

Analecta Husserliana

The Yearbook of
Phenomenological Research

Volume CXVI



Phenomenology of Space and Time

The Forces of the Cosmos and the Ontopoietic
Genesis of Life: Book One

Edited by

Anna-Teresa Tymieniecka



Springer

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ANALECTA HUSSERLIANA
THE YEARBOOK OF PHENOMENOLOGICAL RESEARCH
VOLUME CXVI

Founder and Editor-in-Chief:

ANNA - TERESA TYMIENIECKA

*The World Institute for Advanced Phenomenological Research and Learning
Hanover, New Hampshire, USA*

Published under the auspices of
The World Institute for Advanced Phenomenological Research and Learning
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Editor

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The Forces of the Cosmos and the
Ontopoietic Genesis of Life: Book One

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The World Phenomenology Institute
Hanover, NH, USA

ISBN 978-3-319-02014-3 ISBN 978-3-319-02015-0 (eBook)

DOI 10.1007/978-3-319-02015-0

Springer Cham Heidelberg New York Dordrecht London

Library of Congress Control Number: 2014930023

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Acknowledgements

In presenting to the scholarly public this collection, the first of two volumes gathering work from the World Phenomenology Institute's 62nd International Congress, "The Forces of the Cosmos and the Ontopoietic Genesis of Life," held in Paris, August 8–10, 2012, at Lucernaire Centre National d'Art et d'Essai, I wish to thank all who made this marvelous congress possible. Most importantly, I thank the Institute's Vice President, Daniela Verducci, who ran the conference expertly in my absence. Alessia Vitale, Mina Sehdev, Stefano Polenta, and Claire Hill deserve thanks for attending to the many essential details of a large conference. We all thank the staff of Lucernaire for making sure our rooms were comfortable and suitable to our needs. And, of course, I thank the authors, whose enthusiasm and expertise made the congress, and now this volume, a great success.

I am also grateful to Jeffrey T. Hurlburt and Louis Tymieniecki Houthakker for their assistance in preparing and editing this volume.

Anna-Teresa Tymieniecka

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Part I

Toward a New Enlightenment: Metaphysics as Philosophy of Life

Nicoletta Ghigi

Abstract In Anna-Teresa Tymieniecka's various studies, one finds a specific focus to her work: she brings to light a new concept of the transcendental, understood no longer as an abstract concept of traditional phenomenology, but as a characteristic of living in which the human being actively participates through its "intellectual spirit" that we call the Transcendental of humanity. In our opinion, based on the creative activity of this spirit, it becomes possible to restore to philosophy a new vitality; it need no longer be seen as abstract or ideological, but as human, social. Philosophy becomes the human ground for a metaphysics of life, for a way of thinking that deals with the "great and ultimate" questions, to borrow from Husserl's turn of phrase (Edmund Husserl, *Cartesianische Meditationen und Pariser Vorträge* in *Husserliana* I, ed. B. Strasser [Den Haag: Martinus Nijhoff, 1950], p. 299). One can examine these questions in a straightforward human fashion, from the vantage point of the human being in her concrete and particular reality, who lives in the world. In its critical capacity, the "intellectual spirit" becomes the precondition for the constitution of a metaphysics that no longer has the abstract character of a science of being, understood as the intangible; rather, it configures itself as a personal, concrete human understanding of the universe with a particular focus on meaning for everyday life.

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“The Human Being and Its “Livingness”

Life and the Human

If philosophy has some vested interest in saying something that may be useful for humanity, for its very living, for its existential problems, it has a duty to seek to comprehend that humanity is living, rather than reflecting on itself or its variegated subfields that signify in “empty formal structures.”¹ Philosophy must necessarily abandon its odious intellectualising activity, the very “calculative thinking” that Heidegger² spoke about. It must cease to operate in a logically calculating or critical fashion—a philosophy that works on valid, formal concepts that are, in the end, useless for living.

Philosophy must return to its fundamental task: to illumine conscience as to its own values, literally in the sense demanded by Enlightenment thought, which reflects the very thought of Anna-Teresa Tymieniecka. In other words, philosophy has the task of re-appropriating the role, drawing from psychology and the other sciences (i.e., anthropology, psychoanalysis, etc.) of being the “indicator of the sense or meaning” of living or, as Aristotle said, to teach one to reach that which is generally called wisdom.

Even the question of being, viewed from the perspective of the ontological difference, with which Heidegger thought he had definitively resolved the ontological problem, thereby defeating classical, abstract and dogmatic metaphysics, must remain primary and must serve as the principal existential argument of metaphysics. Here, we have to ask: What kind of metaphysics? Certainly not the kind that Heidegger wanted to overthrow for it is completely empty and useless when it comes to the question of the ground and of existence.

The problem of a new ground for metaphysics has been much discussed and does not simply concern the forgetting of being, which, in its unpredictable “happening”, configures itself again as an abstraction. The problem, rather, concerns the forgetting of the telos and sense of “being there”. In our opinion, humanity did not forget being, as Heidegger says, but what is forgotten is its true significance, the sense of every single living being in the world that surrounds being. The problem of being, therefore, remains a metaphysical problem, but not as one stemming from an ancient or dogmatic metaphysics that turns emptily upon concepts, nor as a metaphysics

¹Edmund Husserl, *Der Encyclopaedia Britannica Artikel. Erster Entwurf in Phänomenologische Vorlesungen Sommersemester 1925*, in *Husserliana IX*, hrsg. V. W. Biemel, (Den Haag: M. Nijhoff, 1962), 253. It is for this reason, in our opinion, that the phenomenology of Edmund Husserl, which already laments this problem in the early 1900s, is the science that “rejects every metaphysics that moves from empty formal structures. Like all authentic philosophical problems, all metaphysical problems refer back to the phenomenological terrain and find there their form and authentic, transcendental method, forged by intuition.” *Ibid.*

²One sees the relation between calculative thinking and technique in the collection of essays and talks as found in Martin Heidegger, *Vorträge und Aufsätze* (Pfullingen: Günther Neske, 1957).

that has no bearing on practical life. Here, rather, we are speaking about a new metaphysics that *directly talks to and about life*. If we wish to avoid falling into that inauthentic metaphysics that Heidegger denounced, we must turn to speak about neither being nor its sense, understood in an abstract sense, but of the concreteness of life.

In this regard, Anna-Teresa Tymieniecka gives us the possibility that in the human being there exists a creative power, an onto-poetic logos that is at the basis for our comprehension of the universe. Here, we must begin in order to be able to conceive a possible renewal of philosophy as well as a “new Enlightenment” of human reason in relation to its being in the world.³

Anguish and Dehumanisation

The problem of dehumanisation, understood as the forgetting of the person and not being, is, in our age, the general character of our existence. “One” lives, we live carrying out the most varied activities while abandoning the interior dialogue and the significance of the non-repeatable individuality that is our own. One does not follow one’s own telos, that which the singular and absolutely unique personality displays from “within” each of us; rather, we follow that which attracts us “from the outside”, which does not call into question our true and deep individuality. In our view, this is the process of dehumanisation that lies at the base of anguish or dis-ease, both of which characterise our generation.

The question of anguish is hardly a problem abstracted from or foreign to everyday life, which must only be considered by psychologists or philosophers as something that signals the limit of “non-normality.” On the contrary, here we are dealing with a *wholly real* problem that involves humanity at its very *constitutive level*. It actually emerges with great force in its characterisation as a malady that must be cured or resolved, as something that impedes the person from effectively living in the actual present, according to “externally” imposed rhythms. And, so, daily anguish, imposed more by external time than by internal solicitations, becomes a pathology.

It should be remarked that, in the past, anguish also characterised humans, but it was “lived” in a natural fashion, as a normal fact of life, as something that signalled the growth of a person. The person would follow her own inclinations (from within); one encountered others and the situations of life. Today, this natural process does not seem to proceed in the same, spontaneous manner; rather, anguish is largely characterised as a malady that needs to be cured in the quickest way possible.

³Tymieniecka’s investigations of this theme are well known throughout the world. For a comprehensive understanding of her thematic inquiry please see the study of J.S. Smith, “The Cosmo-Tymieniecka’s New Enlightenment”, in *Phenomenological Inquiry*, vol. 35 (October 2011), pp. 17–24.

What has changed from not so long ago? First, as humans have resolved key problems concerning bare survival, and certainly this is the case in wealthier countries (where, in fact, anguish is recognised as a pathology⁴), anguish has been displaced from the natural level to an unnatural one. We no longer have to worry about the necessities of life insofar as these are already given. Now, we face the problem of superabundance. In fact, that which is no longer a necessity for life has become one, much like a neurosis, namely, to be “in synch” with others. Anguish refers to that which is lacking but which is not *effectively* necessary. Momentarily, turning away from the psychological and social implications, it is interesting to see how this lack of the non-necessary leads us to a non-natural anguish and pathology by which a human being loses meaning. Anguish becomes the substrate of the human being because each thing is lived as frustrating, given that the natural plane of attribution of meaning has been displaced onto things. Since one gives value to that which is not necessary (insofar as that is already given is in need of no other searching), the attribution of value is conferred on to that which is not necessary. And this is wholly unnatural, contrary to human nature. The relation to things and with others is consequently lived in a negative way (unnaturally) with much anguish because one expects from life a gift that is nothing natural, but artificial. Artificiality, then, becomes the focus of an anguish-ridden living. One seeks pleasure, objects, realities, situations that are not necessary for positive living (read natural) and one forgets singular, unique human destiny, one forgets one’s own belonging to being animated by a naturalness that seeks integrated parts from nature.

Another cause of pathological anguish and, therefore, dehumanisation, is connected to the forgetting of one’s own “interior voice” in favour of listening to the various solicitations that come from the outside. This attitude contains a displacement of personal equilibrium that renders almost impossible the achievement of a syntony between the self and the consciousness that flows from one’s own personality and one’s own will. Anguish, the actual state that once was considered a momentary dis-ease that characterised processes of settlement in the surrounding world and the growth of personality, has become an important and insistent dis-ease that is difficult to manage. This is the case because its root is not within, but is, instead, lodged in a wanting to adapt to external claims, ultimately neglecting following the telos indicated by one’s own personality. This attitude leads to that which we define as the process of dehumanisation.

Natural “Livingness” and Unnatural Madness

Life has become an unnatural race toward that which does not count and we have completely lost the message that comes from our human tradition of living

⁴In many “Third World” countries, that which is understood by us as a psychotic subject is, on the contrary, honoured as belonging to the province of the shaman.

naturally according to our own telos that guides us from within or, in other words, our common sense. Pathological anguish, then, characterises our existence. How do we get back to “normal”, if at all possible, or to natural living?

Living abnormally, following that which calls us from the outside, has become normal, whereas normal life, natural life, seems to have become abnormal. The person who lives in an anguished state, following outside rhythms and full of stress, is recognised as a true living being, as one who intensely lives her life and who knows how to live actively, whereas the individual person, who lives free from stress in a natural fashion, is recognised as a fish out of water, one who does not know how to live and who has “slowed down”, who is abnormal. The dialectic of abnormality and normality has turned upside down to such an extent that there has been an inversion of the meaning of related emotional states.

Treatment for our psychic dis-ease (anxiety, anguish, depression, etc.), things that everyone defines as normal today, are already integrated parts of our living. No one really worries very much if one sees in oneself the symptoms of a nervous disorder. Psychologists have taught us, in fact, that it is normal that we suffer from one of these disorders in today’s world. Psychotherapy teaches us that such nervous disorders are a reaction to the stress of our daily collective lives. And even if we accept this normality, it still does not give us any possibility of positing any remedy to an illness that does not have pathological roots, for the malady is only an effect, although cultural and, above all, socio-economic. One could even say that this “problem”, the “dis-ease of our civilisation”, is not only due to our present-day culture and to the values of our contemporary society but also to human nature, which have all led us to a certain level of development through adapting to the environment, reacting to behaviours that with respect to the past can be considered pathological.

Theories may continue to develop and give rise to further interpretations of the problem, but the situation does not change. In fact, what remains inexplicable is the level of suffering that humanity imposes on itself in order to live in a world that it itself built bit by bit. Given that we are living unnaturally in our world, we no longer ask questions except those that seem to satisfy the exigencies of the moment. Long-term, however, this does not help us, nor does it help when we “normalise” an abnormality, the anomaly of everyday living.

If a mad gene surreptitiously overtook the world,⁵ transforming the cosmos into pure chaos such that if an extraterrestrial were able to observe it from on high, one could suppose that we constantly live under the influence of a self-destructive drive. And such a “transvaluation” of values, including suicide, which is usually held to be a negative value because it is a negation of life, changes and becomes a positive self-determination of a will of life that imposes itself and wishes the negation of an unnatural life contrary to natural living.

⁵This is a theory postulated by recent scholars of memetics. They draw from the work of Richard Dawkins as elaborated in his 1976 work *The Selfish Gene*.

But does it make sense to want to live in an “abnormal” manner in order to be able to feel oneself normal? If we were to become aware of this reversal of sense, how is it possible to stop this perverse logic and overcome the anguish-filled encounter with the “must live” outside of our human nature?

The Proposal of a New Enlightenment

Metaphysics as the Philosophy of Life

It is incumbent upon philosophy to respond to these demands. To construct a metaphysical response is to build a new metaphysics, a science that is capable of offering a conceptualisation of the concrete objects of living: *metaphysics as the philosophy of life*.

What use is philosophy if not to help the human being live? It is inconceivable to think philosophy otherwise. It does not make sense to think that philosophy can be other than learning how to think in order to live well. But what is life? In what does this existence that accompanies each living being consist?

Life is the whole of the conditions by which an individual is active. Its components, including reason, will, instinct, culture and sensibility are in “movement” or “functioning”. Every human being acts in relation to her rationality, will, instinct and principal needs. Sensation and internal force push the human being according to seemingly non-manifested movements subjected to the human being’s very existence. There are also hidden components that act from within.

Life, therefore, is the satisfaction of these demands. But if we reflect on living itself or if we complete a metaphysics of life, we will see or, better still, *feel from within* that life is also something other. Life is not only the satisfaction of our needs or what is demanded of us but also a continuous journey that lets us see all of the active operators or unconscious supports of life. We “feel from within”, one used to say. But what is feeling? How can we arrive at such a situation of abstraction such that we are able to understand the meaning of our personal life? Is this feeling a feeling that characterises everyone or can only a few access it?

Feeling, understood as that sensation of one’s own interiority, occurs only when one is conscious that one is no longer conscious of feeling, when that which lies before the anguish of living “decides” to let being be. Feeling, then, means to record a weakness on the part of the human being and to understand that there is a part of us that is not containable by reason. It is only in this way that we can see that this part can come under the gaze of reason. Are we, then, giving a space to the irrational, the unconscious, to that which the psychiatrists call hallucinatory fantasy?

The flow of life is signalled by an infinity of moments that do not only not follow one another in a chronological fashion but that also do not even have the rigour of an internal dialectical logic. A drive or a sensation can discharge absolutely unforeseen voluntary actions, given determined conditions. But all of this is not

exempt from “internal” being, that is, rationality. There is reason even in the most unreal fantasies. But this is not exclusively the case. Rationality has its own support and its own source from that which is most properly irrational in the individual: emotional feeling.

This field, this absolute domain of drive and emotion, has a structure that is always in formation but which also has a basic structure. There is a certain form that contains all the sectors of emotion and which moves to fill them, much like any liquid in a container. Sensation is, we said, the forceful feeling of the presence of a similar territory in oneself and in others. It means empathy, understood as the force that from within us calls us to recognise the other and, as Edith Stein says, through the other we recognise ourselves.⁶

The Transcendental as the Critical and Poietic Tool of the Human Being

The personal telos of life is recognisable only by a philosophy that is constituted as a science that is attentive to a singular interiority, but that is not confused for the investigations of contemporary psychology. This philosophy, founded on a new metaphysics or on this system focussed on the sphere of interior sensibility, must have its a prioris and, in our opinion, these are based on the recognition of an intuitive force, the “intellectual spirit”; these a prioris penetrate the human structure or, even better, offer tools to everyone to reach one’s own I and to listen to one’s own interiority such as to render the self syntonik with the world.

On the basis of phenomenological science, which is, in our opinion, most capable of giving us tools for the constitution of a similar metaphysics, we call this “intellectual spirit” the transcendental of humanity. In light of this constitutive structure of each single individual, which everyone must learn to make function in order to understand each single part in itself, it becomes possible to think of “re-humanisation” and, therefore, of a new re-appropriation on the part of every single personality of one’s own life and one’s own telos.

To constitute a metaphysics as a science that makes this telos its own object or to think of a philosophical reflection that is completely turned toward life and its meaning offers us the possibility of rethinking the human and to rethink her existence as a true return to authentic existence—to an existence that does not speak of being as a stranger that encounters us and that “happens” (*Ereignis*), but as the being to which we are and in which we participate insofar as we are single personalities endowed with our own interiority and, above all, our own telos that gives form to life. Following our own telos and listening to the voice that calls us from within to become conscious of that which we are and to which we want and must reach, this means contributing to the re-humanisation of the human and the reconstitution

⁶Edith Stein, *Zum Problem der Einfühlung* (Halle: Niemeyer, 1927).

of meaning and the natural rhythm that the human being herself is called to make evident and discipline through her reason.⁷ In this regard, following the reflections of Anna-Teresa Tymieniecka, we can speak of a new Enlightenment, understood as a new light, a great gust of wind of coherence that brings the human being to self-understanding within the horizon of meaning in which the human being participates and for which this human being is constitutively responsible.

⁷Tymieniecka speaks of a “critique of reason” and explains its characteristics and the forms it must have. See her *The Passions of the Skies* in *Analecta Husserliana*, vol. CVII (Dordrecht: Springer), p. xii.

Moral Excellence as Cosmicization of Human Beingness in the *Ontopoietic* Perspective

Carmen Cozma

Abstract Designing the core of Phenomenology of Life founded by Anna-Teresa Tymieniecka, “Ontopoiesis of Life” reveals a holistic and dynamical philosophy about the dialectical unity of *logos-ethos-cosmos* in the great plan of life. Grounded in the idea of firstness in existential formation by the continuous creative process of human becoming, the ontopoietic perspective opens to the understanding of moral excellence under the auspices of order and beauty that simultaneously define the cosmicization of human condition. It leads to structuring our endeavor of rising in the horizon of participation in the universal harmony, by appropriating the inward-outward oriented self-individualization through the workings of the “logos of life” in its multiple manifestations. We try to emphasize some articulations of the “Ontopoiesis of Life” as significant marks in developing our moral affirmation by following the ideal axis around which everything is harmonizing within the single whole: the cosmos.

In the context of serious shattering and overturning the valuable reference points of human existence, that of manifesting the peril of chaotic dominants deepening the alienation process from a healthy creative meaning of life, the ideal of moral excellence becomes a priority to be considered in its plentiful force of re-structuring our attitude towards the cosmos we are part of.

More than ever, the human beingness is touched by the captivities of an artificial environment made by the sophisticated information and communication technologies, by the invader digital network; it is an environment that carries new risks into increasing even the distance from the human well-being. What does it mean, briefly?

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It is the purpose followed along the history of moral philosophy, “the central problem” of the “best life for all”.¹ In these terms, our interest for the moral excellence finds support in the necessity of a continuous insertion of the ethical dominant for a way to live well. It leads us to the significance of cultivating the human quality of doing “what is right and just”, by “having received a proper upbringing in moral conduct”, respectively by having some sense of good(ness)/virtue (virtuousness).²

Centered on the aretaic becoming, the *moral excellence* represents an eternal ideal of human living as happiness. Gradually, it can be achieved by high-minded man within the effort of inscribing and developing his individuality in distinction, but also in sameness with the whole network of life. It supposes the attainment of a harmonious combination of a plurality of inner and outer coordinates, by conquering the value of just measure – “the golden measure” in all – keeping the existential equilibrium (personal, societal, and cosmic). Finally, it is an outcome of the spiritual and cosmic perspective, by following the “music of the spheres” (from Pythagoras’ theory of consonant intervals) as inspiring a sustainable living, and by integrating in it as much as possible.

Aiming to and working for the *moral excellence* show a certain process similar to that of bringing cosmos from the chaos, or of transforming chaos into *cosmos* – that means order and beauty in an inherent connection with the good, as virtue’s experience.

The problem of virtue needs revaluation(s) as an essential instrument to assure a *human* content for a life in progress, in the tradition opened by Aristotle’s theory of mediation. As “the midst way between excess and deficiency”, a “mean between a too much and a too little”, virtue remains the greatest value for the “excellence of man” as that “makes a man good and able to perform his proper function well”,³ his *àreté*. It remains the proper force, the *vehicle of moral conduct*, so much needed for the psychosomatic, cultural-societal, spiritual-natural order of equilibrium in life.

In the original *ontopoietic* perspective of Anna-Teresa Tymieniecka, the question of virtue is tackled like one of the most prominent values for understanding the progressive course of life, generally. It “lies at the heart of the life strategies of the Logos”.⁴

The “Ontopoiesis of Life” – defining the nucleus of Tymienieckan phenomenology – articulates the manifestations of the *logos of life* in multifaceted inventive rationalities that it “projects in the course of carrying our lives and our world-in-transformation”.⁵ At the same time, the entire *ontopoietic* design engages the crucial function of *Imaginatio Creatrix* – “the fulgurating force within the human

¹E.J. Bond, *Ethics and Human Well-Being. An Introduction to Moral Philosophy*, Blackwell Publishers, Oxford, 1996, pp. 208–209.

²Aristotle, *Nicomachean Ethics*, Romanian translation: *Etica Nicomahică*, Scientific and Encyclopedic Publishing House, Bucharest, 1988, 1095b.

³Ibid., 1106a20–1107a.

⁴Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipose in the Life-Strategies of Reason*, Kluwer Academic Publishers, Dordrecht/Boston/London, 2000, p. 598.

⁵Anna-Teresa Tymieniecka, “The Triumph of Imagination in the Critique of Reason”, in *Analecta Husserliana*, Volume LXXXIII, Kluwer Academic Publishers, Dordrecht/Boston/London, 2004, p. xviii.

creative experience”, the *prime force inspiring human endeavors*.⁶ With such outlined particularities, the problem of virtue can be disclosed in a larger significance.

According to the author of phenomenology of life, the issue of virtue is situated “at the primogenital human plane where reason with its faculties, on the one hand, and the vital forces, on the other, emerge as partners in the creative orchestration of human functioning that forms the crucibles of intelligibility that is specifically human and that accounts for the emergence of the human universe, that is, the human expansion of the schema of Nature”.⁷ (We would extend the last term, by *cosmos*). Thus, man’s mandate of morality gets a chance of realizing as cosmicization, too; that claims an increased sensitivity toward a kind of syntony: an agreement/accord to be found and highlighted as concerns the embedment of human(ness) in the tangible cosmic context.

As part of the whole, man is connected to all aspects of nature, which is essentially even for his very survival. Reviving the cosmological philosophy of Pythagoras and Plato, for example, in an era full of contradictions, man can (re)discover the experience of kinship and affiliation to the cosmic order and beauty rooted in harmony – the “fitting together” of opposites –, and to reconsider natural structures as embodying virtue, after the model of “divine proportion”, in functioning as moral agent in the best possible way.⁸

In searching paths toward harmony and concord, toward proportion, symmetry and measure as marks of a cosmic moral understanding of human life in the universe, the *ontopoietic* metaphysics deploys significant themes, grasping a constructive direction of philosophizing.

Frequently, Tymieniecka underlines the necessity of surmounting the multiple tensions and conflicts, of keeping a perpetual quest for equilibrium that, in a complex process of harmonizing, the *logos of life* manifests “its most powerful engines of creative advance”⁹ in assuring the moral order.

In the framework of the *ontopoietic* phenomenology, the fundamental category of “Human Condition” implies – among other things – the seal of harmony. Oscillating between similarity and distinction, proceeding from natural generic roots to the cultural-spiritual situation, moving between without and within, and always in the circuits of flux and stasis, human condition reveals itself as a progressive experience into harmony, by a creative moral transformation. This is happening because the “Human Creative Condition” is fulfilling in the horizon of self-individualizing and integrating not merely in the social order, but in the cosmic one, too.

⁶ Anna-Teresa Tymieniecka, “*Imaginatio Creatrix*, the Creative versus the Constitutive Function of Man and the Possible Worlds”, in *Analecta Husserliana*, Volume III, D. Reidel, Dordrecht, 1974, pp. 3–41.

⁷ Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*, op.cit., p. 598.

⁸ Plato, *Timaeus*, Hackett Publishing Company, Inc., Indianapolis IN, 2000. 53a–54b.

⁹ Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*, op.cit., p. 372.

An intrinsic part of the “ontopoiesis of life” perspective is the question of understanding the moral lifestyle in connection with the cosmos as steering man to what it is worthy to get as a model of becoming, to avoid the decay and destruction, to overcome the danger of breakdown in barbarity. Beyond the cogent benefits of the scientific and technological advances, we have to recognize, no less, the threatening of human essence – which Michel Henry has signaled as being “the barbarism of the monstrous objectivity of techno-science” menacing and even rejecting human subjectivity.¹⁰ Thus, much more concern for the approach of moral-human-becoming-in-cosmos is entitled by necessity.

The issue of *moral excellence as cosmicization* has arisen in a metaphoric manner, as a process of shaping the moral character under the ideal dimension of our knowledge of cosmos, as an orderly, harmonious, beautiful and perfect living system. An ideal of governing the moral creative condition is at stake: to endeavor to enhancing, to rising in the horizon of cosmic characteristics showing a holistic entity in creative process, in continuous revival, positive lastingness and constructive coherence. Moral excellence as cosmicization covers a telos toward which man is able to work in ordering, measuring, improving and embellishing his own life, especially by living in conformity with the *harmony* – as the dominant note of cosmos. It means that man can find and appropriate the value of harmonization in the most inner self – in himself and with himself – and, no less, beyond the strict individuality – as being for the world, in and with the world. This represents the core synthesized by Anna-Teresa Tymieniecka through her thesis about “the human soul in the cosmos and the cosmos in the human soul”. Insisting on the creative virtualities of man, her insight is built on “a new formulation of the concept of nature life, one open to the cosmos and to culture”.¹¹

Creativity – as the “Archimedean point” for phenomenology of life, as the “quintessential faculty” of man for Tymieniecka “new critique of reason” – receives an ethical resonance. It appears like a virtue of man, marking the process of his self-creation “with respect to the laws of Nature and of the Cosmos, but especially with respect to the specific ultimate significance of his existence”.¹²

Owing to creativity, man can reach the plenitude of affirmation in the great plane of life by activating an orderly behavior, somehow subordinated to a vision of strength, equilibrium and harmony, of meaningful order, of cosmicization – enrooted in the Greek *kosmiotēs*, with the idea about the unity of *ethos-lógos-kósmos*.

A pillar of Anna-Teresa Tymieniecka’s phenomenological inquiry is that about the role of “moral sense”, which is even “a harmonizing logico principle”.¹³ The authentic human life is conceived as emerging from the basis of moral values,

¹⁰ Michel Henry, *La barbarie*, Editions Grasset, Paris, 1987.

¹¹ See Anna-Teresa Tymieniecka, *The Fullness of the Logos in the Key of Life*, Book I: *The Case of God in the New Enlightenment*, Springer, Dordrecht, 2009, pp. 181–211.

¹² Anna-Teresa Tymieniecka, “The Creative Self and the Other in Man’s Self-Interpretation”, in *Analecta Husserliana*, Volume VI, D. Reidel, Dordrecht, 1977, p. 161.

¹³ Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipose in the Life-Strategies of Reason*, op.cit., p. 373.

“a universal type of configuration of the life context” originating “from the universally valid moral sense”.¹⁴ Together with the “aesthetic” and “intellective” senses, it is a “giving/valuating factor of sense” to be disclosed “in the projection of individualizing circuits forging them within the inward networks of an *intimate zone* projected into a vast network of *outward* interlinkage with other living beings within a common world of life”.¹⁵

In the territory of the dynamic and holistic philosophizing upon the “self-individualizing ontopoietic schema” applied to the total life expanse, human condition is conceived in its “knot position”, namely that of the unique responsibility man has toward “everything-there-is-alive”. It is the function of “moral sense” to introduce “the Sentiment of Benevolence toward other living creatures, toward oneself, and toward life in general”, moving to a higher order of significance under the auspices of “the moral measure for life”. This supposes the complex process of “sharing-in-life” on the ground of moral virtues of human being, eventually, in accordance with the cosmic laws – especially, of harmonious resonance, of synergy and equilibrium beyond any conflicts and contradictory forces/energies –, into a creative direction, for the common good of life. Examining the functionality of “moral sense”, Tymieniecka “draws the conclusion that life manifests benevolence at the level of humanity for the well-being of all living beings”; seeing that, “Introduced by the Benevolent Sentiment, the axis of right/wrong balances out the conflict”.¹⁶

The *moral sense* with the *benevolent sentiment* is an essential component of the “phenomenological attitude” – one given “in the seeing and experiencing act itself”, a crucial one as “spiritual posture” of man in the cosmos, which marks precisely the human becoming as raising to the “openness toward the world”, so speaking in the language of Max Scheler.¹⁷

The German philosopher has emphasized the role of “love-determined movement of the inmost personal self of a finite being toward participation in the essential reality of all possibles”.¹⁸ In her turn, Anna-Teresa Tymieniecka stresses the valences of benevolence and sympathy, and no less of commitment and responsibility to define the peculiar status of man, with respect to the totality of life,

¹⁴ Anna-Teresa Tymieniecka, “The Moral Sense. A Discourse on the Phenomenological Foundation of the Social World and the Ethics”, in *Analecta Husserliana*, Volume XV, D.Reidel, Dordrecht, 1983, p. 40.

¹⁵ Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipose in the Life-Strategies of Reason*, op.cit., p. 634.

¹⁶ Gary Backhaus, “Anna-Teresa Tymieniecka: The Trajectory of her Thought from Eidetic Phenomenology to the Phenomenology of Life”, in *Phenomenological Inquiry*, Volume 25, Belmont, Massachusetts, The World Institute for Advanced Phenomenological Research and Learning, 2001, pp. 42; 41.

¹⁷ Max Scheler, *Die Stellung des Menschen im Kosmos* (1927); Romanian translation: *Poziția omului în cosmos*, Paralela 45 Publishing House, Bucharest, 2001, pp. 39–41.

¹⁸ Max Scheler, *Vom Ewigen im Menschen* (1921); English translation: *On the Eternal in Man*, Harper & Brothers, New York, 1960, p. 74.

that is the “Custodian of everything there is alive”. Such a key place deep in the midst of “all-alive-unity” unveils man in the singular position “to estimate the life-situation within the living kingdom as well as his own”,¹⁹ striving for the safety and flourishing of life in its plenitude.

On the ground of comprehending the significance of “Custodian of everything there is alive”, the Tymieniecka phenomenology reveals a wise avenue in re-thinking and assuming an urgent duty for contemporary man as regards the protection of the health, integrity and sustainability for the natural capital, for the recovery of global ecosystem.

Accounting for the critical moral and ecological situation mankind is passing through for the last decades, respectively the sketched “*anatomy of bewilderment* – of the disarray humanity now finds itself in”,²⁰ the syntagm of “Custodian-of-the-unity-of-everything-there-is-alive” is very important for the moral thinking, for an environmental ethics particularly. In a phenomenological insight, it proves a major function to guiding the human attitude to face the natural circumambient forces, by impelling the necessity of working for the moral excellence tying the formative role of “the mobile cosmic architectonics” with its earthly and celestial channels in the complex process of “individualizing beingness”.²¹

This peculiar status of man requires thoughtful deliberation in the valuation process of concerning for the good of each present form of life and for future generations, in a wider culture of environmental stewardship. Heralding “a New Enlightenment”, Anna-Teresa Tymieniecka notes that “We are challenged 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”.²²

The lucid awareness concerning the dual games of continuity and disruption, success and failure, advancement and destruction manifested in the universal life-system – as much as we get access –, in the mutual conversion nature-human, does sustain Tymieniecka to manifest trust in man’s discernment in using the inventive faculties on the side of affirmative and constructive way.

In the light of the spirit and especially “in the moral sense”, human being realizes itself a higher birth. It is a “second birth” or “a completion of the Human Condition, which was begun by the entrance into the game of life of the human drama” with “pain and suffering”, “birth and death”; but, eventually, finding the force to evaluate the creative function in the “*kairic* timing” of “freedom and accomplishment” on the

¹⁹ Anna-Teresa Tymieniecka, “Phenomenology of Life and the New Critique of Reason: From Husserl’s Philosophy to the Phenomenology of Life and the Human Condition”, in *Analecta Husserliana*, Volume XXIX, Kluwer Academic Publishers, Dordrecht, 1990, p. 16.

²⁰ Anna-Teresa Tymieniecka, “Measure and the Ontopoietic Self-Individualization of Life”, in *Phenomenological Inquiry*, Volume 19, Belmont, Massachusetts, The World Institute for Advanced Phenomenological Research and Learning, 1995, pp. 26–27.

²¹ Anna-Teresa Tymieniecka, “Transcendentalism Overturned: Life’s Geo-Cosmic Positioning of Beingness”, in *Analecta Husserliana*, Volume CVIII, Springer, Dordrecht/Heidelberg/London/New York, 2011, pp. 6–9.

²² Anna-Teresa Tymieniecka, “Measure and the Ontopoietic Self-Individualization of Life”, op.cit., p. 26.

inward/outward advance of humanness. According to Tymieniecka, “along the path of human creative self-individualizing, kairos is concurrently the timing of the propitious circumstances and forces leading toward the realization of constructive projects, their accomplishment, and concurrently and finally is their measure”.²³

We face a vision upon the human moral authority as self-accomplishment, sharing-in-life and solidarity not just at a social level of existence, but within the unity of the Deity and the cosmos throughout the inner workings of the *logos of life* in its “constructive *impetus and equipoise*”. This is what Anna-Teresa Tymieniecka has acknowledged as “the ontopoietic unfolding of the *logos of life*” that “manifests itself in the spectacle of the All, cosmos, world, nature, life, the works of human spirit”,²⁴ engaging various modalities of “vital”, “Dionysian”, “Promethean” and “sacral” *logoi* on the horizon of life, by a perpetual “exaltation of the ideal” of creative development.

In the architectonics of phenomenology of life, the key-concept is that of *logos of life*, as the reason of reasons, the primordial principle, and the all-pervading presence of life. Investigating the “*logos of life*”, Tymieniecka actually establishes some harmonized modalities of progression for this universal reason and “riser” of life. So, she follows its movements from the “vital/entelechia” *logos*, through the “affective, sentient/emotive, sympathetic sharing-in life” that she called “Dionysian” *logos*; also, through the “creative”, “prompting new forms, qualities, hints of life” and expanding in freedom of the human spirit, with the transcendental experience, that is the “Promethean” *logos*. This “ontopoietic” unfolding is completed by which the author calls the “sacral/Divine” rationality as the ultimate, accomplished sense of the “*logos of life*” in a “*logo-theic horizon*”.²⁵

To a certain extent, phenomenology of life encompasses the fact that it is time to re-explore the Heraclitean reflection upon the *logos* embracing man, earth, and cosmos; at the same time, to re-think about the Pythagorean message about the human soul brought into harmony with the natural order. It conveys toward the importance of forming a cosmicized interior as a condition of moral excellence, by experiencing a variety of trials and selecting on the side of what really matters for individual and community, for social and natural existence, alike. In this sense, our phenomenologist of life envisions the “individualizing-ontopoietic process of life” as one of “sense and ordering”.²⁶ Within it, man is the subject of constructive inventive evolution, by cultivating the royal path of virtue closed to all the vital forces, gathered and organized “in proper channels of growth and subsistence within the

²³ Anna-Teresa Tymieniecka, *The Fullness of the Logos in the Key of Life*, Book I: *The Case of God in the New Enlightenment*, op.cit., pp. 197–199; 209.

²⁴ Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*, op.cit., p. 10.

²⁵ Ibid., pp.320–321. See also Anna-Teresa Tymieniecka, *The Fullness of the Logos in the Key of Life*, Book I: *The Case of God in the New Enlightenment*, op.cit., pp. 231–255.

²⁶ Anna-Teresa Tymieniecka, “Inspirations of Heraclitus from Ephesus Fulfilled in Our New Enlightenment”, in *Analecta Husserliana*, Volume CX/Part I, Springer, Dordrecht/Heidelberg/London/New York, 2011, p. 9.

stream of becoming”, by “assuming the transcendental role formerly accorded to consciousness” for what Tymieniecka considers to be the “cosmic positioning” of human being.²⁷

To the grave question: “how should one live?” a response is certainly inspired by the great learning we get from the cosmological philosophizing implied by phenomenology of the “ontopoiesis of life”. It offers a scrutiny of moral virtue in its profound link with the “logos of life”, as well as the emphasis of the intimacy between man and universal rhythm of life (from mineral to cosmic levels). In discussion is “the rhythm of creative process”, a “precondition” of unity and stability without which neither “the values common to all mankind”, nor a “world order and a meaningful life” could exist.²⁸ Thus, phenomenology of life gives us the opportunity to circumscribe a picture of harmonizing law that conducts the process of humanization-cosmicization in the arteries of spontaneity and hazard on the one hand, and deliberation and necessity on the other.

We have tried to deal with the concept of cosmicization as a path for human self-fulfilling simultaneously in its uniqueness and its universality, by reaching the balance between differentiation and integration in a more and more estranged from Nature world, a quite technical and material-consumerist one. We could bring part of the ideal of cosmicization in our life, by sharpening an enlightened understanding of its role in registering ourselves on the trajectory of creative moral becoming. It could help us to surpass limitations of an artificial world, by finding the sources to fostering an authentic health and prosperity for humans and nonhumans, both as individuals and communities in the unity of life.

To conclude, the *ontopoietic* phenomenology of life elaborated by Anna-Teresa Tymieniecka makes us remember the truth contained in an old Latin phrase, as a directory orienting our care about the moral living: “Naturam si sequemur ducem, nunquam aberrabimus”/“If we take nature for our guide, we shall never go astray”.²⁹

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²⁷ Anna-Teresa Tymieniecka, “Transcendentalism Overturned: Life’s Geo-Cosmic Positioning of Beingness”, op.cit., pp. 9–10.

²⁸ Maija Küle, “Logos and Life: Understanding of Rhythm”, in *Analecta Husserliana*, Volume CX/Part II, op.cit., p. 682.

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The Inseparable Link Between “Cosmology” and the “World of Life” in the Philosophy of Anna-Teresa Tymieniecka: The Originality of a New Perspective on the “Real Individual and Autonomous Being” and a Comparison with the “Phenomenological Realism” of Hedwig Conrad-Martius

Francesco Alfieri

Abstract This study aims to examine Anna-Teresa Tymieniecka’s original speculation on the “phenomenology of life” with reference to the anthropological question of the human being as a “real individual and autonomous being”, considering its ontological centrality in the Cosmos. The investigations skilfully conducted in recent years by Tymieniecka show that the cosmological question is “directed to reality” and should not be associated exclusively with philosophical speculation. The strong link with the “world of life” will help us to work through her investigations and reach what she describes as “the trans-subjective universe”.

Anna-Teresa Tymieniecka’s plan is to rehabilitate phenomenology in accordance with a new approach determined by its reorientation as a philosophy of life in search of its *logos*: “Logos” and “Life” are conceived by Tymieniecka as inseparable. This plan is always present in the background to my own research.

In the analysis I will attempt a comparison between the philosophy of Anna-Teresa Tymieniecka and the “phenomenological realism” of Hedwig Conrad-Martius with reference to three constitutive elements: (1) the “phenomenology of life” and the “trans-physical world”; (2) the anthropological question of “individuation”; (3) an analysis of how the order and the forces of the cosmos are bound up with the creative forces of human beings.

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