures of things and beings lacks foundation and seems to hang in the air, and Tischner's horizon of "countless possibilities" is in need of roots,

floating as it does upon the creative imagination of the human mind. We have here an abandonment of existential support for possibilities, either ontological or constitutive/transcendental. And so we turn to the primogenital flux of being/becoming, existence and order, to the logos of life and its *ontopoiesis*.

Focusing on this primogenital genesis of life - underlying its rational constitution – gives life supremacy over the mind, even while following life's logos in its current constructive articulations.

Here we have reached the knot of the matter.

### TRANSCENDENTALISM OVERTURNED

At the center of modern philosophical concern in modern times, since Kant and Husserl, has been the constitution of the life-world; we attribute to it to the intentional powers of consciousness, which in its reaching beyond itself comprises its entire horizon.

Yet, as I have previously established, the intrinsic powers of consciousness do not find their power in themselves. On the contrary, consciousness does not itself establish its own intentional working system, nor an independent formal stability or creative reservoir of its own, rather, its imagination is volatile and its creative spread resides within a universal horizon of intentionality. As I have emphasized earlier, the transcendentalness of consciousness does not posit consciousness itself. Its ramifications and tentacles find of necessity their (existential) positioning in a vast circumference of being/becoming, the circumference of beingness.

This is the circumference of the logos of life.

### ONTOPOIESIS, THE PRIMOGENITAL SELF-INSTATING THREAD OF THE LOGOS OF LIFE

Just we have allegorically distinguished the sphere of a tree's growth above the ground and the network of roots in the earth that sustain that growth, so we here look for a universal groundwork (ground-work) to research.

There, in that other underground, we would seek the roots of the primogenital (self-instating) thread of the logos of life. The logos of life incarnates in the ontopoietic stream, a self-constitutive stream of individualization expressing the intrinsic possibilities of its own endowment. Here is the self-instating thread of the logos on a self-prompting and self-electing course.

As the groundwork of the imaginative/intellective sphere of constitution of the world lies in the existential sphere of the founding logos of life, the logos of life incarnates in its constitutive individualizing of its own intrinsic possibilities its onto-poietic thread of beingness.

Yet, as I have developed in earlier work, the intellective sphere does not suffice for the origin of the constitutive forms.

The transcendental thrust of thought after Kant and Husserl that is dominant in our era does not answer the question of its foundation. The intentional subjective forms of its constitution (constitutive architectonics) do not find an explanatory source in the constitutive subject. They have to be followed into the entire panorama of intentionality, which extends to the horizon of the cosmos. The constitutive subject does not originate its forms on its own; it is existentially conditioned by architectonics extending through the earth and informed by cosmic forces. A person's existential *position* is not absolutely dependent upon the constitutive subject; on the contrary, the architectonics of this subject both existentially and structurally hang between the subject's forming forces and forces intergenerated within the cosmos.

The subject not only draws its subsistence from the sphere of the earth but derives its essential architectonics and sustaining forces from cosmic spheres. Amazingly, it is the individualizing subject that vindicates the cosmos in its completion.

#### THE VINDICATION OF THE COSMIC SPHERE

We displace the constitutive absoluteness of the transcendental subject by positioning it within the panorama of the All, within the intergenerative ambience. The world of life that the human being projects is, indeed, transcendental, but not on account of its basic origin in human constitutive consciousness/mind – with its specific centrality – but rather with respect to its *positioning* within the dynamic web of the geocosmic architectonic of life. It is not mentally but LIFE-transcendental.

To become located as a singularity within the infinite circumference of the logos of life, each singularity incarnates the logos of life in a self-individualizing oscillation between beingness and evolutive becoming, insofar as each singularity incarnates itself in an existential singularity of beingness. It, thus, lies essentially between the initial projection made by the circumambient conditioning architectonics, on

the one side, and existential forces, on the other side. This conditioning proceeds from the spheres of the forces of the earth, is sustained by the spheres of the skies, and reaches its final motivations within the incommensurably fulgurant generative forces of the cosmos.

## THE COSMOS

The cosmos in its interface with our earth has been from immemorial times an enigmatic subject of inquiry. It is enough to recall the earliest speculations of our Western culture and the matching ones made in corresponding quests in other civilizations. And yet the cosmos has received little attention from philosophers. Given a focus on the wealth of inspirations coming from the lifeworld – the earth – it has been left to recent times, seeing enormous scientific unfolding and unanticipated progress in technology, to devote great attention to the cosmos and see it as significant to human concerns.

Our theoretical and technological probings of cosmic forces, of their intergenerative – almost creative – propensities, has gone so far as not only to differentiate physically and biologically relevant intergenerative spheres such as the atmosphere, and stratosphere, etc. but also, with the expansion of man's intrepid explorations, to make research cogenerative with human concerns. Above all, we are coming to imbibe the existential forces of the architectonic projection of being/becoming.

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. There is no doubt that cosmic forces prompt and regulate the junctions among the planetary and other celestial entities, but the *cosmic-positioning* of the earth and other planets depends on their cosmic disposition towards each other, which is existentially determined by their mutual belonging to the cosmic network.

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.