

Phenomenology Of Space And Time The Forces Of The Cosmos And The Ontopoietic Genesis Of Life Book Two Analecta Husserliana

In this compendium of essays, some of the world's leading thinkers discuss their conceptions of space and time, as viewed through the lens of their own discipline. With an epilogue on the limits of human understanding, this volume hosts contributions from six or more diverse fields. It presumes only rudimentary background knowledge on the part of the reader. Time and again, through the prism of intellect, humans have tried to diffract reality into various distinct, yet seamless, atomic, yet holistic, independent, yet interrelated disciplines and have attempted to study it contextually. Philosophers debate the paradoxes, or engage in meditations, dialogues and reflections on the content and nature of space and time. Physicists, too, have been trying to mold space and time to fit their notions concerning micro- and macro-worlds. Mathematicians focus on the abstract aspects of space, time and measurement. While cognitive scientists ponder over the perceptual and experiential facets of our consciousness of space and time, computer scientists theoretically and practically try to optimize the space-time complexities in storing and retrieving data/information. The list is never-ending. Linguists, logicians, artists, evolutionary biologists, geographers etc., all are trying to weave a web of understanding around the same duo. However, our endeavour into a world of such endless imagination is restrained by intellectual dilemmas such as: Can humans comprehend everything? Are there any limits? Can finite thought fathom infinity? We have sought far and wide among the best minds to furnish articles that provide an overview of the above topics. We hope that, through this journey, a symphony of patterns and tapestry of intuitions will emerge, providing the reader with insights into the questions: What is Space? What is Time? Chapter [15] of this book is available open access under a CC BY 4.0 license. So the philosopher's way to be is the source (Quelle) of his values and of his basic model; it is an important way of understanding thral. It appears, now, that the thought of this paper could be simplified. The primary notion is the philosopher's "way to be." Style, locus of interest, nisus and way of thought can then be seen as growing out of this, as particular aspects or expressions of it. This entire paper then would be an attempt to come to grips with the primary notion. How is a "way to be" related to what is normally called a philosopher's views or theories (the formulable core)? Is it not irrelevant as non-implicatory fact, like biographical details or social background? I do not think so. A philosopher's way to be is not external fact to the formulable core of his thought. It is not "internal" either in the logical sense. It is what allows us to comprehend his explicit views.

This research work intends to investigate the ways in which the changing perceptions of landscape during the nineteenth century play out in Kipling's treatment of Kim's own phenomenological and epistemological questions by examining the indelible influence of space-geopolitical, narrative, and imaginative-on Kim's identity. By interrogating the extent to which maps encode certain ideological assumptions, the work assesses the problematic issues of Kim's multi-faceted identity through an exploration of both geographical and narrative landscapes and the various chronotopes-Bakhtin's term for coexisting frameworks of time and space-that ultimately provide a new reading of identity-formation in Kim.

This book by the late Fred Kersten—known to many as the translator of Edmund Husserl's Ideas I—takes up the challenge of Husserl's phenomenology as the "will to return to the matters themselves," providing extensive methodological reflections before proceeding to a series of painstaking phenomenological analyses based on a number of evocative examples such as the indeterminate mass of the hillside that looms up before me as I walk toward it in the dark.

This unique book offers an original way of thinking about two of the most significant problems confronting modern theoretical physics: the unification of the forces of nature and the evolution of the universe. In bringing out the inadequacies of the prevailing approach to these questions, the author demonstrates the need for more than just a new theory. The meanings of space and time themselves must be radically rethought, which requires a whole new philosophical foundation. To this end, the book turns to the phenomenological writings of Maurice Merleau-Ponty and Martin Heidegger. Their insights into space and time bring the natural world to life in a manner well-suited to the dynamic phenomena of contemporary physics. In aligning continental thought with problems in physics and cosmology, the book makes use of topology. Phenomenological intuitions about space and time are systematically fleshed out via an unconventional and innovative approach to this qualitative branch of mathematics. The author's pioneering work in topological phenomenology is applied to such topics as quantum gravity, cosmogony, symmetry, spin, vorticity, dimension theory, Kaluza-Klein and string theories, fermion-boson interrelatedness, hypernumbers, and the mind-matter interface. Sample Chapter(s). Chapter 1: Introduction Individuation and the Quest for Unity (77 KB). Contents: Introduction: Individuation and the Quest for Unity; The Obstacle to Unification in Modern Physics; The Phenomenological Challenge to the Classical Formula; Topological Phenomenology; The Dimensional Family of Topological Spinors; Basic Principles of Dimensional Transformation; Waves Carrying Waves: The Co-Evolution of Lifeworlds; The Forces of Nature; Cosmogony, Symmetry, and Phenomenological Intuition; The Self-Evolving Cosmos; The Psychophysics of Cosmogony. Readership: Philosophically-oriented readers drawn to current developments in physics and cosmology. For academics and scientists dealing with the foundations of physics, the philosophy of science in general, and or contemporary phenomenological thought.

Phenomenology was one of the twentieth century's major philosophical movements, and it continues to be a vibrant and widely studied subject today with relevance beyond philosophy in areas such as medicine and cognitive sciences. The Routledge Handbook of Phenomenology and Phenomenological Philosophy is an outstanding guide to this important and fascinating topic. Its focus on phenomenology's historical and systematic dimensions makes it a unique and valuable reference source. Moreover, its innovative approach includes entries that don't simply reflect the state-of-the-art but in many cases advance it. Comprising seventy-five chapters by a team of international contributors, the Handbook offers unparalleled coverage and discussion of the subject, and is divided into five clear parts: • Phenomenology and the history of philosophy • Issues and concepts in phenomenology • Major figures in phenomenology • Intersections • Phenomenology in the world. Essential reading for students and researchers in philosophy studying phenomenology, The Routledge Handbook of Phenomenology and Phenomenological Philosophy is also suitable for those in related disciplines such as psychology, religion, literature, sociology and anthropology. Analogue Gravity Phenomenology is a collection of contributions that cover a vast range of areas in physics, ranging from surface wave propagation in fluids to nonlinear optics. The underlying common aspect of all these topics, and hence the main focus and perspective from which they are explained here, is the attempt to develop analogue models for gravitational systems. The original and main motivation of the field is the verification and study of Hawking radiation from a horizon: the enabling feature is the possibility to generate horizons in the laboratory with a wide range of physical systems that involve a flow of one kind or another.

The years around 2010 and onwards witnessed a sudden surge of experimental activity in this expanding field of research. However, building an expertise in analogue gravity requires the researcher to be equipped with a rather broad range of knowledge and interests. The aim of this book is to bring the reader up to date with the latest developments and provide the basic background required in order to appreciate the goals, difficulties, and success stories in the field of analogue gravity. Each chapter of the book treats a different topic explained in detail by the major experts for each specific discipline. The first chapters give an overview of black hole spacetimes and Hawking radiation before moving on to describe the large variety of analogue spacetimes that have been proposed and are currently under investigation. This introductory part is then followed by an in-depth description of what are currently the three most promising analogue spacetime settings, namely surface waves in flowing fluids, acoustic oscillations in Bose-Einstein condensates and electromagnetic waves in nonlinear optics. Both theory and experimental endeavours are explained in detail. The final chapters refer to other aspects of analogue gravity beyond the study of Hawking radiation, such as Lorentz invariance violations and Brownian motion in curved spacetimes, before concluding with a return to the origins of the field and a description of the available observational evidence for horizons in astrophysical black holes.

Volume XVIII Special Issue: Gian-Carlo Rota and The End of Objectivity, 2019 Aim and Scope: The New Yearbook for Phenomenology and Phenomenological Philosophy provides an annual international forum for phenomenological research in the spirit of Husserl's groundbreaking work and the extension of this work by such figures as Scheler, Heidegger, Sartre, Levinas, Merleau-Ponty and Gadamer. Contributors: Gabriele Baratelli, Stefania Centrone, Giovanna C. Cifoletti, Jean-Marie Coquard, Steven Crowell, Deborah De Rosa, Daniele De Santis, Nicolas de Warren, Agnese Di Riccio, Aurélien Djian, Yuval Dolev, Mirja Hartimo, Burt C. Hopkins, Talia Leven, Ah Hyun Moon, Luis Niel, Fabrizio Palombi, Mario Ariel González Porta, Gian-Carlo Rota, Michael Roubach, Franco Trabattoni and Michele Vagnetti. Submissions: Manuscripts, prepared for blind review, should be submitted to the Editors (burt-crowell.hopkins@univ-lille3.fr and drummond@fordham.edu) electronically via e-mail attachments.

This book explores the evolution of space and time from the apeiron —the spaceless, timeless chaos of primordial nature. Rosen examines Western culture's effort to denyapeiron, and the critical need now to lift the repression on apeiron for the sake of human individuation.

The Oxford Handbook of Philosophy and Literature contains twenty-three newly commissioned essays by major philosophers and literary scholars that investigate literature as a form of attention to human life. Various forms of attention are considered under the headings of Genres (from Ancient Epic to the Novel and Contemporary Experimental Writing), Periods (from Realism and Romanticism to Postcolonialism), Devices and Powers (Imagination, Plot, Character, Style, and Emotion), and Contexts and Uses (in relation to inquiry, morality, and politics). In each case, the effort is to track and evaluate how specific modes and works of imaginative literature answer to important needs of human subjects for orientation, the articulation of interest in life, and the working through of emotion, within situations that are both sociohistorical and human. Hence these essays show how and why literature matters in manifold ways in and for human cultural life, and they show how philosophers and imaginative literary writers have continually both engaged with and criticized each other.

Cultural theorist Sara Ahmed demonstrates how queer studies can put phenomenology to productive use by analyzing what it means for bodies to be "oriented" in space and time.

While the scientific study of vision is well-advanced, a universaltheory of qualitative visual appearances (texture, shape, colourand so on) is still lacking. This interdisciplinary handbookpresents the work of leading researchers around the world who havetaken up the challenge of defining and formalizing the field of 'experimental phenomenology'. Presents and discusses a new perspective in vision science, andformalizes a field of study that will become increasinglysignificant to researchers in visual science and beyond The contributors are outstanding scholars in their fields withimpeccable academic credentials, including Jan J. Koenderink,Irving Biederman, Donald Hoffmann, Steven Zucker and NikosLogothetis Divided into five parts: Linking Psychophysics and Qualities;Qualities in Space, Time and Motion; Appearances; Measurement andQualities; Science and Aesthetics of Appearances Each chapter will have the same structure consisting of: topicoverview; historical roots; debate; new perspective; methods;results and recent developments

The central question in the philosophy of time is whether time is tensed or tenseless, viz., whether the moments of time are objectively past, present or future, or whether they are ordered merely by the tenseless temporal relations earlier than, simultaneous with, and later than. In this book and the companion volume *The Tensed Theory of Time: A Critical Examination*, Craig undertakes the first thorough appraisal of the arguments for and against the tensed and tenseless theories of time. The discussions range widely over issues in the philosophy of language, phenomenology, relativity theory, philosophy of space and time, metaphysics, and philosophy of religion. The *Tenseless Theory of Time* sets out to discover whether the ineliminability of tense from language and our experience of tense warrants a belief in its objective ontological status, or whether the defeaters raised by McTaggart's paradox and the Myth of Passage serve to undermine any warrant that the tensed theory of time may be supposed to enjoy.

This book celebrates the investigative power of phenomenology to explore the phenomenological sense of space and time in conjunction with the phenomenology of intentionality, the invisible, the sacred, and the mystical. It examines the course of life through its onto-poietic genesis, opening the cosmic sphere to logos. The work also explores, on the one hand, the intellectual drive to locate our cosmic position in the universe and, on the other, the pull toward the infinite. It intertwines science and its grounding principles with imagination in order to make sense of the infinite. This work is the first of a two-part work that contains papers presented at the 62nd International Congress of Phenomenology, *The Forces of the Cosmos and the Ontopoietic Genesis of Life*, held in Paris, France, August 2012. It features the work of scholars in such diverse disciplines as biology, anthropology, pedagogy, and psychology who philosophically investigate the cosmic origins of beingness. Coverage in this first part includes: *Toward a New Enlightenment: Metaphysics as*

Philosophy of Life, Transformation in Phenomenology: Husserl and Tymieniecka, Biologically Organized Quantum Vacuum and the Cosmic Origin of Cellular Life, Plotinus "Enneads" and Self-Creation, The Creative Potential of Humor, Transcendental Morphology – A Phenomenological Interpretation of Human and Non-Human Cosmos, and Cognition and Emotion: From Dichotomy to Ambiguity. ?

The study of sport is often thought of simply in terms of the sport sciences. This book explains how a phenomenological approach is capable of revealing the nature and meanings of sport in ways that are beyond the reach of the sciences and how the very concepts required by sport science stand in need of philosophical explanation. The book has a 'didactic' intention, seeking to present and discuss ideas and tools developed in the phenomenological tradition in order to illuminate issues in sport, in such a way as to be understandable for those without any previous knowledge or background. There are clear and straightforward accounts of the ideas of central thinkers, such as Husserl, Heidegger, Merleau-Ponty and Pato?ka, and applications of central ideas to the analysis of particular issues, such as the nature of risk sports, the feint in football, the problem of the instant replay, the role of the sport psychologist, the idea of 'bodily perception', and the concept of 'transhumanism' in relation to performance enhancement. This book was originally published as a special issue of Sport, Ethics and Philosophy.

The puzzling nature of temporality and timing of reality remains controversial. This book offers a collection of studies that seeks a new answer by initiating a novel investigation informed by the ancient wisdom of the Greco-Arabic-Islamic sources and inheritance, on the one side, and the contemporary discernment of Occidental phenomenology of life, on the other, in a common dialogical effort to unravel this great enigma of existence.

This is an unprecedented marriage of topology (a branch of mathematics dealing with the properties of geometric figures that stay the same when the figures are distorted) and phenomenology. Through his unique application of qualitative mathematics, Rosen offers a detailed exploration of previously uncharted dimensions of human experience and the natural world.

Firstly, Paul Ricoeur takes a phenomenological approach to memory. He then addresses recent work by historians by reopening the question of the nature and truth of historical knowledge. Finally, he describes the necessity of forgetting as a condition for the possibility of remembering.

Phenomenology of Space & TimeAn Examination of Eugene Clay Holmes' Studies in the Philosophy of Time & SpacePhenomenology of Space and TimeThe Forces of the Cosmos and the Ontopoietic Genesis of Life: Book TwoSpringer Science & Business Media

This dissertation presents the history of space in the musical thought of the 20th century (from Kurth to Clifton, from Varese to Xenakis) and outlines the development of spatialization in the theory and practice of contemporary music (after 1950). The text emphasizes perceptual and temporal aspects of musical spatiality, thus reflecting the close connection of space and time in human experience. A new definition of spatialization draws from Ingarden's notion of the musical work; a typology of spatial designs embraces music for different acoustic environments, movements of performers and audiences, various positions of musicians in space, etc. The study of spatialization includes a survey of the composers's writings (Ives, Boulez, Stockhausen, Cage, etc.) and an examination of their works. The final part presents three unique approaches to spatialization: Brant's simultaneity of sound layers, Xenakis's movement of sound, and Schafer's music of ritual and soundscape.

During its century-long unfolding, spreading in numerous directions, Husserlian phenomenology while loosening inner articulations, has nevertheless maintained a somewhat consistent profile. As we see in this collection, the numerous conceptions and theories advanced in the various phases of reinterpretations have remained identifiable with phenomenology. What conveys this consistency in virtue of which innumerable types of inquiry-scientific, social, artistic, literary – may consider themselves phenomenological? Is it not the quintessence of the phenomenological quest, namely our seeking to reach the very foundations of reality at all its constitutive levels by pursuing its logos? Inquiring into the logos of the phenomenological quest we discover, indeed, all the main constitutive spheres of reality and of the human subject involved in it, and concurrently, the logos itself comes to light in the radiation of its force (Tymieniecka).

A critical introduction to Hegel's metaphysics and philosophy of nature.

When the Enlightenment thinker Gotthold Ephraim Lessing wrote his treatise Laocoon: An Essay on the Limits of Painting and Poetry in 1766, he outlined the strengths and weaknesses of each art. Painting was assigned to the realm of space; poetry to the realm of time. Space and Time in Artistic Practice and Aesthetics explores how artists since the eighteenth century up to the present day have grappled with the consequences of Lessing's theory and those that it spawned. As the book reveals, many artists have been - and continue to be - influenced by Lessing-like theories, which have percolated into the art education and art criticism. Artists from Jean Raoux to Willem de Kooning and Frances Bacon, and art critics such as Clement Greenberg, have felt the weight of Lessing's theories in their modes of creation, whether consciously or not. Should we sound the death knell for the theories of Lessing and his kind? Or will conceptions of temporality, spatiality and artistic competition continue to unfold? This book - the first to consider how Lessing's writings connect to visual art's production - brings these questions to the fore.

an der Universität Göttingen gehaltenen Vcwlesung über Hauptstücke aus der Phänomenologie und Theorie der Erkenntnis, I ist annähernd voll ständig erhalten; die Blätter des V cwlesungsmanuskripts zur Phänomenologie des inneren Zeitbewußtseins liegen verstreut in den Konvoluten F I 6 und 2 F I 8 des Husserl-Archivs zu Löwen. Allerdings fußt der Erste Teil des Erstdrucks, dessen Bezeichnung als Die Vorlesungen über das innere Zeit bewußtsein aus dem Jahre 1905 gleichwohl auch in vcwliegender Neuausgabe beibehalten wurde, nur zum Teil noch, und auch in diesem Teil mit be trächtlichen Abweichungen, auf dem Text des ursprünglichen Vcwlesungs manuskripts des Jahres 1905; und umgekehrt hat nur ein Teil des Textes des ursprünglichen Vcwlesungs-Manuskripts - mit den erwähnten Abwand lungen - Eingang in den Ersten Teil des Erstdrucks gefunden. Wo der Text dieses Ersten Teils des Erstdrucks dem des ursprünglichen Vcwlesungs manuskripts entspricht, wurde er er mit diesem verglichen, und ollensicht liche Irrtümer im Erstdruck wurden berichtigt; in den Textkritischen Anmer kungen ist dann mit dem Vermerk nach dem Ms. verbessert die Text fassung des Erstdrucks wiedergegeben. Ferner wurde in den Textkritischen Anmerkungen vcwliegender Neuausgabe überall der ursprüngliche und voll ständige Text des Vorlesungsmanuskripts von 1905 wiedergegeben, auf dessen Zusammenhang die entsprechenden Teile des Erstdrucks zurückgehen, wo dieser von ienem abweicht. Einige zum V cwlesungsmanuskript gehörige Blätter, deren Text sich iedoch nicht zusammenhängend dem übrigen einfügt, wurden im vcwliegenden Band unter B (S. 135-382) mit abgedruckt. Die 1 Vgl. oben die "Einleitung des Herausgebers", S. XIV-XVII.

"In Part Two Harman takes a fresh approach to metaphor and comedy, explaining how even physical causation has the structure of allure. In the final Part, he offers a new account of causation, which is shown to be not only vicarious but also asymmetrical and buffered."--Jacket.

The present attempt to introduce the general philosophical reader to the Phenomenological Movement by way of its history has itself a history which is pertinent to its objective. It may suitably be opened by the following excerpts from a review which Herbert W. Schneider of Columbia University, the Head of the Division for International Cultural Cooperation, Department of Cultural Activities of Unesco from 1953 to 56, wrote in 1950 from France: The influence of Husserl has revolutionized continental philosophies, not because his philosophy has become dominant, but because any philosophy now seeks to accommodate itself to, and express itself in, phenomenological method. It is the sine qua non of critical respectability. In America, on the contrary, phenomenology is in its infancy. The average American student of philosophy, when he picks up a recent volume of philosophy published on the continent of Europe, must first learn the "tricks" of the phenomenological trade and then translate as best he can the real import of what is said into the kind of analysis with which he is familiar No doubt, American education will gradually take account of the spread of phenomenological method and terminology, but until it does, American readers of European philosophy have a severe handicap; and this applies not only to existentialism but to almost all current philosophical literature. ' These sentences clearly implied a challenge, if not a mandate, to all those who by background and interpretive ability were in a position to meet it.

This book has two parts. The first part is chiefly concerned with critically establishing the universally necessary order of the various steps of transcendental phenomenological method; the second part provides specific cases of phenomenological analysis that illustrate and test the method established in the first part. More than this, and perhaps even more important in the long run, the phenomenological analyses reported in the second part purport a foundation for drawing phenomenological-philosophical conclusions about problems of space perception, "other minds," and time perception. The non-analytical, that is, the literary, sources of this book are many. Principal among them are the writings of Husserl (which will be accorded a special methodological function) as well as the writings of his students of the Göttingen and Freiburg years. Of the latter especially important are the writings and, when memory serves, the lectures of Dorion Cairns and Aron Gurwitsch. Of the former especially significant are the writings of Heinrich Hofmann, Wilhelm Schapp, and Hedwig Conrad-Martius.

Contrary to popular belief, professional philosophers want and need to be heard. Lacking a large and general public in this country, they turn to audiences of peers and rivals. But these audiences are found either in giant, unfocused professional bodies, or in restrictive groups of specialists. In this respect, the Society for Phenomenology and Existential Philosophy can claim a unique role among academic organizations in this country. Now in its tenth year, it has become one of the most important forums in America for the open exchange of ideas. The Society has grown considerably since its founding, and its annual meetings attract scholars in philosophy and other disciplines from across the country and abroad. But these meetings differ markedly from others: too large to be dominated by any single clique or doctrine, they are at the same time small enough to encourage lively discussion within its organized sessions and not just in the corridors outside. The Society derives its focus from the two closely allied philosophical "directions" indicated in its title. Yet from the beginning it has included in its meetings a sizeable number of contributors who are not identified with or even sympathetic to these directions, but are at least willing to engage in a dialogue with those who are. Furthermore, the Society has accomplished to a limited degree something rare indeed in American intellectual life: an interdisciplinary ex- 2 INTRODUCTION change.

Space and Time in Mediterranean Prehistory addresses these two concepts as interrelated, rather than as separate categories, and as a means for understanding past social relations at different scales. The need for this volume was realized through four main observations: the ever growing interest in space and spatiality across the social sciences; the comparative theoretical and methodological neglect of time and temporality; the lack in the existing literature of an explicit and balanced focus on both space and time; and the large amount of new information coming from prehistoric Mediterranean. It focuses on the active and interactive role of space and time in the production of any social environment, drawing equally on contemporary theory and on case-studies from Mediterranean prehistory. Space and Time in Mediterranean Prehistory seeks to break down the space-time continuum, often assumed rather than inferred, into space-time units and to uncover the varying and variable interrelations of space and time in prehistoric societies across the Mediterranean. The volume is a response to the dissatisfaction with traditional views of space and time in prehistory and revisits these concepts to develop a timely integrative conceptual and analytical framework for the study of space and time in archaeology.

Interculturality has been one of key concepts in phenomenological literature. It seeks to clarify the philosophical basis for intercultural exchange within the horizon of our life-world. The essays in this volume focus on the themes around space, time and culture from the perspectives of Chinese and Western phenomenologists. Though the discussions begin with classical phenomenological texts in Husserl, Heidegger or Merleau-Ponty, they extend to the problems of Daoism and Buddhism, as well as to sociology and analytic philosophy. The collection of this volume is a fruitful result of inter-cultural exchange of phenomenology.

The contributors to this international volume take up questions about a phenomenology of time that begins with and attunes to gender issues. Themes such as feminist conceptions of time, change and becoming, the body and identity, memory and modes of experience, and the relevance of time as a moral and political question, shape Time in Feminist Phenomenology and allow readers to explore connections between feminist philosophy, phenomenology, and time. With its insistence on the importance of gender experience to the experience of time, this volume is a welcome opening to new and critical thinking about being, knowledge, aesthetics, and ethics.

This work is an introduction to the totality of the metaphysical philosophy of nature of Hedwig Conrad-Martius (1888-1966). Her own training and inclination as a realist phenomenologist enables a unique perspective on central issues in modern and contemporary (twentieth century) theoretical biology and physics. Here we find novel theories of, e.g., space and time, as well as development and evolution. This work is thus of interest to anyone studying the history of the phenomenological movement as well as religious cosmology. The philosophical basis for this cosmology is Conrad-Martius' "realontology" which is a phenomenological account of the essence of appearing reality. The full elaboration of the modes of appearing of what is real enables the unfolding of an analogical theory of "selfness" within the order of nature culminating in an account of the coming to be of humans, for whom there is an essentially distinctive world- and self-manifestation for which she reserves the term "spirit." Key to her position is the revival of ancient metaphysical themes in new transformed guises, especially potentiality and entelechy./div Nature's status, as a self-actuation of world-constituting essence-entelechie, places Conrad-Martius in the middle of philosophical-theological discussions of, e.g., the hermeneutical mandate of demythologization as well as the nature of evolution. Of special interest is her insistence on both nature's self-actuating and evolving powers and a robust theory of creation./div

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