

# Creative Philosophizing: Tying Tymieniecka's "Imaginatio Creatrix" to the Moral Experience of Life

Carmen Cozma

**Abstract** Beyond any fashionable attempts of emphasizing *à outrance* the signs of fragmentation and pluralism, of deconstructing language and dissolving of the self, Anna-Teresa Tymieniecka chose to create a very personal philosophical work in a constructive and harmonious tonality able to offer some necessary pivots in the searching and deciphering of the meaning of life. Founding her Phenomenology of Life on the uniqueness of the creative human being, she unfolds a dynamic and holistic vision – a cosmic one, of tension-into-equilibrium – challenging to continuously re-think and more deeply understand the human condition in the given world, in the design of the “Ontopoiesis of Life”. A hermeneutic approach opens the horizon of “self-interpretation in *life*” within its inward-outward expanse, on the ground of the inner workings of the “logos of life” – the reason of all things, encompassing not only logical, but imaginative and creative energies. We try to pursue part of the nuclear message of the Tymienieckan phenomenological enterprise, focusing on the actualization of the creative potential to philosophizing about life, by highlighting the role of the “Imaginatio Creatrix” and the significance of moral living, towards a meaningful comprehension of beingness-in-becoming.

Using the words of an important exegete as regards the “conversion” he has experienced during the readings in Anna-Teresa Tymieniecka’s phenomenology of life,<sup>1</sup> we would say that: “when we read Tymieniecka, the mind, emotions and sensibility” not just “all seemed – almost imperceptibly – transformed,” but, after such a moment, in a sort of circularity, it seems that the whole beingness-in-our-very-own-capacity-of-being-aware-of-it has entirely come home.<sup>2</sup> Finally, we recognize ourselves in the most proper way of being; perhaps, owing to an idiosyncrasy activated in a harmonious resonance with the author of phenomenology of life – a peculiar experience that we live with the writings and no less with the lectures delivered by

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<sup>1</sup>Thomas Ryba, “A.-T.Tymieniecka, the Work of the *Analecta Husserliana* and Conversion”, in *Phenomenological Inquiry*, Volume 31, Hanover, New Hampshire: The World Institute for Advanced Phenomenological Research and Learning, 2007, pp. 29–38.

<sup>2</sup>*Ibid.*, 37.

C. Cozma (✉)

“Alexandru Ioan Cuza” University, Iași, Romania

e-mail: [carmen.cozma@uaic.ro](mailto:carmen.cozma@uaic.ro)

Professor Tymieniecka at the international congresses and conferences she organizes around the world as President of The World Institute for Advanced Phenomenological Research and Learning. Indeed, “it is possible that Tymieniecka’s prose can work on its reader in such a way to bring about a *psychic conversion* of the subliminal passions”; and, above all, we are, with Thomas Ryba, touched by “the converting power of Professor Tymieniecka’s charming personality.”<sup>3</sup>

Undoubtedly, we stand as an obvious example for the crucial Tymienieckan thesis of “self-individualization in life” – one of the three main themes that set the phenomenology of life, together with “the creative act of human being” and “the human condition which grounds the creative act as man’s foothold within the unchartable schema of life.”<sup>4</sup> Eventually, we find ourselves from within the *human condition* doing something that concerns our own ceaseless self-creation “in the vast panorama of earth and cosmos.”<sup>5</sup> We face the phenomenological insight directed toward emphasizing life’s individuation in its inherent unity, being orchestrated by an all-encompassing intelligence related to intuition: the “logos of life,” permanently flowing as “self-transcendence in the creation of a novum.” For Olga Louchakova-Schwartz: “For the human condition, the novum consists in the actualization of the self-reflective capacity of imagination and action, and in the conscious a synthetic articulation of the workings of the Logos.”<sup>6</sup>

In terms of our interest reading the philosophical works of Anna-Teresa Tymieniecka, especially her fleuve-treatise in four tomes *Logos and Life* and the latest two volumes of her treatise *The Fullness of the Logos in the Key of Life*, we feel challenged to follow, by priority, the *ethical referential*.<sup>7</sup> What is at stake is an original *ethics* that springs out from the *ethos*, making us return to the Heraclitean

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<sup>3</sup> Ibid.

<sup>4</sup> 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 Anna-Teresa Tymieniecka (ed.), *Analecta Husserliana*, Volume XXIX, Dordrecht: Kluwer Academic Publishers, 1990, p. 5.

<sup>5</sup> Anna-Teresa Tymieniecka, “Theme: The Triumph of Imagination in the Critique of Reason”, in Anna-Teresa Tymieniecka (ed.), *Imaginatio Creatrix. The Pivotal Force of the Genesis/Ontopoiesis of Human Life and Reality*, *Analecta Husserliana*, Volume LXXXIII, Dordrecht/Boston/London: Kluwer Academic Publishers, 2004, p. xi.

<sup>6</sup> Olga Louchakova-Schwartz, “Self in the Path(o)s of the New Enlightenment: Towards a New Clinical Theory”, in Agathos. *An International Review of the Humanities and Social Sciences*, Volume 3, Issue 1, Iași: Editura Universității “Alexandru Ioan Cuza,” 2012, p. 18.

<sup>7</sup> See Anna-Teresa Tymieniecka, *Logos and Life*, Book 1: *Creative Experience and the Critique of Reason*, Dordrecht: Kluwer Academic Publishers, 1988; *Logos and Life*, Book 2: *The Three Movements of the Soul*, Dordrecht: Kluwer Academic Publishers, 1988; *Logos and Life*, Book 3: *The Passions of the Soul and the Elements in the Ontopoiesis of Culture. The Life Significance of Literature*, Dordrecht: Kluwer Academic Publishers, 1990; *Logos and Life*, Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*, Dordrecht: Kluwer Academic Publishers, 2000.

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*, Dordrecht: Springer, 2009; *The Fullness of the Logos in the Key of Life*, Book II: *Christo-Logos: Metaphysical Rhapsodies of Faith (Itinerarium mentis in Deo)*, Dordrecht: Springer, 2012.

aphorism (Fragment 119): *ἦθος ἀνθρώπου δαίμων*. According to Martin Heidegger, the term *ἦθος* is to be taken in the Modern meaning, as "the open space in which man lives." Precisely, "the openness of such a space lets appear what is passed on to the essence of man, and which, coming over him in its intimacy, he thus dwells on. Man's place comprises and establishes as true what is to come of that to which man in his essence belongs."<sup>8</sup> Above all, there is our concern for the *human becoming in the ethical order*, for the *moral experience* of life that the phenomenology elaborated by Anna-Teresa Tymieniecka maintains in our mind and sensibility – a model of *creative philosophizing*, generally.

Considering the central idea about *creativity* as "the Archimedean point of life," through the new change towards the concept of *life* – "the nervous system of all philosophy," as the American phenomenologist uses to underline – we discover the great significance of her ingenious syntagm of the "*Ontopoiesis of Life*" in which the "*Logos of Life*" manifests for the entire contemporary phenomenological hermeneutics, as a magnificent revolution of philosophizing. As Daniela Verducci notes: "Anna-Teresa Tymieniecka has conducted an *intuitive descent* to the *most primitive* level of being, that which precedes the very act of asking any philosophical or scientific questions" by opening a "*new horizon of meaning and new symbolic system*"<sup>9</sup> within her so impressive labor of re-approaching the old concept of *logos*, "*which presides over the evolution of the life of being*" and by imposing the perspective of "her own coinage, as "ontopoiesis", that is, 'production/creation of being.'"<sup>10</sup>

We are interested about this process of *creative transformation* that efficiently marks our possibility of philosophizing upon human becoming, upon world evolution, upon *life* in its "Great Plan." Concomitantly, its "differentiation and Harmony".

The analysis of the Tymienieckan phenomenology of life reveals to us some fundamental questions about the relation between *transcendent* – the beyond, that leads to the divine transcendence – and *transcendental* – the over here of the in-depth inwardness of human being. We can reach to a more appropriate manner of understanding the meaning of the pair *transcendence-immanence*, linking it to the theory of knowledge that has been acknowledged by Immanuel Kant.

Thus, we go on, to a better comprehension of the pair *subject(ivity)-object(ivity)*. The German philosopher introduced the term *transcendental* – as a concept which is concerned with the conditions of possibility of knowledge itself. At the same time, he opposed the *transcendental* to the *transcendent*, the latter meaning "that, which goes beyond" (transcends) any possible knowledge of a human being.<sup>11</sup> According to Kant, *transcendental* means knowledge about our cognitive faculty

<sup>8</sup>Martin Heidegger, *Brief über den "Humanismus"* (1946), in *Wegmarken, Gesamtausgabe*, Bd.9, Frankfurt am Main: V.Klostermann, 1976. Romanian translation: *Scrisoare despre "umanism"*, in vol. *Repere pe drumul gândirii*, Bucharest: Editura Politică, 1988, pp. 334–335.

<sup>9</sup>Daniela Verducci, "The Ontopoiesis of Life: A Theory of Solidarity between Logos and Life", in *Phenomenological Inquiry*, Volume 31, p. 23.

<sup>10</sup>Ibid.

<sup>11</sup>See Immanuel Kant, *Kritik der reinen Vernunft* (1781), Leipzig, hrsg. von Raymund Schmidt, 1930. Romanian translation: *Critica rațiunii pure*, Bucharest: Editura Științifică, 1969.

with regard to how objects are possible *a priori*. “I call all knowledge *transcendental* if it is occupied, not with objects, but with the way that we can possibly know objects even before we experience them.”<sup>12</sup> For Immanuel Kant, the *transcendent*, as opposed to the *transcendental*, is that which lies beyond what our faculty of knowledge can legitimately know.

Phenomenology made from the *transcendent* that which transcends our own consciousness. In the framework of Anna-Teresa Tymieniecka’s philosophy, the question of self-transcendence is one of the most valued ideas crossing the “ontopoietical” vision upon human life. The scrutiny of the possibility to going beyond the limits of the *ego* highlights even the status of an *ethos*: “the Ethos of Human Life, rather than its Eidos,” engaging the action of the *ideal* in its power to be eternally an “example to follow,” “a model to imitate,” “a model to set forth” – a model of conduct “worth striving for”; by penetrating “the enigma at the heart of the moral life.” It does work as an essential articulation of the phenomenological investigation of Human Condition in the moral horizon, putting in act “the conquest of virtue” and “the universal measuring stick”; by calling for a “new wisdom” to overcome the general crisis we are facing, and moving towards a New Humanism<sup>13</sup> claimed to appear in an age of spiritual “postmodern” route.

We could very well exercise the comprehension of the process of horizontal self-transcendence of human being; but, mostly, that of the unfathomable vertical self-transcendence, following the modulated itinerary of the *logos of life*, the *sense of sense* which “penetrates All,” from the “vital” to the “logo-theic” horizon; seeing that the *logos* “encompasses human reality, the entirety of its fulgurating waves, our new cultural enlightenment, as well as what is to come. IN LOGOS OMNIA!”<sup>14</sup>

We enter also the grasping of the phenomenological pair of *noema-noesis*. Derived from the Greek words νόημα – thought or what is thought about – and νόησις – insight, intellection and understanding – these notions have been used by Edmund Husserl to designate components of the structure of any intentional act. “Corresponding to all points to the manifold data of the real (*reele*) ‘noetic content,’ there is a variety of data displayable in really pure (*wirklicher reiner*) intuition, and in a correlative ‘noematic content’ or briefly ‘noema’ – terms which we shall henceforth be continually using.”<sup>15</sup> *Noema* stands for the object or content of a thought, judgment or perception; and *noesis* is that which gives meaning or sense to an

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<sup>12</sup>Ibid., 282.

<sup>13</sup>See Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*.

<sup>14</sup>Anna-Teresa Tymieniecka, *The Fullness of the Logos in the Key of Life*, Book I: *The Case of God in the New Enlightenment*, p. xxvi.

<sup>15</sup>Edmund Husserl, *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie, I. (1913)*, in *Jahrbuch für Philosophie und phänomenologische Forschung*, Halle: Niemeyer, 1928. English translation: *Ideas. General Introduction to Pure Phenomenology (Ideas I)*, Collier Books, 1962, p. 238.

intentional act. Every intentional act has noetic content (or a *noesis*), to which the *noema* corresponds.<sup>16</sup>

Both the fundamental issues of *transcendent-transcendental* and of *noema-noesis*, no less that of *ego* and *consciousness* receive an enlightened comprehension in the territory of phenomenology of life of Anna-Teresa Tymieniecka. The American philosopher goes deeper, inquiring upon the "ontopoietic diversity and the unity of apperception" in the effort to catch much more of the essence of the experience of life in its totality. Actually, she goes beyond the Husserlian transcendental perspective. As she writes, the trajectory is one of drawing out "the insights that pertain to our search for the key to the diversity and the unity of all." She continues by emphasizing "these steps" in her own "itinerary": (1) the extension from ego-centered transcendental consciousness to its dynamic conditions; (2) immersion of the subject in the totality of the world/nature, thus recovering animal subjectivity and the extension of differentiated consciousness through the span of life and its evolution; (3) focusing attention away from the ego and onto life/agency; and (4) *bringing out the self-individualizing principles of life as the primary coordinating factor of genetic constructivism and its primary individualization of beingness as well as their crucial role in the ontopoietic unfolding in which the individualizing coordination of all beingness introduces order throughout.*<sup>17</sup>

Anna-Teresa Tymieniecka develops such an "itinerary" of philosophizing in which the *creativity* is the major note defining human beingness. It is suggestively the launching of the concept of "Ontopoiesis of Life" to encompassing the existential dynamism with perpetual transformations "from the germinal preorganic and organic circuits" until "the sentient, sympathetic, psychic, social and cultural circuits of life"; at the same time, the making from man's status a very peculiar one in the world, as "Custodian of everything-there-is-alive," having a great responsibility of "creative self-interpretation" in life. Thus, she opens new opportunities to approaching life and human condition, working somehow in a "classical" manner – in the sense of a "valuable, lasting" one – proving once again the truth that a worthy innovation remains always in dialogue with a good tradition.

An attentive analysis upon the work of Anna-Teresa Tymieniecka and of Edmund Husserl makes Angela Ales Bello to erotetically express herself: "we are concerned with a revision of the very concept of the life world, as Tymieniecka proposes breaking '(...) the closed circle of man-within-his-life-world' and opening 'the gate for an integral phenomenology of Man-and-the-Human-Condition.' Is it possible to overcome this objection?"<sup>18</sup> We face a very good question that is addressed by one of the most representative contemporary world-wide phenomenologists. Such an

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<sup>16</sup> Ibid., 229.

<sup>17</sup> See Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipose in the Life-Strategies of Reason*, p. 255.

<sup>18</sup> Angela Ales Bello, "The Function of Intentionality and the Function of Creativity. A.-T. Tymieniecka and E. Husserl: A Confrontation", in Anna-Teresa Tymieniecka (ed.), *Imaginatio Creatrix. The Pivotal Force of the Genesis/Ontopoiesis of Human Life and Reality, Analecta Husserliana*, Volume LXXXIII, Dordrecht: Kluwer Academic Publishers, 2004, p. 547.

interrogation stresses, eventually, the authenticity of philosophizing upon man and life; by enlightening us on the truth that the *continuum* of wondering upon the in-depth existence in its integrality and dynamism – and not at all upon fragments and dilution of existence! – can lead us inside the *creative style of philosophizing*.

Here we are much more in the proximity of inquiring after the hard nucleus of our capacity of philosophizing, by appropriating part of the *mystery of life*. We could better grasp such a perspective by linking Anna-Teresa Tymieniecka's phenomenology of the "Ontopoiesis of Life" to the metaphysics of the "mystery and the revelation of mystery" that has been acknowledged by the Romanian philosopher, poet and playwright Lucian Blaga.

Demonstrating an extraordinary courage of creation about which Mircea Eliade wrote that it is "a courage no longer displayed by any European philosopher, after Hegel,"<sup>19</sup> Lucian Blaga compiled a monumental systematic(al) work, putting in act a real creative force of "symphonic unfolding" under the auspices of "encyclopaedianism and universalism."<sup>20</sup> Within an original conception, Blaga makes from "the human fulfillment through *creative destiny*" even the leitmotif of his work. Throughout the *Trilogies*,<sup>21</sup> *human being* is shown to dispose of two *modes* of life experience: a *biological* one, within the given concrete world; and an *ontological* one, as "an accomplished human being," that is able to live "in the horizon of mystery and towards its revelation." Objectivity and subjectivity are intimately interrelated.

Somehow in a similar manner Anna-Teresa Tymieniecka tackles the *human beingness* and *becomingness*, in terms of her "phenomenology of the logos of life." Not merely the givenness, but also the making of human understanding of the complexity of life within the balance of subjectivity and objectivity comes in relief beyond the borders of the constitutive phenomenology. So, Daniela Verducci is completely right to emphasize that Anna-Teresa Tymieniecka

wanted to proceed beyond the confines of essential givenness, assumed by the constitutive genesis of objectivity, and establishing a *phenomenology of phenomenology*, she turned to make conscious contact with the vital and creative "inner workings" that she intuited subtended on the level of constitution and hosted in the profundity of human living experience (*Erlebnis*), in "the locus whence eidos and fact simultaneously spring," in the conviction that "not constitutive intentionality but the constructive advance of life which carries it may alone reveal to us the first principles of all things."<sup>22</sup>

<sup>19</sup> Mircea Eliade, *Prophetism românesc/Romanian Prophetism* (1936–1937), volume 2, Bucharest: Editura Roza Vînturilor, 1990, p. 201.

<sup>20</sup> Ibid., 201, 200.

<sup>21</sup> See Lucian Blaga, *Trilogia cunoașterii/Trilogy of Knowledge* (1931–1934); *Trilogia culturii/Trilogy of Culture* (1935–1937); *Trilogia valorilor/Trilogy of Values* (1946); *Trilogia cosmologică/Cosmological Trilogy* (1947–1948).

<sup>22</sup> Daniela Verducci, "Time within Eternity: A Metaphysical Perspective Newly Opened by Anna-Teresa Tymieniecka's Ontopoietical Logos of Life", in *Phenomenological Inquiry*, Volume 33, Hanover, New Hampshire: The World Institute for Advanced Phenomenological Research and Learning, 2009, p. 11.

And, where are these "first principles of all things" coming from?<sup>23</sup> Isn't it exactly that original point of the fullness of the *divine Logos*, the transcendent? Respectively, the "Logos of All that lives in the All," in a cosmic vision, that finally makes possible the entire spread of life?

Turning to the *ethos* and to the *moral* dimension of phenomenology of life, grounded on the thesis of *creativity*, we want to underline some issues.

In searching to reveal the *logos*' manifestations in the "ontopoietical design of life," Anna-Teresa Tymieniecka proves a justified interest for the ethical referential in her phenomenological hermeneutics upon life. We discover even a kind of fondness for the *ethos* that subsists together with the *logos* in a celebration of construction, elevation, order, equilibrium, harmony and measure – as coordinates without which the expansion and the maintenance of life would not be possible; eventually and briefly, a celebration of *virtue* in its original comprehensive meaning as *ἀρετή/ἀρετή* – very much as the ancient Greeks have named it, designating the man's excellence, an intrinsic value, transfiguring after the transcendental model within the humanization work, *the capacity to accomplish in the best way possible the very own function for which man exists*.<sup>24</sup>

Defining the man's excellence as axis to enable his self-creation, *ἀρετή* plays the determinant role within "the ontopoietic deployment of life." Called to becoming on the upward axiologic-normative matrix, *ἀρετή/virtue* discloses the 'royal path' that man can and must inscribe in the world as subject of moral sovereignty, into a singular creative transfiguration in freedom and dignity, passing throughout the contradictory tensions into the most propitious equilibrium and harmony of life.

According to Tymieniecka, *virtue* is "the bedrock foundation of communal life and the social edifice."<sup>25</sup> So, it is an essential dimension of human sharing in life in the given world, living in the dialogue with the 'Other' – the different and yet the same. But, no less, in Tymienieckan thinking, *virtue* functions also in the man's relatedness to God, to the Absolute model of divine transcendent. In such a framework, *the creative force* is at stake as "the key to the very passage from animality to humanity"; and man is revealing himself as the creative agent at the most elevated level: that of moral life.<sup>26</sup> In words of the phenomenologist of life: "we have to recognize that the human creative function is the prototype of moral action *tout court*."<sup>27</sup>

<sup>23</sup> See Anna-Teresa Tymieniecka, *Tractatus Brevis. First Principles of the Metaphysics of Life Charting the Human Condition: Man's Creative Act and the Origin of Rationalities*, *Analecta Husserliana*, Volume XXI, Dordrecht: Kluwer Academic Publishers, 1986.

<sup>24</sup> Aram M. Frenkian, "Commentaries", in Diogenes Laertius, *Despre viațile și doctrinele filosofilor/Lives and Doctrines of Eminent Philosophers*, Bucharest: Editura Academiei R.P.R., 1963, p. 520.

<sup>25</sup> Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipose in the Life-Strategies of Reason*, p. 595.

<sup>26</sup> Anna-Teresa Tymieniecka, "Theme: The Triumph of Imagination in the Critique of Reason", in Anna-Teresa Tymieniecka (ed.), *Imaginatio Creatrix. The Pivotal Force of the Genesis/Ontopoiesis of Human Life and Reality*, p. xiv.

<sup>27</sup> Ibid.



*Creativity* is conceived and brought out as the most significant feature of human beingness. It supposes the whole of the man's faculties: intellect, feeling, will, culminating with the *Imaginatio Creatrix*. For a long time ago, the phenomenologist of life has launched the thesis that "imagination is the pivotal point of our human reality and thus the open sesame by which to obtain the novel insights, pointers, harmonies by which to bring our philosophical queries out of the limbo in which they are lost at the end of Modernity and so restore-rejuvenate-reorient Western philosophy."<sup>28</sup>

By differentiating of the Husserlian thought, Tymieniecka realizes a new approach of the phenomenological investigation of "the human universe of discourse in terms of meanings reaching to the very origin of sense" seeking for it "through the itineraries that are traced out not by the conscious operations of intellectual reason but by *Imaginatio Creatrix*, the prime force inspiring human endeavors."<sup>29</sup>

Imagination prompts into an ontic-ethical foundation of the self-reflective freedom of choice within the logoc organization of life, and it sustains – certainly, not alone – the conditions to come up to the moral human positioning in the world, in its differentiation, but without a radical rupture from the natural, the vital, the cosmic order of beingness.

Since 1974,<sup>30</sup> the phenomenologist of life stated the major and unique importance of Creative Imagination – "as the principal virtuality of the Human Condition" that "inspires and directs the constructiveness of the encounter" with the "elementary forces of life."<sup>31</sup>

Stressing "the crucial role of *Imaginatio Creatrix* in discovery and invention, an impetus that bewilders our traditional worldview, we are both spurred on and enabled to investigate *the new horizons of reality-in-transformation*."<sup>32</sup> As the "Archimedean point" of a meaningful life, the *creative experience* with the movement "from intellect to the imagination-creator or creative imagination" is conceived in its complexity, involving the "creative context," the "creative inwardness," the "creative perception," the "creative product."<sup>33</sup>

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<sup>28</sup> Ibid., xi.

<sup>29</sup> Ibid., xv.

<sup>30</sup> See Anna-Teresa Tymieniecka, "Imaginatio Creatrix, the Creative versus the Constitutive Function of Man and the Possible Worlds", in Anna-Teresa Tymieniecka (ed.), *The Phenomenological Realism of the Possible Worlds, Analecta Husserliana*, Volume III, Dordrecht: D. Reidel, 1974, pp. 3–41.

<sup>31</sup> Anna-Teresa Tymieniecka, "The Theme: Poetics of the Elements in the Human Condition", in Anna-Teresa Tymieniecka (ed.), *Poetics of the Elements in the Human Condition: The Sea, Analecta Husserliana*, Volume XIX, Dordrecht: D. Reidel, 1985, p. xii.

<sup>32</sup> Anna-Teresa Tymieniecka, "Theme: The Triumph of Imagination in the Critique of Reason", p. xviii.

<sup>33</sup> Thomas Ryba, "Anna-Teresa Tymieniecka's Phenomenology of Life", in Anna-Teresa Tymieniecka (ed.), *Phenomenology World-Wide. Foundations – Expanding Dynamics – Life-Engagements. Encyclopedia of Learning*, Dordrecht: Kluwer Academic Publishers, 2002, p. 449.



As "the decisive factor within the creative context," *imagination* integrates the various faculties in the creative agent. "Imagination appears as mediating between two producing levels, the one of the generative forces of passions and the other, scrutinizing and selecting power of reason at all their strata."<sup>34</sup>

Imagination marks the style of philosophizing upon life in its plenitude and dynamism, with tensions and equilibrium, with concrete and diffuse, doubt and certitude, mobility and rest, timeless and timing, with conscious and unconscious, suffering and joy, intrasubjective and intersubjective modes, etc. It is the *Imaginatio Creatrix* that – jointing the other human faculties – essentially seals the agent to become more and more aware of the workings of the "rhapsodic logos" with the "inward orientation toward a sense of fulfillment," by the innermost quest toward an "absolute understanding of the ultimate sense of beingness."<sup>35</sup>

A creative philosophizing is continuously orienting and opening to the hidden "true reality," to "the Absolute," beyond the play between "the instantaneity of consciousness and its essential fleetingness," in the human effort of rising towards a projected higher level of existence, forging by priority its spiritual dimension. "Enthusiasm," the "exaltation of the soul" on the one hand, the "unquenchable thirst to surpass the limitations of life, the contingent conditions of the world, the narrow confines of our self-seeking" on the other hand, all of these sustain the creation, the improvement, the development generally.<sup>36</sup> A modulated reflection engaging "sensitivity, emotion, volition, imagination, and mind" makes even the *philosophical creation* which "assumes a very specific, unique role, that of guiding the progress" – (a) major sign of the *creative spirit* within the "great game of Divine Creation."<sup>37</sup>

Anchored in the most significant ideas of the Ancients and the Moderns, too, Anna-Teresa Tymieniecka moves on the potential of philosophizing, newly opening to our creative status of inquiring, of scrutinizing, of interpreting and understanding bit by bit the life experience. She succeeds to unfold a grandiose *cosmic* (opposed to a chaotic one) vision in continuous production and reproduction, focusing on the old concept of *logos* – thought and word, meaning and direction of life. We agree with Patricia Trutty-Coohill writing that "The sense of logos lies deeper than the permanent structure of being assumed by the Ancients, lies deeper than the ordering laws of the human minds as assumed by the Moderns. It is a sort of *mathesis universalis* that assures an order that can not only maintain being but also generate it."<sup>38</sup>

From a "macroscopic perspective," balancing between concrete and absolute, contingent and eternal, media and hidden, Tymieniecka mostly undertakes –

<sup>34</sup> See Anna-Teresa Tymieniecka, "Imaginatio Creatrix, the Creative versus the Constitutive Function of Man and the Possible Worlds", p. 38.

<sup>35</sup> Anna-Teresa Tymieniecka, *The Fullness of the Logos in the Key of Life*, Book II: *Christo-Logos: Metaphysical Rhapsodies of Faith (Itinerarium mentis in Deo)*, pp. 14, 15.

<sup>36</sup> *Ibid.*, 6.

<sup>37</sup> *Ibid.*, 24, 156.

<sup>38</sup> Patricia Trutty-Coohill, "The Case of God in the New Enlightenment, Tymieniecka's Phenomenology of Life as a Radical Challenge to Continental Philosophies of Religion", in *Phenomenological Inquiry*, Volume 33, p. 2.

sometimes, just implicitly – the problem of searching and comprehending the ultimate sense of human beingness-in-becoming in its *ethos*’ ground. The *moral experience* of life is to be caught in the vibrating dynamism and interconnectedness of all the psychological capacities and processes, creatively mixed to attitudes and deeds, by proceeding within a “tripartite scheme: consciousness, soul, and body” – as she says – that is manifested in the tissue of “life, nature, and the cosmos.”<sup>39</sup>

By seeking “a phenomenological recognition of all types of experience” with a “call for a multidimensional approach to and understanding of the world”<sup>40</sup> in its cosmic, creative ordering – that transcends chaos – Anna-Teresa Tymieniecka pronounces a “*triptych*” image as a method in aiming “to reveal the workings of the creative condition of man,”<sup>41</sup> that finally makes the uniqueness of human being in the complex web of life. Following the link between phenomenology of life and theory of art, in a proper alluding “to life as lived,” Patricia Trutty-Coohill dwells on the point of the *triptych*. She writes: “no part is complete individually. The whole can only be understood in terms of each part, the interaction of the parts with each other and with the whole, both inside and outside.”<sup>42</sup>

Indeed, the “triptych” form seems to be the fit method for Tymieniecka’s phenomenological approach of beingness-in-becoming, especially in the endeavour to feature the *creative* human condition. We stress a suggestive remark of the mentioned commentator: “In focusing her work on man’s self-interpretation in existence,” our phenomenologist “chooses to ‘film’ it in the multiple dimensions of its existence. Her multidimensional camera is creativity. This way she hopes to find the true pattern of reality-in-becoming.”<sup>43</sup>

In a classic valuable manner, despite any fashionable trends, Tymieniecka unfolds a very personal *doctrine of creativity*: a doctrine of the “*Ontopoiesis of Life*.” Introduced by the author of *Phenomenology of Life*, this term “denotes the self-creative activity by which the Logos of Life actualizes its potentialities. *Ontopoiesis* expresses itself in the emergence of intelligible structures in life, along with a progressive increase in freedom of will and action, the emergence of the self-reflective condition of the imagination, ethics, and spiritual experience.”<sup>44</sup>

*Ontopoiesis of Life* rises on the unity and order, on development by *measure* which is “simultaneously middle and sovereign – μέτρον ἀρίστον in Cleobulus’s wording.”<sup>45</sup> In fact, the ontopoietical doctrine of Anna-Teresa Tymieniecka is

<sup>39</sup> Anna-Teresa Tymieniecka, *The Fullness of the Logos in the Key of Life*, Book II: *Christo-Logos: Metaphysical Rhapsodies of Faith (Itinerarium mentis in Deo)*, p. 85.

<sup>40</sup> Patricia Trutty-Coohill, “Visualizing Tymieniecka’s Approach with String Theory”, in Anna-Teresa Tymieniecka (ed.), *Phenomenology/Ontopoiesis Retrieving Geo-cosmic Horizons of Antiquity, Analecta Husserliana*, Volume CX/Part II, Dordrecht: Springer, 2011, pp. 697, 695.

<sup>41</sup> Anna-Teresa Tymieniecka, *Logos and Life*, Book 1: *Creative Experience and the Critique of Reason*, p. 8.

<sup>42</sup> Patricia Trutty-Coohill, “Visualizing Tymieniecka’s Approach with String Theory”, op. 698.

<sup>43</sup> Ibid.

<sup>44</sup> Olga Louchakova-Schwartz, “Self in the Path(o)s of the New Enlightenment,” p. 17.

<sup>45</sup> Apud Vladimir Jankélévitch, *Le paradoxe de la morale*, Paris: Editions du Seuil, 1981.

developing in direct relation with the Greek ideal of *καλοκαγαθία/kalokagathía*, with the principles of *harmony*, *proportion*, and *measure* ensuring *order* in retort to chaos. According to our author: "Having made the move from the predelineated to the open, from the intellectually sclerosed to the dynamic and fluctuating world of life, we refuse to feel lost or abandoned to hazard. On the contrary, we hope to find rationale in the ontopoiesis of life and find our bearings between the two infinities: the boundless universe and unfathomable transcendence."<sup>46</sup> There is an "ontopoi-etic" constructive order "in the being/becoming network," that "belongs to the individualized networks of the logos of life, which fulfill aims fore-inscribed by cosmic patterns and laws"<sup>47</sup> – reiterates the phenomenologist of life.

Designating a specific kind of reason, "an intrinsic intelligence-sentence," the Tymienieckan central concept of the *logos of life* "is the manifestation of a new reason that is unifying, imaginative and creative," that "with regard to the world, it is the measure and proportion of all things, and with regard to the self, it is an all-encompassing intelligence, a combined faculty of logic, insight, direct intuition of phenomenological nature, and awareness-sentence."<sup>48</sup>

Choosing to value the *measure*: "the measure of all things concerning life,"<sup>49</sup> Tymieniecka finds in it even "the key issue" for a "New Enlightenment" that is thought to be a new route of entering "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"; respectively, "a new awareness of all the forces carrying life and with that ever widening horizons."<sup>50</sup>

Among other characteristics, the Phenomenology of Life can be viewed as a praise of the *measure* carrying both the *equilibrium* "between excess and penury in vital/psychic/societal life dynamics" and the aspiration after elevating towards Divine, towards Good, Beauty and Truth in the Absolute, as ideal of an authentic *human life*.<sup>51</sup>

In these terms we can understand the attention given to the "subliminal zone" as the realm of primordial passions considered to be the motors of all creative acts. We may catch the special role of *Imaginatio Creatrix* in operating "instrumentally to harness these subliminal passions by association and by dissociation, so that

<sup>46</sup> Anna-Teresa Tymieniecka, "Theme: The Triumph of Imagination in the Critique of Reason", op. xviii.

<sup>47</sup> Anna-Teresa Tymieniecka, "Possibility, Life's Ontopoiesis, and the Vindication of the Cosmos", in *Phenomenological Inquiry*, Volume 36, Hanover, New Hampshire: The World Institute for Advanced Phenomenological Research and Learning, 2012, p. 3.

<sup>48</sup> Olga Louchakova-Schwartz, "Self in the Path(o)s of the New Enlightenment," pp. 15, 14.

<sup>49</sup> Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*, p. 615.

<sup>50</sup> Ibid.

<sup>51</sup> Ibid., p. 524.

‘pre-established coalescences’ are broken apart and reformed ‘according to new possibilities.’”<sup>52</sup>

There is a circular movement with pivots like: “mind,” “passion,” “imagination,” “creativity,” “self-transcendence,” and “freedom,” marking the *human* being’s fulfillment. It is a trace, a phenomenological attainment of the meaning of the Kantian idea about the autonomous and dignified *humanness*’ status in the “man of duty” who is guiding himself by the “categorical imperative” as the universal law formulation: “Act only according to that maxim by which you can at the same time will that it should become a universal law.”<sup>53</sup>

Deeper than the obvious potential of reason, the Tymieniecka discourse overtakes the function of passions and, especially, of imagination, in explaining the *human creative logos* workings. According to the author of *Phenomenology of Life*, “the *creative function* guided by its own *telos* generates *Imaginatio Creatrix* in man, as the means, *par excellence*, of specific human freedom: that is, freedom to go beyond the framework of the *life-world*, the freedom of man to surpass himself.”<sup>54</sup>

We face a clear orchestration of the *creative philosophizing* built on the capacity of revealing the complicated mechanism of a real life, one which is contradictory, but no less balanced by a positive and constructive *telos* – the only that deserves to be eternally served. Here we come to the high position of *measure* within Tymieniecka’s “ontopoietical” phenomenology of life. Also, we come to the identity of this original project in the post-Husserlian phenomenology, which is sustained – among other many issues – by the *vision of a new order in the horizon of human creativity*. This “new order” conferred on the human faculties is that “by which the supreme role passes from the intellect to the creative imagination (*Imaginatio Creatrix*), and the primacy of sensible perception passes to the ‘will.’”<sup>55</sup>

Beyond the “heroism of the mind,” as Edmund Husserl has underlined its necessity, believing that the European crisis of the first decades of the twentieth century is possible to overcome by a courage of philosophy thanks to the eternity of the spirit,<sup>56</sup> Anna-Teresa Tymieniecka works in the direction of what we would name a *moral heroism*. What does really count in times of a profound humanity crisis as that we cope with is the fact that the *logos* in its various manifestations is perpetu-

<sup>52</sup>Thomas Ryba, “A.-T. Tymieniecka, the Work of the *Analecta Husserliana* and Conversion”, pp. 34–35.

<sup>53</sup>Immanuel Kant, *Grundlegung zur Metaphysik der Sitten* (1785), Leipzig, hrsg. von Raymund Schmidt, 1956. Romanian translation: *Întemeierea metafizicii moravurilor*, Bucharest: Editura Științifică, 1972, p. 39.

<sup>54</sup>Anna-Teresa Tymieniecka, *Logos and Life*, Book 1: *Creative Experience and the Critique of Reason*, pp. 25–26.

<sup>55</sup>Daniela Verducci, “The Human Creative Condition between Autopoiesis and Ontopoiesis in the Thought of Anna-Teresa Tymieniecka”, in Anna-Teresa Tymieniecka (ed.), *Does the World Exist? Plurisignificant Ciphering of Reality*, *Analecta Husserliana*, Volume LXXIX, Dordrecht: Kluwer Academic Publishers, 2004, p. 15.

<sup>56</sup>Edmund Husserl, *Die Krisis des europäischen Menschentums und die Philosophie* (1935), in *Husserliana*, VI, hrsg. von W.Biemel, 1953. Romanian translation: *Criza umanității europene și filosofie*, Bucharest: Editura Academiei Române, 1993, p. 230.

ally acting in a constructive mode. As she writes, "our mode of 'speculation' is to conjecture step by step what led to the *logos*' being posited within the gigantic schema of dynamic reality."<sup>57</sup> For our thinker, a complex, difficult and nuanced working of the *logos* is revealing in the "ontopoietic" unfolding of life. It supposes the "vital *logos*" and the "Dionysian *logos*, that is, of the affective/sympathic sharing-in-life that culminates in human societal existence"; and morality is the "logoic strategy for securing a measure of equilibrium within the 'wild' Dionysian game of life."<sup>58</sup> Then, another hypostasis of the *logos* intervenes: "the Promethean *logos*," that is "the fruit and crowning work of the two preceding logoi that are prompted by the human creative act and that flourish in the intergenerative circuits of human culture."<sup>59</sup> Bringing forth the "wealth of the inventive/cognitive riches," the "Promethean *logos*" sends the human being "soaring into the freedom of the infinite."<sup>60</sup>

This new logoic turn can be seen as bringing about three absolutely novel significant lines of expansion: the intellectualive-noetic or dialogical-trialogical, the Dionysian, and the Promethean modes of rationality. No less and eventually the most important in appropriating the vision of the All-in-becoming is the working of the "Divine/Sacred *logos*" by which we can get an image about "the fullness of the *Logos*" in the "Great Plan" of life.

Concomitantly with, and even more than intersubjectivity, what does count the *moral creativity* is the relatedness to the transcendent. It is a path of surpassing the equality between "I" and the "Other," through which man is posing himself in responsiveness face the All-is-alive – as "Custodian" – by aiming to accomplish the exigencies – "categorical imperatives" – of transcendence. Merely by revealing the *sacral logos*' workings in the world, man accesses a superior *ethical creativity* – both on horizontal and vertical dimensions of becoming. Tymieniecka re-discovers the high significance of the *sacral logos* in fulfilling a life worthy to be lived, by attaining the accomplishment of humanness in the metamorphosis "from the *logos* of life to the logo-theic horizon."<sup>61</sup> At stake is the *moral law* – the only means by which human being is able to free itself, beyond the apparent compulsions enacted by it as the greatest imperative of shaping the human conduct. Again, we meet the role of *measure*, seeing that the phenomenologist of life admits the action of the subliminal space of human soul. But, she does it just to make more intelligible the need of equilibrium – indeed, a fragile equilibrium, but an optimal one – and the jump in a new higher level of reality. It is "the equilibrium between excess and penury" – reminding a major ethical doctrine, that of the medianity, which is

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<sup>57</sup> Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipose in the Life-Strategies of Reason*, p. xxxiv.

<sup>58</sup> *Ibid.*, p. 525.

<sup>59</sup> *Ibid.*, p. 320.

<sup>60</sup> *Ibid.*, p. 319.

<sup>61</sup> See Anna-Teresa Tymieniecka, *The Fullness of the Logos in the Key of Life*, Book I: *The Case of God in the New Enlightenment*, pp. 247–255.

crossing the whole history of moral philosophy since Aristotle<sup>62</sup> till Stéphane Lupasco<sup>63</sup> – that has to be reached “in vital/psychic/societal life dynamics.”<sup>64</sup> It is a particularity of the philosophy of the “Ontopoiesis of Life” to valueate “*not only the volitional, aesthetic, imaginative lines proper to the creative functioning of the human being, that Husserl acknowledges, but all the organic, vital, sensory lines that serve and implement the praxis of life.*”<sup>65</sup>

We do speak about a *moral heroism*, considering also the Tymieniecka distinction-in-unity of the three bestowing meanings as *functions of life*, and “not the function of consciousness or lived-body” – a part of Anna-Teresa Tymieniecka’s “radical departure from the classical phenomenology,”<sup>66</sup> namely: the *intellective*, the *aesthetic/poetic*, and the *moral* senses. Thus, she reached to encompass “the most important function within the human condition, the creative act” – as Gary Backhaus features.<sup>67</sup>

Generally, the *moral experience* is recognized as having a central situation in the framework of the entire human experience of life. And, among the three bestowing functions, the “moral sense” receives a peculiar attention as one of the factors enlightening the human creativity. The “Moral Sense emerges through Imaginatio Creatrix; it emerges from the capacity of man’s inventive function to reorganize the world on the basis of freedom. ... The meaning-bestowing significance of the Moral Sense lies in benevolence, which is a qualitative nonobjectifying prompting. The Moral Sense brings to awareness the unity-of-everything-there-is-alive and prompts the person towards responsibility for all living things.”<sup>68</sup>

The phenomenological pair *transcendent-transcendental* becomes much more comprehensible. The concept of *transcendental* reveals itself in the creative inwardness and outwardness alike. It is activated by each individual relating with itself and with the ‘Other’ – the alterity, but in the same existential order. It opens to the relation with God/the divine transcendent – the Absolute, the Model, and the Idea showing to man the pathway to be chosen and cultivated. This is the pathway generated by, unfolded and manifested as *creativity*; the pathway that is always oriented toward *creativity* as the supreme articulation of humanness in the given world. This is the pathway of man that must be protected and developed as demonstrating his strength of being able to continuously project and work after an ideal: the *moral*

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<sup>62</sup> See Aristotle, *Nicomachean Ethics*. Romanian translation: *Etica Nicomahică*, Bucharest: Editura Științifică și Enciclopedică, 1988.

<sup>63</sup> See Stéphane Lupasco, *L’Homme et ses trois éthiques*, Monaco: Editions du Rocher, 1986.

<sup>64</sup> Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipose in the Life-Strategies of Reason*, p. 524.

<sup>65</sup> *Ibid.*, p. 280.

<sup>66</sup> Gary Backhaus, “Anna-Teresa Tymieniecka: The Trajectory of her Thought from Eidetic Phenomenology to the Phenomenology of Life”, in *Phenomenological Inquiry*, Volume 25, Belmont (MA): The World Institute for Advanced Phenomenological Research and Learning, 2001, pp. 26–27.

<sup>67</sup> *Ibid.*, p. 27.

<sup>68</sup> *Ibid.*, p. 41.

one; that of making his own beingness, the world and life generally to be(come) much better.

Here we disclose the great lesson that Anna-Teresa Tymieniecka offers us: to find the revelation of the "logoic instance" that a human being experiences during a worthy meaningful life; a *life of creation and self-creation*, of exploring and grasping the sense of a transcendental consciousness, of upwelling in a measured rhythm of "*impetus and equipoise*" by a heroic inscribing in life for its innovative and constructive course. As she stresses: "Let us be carried by the heroic swing of the logos, ... for the unity that is never entirely brought to light, for the perduring – just a wish of the soul – and for harmony, even though the games of the logos of life, its crises, its defeats, its unexplainable disruptions, natural cataclysms, and human greed and recklessness, seem to purport its absence."<sup>69</sup>

An Apollonian integrator and dynamic "meta-ontopoietic" philosophy is offered us through the phenomenology of the universal *logos*, that shows itself and "anew acts the *choragus*," leading us to "our transcendental, that is, human logos of interrogation," enlightening in our endeavor to unravel the mystery of life.<sup>70</sup>

Together with Anna-Teresa Tymieniecka, we find a *creative* manner of philosophizing, enrooted in the good and healthy *wisdom* in life. The message carries upon the necessity of *wisdom*, finally, for man who risks to alienating by his own beingness, by world, and by life, in a context of turmoil and superficiality, of unnecessary experiments and excesses, of pollution of the spirit.

A re-creation on the route of a sanogenetic philosophizing, on the side of the potential of *wisdom* sustaining our dignity and freedom, our sharing-in-life by looking to the Good and Beauty, on the side of *universal love* – as Christianity made from this value and principle of life – represents the core of Tymienieckan phenomenology of life.

Despite any trends, any curious temptations of tackling anything under the sign of fragmentation, of transformation without any reliable point, of diluting of value referential support, of accepting the dominance of otherness until the alienation and, perhaps, the disappearance of identity; no less, of taking in consideration the process of globalization *à outrance*, as a term *fourre-tout*, by falling through damage, self-alienation, destruction; despite the fashion of transience, ephemeral, atomization, of breakings off and vanishing in the so needed sense of continuity and of referential valuable points, Anna-Teresa Tymieniecka shows an elevated consciousness of responsibility of a veritable "philosopher-servant for humanity" – in terms of Husserl.<sup>71</sup> Most of all, her magnificent phenomenological work is a serious token for the *creative vocation of philosophizing*, for the value of that which gets lastingness and that gives en-lightening perspective to human being in the effort of registration on the orbit of a constructive – and not destructive! – thinking upon life with its diversity-in-unity, with its discontinuity-in-continuity, with its *transcendent-*

<sup>69</sup> Anna-Teresa Tymieniecka, *Logos and Life*, Book 4: *Impetus and Equipoise in the Life-Strategies of Reason*, p. 650.

<sup>70</sup> Ibid., p. 664.

<sup>71</sup> *Husserliana*, Bd. VI, Den Haag: M. Nijhoff, 1953, pp. 15, 72.



*transcendental* openness. Her monumental and original work is an elevated instance for the power of philosophical spirit to renewing and enriching itself by categories, thematizations, and visions upon life, humanness, nature, upon micro- and macro-cosmos.

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