

# THE RE-FOUND LIFE IN A. - T. TYMIENIECKA'S PHENOMENOLOGY OF LIFE

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**Abstract:** Anna-Teresa Tymieniecka carries out and gives structure to the idea of philosophical solidarity between logos and life, both pursuing the subjective road in empathizing with the profound intentionality of her masters, Leibniz and Ingarden *in primis*, and applying herself to the objective level to give rise to a phenomenology of phenomenology, through which she intends to realize an intuitive re-seeding of phenomenology itself. The surprising result of this phenomenological work has been the discovery of the onto-poietic logos of life, which runs through and pervades every sphere of being, from the physical to the metaphysical level, with its expansive and evolutive dynamic of impetus and equipoise.

**Keywords:** life, logos, being, phenomenology, A.-T. Tymieniecka

## REVITALIZATION OF THE PHENOMENOLOGICAL METHOD

In spite of the transcendental excavations and intersubjective stratagems put into play by Husserl and his scholars, the fact remains that phenomenological research never produced a systematic method, open to the metaphysical and religious-ethical dimension that Husserl envisioned in the 1930s.<sup>1</sup> In the Finkian text as well, the progress of phenomenology is still judged to be limited to the draft phase, where it is sketching out of

the Idea of constitutive clarification as the Idea of the analytical inquiry that moves back from the 'phenomenology of the world' (from the acceptedness-construct [*Geltungsgebilde*] in reductively disclosed transcendental life) into

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<sup>1</sup> On Husserlian intent see the letter to Dorion Cairns dated September 23, 1930, in E. Husserl (1993). *Briefwechsel*. K. and E. Schuhmann (eds.), «Husserliana Dokumente», vol. IV, *Die Freiburger Schüler*, Dordrecht: Kluwer, p. 25; see also the letter to Roman Ingarden dated December 21, 1930 in E. Husserl (1993), *Briefwechsel*. «Husserliana Dokumente», *op. cit.*, vol. III, *Die Göttinger Schüler*, pp. 269-270. Cf., M. Mezzanzanica (2001). *La discussione tra Husserl e Fink, e l'idea di una fenomenologia della fenomenologia*, «Magazzino di Filosofia», 5, p. 64, note 1.

the construction of the acceptedness, into the process of world-actualization.<sup>2</sup>

But this “predelineation” does not itself go “beyond a quite preliminary and general characterization”.<sup>3</sup> Husserl and Fink thus seem to agree that even using the synergy of their joint research, no progress was made beyond the stage of “a working philosophy” or, Kantianly, that they had been able to outline no more than prolegomena for a science still to be constructed, rather than further define an already existent science.<sup>4</sup>

It is not, however, convincing that the state of such matters within the Husserlian phenomenology should depend, as Fink claims, only upon the fact that

there can be no adequate characterization of phenomenological cognitive actions *before* concrete analyses are carried out; the method and system of phenomenological cognitive actions *cannot be anticipated* nor can the essentially new kind of thing which in phenomenological cognition transcends the style of knowing found in worldly knowledge, be comprehended on the basis of ‘philosophical’ tradition of *world-bound* philosophizing and cognizing.<sup>5</sup>

One has, rather, the impression that something fundamental has been overlooked which led to neglecting the consideration of what in effect was already present in intuitive givenness, favoring, instead, the speculative/idealistic side of the issue, the one that “breaks the anchorage to the immediate phenomenical”.<sup>6</sup>

Anna-Teresa Tymieniecka feels strongly the reflective unease of this situation of Husserlian phenomenology, which still appears both held back by the “impossible situation of the subject’s constituting the world and being simultaneously an objective element of it,” and incapable of advancing “to unearth the universal logos and solve the quandry that puzzled Husserl.”<sup>7</sup> For this reason she undertakes to

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<sup>2</sup> E. Fink (1995). *Sixth Cartesian Meditation*. Ronald Bruzina (Trans. with an Introduction). Bloomington & Indianapolis: Indiana University Press, § 1, p. 4.

<sup>3</sup> *Ibid.*

<sup>4</sup> E. Fink (1976). “Die Spätphilosophie Husserls in der Freiburger Zeit” in *Nähe und Distanz*. Freiburg i. Br.-Munich: Alber, p. 209.

<sup>5</sup> E. Fink (1995). *Sixth Cartesian Meditation*, *op. cit.*, § 1, p. 4.

<sup>6</sup> N. Depraz (2001). “Il metodo paradossale di Fink nella *VI Meditazione cartesiana*: una pratica speculativa”. «Magazzino di Filosofia», 5, p. 102.

<sup>7</sup> A.-T. Tymieniecka (2005). “The Logos of Phenomenology and the Phenomenology of Logos”, in «*Analecta Husserliana*», LXXXVIII, p. xv.

subject the phenomenological enterprise to an inner “critique” that however will be far from the one proposed in E. Fink’s *Sixth Cartesian Meditation* as “last” transcendental reduction of transcendental, or in other words, of transcendental constitution as such.

In fact, Anna-Teresa Tymieniecka intends to verify whether the phenomenological pursuit has not ultimately been hiding an ampler conception of rationality than was acknowledged by its founder Husserl and his followers. Consequently, rather than proceeding with one more effort to interpret phenomenology through its own method, in conformity with the Husserlian proposal of a self-critique of phenomenology upon its very own transcendental/subjective assumptions, she sets out to achieve an “enlarged inquiry” that will advance in virtue of rationalities that are not identical with constitutive/cognitive/intentional transcendentality.<sup>8</sup>

Pushing beyond the confines of essential givenness, assured by the constitutive genesis of objectivity, and establishing a *sui generis* phenomenology of phenomenology, A.-T. Tymieniecka manages to take contact with the vital and creative inner operating of being that she intuited subtended on the level of constitution and hosted in the profundity of human living experience (*Erlebnis*), as Leibniz had thought once upon a time.<sup>9</sup>

In her comparison with the updated results of human sciences, particularly those of psychiatry, and the sciences of nature, as well as the “forming spontaneity” (*bildende Spontanität*), that develops in the typical elementary formations of the collective imagination, outside the system of constitution, Tymieniecka is able to observe that consciousness possesses a particular modality of “being-body” (*Verleibung*) that is manifested in the experience of the “corporeal-conscious” (*das 'Leiblich-bewusste'*). In this there is documented a reciprocal transcription of the corporeal in the conscious and of the conscious in the corporeal that belies the usual Husserlian assumption according to which at the origin of consciousness there is a corporeality-limit point, consciously indecipherable and therefore “zero point” (*Nullpunkt*) of the constitution.

In fact, through the “corporeal-conscious”, the consciousness discovers itself in contact with the entire “compages of nature”

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<sup>8</sup> *Ibid.*, pp. xiv- xv.

<sup>9</sup> A.-T. Tymieniecka (1997). “Life’s primogenital timing. Time projected by the dynamic articulation of the ontogenesis”, in «*Analecta Husserliana*», L, p. xi.

(*Naturgefüge*), where now it can also venture without encountering hindrances, having re-acquired awareness that the natural dimension precedes and supports its constituting activity, together de-absolutizing and placing itself in intimate relation with the world-of-life.<sup>10</sup>

The absoluteness of the constituting transcendental dimension is therefore rooted, in the vision of Tymieniecka, in a more “intimate operating, as place from which *eidōs* and fact simultaneously flow.” Therefore, “not constitutive intentionality, but only the constructive march of life that supports it can reveal to us the beginning of all things.”<sup>11</sup>

Thus, Anna-Teresa Tymieniecka could approach the phenomenological movement too as an organic phenomenon in vital expansion, as one living and expressive body that had reached and touched her with its generative/propulsive energy, involving her empathetically in its productive *logos*.

In accepting to use this “twist” of thought on experience and “to take into consideration insights from any of them that fall within our purview,” Tymieniecka, guided by the radical need “to follow the progress of the method in order to inquire into its very *logos* and its yielding,”<sup>12</sup> concentrated her attention on the “late breakthrough to the plane of nature-life,” opened by the final phase of Husserlian *Phänomenologisieren*, introjecting it, however, according to “the seminal virtualities engendered by [Husserlian] thought,”<sup>13</sup> in this way she made a philosophically organic connection, through phenomenological dissemination rather than by mere speculation,<sup>14</sup> between “the historical body of phenomenological learning and the

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<sup>10</sup> A.-T. Tymieniecka (1971). “Die Phänomenologische Selbstbesinnung”, in «*Analecta Husserliana*», I, pp. 2-3.

<sup>11</sup> A.-T. Tymieniecka (1986). “Tractatus Brevis. First Principles of the Metaphysics of Life Charting the Human Condition: Man’s Creative Act and the Origin of Rationalities”, in «*Analecta Husserliana*», XXI p. 3.

<sup>12</sup> A.-T. Tymieniecka (2005). “The *Logos* of Phenomenology and the Phenomenology of *Logos*”, *op. cit.*, p. xv.

<sup>13</sup> A.-T. Tymieniecka (2002). “A Note on Edmund Husserl’s late Breakthrough”, in Id. (ed.), *Phenomenology World-Wide. Foundations, Expanding Dynamics, Life-Engagements. A Guide for Research and Study*. Dordrecht: Kluwer Academic Publishers, p. 685a.

<sup>14</sup> Cf. D. Verducci (2007). “Disseminazioni fenomenologiche e innovazioni teoretiche”, in Id. (ed.), *Disseminazioni fenomenologiche. A partire dalla fenomenologia della vita*. Macerata: EUM, pp. 11-27.

horizons for future programs”<sup>15</sup>. In doing so, she succeeded, especially because of the previous work she had done to recontextualize conscious reflection in the sphere of life and to discover a further and more original talent/disposition of consciousness (*Uranlage des Bewusstsein*)<sup>16</sup> with consequent updating of philosophical discourse,<sup>17</sup> now directed to take on, beyond the “sequential ‘therefore’ order of writing” and “the stereotypical language of so-called ‘scholarly’ discourse that would ape science but be merely pseudo-scientific,” an adequate approach to living life: it “streams in all directions and will at any point refract its modalities and their apparatus into innumerable rays that flow concurrently onward” and therefore requires the installation of “all modes of human functioning, all human involvement in the orbit of life”.<sup>18</sup>

Thus, in the course of her forty year work of phenomenological elaboration, collected in the 4 volumes of the *Logos and Life* series, Anna-Teresa Tymieniecka has done an “intuitive resowing”<sup>19</sup> of the method and classical themes of phenomenology, from the point of view of life.

With an original development of the Husserlian legacy, which strove to find the authentic spirit of philosophy in a renewed relationship of phenomenology with the world-of-life and with the teleology inherent in its history, and setting herself to follow Husserl,

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<sup>15</sup> A.-T. Tymieniecka (2002). “A Note on Edmund Husserl’s late Breakthrough”, *op. cit.*, p. 685a.

<sup>16</sup> A.-T. Tymieniecka (1971). “Die Phänomenologische Selbstbesinnung”, *op. cit.*, p. 10.

<sup>17</sup> Cf. D. Verducci (2001). “La trama vivente dell’essere di A.-T. Tymieniecka”, in A. Ales Bello, F. Brezzi (eds.), *Il filo(sofare) di Arianna. Percorsi del pensiero femminile del Novecento*. Milano: Mimesis, pp. 63-89; Id. (2004). “The human creative condition between autopoiesis and ontopoiesis in the thought of Anna-Teresa Tymieniecka”, in «*Analecta Husserliana*», LXXIX, pp. 3-20; Id. (2004). “La meta-ontopoesi di A.-T. Tymieniecka come teoresi di solidarietà tra spirito e vita”, in «*Annali di Studi religiosi*», 5. Bologna:Edizioni Dehoniane, pp. 315-335.

<sup>18</sup> A.-T. Tymieniecka (2000). *Impetus and Equipose in the Life-Strategies of Reason*, «*Logos and Life*»: Book 4. Dordrecht/Boston/London: Kluwer Academic Publishers, p. 4.

<sup>19</sup> Cf. D. Verducci (2010). “The development of the living seed of intentionality from E. Husserl and E. Fink to A. -T. Tymieniecka’s ontopoiesis of life”, in «*Analecta Husserliana*», CV, p. 33; furthermore: Id. (2007), “La questione dello sviluppo in prospettiva ontopoietica”. «*Etica ed Economia*», 1, pp. 45-58; Id. (2007). “Examining development from the ontopoietical perspective”. «*Phenomenological Inquiry*», 31, pp.17-22.

the “beginning philosopher” (*Anfänger der Philosophie*)<sup>20</sup> who, sceptical of the present cultural condition, increasingly sought to draw from the field of forces from which philosophy itself began, Anna-Teresa Tymieniecka accepted the task of pursuing “the grand design of the phenomenological ‘reconstruction’ of philosophy”.<sup>21</sup>

In this perspective, the reference to Husserl also is charged with renewed vitality, because his theoretical inheritance is assumed by Tymieniecka, not just speculatively but above all through empathy, according to the new living modality of development of ideas that both Edith Stein and Max Scheler derived from W. Dilthey.

Tymieniecka connects to the latest work of Husserl, supporting his philosophical lived experience with her own lived experience, and therefore making “live again” (*nacherleben*) in herself his theoretical intentions, as intentions from which to start out and carry forward in a theoretical continuation with organic breadth, according with an only move to both, the recent studies of M. Tomasello on anthropological evolution<sup>22</sup> and the ancient vision of Bernard of Chartres.<sup>23</sup>

In this way, in facts as well as reflexively, consciousness and reason, reduced by rationalistic Modernity and not entirely re-integrated in their fullness from the phenomenological excavation done to that point, could find themselves flowing into the vaster sphere of the phenomenology of life, constituted by “the universe of human existence within the unity-of-everything-there-is-alive”, where the metaphysical question is asked in renewed terms of the “origin of forms of this involvement, that is, of life itself.”<sup>24</sup>

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<sup>20</sup> Cf. E. Husserl (1956). *Erste Philosophie (1923-1924)*. I. *Kritische Ideengeschichte*. R. Boehm (ed.), *Husserliana*, VII. Den Haag: M. Nijoff, pp. 5, 7-8.

<sup>21</sup> A.-T. Tymieniecka (1983). “The Phenomenology of Man in Interdisciplinary Communication”, in «*Analecta Husserliana*», XIV, p. xi.

<sup>22</sup> Cf. M. Tomasello (1999). *The cultural origins of human cognition*. Cambridge, MA.: Harvard University Press.

<sup>23</sup> Cf. what Bernard of Chartres liked to say, as referred by John of Salisbury in *Metalogicon*: «nos esse quasi nanos gigantium humeris insidentes, ut possimus plura eis et remotiora videre, non utique proprii visus acumine aut eminentia corporis, sed quia in altum subvehimur et extollimur magnitudine gigantea» (III, 4; ed. Webb, Oxford 1929, p. 136, 23-27).

<sup>24</sup> A.-T. Tymieniecka (1971). “Die Phänomenologische Selbstbesinnung”, *op. cit.*, pp. 4, 6.

In any case, according to the so called “philosophical testament” of Husserl,<sup>25</sup> did not precisely that establishment of a living empathetic<sup>26</sup> relationship in the sphere of the “community of monads”<sup>27</sup> represent that source of “reproduction” (*Fortpflanzung*) of philosophising through the succession of generations?<sup>28</sup> Isn't empathetic relationship the only one that leaves hope for the passing beyond of “historically degenerated metaphysics”<sup>29</sup> of the twentieth century?

“Probing from within the phenomenological horizon of accomplishments”,<sup>30</sup> A.-T. Tymieniecka realizes that not even Husserl, in his complex and fruitful reflective proceeding, kept to the logic of the “speculative thinker who seeks to unify his various insights”; rather, he, too, followed the simple logic of human experience, which “follows an analysis to an obvious end and then takes up deeper questions”. In the same overall “developmental sequence” of Husserlian thought, therefore, still often considered “without [...] apparent links between its phases” and therefore strongly disorienting for students and followers, Tymieniecka instead discovers that

the planes of human reality are intrinsically legitimated in that sequence, for Husserl adjusted his assumptions as he went without dismissing any set of them.<sup>31</sup>

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<sup>25</sup> Cf. E. Husserl (1993). “Teleologie in der Philosophiegeschichte” (in three chapters, the first two dated June/July 1937 and the last the end of August, 1936): it is a text from cover K III 29 and from pp. 5 and 9 of cover K III 28; now included in volume XXIX of «Husserliana», *Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie. Ergänzungsband. Texte aus dem Nachlass 1934-1937*, ed. by R. N. Smid. Dordrecht/Boston/London: Kluwer Academic Publishers, n. 32, pp. 362-420. In the *Anmerkungen des Herausgebers*, it is R. N. Smid who defines the text in question as Husserl's “last philosophical testament” (p. 362). See also: N. Ghigi (2004). “Introduzione”. N. Ghigi (Italian trans.). E. Husserl, *La storia della filosofia e la sua finalità*. Roma: Città Nuova, pp. 11-55.

<sup>26</sup> E. Husserl (1989). R. Rojcewicz and A. Schuwer (English trans.). *Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy*, Second Book. Dordrecht/Boston/London: Kluwer Academic Publishers, § 51, pp. 209-210.

<sup>27</sup> E. Husserl (1982). D. Cairns (English trans.). *Cartesian Meditations. An Introduction to Phenomenology*. The Hague/Boston/London: Martinus Nijhoff Publishers, § 55, p. 120.

<sup>28</sup> E. Husserl (1993). “Teleologie in der Philosophiegeschichte”, *op. cit.*, p. 364.

<sup>29</sup> E. Husserl (1982). *Cartesian Meditations, op. cit.*, § 60, pp. 139-140.

<sup>30</sup> A.-T. Tymieniecka (1971). “From the Editor”. in « *Analecta Husserliana* », I, pp. vi-vii.

<sup>31</sup> A.-T. Tymieniecka (2002). “Phenomenology as the inspirational force of our times”. Id. (ed.), *Phenomenology World-Wide, op. cit.*, p. 3a.

In other words, presiding at the succession of phases of the “integral Husserl”<sup>32</sup> is the same *logos* that is at work in the formation of “the planes of human reality” and that, in the temporal continuity of experience, builds each individual human being and opens him to ever-new cognitive and practical conquests. It is with exactly this living and temporally constructive *logos* that “carries on the great streaming edifice of life”<sup>33</sup> that Anna-Teresa Tymieniecka syntonizes herself, grasping the “thread of the iron necessity of the *logos*” of self-individualizing life that runs through the various phases of Husserlian thought and determines the reciprocal congruence of it in such a way that each level of it acts as a “springboard” for inquiry in a more profound direction. Responding to the many who see in this way of doing philosophy a vice of self-founding, Tymieniecka points out that the *logos* of life engaged in the Husserlian investigation is the same that is daily at work in every effective execution of descriptive inquiry, which phenomenology also is; it means that once an area has been cognitively traveled, one finds oneself at its borders and from there one can lean forward to grasp new dimensions, now within our reach. For that matter, it was precisely the marked heuristic-constructive value of this spontaneous cognitive human behavior that moved the progress of scientific knowledge in the twentieth century.<sup>34</sup>

A.-T. Tymieniecka is profoundly struck by the “rational framework” that sustains the advancement from time to time of the stages of Husserlian phenomenology “that ever expands its horizon”. In fact, she realizes that in “this inquiry into reality, the human being, and the world, it is not only the validity of each phase of phenomenology that is preserved but also the promise each offers”: the vital *logos*, that animates it, makes possible that phenomenology “effectively retains its assumptions as it proceeds even as it stepwise supercedes them”, since “it rejects earlier work only in the sense that it digs deeper furrows into reality as successive layers of that reality become intuitively visible”.<sup>35</sup>

The phenomenological *logos* that guides the evolutive sequence of the integral Husserl, “at deeper and deeper levels, establishing novel

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<sup>32</sup> *Ibid.*, p. 2b.

<sup>33</sup> A.-T. Tymieniecka (2000). *Impetus and Equipoise in the Life-Strategies of Reason*, *op. cit.*, p. 4.

<sup>34</sup> A.-T. Tymieniecka (2002). “Phenomenology as the inspirational force of our times”, *op. cit.*, pp. 2a, 3a.

<sup>35</sup> *Ibid.*, p. 3a.



frameworks of legitimation as he went: eidetic, transcendental, the lifeworld, intersubjectivity, bodily participation in the constitutive process, etc.”,<sup>36</sup> is therefore rooted in the constructivism of life itself, that is, on that organic dynamics that, according to “the interrogative mode of the *logos* of life”, “proceeds by throwing itself from the already achieved to the presumed”. In this way, “each step posited throws up a ‘question’ for the next, that is, establishes an order for the dynamic” and “the *logos* of life [...] transforms the stream of its forces from a chaos into an organized becoming, the becoming of life”.<sup>37</sup>

This natural poiesis, or autopoiesis, according to U. Maturana and F. Varela, however, observes A.-T. Tymieniecka, gained voice only when life reached the level of the human condition; only and exclusively at this level can it also mature its flowering in the ontopoiesis of life, operated by the living “enaction” of the human subjectivity that “expands life into possible world of life”,<sup>38</sup> beyond the limits of natural determinism. Tymieniecka comments:

Thus, man’s elementary condition – the same one which Husserl and Ingarden have attempted in vain to break through to, by stretching the expanse of his intentional bonds as well as by having recourse to prerduced scientific data – appears to be one of blind nature’s elements, and yet at the same time, this element shows itself to have virtualities for individualization at the vital level and, what is more, for a specifically human individualization. These latter virtualities we could label the *subliminal spontaneity*.<sup>39</sup>

## THE LIVING METAPHYSICS OF THE ONTOPOIETICAL LOGOS OF LIFE

Leaning forward from the platform of consolidated phenomenological results, Tymieniecka focuses her attention on the “breaking point of intentionality”, on the line that marks the border between the role of meaning-bestowing-agent of the intellect and the zone of the “pre-predicative,” the meaning of which eludes “the mind’s tentacles”: here there emerges the concrete living human individual as “the vortex

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<sup>36</sup> *Ibid.*, p. 2a.

<sup>37</sup> A.-T. Tymieniecka (2007). “The Great Metamorphosis of the Logos of Life in Ontopoietic Timing”. Id. (ed.). *Timing and Temporality in Islamic Philosophy and Phenomenology of Life*. «Islamic Philosophy and Occidental Phenomenology in Dialogue», vol. 3. Dordrecht: Springer, p. 20.

<sup>38</sup> A.-T. Tymieniecka (1988). *Creative Experience and the Critique of Reason*. «Logos and Life»: Book 1. Dordrecht: Kluwer Academic Publishers, p. 6.

<sup>39</sup> *Ibid.*, p. 28.

distributing and measuring the significant roles”.<sup>40</sup> In fact, the intimate spontaneity of man with the creative virtualities, that are expressed in the course of “man's self-individualization in existence”, is the only capacity able to give foundation to the opening of “a horizon of possible worlds”, which instead was precluded to consciousness self-confining within an intentionally predetermined world. Thus phenomenology takes on the function of “universal praxeology of knowledge”.<sup>41</sup>

In the measure to which she recontextualized the algid transcendental constituting consciousness in the sphere of the “human creative condition within the unity-of-everything-is-alive”, Anna-Teresa Tymieniecka succeeded in making use again of the *Erlebnis* as resource for the *philosophia prima*. In fact, consciousness is now able to reveal the surprising fact by which, when life, with its natural constructivism, reaches the level of “human condition” and opens to the irruption of the *Imaginatio Creatrix*, it is no longer limited to reproducing itself:

in the acts of the life of man it always interprets itself creatively in existence, giving rise to forms of life that are not only new and previously unimaginable, but also congruent and adequate to the becoming being of life, of which he alone possesses the cipher.

Therefore,

it is only in a direct, immediate insight into the constructivism of life and its coincidence with our own constructivism that we may expect to disentangle and grasp life's patterns.<sup>42</sup>

In human creative acts, more than in “cognitive processes of the human mind”, there is manifested the “inward givenness of the life progress common to all living beings as such”; a *logos* also appears, supporting it: 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 ontopoiesis of the human level of it.<sup>43</sup>

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<sup>40</sup> A.-T. Tymieniecka (1983). “The Phenomenology of Man in Interdisciplinary Communication”, *op. cit.*, p. xv.

<sup>41</sup> *Ibid.*, pp. xvii-xviii.

<sup>42</sup> A.-T. Tymieniecka (1998). “The Great Plane of Life's Return to the Sources of Western Philosophy”, in «*Analecta Husserliana*», LII, p. 5.

<sup>43</sup> A.-T. Tymieniecka (2000). *Impetus and Equipoise in the Life-Strategies of Reason*, *op. cit.*, pp. 4-5.

Indeed, A.-T. Tymieniecka has attained the pre-ontological position of being, that in which being generates itself and regenerates. From this point of view, she has been able to untangle the *logos*, which presides over the evolution of the life of being, indicating it, with a term of her own coinage, as “ontopoiesis”, that is “production/creation of being.”

Therefore, while in the past we traced the tracks of being, now we can follow the traces that beings, living and non, leave in their becoming: they pursue a road of progressive and growing individualization in existence, that is, in the environmental context of resources, strengths, and intergenerative energies; life itself, inasmuch as *vis vitale*, pushes them along this road, promoting their unfolding and controlling their course. Also from within the human condition, in fact, there radiates, grafted on the natural self-individualizing flow of life itself, a dynamic of creative vital expansion, upon which every intellectual dimension is based.<sup>44</sup> For this, the cognitive act, which points to the structures of beings and things, in order to give rise to static ontologies, must give way to the creative act, during which man manifests the same *vis vitale* at work in the becoming of beings: establishing ourselves on the level of creativity, it is possible to follow the *poiein* of those same essential structures that knowledge identifies, isolating them.

Establishing a bridgehead on the onto-poietic plane of life, Anna-Teresa Tymieniecka finds herself in the condition, which had seemed lost, of setting up anew that *mathesis universalis* to which Descartes, Leibniz, and Husserl had equally aspired.

The “onto-poietic plane of life” is, in fact, “a plane of inquiry that combines the dynamic ontology of beingness in becoming with metaphysical insight and conjectural reaching beyond toward the great enigmas of the Universal Logos”. Now, within this proto-ontological field, it is a matter of showing “how the timing of life and temporality as such belong to the essential ways in which the vital spheres of life emerge and unfold, and the specifically human moral and intellective spheres also”, to the point of “the sphere of the sacred that lay beyond and toward the Fullness of the All”.<sup>45</sup>

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<sup>44</sup> A.-T. Tymieniecka (2007). “Human Development between Imaginative Freedom and Vital Constraints”. «Phenomenological Inquiry», 31, p. 8.

<sup>45</sup> A.-T. Tymieniecka (2007). “The Great Metamorphosis of the Logos of Life in Onto-poietic Timing”, *op. cit.*, p. 18.

But will the “driving force” of the logos that sustains and pushes life in the complete deployment of its self-individualizing dynamic be able to conduct it from “the incipient instance of originating life in its self-individualizing process” all the way to “the subsequent striving toward the abyss of the spirit”?<sup>46</sup>

The logos that is intrinsic to life has manifested itself as “a primogenital force striving without end, surging in its impetus and seeking equipoise”: 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, that is, “step by step unfolding projects of progressive conversion of constructive forces into new knots of sense”. Therefore, “the crucial factum of life” has not appeared without reason, “brought [...] out of “nowhere”; on the contrary, the logoc force of life has its purpose<sup>47</sup> - just like Schelling’s living nature, that embodies the “scheme of freedom”<sup>48</sup> - and that purpose reveals itself as ontopoietic inasmuch as it expresses itself “in preparing scrupulously in a long progression the constructive route of individualizing life so that *Imaginatio Creatrix* emerges as an autonomous modality of force with its own motor, the human will”. Crowning its 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. In the terms of traditional ontology, this means that “‘substances’ undergo a ‘transubstantial’ change” and also that “the inner modality of the logoc force undergoes an essential transmutation”. “Life, [...] as a manifestation of the ontopoietic process” is, therefore, “far from a wild Heraclitean flux, for it articulates itself”; in addition and first of all “[life] “times” itself”,<sup>49</sup> because time reveals itself as “the main artery through which life’s pulsating propensities flow, articulating themselves, intergenerating”.<sup>50</sup>

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<sup>46</sup> *Ibid.*, p. 19.

<sup>47</sup> *Ibid.*, p. 20.

<sup>48</sup> Cf. F. W. J. Schelling (1805). *Aphorismen über die Naturphilosophie*. K. F. A. Schelling (ed.). *Sämtliche Werke*, Stuttgart- Augsburg, 1856-1861, vol. VII, p. 236.

<sup>49</sup> A.-T. Tymieniecka (2007). “The Great Metamorphosis of the Logos of Life in Ontopoietic Timing”, *op. cit.*, p. 20.

<sup>50</sup> A.-T. Tymieniecka (1997). “Life’s primogenital timing. Time projected by the dynamic articulation of the ontogenesis”, *op. cit.*, p. 4.

In the metamorphic capacity that intrinsically qualifies the onto-poietic logos of life, there is the possibility for “the new metaphysical panorama”<sup>51</sup> that delineates itself to transcend “the timeless pattern of surrender to nature” and go beyond “the equipoise established through millennia of life between nature and human beings and between the gifts of nature and their use by living beings”,<sup>52</sup> also establishing new nexuses between time as *chronos* and *kairos*.<sup>53</sup> The fulcrum of this metamorphosis is that “unique phase of evolutive transmutation”, in which the “mature” phase of the platform of life manifests an extraordinary character and gives rise to the Human-Condition-within-the-unity-of-everything-there-is-alive. Paradoxically, the human being appears to be integrally part and parcel of nature and yet it reaches levels “beyond nature”, levels of life that endow the human being with special unique significance that is no longer simply vital but is also spiritual.<sup>54</sup>

The appearance of the living human being sets off in natural life “a watershed event, essentially a transformation of the significance of life”: the “enigmatic” surging of *Imaginatio Creatrix* in the middle of onto-poietic sequence, surging freely as it floats above the inner working of nature. Here we reach – observes Tymieniecka – the most surprising and enigmatic turn of logos of life, because this great shift was being prepared by the logos’ constructive steps, starting at the very beginning of self-individualizing of life, but it produces a “countervailing move” that “brings about a complete conversion of its hold on life’s individualization and opens the entire horizon of freedom”.<sup>55</sup>

*Imaginatio Creatrix*, rooted within the functioning of Nature-life and yet an autonomous sense giver, introduces three new sense giving factors: the intellectual sense, the aesthetic sense, and the moral sense. With them life is endowed with meaning beyond what is geared to and strictly limited to survival; there comes about an inner transformation

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<sup>51</sup> A.-T. Tymieniecka (2005). “The Logos of Phenomenology and the Phenomenology of Logos”, *op. cit.*, p. xix.

<sup>52</sup> A.-T. Tymieniecka (2000). *Impetus and Equipoise in the Life-Strategies of Reason*, *op. cit.*, p. 99.

<sup>53</sup> A.-T. Tymieniecka (1997). “Life’s primogenital timing. Time projected by the dynamic articulation of the ontogenesis”, *op. cit.*, p. 4.

<sup>54</sup> A.-T. Tymieniecka (2007). “The Great Metamorphosis of the Logos of Life in Ontopoietic Timing”, *op. cit.*, p. 31.

<sup>55</sup> *Ibid.*, p. 32.

of the vitally oriented and single-minded functional system of reference into the *novum* of specifically human creativity. Within the creative modus of human functioning in its specifically creative orchestration there occurs a metamorphosis of the vital system of ontopoiesis.

The moral sense lies at the core of the metamorphosis of the life situation from vital existence into the advent of Human Condition:<sup>56</sup> here we have the entrance into the game of life of a specific thread of logos of life that involves human communion and also the sacral quest.<sup>57</sup> The quest prompted by the moral sense is a mode of becoming but of an absolutely “spontaneous” becoming, one that does not follow a pre-programmed sequence to be accomplished but is “freely” projected becoming, building on the accomplishments of each actor. While the human creative condition and moral sense both develop in ontopoietic time, the quest for ultimate understanding goes in a direction reverse to that of the ontopoietic unfolding of life and work to undo its own accomplishments of the progressive transmutation of the soul.

Indeed – Tymieniecka exclaims– through the moral and entirely freely chosen work of the conscience, the self-enclosed ontopoietic course may be undone and remolded in a free redeeming course!

The logos of life has lead us to a borderline place between the ontopoietic logos of life and logos’ sacral turn toward territory that is beyond the reach of the logos of the vital individualization of beingness.<sup>58</sup> It is here that the Great Metamorphosis takes place, “that completes life's meaning in a transition from temporal life to a-temporality, or better, hyper-temporality”.<sup>59</sup>

At this point Anna-Teresa Tymieniecka can undertake a radical metaphysical re-elaboration, suitable for the needs that spring from the decline of the modern theoretical paradigm. In fact, philosophical inquiry into the principle of all things, that phenomenology of life set off again, now engages the field of being no longer in its generic and static wholeness, which embraces all-that-is, but also and above all in its continual concrete becoming and proceeding, by incessant auto-articulation: therefore, responding to the ancient need to “save the

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<sup>56</sup> *Ibid.*, p. 33.

<sup>57</sup> *Ibid.*, p. 35.

<sup>58</sup> *Ibid.*, p. 60.

<sup>59</sup> *Ibid.*, p. 67.

phenomena” means undertaking a research of *philosophia prima* directed at the objective of “theorizing” the overall phenomenon of the new “fullness of the Logos in the key of Life.” In fact, what has thrown itself wide open before us is a path of theoretical research that we did not believe existed, on which instead we can adventurously embark, renewing the need of the Enlightenment and Kant to “sapere aude!”(=dare to know!). We now catch sight of a unitary logos leading us, that animates the Parmenidean sphere and the same absolute Hegelian Spirit and that, autoindividualizing itself through ontopoiesis, shows it can intrinsically connect phenomena emerging bit by bit from the inorganic to the organic, to the human, weaving a “metaontopoietic” network of innumerable metamorphic passages of transcendence, that open it in the direction of the divine, newly risen to sight, according to the perspective of *philosophia perennis*, already delineated by G. W. Leibniz, when, to rationally understand the truth of the propositions of fact, he introduced the principle of sufficient reason, which, while establishing a foundational dynamic tending toward the infinite, made it possible to construct a solid ladder of truth in order to always better suit the fullness of the logos.<sup>60</sup>

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<sup>60</sup> A.-T. Tymieniecka (2009). *The Case of God in the New Enlightenment*. «The Fullness of the Logos in the Key of Life»: Book 1. Dordrecht: Springer.

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