THE CREATIVE MATRIX OF THE ORIGINS

DYNAMISMS, FORCES AND THE SHAPING OF LIFE

BOOK II

ANALECTA HUSSERLIANA
THE YEARBOOK OF PHENOMENOLOGICAL RESEARCH
VOLUME LXXVII

Founder and Editor-in-Chief:

ANNA-TERESA TYMIENIECKA

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

For sequel volumes see the end of this volume.

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Edited by

ANNA-TERESA TYMIENIECKA

The World Phenomenology Institute

Published under the auspices of

The World Institute for Advanced Phenomenological Research and Learning

A.-T. Tymieniecka, President

SPRINGER SCIENCE+BUSINESS MEDIA, B.V.

Library of Congress Cataloging-in-Publication Data is available.

ISBN 978-94-010-3929-1 ISBN 978-94-010-0538-8 (eBook)

DOI 10.1007/978-94-010-0538-8

Printed on acid-free paper

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Originally published by Kluwer Academic Publishers in 2002

Softcover reprint of the hardcover 1st edition 2002

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ACKNOWLEDGMENTS

This volume presents the second part of the Third International Congress on Phenomenology/Philosophy of Life held on September 13–16, 1999 at the Jagiellonian University, Krakow, Poland on the theme: “Forces, Dynamisms, and the Shaping of Life: Vital Existential, Creative.”

The congress, held under the auspices of Professor, Dr. hab. Aleksander Koj, Rector Magnificus of the Jagiellonian University, took place at that school’s old Collegium Medicum. We owe sincere thanks to the rector as well as to the Institute of Philosophy of the Jagiellonian University, represented by its Director Włodzimierz Rydzewski, for their support and collaboration on location in organizing this important event.

For the World Phenomenology Institute and myself as its president, the presence at the opening of the congress of the Honorable David Fried, American Ambassador to Poland, as well as of Mark Toner, American Consul general in Krakow and their suite, was a distinct honor.

Conference Secretary General, Dr. Tadeusz Czarnik as well as our colleagues Drs. Ignacy Fiut and Piotr Mróz deserve our warm thanks for the organizational work onsite. Dr. Zbigniew Zalewski was our special host at the Collegium Medicum. We owe all of them our warm thanks. We could not forget Jeff Hurlburt, who from the premises of the Institute in Belmont, Massachusetts, took in hand the complex work of orchestrating the participation and the numerous tasks of getting the act together. Sincere thanks go to him as well as to rosemary Lunardini Robert Wise Jr. for their careful editing of the papers.

The authors themselves, however, deserve the greatest appreciation.

Anna-Teresa Tymieniecka

A group of participants, among them:

First row from left to right: Tadeusz Czarnik, Alberto Carrillo Canán, Ricardo Pinilla Burgos

Second row: Ponti Venter, Ewa Podrez, M. Pastragus, Carmen Cozna, A-T. Tymieniecka, Hirotaka Tatematsu, ... Henryk Nawreza

In the back left to right: Kim Rogers, Eldon Wait

Above left to right: Maija Küle, Ella Buceniece, William Haney II, Velga Verere, Michela Galzigna, Susan Lijmbach, Agnieszka Nogal

THE THEME

To get the deepest insight into the poiesis of life through the strategies of its logos we have taken in these two volumes from our Conference in Krakow, September 1999 (*Analecta Husserliana*, Volumes 74 and 77), an unusual approach, namely that of inquiring directly into the nature of the interplay of the dynamism which carries life onwards and into life's shaping proficiencies. Yet, how can we dissociate these two powers of the logos of life since at each and every point of their enactment they are already intermotivated, inter-generated? It is proposed (by Tymieniecka) that there are phases in the unfolding of individualizing life at which we find an occasion to disentangle in an originary way their respective prerogatives within a fusing effort to carry on the becoming of life. We have seen previously that in order to unfold in its evolutive stages, life does not employ nor possess all the necessary resources at once. Each phase is preparing the advent of the next, but waits for the surging of an "additional" autonomous propulsion. At each stage the work is established by "an originary matrix", whose originality with respect to the preceding one stems from the transformative and inspirational powers of this new "additional" factor. With it new forces and new shaping devices emerge.

These are the reasons for which in order to grasp them in their authentic, pristine nature we have proposed to investigate the specificity of energies, the forces and dynamisms of life, on the one side, and its shaping powers and devices, on the other side, at the plane of their respective matrices of life's origination. I have distinguished three originary matrices of life: the "womb of life", the "gregarious sharing in life", and the "creative matrix of life". After having already analyzed the differentiation of forces and shaping of life in the first two matrices (in the first volume) it is the creative matrix which is the object of the present inquiry. Our approach to life's becoming, distancing itself from the so far dominating attention focusing upon the formation, and focusing instead upon the dynamisms, forces, and energies of the logos which prompt and carry this formation—that it through the distinctive dependencies and autonomies of forces and shaping which characterize the different phases of its advance in complexity—allows us to enter into the deepest ontopoietic resources of life and the intricacies of its unfolding. Each of the preceding matrices has revealed to us special strategic

turn. With this third, creative matrix, we hope to uncover a plane for the investigation of life at which the philosophical riddles which have tantalized humanity, namely that of the relation of reason to nature-life and of the origin of this former may find a new and adequate formulation.

This collection, which contains a great variety of specific issues within the compass of our project offers the beginning stage of this promise.

INAUGURAL LECTURE

CREATIVE FORCES AND FORMATION,
LIFE'S CREATIVE MATRIX

Our deliberate turn toward the forces of life in their shaping of its articulations as offering an ever fresh approach to life's tantalizing enigmas is particularly fruitful in investigation of the specifically human sphere of life, which continues the course of all living beings and yet encompasses them in a vast world of life of its own, one with horizons beckoning even further. Anticipating, perhaps, the results of our inquiry, we may observe that in our previous pursuit of the balance of force and form, in which we found them to so intimately promote each other as to appear as one, it has been force, dynamis, energy, spontaneity that has come preeminently to attention.

In fact, the preeminence of the spontaneous surging, prompting, radiating of creative/productive synergies, the throwing forth of virtual imaginings with concomitant projects and the selection of new constructive devices to serve as means for their realization, all this opens a new perspective favorable to the solution of the classical questions concerning nature, consciousness, and reason.

In the first part of our investigation of the dynamisms and forces of life, I have legitimated taking up these questions within the pursuit of the origins of life in its entire spread. It is within the originary matrixes of life that we have to seek the footholds of the—as it appears—abstract, intellectual differentiation of these forces as they enter into their roles and projects.

We have been able to distinguish two matrixes of life,¹ those concerned with basic survival and communal living. And yet, as will come glaringly into light in the second part of our inquiry, which enters into a third matrix, the creative matrix, one which has its antecedents in the two previous matrixes, here one strikes at once at the umbilical cord holding all the expansion of living beingness together. Here is the fulcrum giving purchase to the new synergies filling the veins of those prior matrixes with an unprecedented wealth of inspirational resources. This is *Imaginatio Creatrix*, which on surging within the project of individualizing life at a phase of greater complexity enters most intimately into the game of life that operates its radical metamorphosis.

Summarizing the results of our previous analysis of the two matrixes of the origin of life in its three main phases, it appears that throughout their concretely singular steps of functioning there occurs a bundling of these unique threads, the knitting/weaving an overall inward cohesive lace-like but

steelstrong connective and mutually implicating, intergenerative, interactive fascicule of multi-significant forces.

Let us now review the two first matrixes of life, in order to enter into extensive analysis of the third, the creative matrix of life.

I. THE THREE MATRIXES SUBTENDING LIFE'S INTENTIONAL WEB

The guiding thread to our investigation is the relationship between shaping and prompting life, between form and force. These are so intimately interwoven in their common tasks that their differentiation appears elusive. Thus, it is advisable to approach them in the originary stages of life, at points at which force enters into action still undetermined, before it becomes imbued with the qualitative aspects of its shaping task.

Consequently, in order to pursue the seemingly obvious but in fact elusive distinction between the prompting and the shaping factors of life, we have as I have pointed out in the first part of this study, to focus our inquiry upon the originative matrixes of life's self-individualizing course. That is to say, in order to do justice to their divided and yet conjoined natures, force and form have to be isolated at the point of their entering into common work upon the constructive schemata in which they acquire specific determinations.

Two of these ordinary phases have already been distinguished and discussed,¹ phases marked by turning points in the sense endowed on life's operations, upon which there emerge novel energies and dynamisms that generate new forces to promote life in its complexities. First, we have distinguished the primogenital matrix of the "womb of life," which works to bring about the radical entrance of individualization into the life system and leads to the building of organs to promote life's unfolding. Then, we have distinguished a second matrix, that of "sharing-in-life," which accounts for the fundamental communal aspect of individualization that manifests itself at various levels in the communicability found among singular beings, in virtue of which a commonality of life is established. Within the circuits of sharing-in-life, as a central distributive factor gathering them, the factor of communication came forth in the "living agent" as the point of reference of all the vital moves of the individual's course, as the fulcrum of sensibilities, and as the gathering point of the dynamic and shaping virtualities at work in the prime telic directive to maintain life. We have noted that in the living agent we have isolated the prototype of Husserl's transcendental consciousness.² This is a great subject to which we will return. At this stage let us move to the third matrix of life to be distinguished, namely, the "creative matrix," which

transcends in its telos the vitally significant workings of nature-life and which with the virtualities of the Human Condition bursts forth with a profusion of novel dynamisms, energies, forces throwing life upon an entirely novel platform, the platform of intelligibility.

In discussing this third matrix in what follows, we will be well situated to appreciate the more the findings made in plumbing the two prior ones.

With the vital and gregarious phases of individualizing life, there is already an opening outward, in that the world is for it a sounding board, but with the third, creative phase there comes a world with a horizon not confined to vital and gregarious existence. This world cannot be considered a simple continuation of vital existence; it is grounded in it, and yet it asserts its novel very specific origination. We clearly see that it cannot be set into motion but by a *new* factor, that is, with the powerful ignition of *Imaginatio Creatrix*, whose impetus prompts the constructive/productive segments of an immense apparatus toward the origination of this extraordinary phase and new platform of life. On its entry into life's core, life's innermost tendencies are brought to completion and the entire edifice of life is newly enveloped.

We distinguish, then, a third originary creative matrix and phase of individualizing life. And therein life, according to the ways in which it processes the previously available forces and then forms new constructive spheres and draws in new, hitherto unavailable dynamisms and energies of its very own, can be seen as displaying three distinctive and yet most intimately intermotivating and interfusing dynamic patterns: the creative forge, the human mind, and the human person.

Let us now focus on the decisive factor of human life, the great, all-inclusive and yet far superseding, creative-emotive-intellective matrix of life.

II. IMAGINATIO CREATRIX—SOURCE OF UNIQUE DYNAMISMS AND FORCES OF LIFE. THE CREATIVE-EMOTIVE-INTELLECTIVE MATRIX OF LIFE

In the title of this section there lurks a seeming contradiction. Indeed, it would be erroneous to surmise that "creative" is identical with "intellective" (just as much as it would be false to assume that they stand in radical opposition). It would be erroneous too to maintain a separation between emotions and reason. In truth, I have been advocating thus far their distinction and the priority of the creative function in its differentiated and unfolded fashion. Here, however, as we endeavor to descend to the originary phase of life's crystallization in its meaningful web and intend to isolate the

specific factors working this achievement prior to their mutual encounter, we must take a different course. Our intuition has to strike directly the novel factor upon which the entire game of specifically human life depends.

1. IMAGINATIO CREATRIX AS THE KEY TO THE RADICAL METAMORPHOSIS OF THE LOGOS OF LIFE

In its entrance—bursting forth—into the game of life, Imaginatio Creatrix brings a wave of a radical transformation into its vital course, breathing in an immense turbulence of “air” with new seedlings of sense, with specific devices for their differentiating modulation in innumerable spectra of sensevariations that then suffuse life’s orbit, enlarging it continuously. It does not burst into a random situation: it emerges in the midst of a living agent who at a certain phase of the evolution of individual beingness acquires the type of vital functioning apt to receive it. We locate the Creative Imagination, with the extraordinary *Promethean gifts* it brings to life, within the living agent. That location gives a striking turn to the core philosophical questions: it allows us to plumb the mysteries of the discrete continuity of life’s functioning from its incipient stirring to its intellectual and speculative heights.

We may say that Imaginatio Creatrix comes into the game of life with four major synergies of its very own that unite prompting with constructive operations. These synergies are the creative breath and the three Promethean endowments of sense.

First of all we have to acknowledge how with the advent of Imaginatio Creatrix the hitherto complacent living being is infused with the “creative breath” of the living agent, with a dynamic stirring that *sua sponte* prompts investigation of the circumambient, present “reality” of existence, an investigative urge that simultaneously points out the “possible,” gives “understanding,” and “investigates conditions.” To detail its Promethean benefices, we have to bring out first that that creative breath imparts a powerful stream of “imaginings.” Imagination has been always associated with “images,” but I do not here mean images as replicas of given objects, experiences, and the like, nor images as fancies, but images as a floating host of appearances of *possibles*, inklings of an expanded “realm” for life.

2. THE THREE SENSE-GIVING FACTORS AND THE CREATIVE FORGE

Second, most intimately implicated with the above are three new lines of sense giving. These are instrumental not only in infusing new transformative

meaningfulness into old survival serving veins but also in providing operative forces and constructive devices for the intergeneration as well as new generation of life's segments and sproutings.

I will attempt now to conjecturally distinguish, first, *the gifts* of Imaginatio Creatrix, second, the operative matrix, (this latter in several of its circuits), and third, the *metamorphosis* of the living agent into the human distributor/creator of sense.

In fact, we may isolate a middle ground upon which the empirical/physiological/vitally significant forces stemming from the vitally significant functioning of living organs and subtended by the inflow of all the elementary life operations meet and mingle together with the inflowing dynamic resources and impulsive forces of Imaginatio Creatrix, with its innumerable seminal elements constantly intergenerating on fleet wings and seemingly unbounded reserve of dynamism keeping all ever afloat. I call this neutral ground of ever repetitive, intergenerative encountering and mingling "the creative forge."

The *creative forge* could be considered the foundational sphere of the originary matrix of the creative transformation and expansion of life. However, I have distinguished the creative expansion of the previously mentioned matrix of sharing-in-life as a specifically human sphere. There also has to be emphasized the conjoined roles of the three sense-giving factors.

It is within the creative forge's turmoil of energies and forces with their seminal and transformatory bents, elements, and directions that there occurs within the living agent, first, the constructive work that prepares the surging of the human mind and continues its full expansion in the intentional agency of life and, second, but concurrently—and employing already the specific workings of the human mind-in-progress—the ever advancing and repetitive transformation, the laboring of the empirical, vitally, significant soul upon which the living agent is established, and under the guidance and prompting of which, and in tandem with, the creative sense-giving factors that inform the human mind, the aesthetic, moral, and intellectual senses convert our life-subservient energies and creatively valent energies into "subliminal" passions that lift the vital and concrete that refers directly to necessities of life toward a gamut of specifically human significances of life. Thus we will follow the phases of the transmutation of the sense of the logos of life from its incipient stirring toward its full expansion into that which transcends life. Shall we not solve in this way Kant's riddle of the relationship between nature and reason?

3. THE LIVING SOUL AND THE LIVING AGENT

There has been since John Brown a universal consensus that the first constitutive movement of life consists in the reactivity of its “prospecting” or “foraging” elements and then of the progression that occurs in its mutual “reactivity” with the respective factors that promote it. This category of movement, however, with the growth of cooperating (and individualizing) processional complexes expands qualitatively into more complex modi presiding over the constructive interplay of elements. To begin with, we witness the sensitivity of constructive elements-in-process entering into contact with other elements. Sensitivity (a flower turning toward the sun, the bending of grass before the wind, etc.) is already at the root of a differentiation that occurs within the processing course of life between what represents the identity of a being and what does not, between what has the status of the self-sameness of an individualizing being and what has the status of otherness. This distinction comes to be established within the constructive process of the “inner” and “outer” realm of individual functioning, with progress following in the complexity of life forms. This sensibility takes more and more refined and functionally penetrating forms until it blooms in feelings and emotions through which the inner-outer circuit, or “relations” in the abstract, becomes adumbrated and expands into an encompassing sensitive and felt system of individual coordination. There crystallizes in the individual living agent’s synchronized reactive sensibility the affectivity that incorporates the *living self* of the individualizing being.

This is a paradoxical move on the part of the onto-poietic project. The distantiation of sensing, affect, etc. from its primary motivation—“external” motivation—and its movement towards “inner” felt ascertainments does not—as has been erroneously thought for centuries—withdraw the living being into self-enclosure, as it were, within an ego that is its unique chief, ruler. On the contrary, the inner-directed synchronizing tendency of the sensitivities, affectivities, feelings and emotions virtually actively accompany life’s processes or states and express their outward direction, being a necessary inward countermove.

These felt sensitivities, and affectivities constitute individualizing life’s treasure, harvest, and foothold in life. This intimacy expands into shared existence with the rest of living beings in an overall affective, felt intimacy. It is in virtue of this overall affective, felt sharing of existence, which has been on its way from the beginning of affect, that the human being completes the intentional system of its functioning and enters upon the transcendental way of life.

However, before we enter into these matters, let us now see what the distribution of form and force is among the new instruments of life: the human mind, the chief devices of the intentional system, and the dynamic forces and energies of the creative forge. These make up the vital substratum of the further progress of life, specifically of the progressive constitution of conscious presentational acts—intellective intentionality—while being formulated as “subjective” acts with “objective” content.

Our sensitivities, affects, instincts throw up a bridge between the individual’s functional, self-centered network, its own existential domain, and those of other living beings within the web of life in which all develop. They are the modality of our staying within this network. Our innate existential relation to other beings does not consist in experiencing them, in seeing, touching, cognizing, but in a sentient feeling of which we might become aware only at times but which sustains us “in rapport” all the way. As such, sensibility, affectivity, emotivity, feeling form a sphere of the living agent that unfolds progressively into the living subject; they constitute the living soul within which he dwells. It is from this basic sphere ever in motion that the living agent or subject gains its energies and forces.

It is also within the circuits of the soul that the creative forge finds its natural ground for its transformatory work.

4. THE ELEVATED, SUBLIMINAL SOUL

Thus the living agent progressively acquires more specified instruments owing to the self-organizing work of life as the more complex constitutive system of life in higher animals avails itself of the powerful dynamisms of vital significance, sensibility, urge, desire, instinct.

These belong to the sentient, affective, in short, psychic soul as an ever renewed influx of sentient material that forms the groundwork of the vitally significant dynamisms, energies, and forces of the individualizing self. The creative-imaginative powers of the human mind burst in upon this material. It is most important to note, however, that as the creative transformation or metamorphosis of life’s logoic course advances in degree and proficiencies, progressing from the vitally significant to the human creative logos, the work of creative imagination within the creative forge is concurrent with the progressive institution of the human mind.

It is in this creative mingling between the vitally significant dynamic material of the natural soul and the powerful drive of the creative imagination through all its sentient and mental channels with their *sui generis* energies

and forces—with the creative energies feeding upon the vital ones—that there emerges the crucial source of life constructive energies and forces, the creative forge. Its telos and highest achievement consists in the emergence of the full-fledged human consciousness, in which ontopoietic subservience to the vital/gregarious aims of life is transcended with the surging of a new, autonomous—but dependent—station in life-progress, one at which innumerable streaks of the creative energies and forces of the now “creative logos” are constructively processed.

The living soul of the living individualizing life may be seen as a movable but enduring station that in process consists in the maintenance of an equilibrium of forces. As has already and consistently been noted in the first part of this study, life’s originating process may be traced to a “first stirring” that occurs in a unique sort of “reaction” of various prelife elements to each other. From this instance on, life’s processes occur in progressive steps in an ongoing modulation of realities and sensibilities up to the appearance of the living individual whose all-embracing vigilance, attentiveness, and purposive orientation in vital functioning is restricted more or less to the directly available task-at-hand. While with the entrance of *Imaginatio Creatrix* into the game of life, a new direction of attention toward virtual (potential) goals follows the same line of supplying life’s necessities and enlarges the reach of that search, its attentive action is doubled, goes beyond potential satisfaction of what now becomes an intermediary aim as strictly functional, sentient, concrete, single-purpose direction is “lifted” toward a new sphere of “possible” imaginative objectives which flow as “images” that transcend the concreteness of the evolving stream of life. These images “transcend” the singularity of the concrete options offered to survival needs; the “what may be” of enlarged choices proposes itself. These images “transcend” the concrete functions of mutually promoting forces by summoning volatile forces that nonconcretely adjust to the sought for solutions that float in their hazy contours, available models to be crystallized in one or other way according to the available concrete material, the skills present or yet to be developed. In their unique state, these images bring in specific forces for the endeavor of making the potential real, one of which forces might mobilize the required *tour de force*. *Imaginatio Creatrix*, surging at a discreet distance from nature, employing its powerful dynamisms and innumerable directional forces—within as many perspectives as are in the orbit of individualizing life—transforms the vitally functioning agent.

When I call these images “volatile,” that indicates their fleetingness, their inner transformability and hazy contours, their mobile nature; they

are expressions of a powerful fulgurating force which surges from the living agent as its originary center and spreads throughout, lifting the concrete vital significance of life's concerns to the "airy" sphere which makes our human universe an experience. This fulgurating breath extends into innumerable streaks. It subtends innumerable functions: operative, constructive (e.g., association, comparison, discrimination, comparison, differentiation...). It carries the promptings of the will and actual volition. It opens for the latter a space for aims and their realization. Thus it is the motor of all human endeavors. This "lift" that the close at hand, operating, living agent receives from *Imaginatio Creatrix* is threefold. First of all, there is effected the breaking away from the tight confines of the ready-made range of selections in life, and even if the expanded range of selections that the human being as a complex animal enjoys remains limited, the fact of the "possible," of the raising of sites from the ready-at-hand to the virtual, from acquiescence to invention, brings in the entire—this time complete—intentional apparatus of the specifically human being, which fulfills individualizing life by endowing it with specifically human significance. Entering into the sphere of individualizing life, *Imaginatio Creatrix*, on the one side, finds there the already prepared ground of the physiological/psychological vital "substratum." Upon this ground its driving forces, informed by the constructive appropriate devices, will lead the thus far established "animal," vital outfit of individuals into preparing the appropriately functional organs for imagination's full deployment. On the other side, in order to come to its full deployment, imagination carries with itself and advances with a particular vigor an intrinsic model/blueprint for and the logic constructive devices to be set to work on the installation of a new "apparatus"—one surging from a continuing metamorphosis of all the circuits of the living agent's life involvement and encompassing the self-individualizing course. In short, by working in these two different directions with indomitable energies all its own and drawing upon all the spontaneity and forces of the vital/physic/gregarious energies already in place, *Imaginatio Creatrix* brings to fruition the crowning work of life: the human mind.

Within this encounter and mingling the subliminal (elevated) soul under the prompting and informing of *Imaginatio Creatrix* with all its newly surging fruits of the mind not only establishes the groundwork of the subliminal (sublimating) transformation but through its constant dynamic work it also on the one hand informs and on the other grounds the mind's working. The specifically human world of life is the harvest of this interplay.

But in the first place it is the nature of individualizing existence that is being lifted to a hitherto out of sight vaster sphere. It is “lifted” in its transformed shape, carrying within itself a sphere that is simultaneously intimately personal and universally shared with other living beings. The nature that is “lifted” is simultaneously deepened in a new sphere of experience, in the intimate being of the living agent as it is.

5. THE PROMETHEAN GIFTS OF IMAGINATIO CREATRIX: THE CREATIVE VIRTUALITIES

While the constant production of imaginings expresses directly this fulgurating break, creative virtualities aim at the expansion and radical transformation/enrichment of the schema of the individualizing life in its logo-ontopoietic complexity and more specifically, in its sense. They concurrently foster the surging of new sense giving factors: *the aesthetic, moral, and intellectual senses*. Receiving them, the living agent opens up its stereotypic sets of functioning onto a dimension of transformative operations, the sphere of what I above called the “creative forge.” In fact, when we consider that the entrance into the play of life of the radically novel creative virtualities (which I have presented elsewhere) inaugurates a novel phase in life’s evolutive progress, the phase of the Human Creative Condition, we introduce a set of factors that in an unprecedented manner transform the entire schema of life’s individualizing progress. The creative virtualities do not enter at random into the ongoing active individual functioning; they surge within a specific “place” within the whole of the functioning involved: the living agent. They are brought into the play of life by Imaginatio Creatrix, which surges within the living agent tantalizing it constantly. It is thus from and through the living agent that the creative matrix of life establishes the novel, specifically human, significance of life. In my presentation of the creative matrix (Analecta Husserliana, Vol. LXVII),³ three circuits of functioning are distinguished as receiving the direct impact effecting a radical transformation in the crystallization of the creative matrix. Creative virtualities are received and distributed within these circuits from and through the living agent by the power of Imaginatio Creatrix. Creative virtualities signify potentialities envisioned along certain lines of transformatory advance. However, while the term “potentiality” denotes a capacity intrinsic to some factor lying in wait to be released by an appropriate agent, by virtuality is meant not only a potential qualitative element but also an energized factor.

It is of paramount significance to emphasize the essential constructive achievement of the creative virtualities in transforming the living agent into a human/conscious being endowed with a mind. The human mind with its intellectual and volitional prerogatives constitutes a powerful station of force and is endowed with multisignificant, multidirectional energies and dynamisms. As pointed out above, the creative virtualities are themselves *multidirectional forces*. They do not, however, have the nature of synergies, which are spent with exercise. Virtualities, in contrast, remain once they are “in place,” inhabiting the functional apparatus as essential active proficiencies. They draw their impetus and dynamic propulsion from Imaginatio Creatrix, which surges as their motor and brings them about. Within the dynamic unfolding of life’s progress, it is this surging of Imaginatio Creatrix which appears truly enigmatic. Undoubtedly the emergence of the human condition, of *homo faber* from life’s animal complexities, even own the highest development attributed to chimpanzees and other primates, could be seen as a “natural” developmental sequence in the dynamic progress of the logos of life, were it not for the inventive/imaginative fling of the “inner agency” informed by creative imagination.

III. THE HUMAN MIND AND ITS SPECIFICALLY OWN FORCES AND ENERGIES AS THE TRUNK OF LIFE’S TRANSCENDENTAL DYNAMISM

What in the animal species is merely a circumambient horizon that extends just toward the physical reach of the effort needed for life’s sustenance, now as an inward expansion of powers interpenetrates the dynamic element of the living agent and he grows in self-awareness of his circumstances and status, that horizon extends vastly in range, foremostly with the growth in experiencing and intellectual faculties. There emerges an inward/outward universe, wide open, in flux, and vibrant in experience and in reflection, the universe of human existence.

It is precisely within the progressive constituting of the human mind and within its emotive, predicative, judgmental and speculative functions that the role of Imaginatio Creatrix comes to its full brilliance. Strange to behold, it is not only the main operations of reason that form man. The registration of meaningful articulations and constitutive apperceptive operations work with the imaginative powers in comparing, discriminating, collecting similarities and making constitutive associations. The coalescence of impressions in re-collecting and then the lifting of those impressions in reflective/speculative

thinking involves as well the inspirational powers of the purely creative artistic/inventive thrust of the human mind.

However, we cannot enter here into detailed investigation of the constitution of the human mind. For our present purpose, let us distinguish first between the vital forces that stem from the functioning of the living agent and are processed in the creative forge and beyond, and which are sustained by drives and instincts, and the specific forces and energies of the creative imagination that work the phased installation of the constitutive instruments of the mind—the powers of the will, the moral apparatus, aesthetic sensibility and endeavor, and above all the communicative animus and powers of the intellective activity of the mind, all of which supply great wells of driving force.

Images are expressions of this urge to inquire, sound out, to bring together or take apart. Elements which appear to stand as extreme opposites, such as the free swing of imagination and the rule following procedure of reason, intrinsically depend on each other in fact. It is not only that the imaginative synergies bring about the constitutive instauration of the mind with its rational powers, but it is also that it is by means of reason that the upsurge of imagination ranging through the higher functional spheres binds those powers with the functional schemata of the vital and gregarious zones of individualizing life and then lifts the latter into the intentional system of the complete functioning of life, fulfilling their telic tendencies in human reason's transcendental knot.

These schemata are now continuously informed by the new creative virtualities at work. This informing "tames" or counters the blind pursuit of objectives of the instincts and drives.

The progress of human culture with its back and forth swings is the result of this encounter.

The human mind once set to work is itself a most powerful source of dynamisms and forces for conducting human existence and controlling the life of living beings. Here force and the shaping of life again go in tandem.

The flexibility of distantiation between a sensation and its being recording, between the varying passing images and the selection operated by the mind, the registering by intuition of extremes such as cold and heat, closest and the farthest, the antinomies of all kinds, all this by the force of the imaginative powers is placed at the service of the mind, from apperception to judgment, functions that per se belong to the mind alone and generate their own dynamisms.

With imaginings, the intellective sense enters into play inaugurating specifically human intentional consciousness. We have over the centuries

been drawn to the prior preeminent role of the mind's structurizing, shaping powers and seen in it mind's main significance. But, in fact, it seems that it is the shimmering power of Imaginatio Creatrix to present a world of possibles that causes intellective intentionality to emerge and expand.

RECAPITULATION

The creative matrix that we have isolated as the origination of the new phase in the progressive ascent of the logos of life that is the crystallization of the human condition unites three spheres/phases—the creative forge that is the instrumental substratum for the logos' work, the human intellective mind that is its crowning achievement, and the intermediary sphere of the communal/societal networks of communicability and interaction—for the processing and sustenance of the human universe. The specificity of this universe originates and progressively generates from the impetus, dynamisms, energies and forces of Imaginatio Creatrix.

Its Promethean gifts inspire the elan of the human being transcending the confinements of concern with survival only and allow his weaving of his own universe. We distinguished them by the unique impetus that marks the phases of their entrance into life's making. Although their strikingly significant effects are "qualitative" in their presentation, they express forces at work. Each circuit of becoming—poiesis—is, indeed initiated by the bursting forth of a dynamism its very own, one that autonomously blazes a new path even though these very dynamisms are carried by the subjacent vital energies and forces of the elementary vitally significant matrix of the womb of life and the matrix of gregarious coexistence. In a different manner, all three matrixes draw upon each other in man and each matrix of higher complexity depends for its elementary subsistence upon the forces, energies and the ways of their deployment of that/those matrix(es) of lower complexity. And yet, as emphasized all along in our inquiry, each brings in its very own generative powers—dependent, yes, but autonomous. *Following the filum Ariadne of the individual unfolding of life with a focus on the living agent, we have seen how it blossoms in the human creative self and in the web of the full intentional consciousness that unfolds with the workings of the creative imagination.*

We venture to submit that within the ontopoietic perspective in which we approach the secrets of life from the point of view of the most intimate interplay of force and form, imagination leads and reason follows.

Moreover, as rich as the fullness of consciousness is in its transcendental accomplishments tributary to reason, the prime place of origination and existence has to be given to life.

NOTES

¹ See my study, *The Life-Force or The Sheeping-of-Life?* in HH vol. LXXIV, 2002

² See my study in Book I in *Energies, Forces and The Sheeping of Life. Vital, Existential*, AHLXXIV, 2002

³ Anna-Teresa Tymieniecka (ed.), *The Origins of Life, Book I: The Origins of the Existential Sharing-in-Life*, Analecta Husserliana LXVII (Dordrecht: Kluwer Academic Publishers, 2000).