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Ralph Waldo Emerson's Empirical Knowledge and Transcendental Experience through the Prism of Life and Intuition: A Phenomenological Reading

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Abstract: This study explores the analogy between Ralph Waldo Emerson's Transcendentalism and his mystical experience through a phenomenological lens, emphasizing cross-cultural cognitive dimensions and their impact on the concept of universality. The research addresses the contemporary relevance of this analogy in an era marked by scientific advancements that, while clarifying many misconceptions, fail to provide existential reassurance or answer all human inquiries. This reflective inquiry seeks to understand reality and the rational linkage of events by engaging with life's forces, which are integral to human wonderment. The methodology involves a comparative analysis of Emerson's themes of intuition, light and knowledge alongside Tymieniecka's Phenomenology of Life. The study does not aim to offer practical solutions but rather provides a philosophical account of intuition's role in human experience, addressing fundamental challenges at their core. The findings suggest that Emerson's mystical experiences, when analyzed through his themes of light, intuition and knowledge, align with phenomenological signification on an intuitive basis. Emerson's Transcendentalism reflects life's ontopoietic dynamism, perceiving universal structures akin to eidetic intuition essential for mental functionality. This study underscores the philosophical potential inherent in merging transcendental thought with phenomenological inquiry, offering new insights into understanding universality across literary contexts.

Keywords: Intuition, Knowledge, Light, Logos of Life, Ontopoiesis/Phenomenology of Life, Transcendentalism.

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1. Introduction

In recent years, there has been a noteworthy resurgence of interest in Comparative Studies, particularly as they relate to philosophical reflections on religious experiences. However, this revival has largely been unaccompanied by a robust academic framework, resulting in a lack of recognized merits and guiding principles within the scholarly community. At the same time, the philosophy of the Divine is suspended over the precipice reserved from it. To seek the implications of this oversight and to advocate for a more structured approach to the study of American Transcendentalism in relation to mystical experiences, the Phenomenology of Life is essential. It serves as the foundation for exploring human existence, the world, and our role in the universe. This approach helps identify the subtle connections within life's evolving texture, revealing their intertwined nature.

Anna-Teresa Tymieniecka (1923-2014) was a Polish-American philosopher whose insight towards direct intuition and the novelty of Phenomenology/Ontopoiesis of Life has to be distinguished from Husserl's reductionism. Tymieniecka's logos and intuition are interconnected in the concrete becoming and cognitive realm. The nature-nurture opposition is replaced by the onto-poietic unfolding of the unity-of-everything-there-is-alive together with the self-ciphering of the logocic possibilities. The pervasive essence of self-awareness within the entirety of the phenomenal field, alongside the reality of the empirical psyche, the eidetic reduction of pure consciousness, and the intuitive apperception of the phenomenal field, occurs within the framework of individual constitutive influences and the overall configuration of the individual mind's processes. These elements find notable parallels in Ralph Waldo Emerson's Transcendentalism, highlighting the interconnectedness of these philosophical concepts. Studying Emerson's mystical ideas traces the shift from a rigid religious view to a more spiritual one. Examining his progression from Puritanism to Unitarianism, then to Transcendentalism, and finally to a universal religion based on intuition and spirituality offers a strong counterpoint to the strict and narrow religious interpretations commonly seen in the Western world.

This paper explores the uncharted intersection between the Phenomenology of Life and American Transcendentalism, a novel area of inquiry with no prior academic exploration. However, Augustin Poulain in *The Graces of Interior Prayer* (1950) distinguishes between speculative and descriptive schools in mysticism, focusing on practical approaches to mystical graces. In *Zur Phanomenologie der Mystik* (1923), Gerda

Walther emphasizes the irreducible spiritual givenness in mystical experiences, aligning with early phenomenological principles. Nelson Pike's *Mystic Union: An Essay in the Phenomenology of Mysticism* (1992) offers a contemporary perspective on Christian mysticism through a phenomenological lens. While existing literature addresses mysticism phenomenologically, this study uniquely examines its relationship with American Transcendentalism, avoiding reductive psychologism and simplistic reductionism.

The subsequent sections will conduct an in-depth examination of Ralph Waldo Emerson's experiences, positioning them as a distinctly novel phenomenon within the conceptual framework of Anna-Teresa Tymieniecka's Phenomenology of Life. The core of this research is organized into three sections which will explore the concepts of transcendental empiricism of light, the emergence of life's ontopoietic dynamism, and the role of Logos within the dynamic flux of life, each aimed at addressing three specific research questions: First, by the default of interpretation, how can a phenomenological ontology of intuition be reduced to a doctrine that will have to be fitted into the alleged literary texts of Ralph Waldo Emerson's Transcendentalism? Second, how can the symmetries between the light in ontological validities and its ontological primacy be related to the construction of knowledge and intuition within transcendental empiricism of Ralph Waldo Emerson? And finally, how can the special ontological status of the light, serving as a condition of evidentiality of Logos in Tymieniecka's philosophy create the Transcendental foundation for empirical knowledge in Ralph Waldo Emerson's selected literary works?

This research is designed to help facilitate a conversation between Transcendentalism and Phenomenology/Ontopoiesis of Life, with a specific emphasis on selected sections of Emerson's essays and poems. The objective is to offer a novel perspective that illuminates the parallels between Transcendental insights and life, light, intuition and Logos as dynamic properties of the phenomenology.

2. Transcendental Empiricism of Light

The ontological connotation of light occurs within the scientific investigation in the context of transcendental empiricism. It is not to argue that scientific observations aid phenomenology. There is no evident isomorphism between light and perceptual phenomenology. However, one takes light as a phenomenological limit in evaluating object existence. In that case, there will be a straightforward symmetry between the ontological explication of light and the objective physics of light and sight.

For consistency, science seeks to establish objective laws of reality that are independent of individual perception, emphasizing a shared cognitive accessibility to the world through the right scientific tools. This approach allows for discoveries beyond subjective viewpoints, suggesting that the principles of visual light and their meanings can be analyzed within the transcendental horizon unveiled by phenomenological reduction. As a result, the principle of visual light as self-evidentiality in appearances and light under the transcendental empirical attitude of science belong to the transcendental horizon opened by reduction, and their respective meaning-structures generated by the transcendental ego can be compared within this horizon (Louchakova-Schwartz, “The Way into Transcendental Philosophy” 290).

Tymieniecka's investigation emphasizes a dynamic engagement with life's ever-changing forms through direct intuition. Being utilized in Emerson's Transcendentalism, her method helps identify enduring structures within this dynamic context and explores the human condition within the onto-poietic cycle of life. However, one must bear in mind that a vision is “a mode of being whose epistemological significance is to provide the knower with a mode of cognition that is attained through the pursuit of the spiritual life” (Aminrazavi, *Suhrawardi and the School of Illumination* 61). As a result, if one can fully comprehend the light through which the universe is offered to him, his knowledge of the world is not bound by subject-object distinctions or an embodiment that he must transcend. Instead, the world is visually immanent because the world is made of light and perceived by light.

The principles of light and vision are raised to reinforce circumstances of relation and mediacy rather than immanence, depending on Emerson's optics expertise. In *Intellect*, it is mentioned that “[t]he ray of light passes invisible through space, and only when it falls on an object is it seen” (CW II, 199)¹. The trope is elaborated in ‘The Transcendentalist’, a speech given later in 1841: “The light is always identical in its composition, but it falls on a great variety of objects, and by so falling is first revealed to us, not in its own form, for it is formless, but in theirs” (CW I, 201). These criteria imply that self-esteem becomes a process of physically looking at shadows, which may be defined as a creation “done by us, yet not done by us”. This appearance cannot be generated without light behind; thus, the shadow is not self-created. However, this is done because it is not irresistible—retreating into the shade, for example—and because the shadow cast is like a daguerreotype, a unique shape punctuating the formlessness of

¹ *The Collected Works of Ralph Waldo Emerson* Part I (Essays)- Part II (Poems)

the light that surrounds it, the same type of a semi-willed impression of personality upon visible matter (Pickford 100-101). With reference to the semi-willed impression of individuality, Emerson stated in his *Friendship*: “I cannot deny it, O friend, that the vast shadow of the Phenomenal includes thee also in its pied and painted immensity, —thee also, compared with whom all else is shadow” (CW II, 104-105). Inner experiences are not unnoticed; consciousness is illuminated, allowing clear perception of the present moment.

This complete datum of Emerson’s experimental mode, both intellectual and perceptual, comprises the phenomenal field, which is the subject of immediate intuition and subsequent investigation in phenomenology. This comprehensive vision of life makes it feasible to know life while adhering to the phenomenological principle of obtaining knowledge of things as they are. The phenomenology of Life emphasizes that to fully understand specific experiences, one must consider them within the broader context of life as a whole. This philosophy advocates for an intuitive approach to knowledge, focusing on the natural connections among experiences. Life’s essence is intertwined with its expression, and the richness of life serves as the demonstration and validation of truth and reality.

3. The Upsurge of the Life’s Ontopoietic Dynamism

Tymieniecka distinguishes her approach from previous phenomenologists by separating eidetic intuition from the intuition of life. She achieves this through four main aspects: differentiating life intuition from other intuitions, utilizing a broad presentive intuition that encompasses all life forms, identifying universal life structures for her inquiries, and emphasizing presentive intuition in recognizing universal truths (Louchakova-Schwartz, “Direct Intuition” 298-299). The intuition-legitimization of the cognitive content and the three levels above, according to Tymieniecka, culminates in the fourth level: the intuition of interconnectedness. It goes without saying that the purposeful action of awareness is responsible for all cognition. However, freeing intuition from its discursive calcification allows us to see an essential aspect of human creativity in its workings (Tymieniecka, *Logos of Phenomenology* 89). Besides, in terms of Emerson’s abstracting quality, the intuition that discerns the universal structures of life is akin to the eidetic intuition; nevertheless, even in its abstraction, it maintains integrity to its substratum per se and entails the idiomatic nature of things that are pre-thematized by intuition where “The intellect is a whole and demands integrity in every work. This is resisted equally by a

man's devotion to a single thought and by his ambition to combine too many" (CW I, 173-174).

Tymieniecka explores the evolution of intuition in data understanding, highlighting that intuitive signals emerge at multiple levels. Initially, these signals lead to intellectual comprehension and conceptual formulation. Her early works present analytic steps for integrating intuition, transitioning to a synthetic model that incorporates historicity. A significant theme in her work is the dynamism of life as an intentional object, noting that direct intuition often captures only static elements in her predecessors' analyses, "Given the spontaneous tendency of the speculative mind to seek a point of vantage from which the all-embracing intuition could be obtained, the cognitive mode of the mind is led to focus on the static, stationary circuits of the artifacts of the lifeworld that the human mind itself establishes" (Tymieniecka, *Logos and Life* 22). Again, as Emerson asserts in his *Poet*, when discussing the practical mode of being, these contrasts between mental modes become significant: "science always goes abreast with the just elevation of the man, keeping step with religion and metaphysics; or the state of science is an index of our self-knowledge" (CW I, 195-196). Emerson consequently appears to be arguing that science is a mirror of the totality of the self's knowledge of existence. Of course, this is the viewpoint that Thomas S. Kuhn popularized, who claims that "[b]y shifting emphasis from the cognitive to the normative functions of paradigms, the preceding examples enlarge our understanding of the ways in which paradigms give form to the scientific life" (Kuhn & Foucault 109). Knowledge is paradigmatic, rooted in a specific approach to exploring reality through interpersonal dialogue. The cognitive process emphasizes fixed concepts within the lifeworld, shaped by the human mind's natural tendency to seek a comprehensive understanding from a particular perspective.

The previous statement represents the main point or core argument in phenomenological investigation argument. It is also apparent how, in Tymieniecka's *Phenomenology of Life* and Emerson's *Transcendentalism*, the way can be laid for the reinvigoration of metaphysics as currently known, through *Logos* and *life*. This brings metaphysics back to life and can also be of great use to theology. Emerson provided an alternative theology of the self in his writings, as well as in *Nature*, that was independent of the truths and falsities of what the Transcendentalist-Unitarians referred to as "historical Christianity". He was not concerned with reconciling his philosophical viewpoint with the teachings of any one religion. It was well-expressed in *Nature* that he was more interested in "the laws of the world and the frame of things", or what it meant to be a human (Wayne 191). The validity of this proposition can be recognized if it is

investigated as a tool for a new religious orientation and approach to theological concerns. Because theology is not immune to the current crisis, a new strategy that accommodates the numerous fragments while ensuring a conversation based on life's most fundamental and all-pervading dynamism can help things improve. Tymieniecka elaborates on life's dynamism by stating, "In radical contrast, in order to reach the unifying source of the innumerable rationalities that life itself prompts through its constructive advance, we have to delve into the conditions of life itself". As a result, not the "givenness of the already man-projected life-world but the human condition which holds the virtualities that enable the human being to unfold himself together with his life-world lies the source of the proliferation" (Tymieniecka, *The Phenomenology of Man* 7).

Enabled by the anchoring of direct intuition, it can be concluded that life's phenomena only appear static due to the mind's objectification. Consequently, the proper philosophical technique for resolving innumerable gnoseological disagreements in philosophy is to concentrate on the dynamisms and interrelationships of "virtual moments of being" ('Ontopoietic ciphering and existential vision of reality' xxi). Tymieniecka intuits and tracks life's growing cone; its ontopoietic front-that is the fine clearing in which new virtualities are born- in addition to the broad horizon of life and the continuing changes inside it. Even while these virtualities appear to be deployed from transcendental subjectivity's "Ground of being", their origin is not in pure transcendental consciousness but in the Logos of every previous stage of life's unfolding (Louchakova-Schwartz, "Direct Intuition" 299). The logos of life transcends individual achievement, emphasizing continuity and interconnectedness in existence. It sustains its essence beyond personal life sequences, fostering new life through the constructive interaction of two self-individualizing beings, thus perpetuating the cycle of life. (Tymieniecka, *The Fullness of the Logos* 149-150).

In his *History*, Emerson emphasizes that "Man is the [compend] of time; he is also the correlative of nature. His power consists in the multitude of his affinities, in that his life is intertwined with the whole chain of organic and inorganic being" (CW I, 22). In reality, a slew of subliminal passions can be detected that emerge from the subliminal organic/inorganic linkages where the mind's light crystallizes and releases its potent dynamic force. They tend to brighten, penetrate the obscurity of existence, and encompass in lucidity life's perimeter, to radiate; in short, they glow with the rays of the Logos of Life. This explosion of subliminal energies culminates in the desire to manifest an all-encompassing vision of existence in the subjectivity's "Ground of being" as it is

expressed in *The Over-Soul*: “Our being is descending into us from we know not whence. The most exact calculator has no prescience that is somewhat incalculable and may not balk the very next moment. I am constrained every moment to acknowledge a higher origin for events that the will I call mine” (CW I, 138). The desire to know and understand more and more spheres of what surrounds us, what carries us, and all that concerns us tends to infinity, which drives humans to agitate their faculties so that the searching eye of their mind may gather all around it. He may push into new territories to shed light on their obscurity and discover the lineage that leads to primeval Logos. It could be argued that the Logos of Life, along whose rays of life progress constructively, becomes the goal of desire to know and understand; it is the Logos of Life that is strived to illumine in a never-ending journey. As a result, it emanates within a bright zone of existence.

Tymieniecka's and Emerson's concept of intuition diverge from earlier thinkers by focusing on the virtualities of being and the dynamic processes of emergence. This idea, termed “ontopoietic intuition” in Tymieniecka's phenomenology, highlights the directed energies of life that inspire growth and progress. These energies shape life-oriented material by providing operational directives, facilitating advancement when thriving and retreat when waning. Purely physical dynamism and energies play a supporting role here, as the dynamism and forces of life take on the predominant role in the emergence of beingness. The arrival on the scene of the self-orienting tremendous dynamisms of the constructive project and design of the self-individualization of living beings is what the initial stirring of life entails. It is the creation of forces that are productively informed. They will gather, distribute, discriminate, conjoin, and bring the available stuff/forces into intergeneration to achieve a goal (Tymieniecka, *The Fullness of the Logos* 38-40). The ontopoietic intuition recognizes the *novum*, the emergence as it occurs through the deployment of the virtualities of life—that is Tymieniecka's very creative matrix, which she explains in various ways in her writings.

What has historically been referred to as an emergence demonstrates that the self's understanding is predicated on a horizon. There is a compulsion to believe that what are typically referred to as truths are projections of a more prominent ontological idiom.. The transcendentalist writers were likewise aware of this phenomenological concept because, for example, Emerson claimed that “[i]n the tranquil landscape, and especially in the distant line of the horizon, man beholds somewhat as beautiful as his own nature” (CW I, 11). In other words, the horizon, in this instance, refers to the entire metaphor of being in which the self is, in a Heideggerian sense, connected to the landscape of its emergence.

The self is not anything that contradicts being; instead, it is merely one of its manifestations, and it has the distinct quality of being an existent that defines existence.

A man's inner being ascends this metaphysical order through the instrument of mystical psychology to merge with his celestial soul. In his *The Poet*, Emerson restores creative associations between inner vision and intuition by stating that "For through that better perception he stands one step nearer to things, and sees the flowing or metamorphosis; perceives that thought is multiform; that within the form of every creature is a force impelling it to ascend into a higher form; and following with his eyes the life, uses the forms which express that life, and so his speech flows with the flowing of nature" (CW I, 199). Besides, he asserts that "To the illuminated mind the whole world burns and sparkles with light." In fact, man's innermost desire for light- to comprehend, encompass, and reach the ultimate reasons for his very existence- drives him toward a light that is beyond the intelligible rationality of the life horizons: world's man projects his vision of the "trans-natural" under the guise of unearthly light. Mystics would recognize that they held a spiritual light comparable to the soul's illumination and that this light connected them to spiritual truth and soul. Furthermore, Emerson and other mystics would use metaphoric language to expose unenlightened humans to the mystical doctrines.

The development of new perceptions is accompanied by the emergence of new meanings of spiritual emergence in Emerson's *The Character*: "There is a natural power, like light and heat, and all nature cooperates with it. The reason one man's presence is felt while another's is as simple as gravity. Truth is the summit. All individual natures stand in a scale, according to the purity of this element in them" (CW I, 237). Life must give rise to new rationalities as new energies emerge; else, the existential or cognitive conflict will arise. The energy that the Logos provides to life, as well as the answer it receives from this contact in the process, become a double-edged process that continues indefinitely: "The nature of both impetus and equipoise is dynamic, a dynamism in action striving to effectuate its tendencies and a dynamism in repose, completing and marking its effects" (Tymieniecka, *Logos and Life* 45). The effects of the dynamism of the logos are not only a constant activity but also a concrete realization in immanence. Consequently, it is necessary to look at some of the different moments of its manifestations. Anna-Teresa Tymieniecka's phenomenology and Ralph Waldo Emerson's Transcendentalism praise the wisdom-purpose of life in its subtle movement of decoding the logos of life and the creative human condition. Wisdom-at-work, like a process of continuous spiritual freshness and ordering of human action, aids man in inscribing himself on an ascending

route in life's becoming flux; as a result, using Tymieniecka's phrase, it aids man in understanding life "in its phenomenal surface manifestation, in a formal, structural, constitutive fashion", as well as "into the depths of the energies, forces, and dynamisms" that carry it relentlessly onward (Tymieniecka, *Phenomenology/Ontopoiesis* 419).

Generally speaking, dynamism does not imply vitalism or a disorderly accumulation of energetic drives. Instead, reference is made to Logos as an organizing principle: "The force of the Logos manifests itself in the logos effusion of life" (Tymieniecka, *Phenomenology/Ontopoiesis* 688-689). Above all, it is a force, a driving force, responsible not only for the impending instance of emerging life in its self-individualizing process but also for the pre-origination, pre-ontopoietic ground, and the subsequent yearning toward the abyss of the spirit, through its modalities. As a manifestation of the ontopoietic process, life arises as the ontopoietic progression of the logos' drive in the self-individualization of beingness (Trutty-Coohill 33). The crucial point in Tymieniecka's phenomenology of life is the new relationship that is assumed and acknowledged between the creative principle of life's fecund dynamism, its prompting and creative drive, and life itself as appearing reality. However, interestingly, for Emerson, dynamism is not only a characteristic of human subjectivity but also of the principium individuationis that underlies all forms of being. Thus, the soul's consciousness can be viewed in this context as the Oversoul's embodiment, which takes part in the essence of everything: "There is a deeper fact in the soul than compensation, to wit, its nature. The soul is not a compensation but a life. The soul is. Under all this running sea of circumstance, whose waters ebb and flow with perfect balance, lies the aboriginal abyss of real Being. Essence, or God, is not a relation or a part, but the whole" (CW I, I66).

Tymieniecka and Emerson uncover the deeper ontological underpinnings of this personalized process of becoming in their philosophical approach. Neither pure eidetic essentialism nor the opposing philosophical perspective, constructivism's emphasis on individual mastery of experience, make a reasonable foundation for understanding this process. As it is stated in the *Poet*, with the emergence of the creative orchestration within the human condition and the surge of the faculties that undertake the construction of a specifically human world of life, the interlinkage, which was operative in all circuits of organic/vital life progress, has been endowed with man's unique significance: "The insight, which expresses itself by what is called Imagination, is a very high sort of seeing, which does not come by study, but by the intellect being where and what it sees, by sharing the path, or circuit of things through forms, and so making them translucid to others" (CW I, 201). In fact, without the insight emanating from the workings of the

intellect as it is incorporated into the molds of consciousness, *imaginatio creatrix*, memory and volition could not function in darkness. Tymieniecka's concept of ciphering captures the formation of new meaning, both within life and out of life's creative depth: "[w]e dwell in ciphering itself. Every emergence from the life-matrix has a significance all its own for a human being" (Tymieniecka, *The Fullness of the Logos* 19). Tymieniecka's intuition and Emerson's insight, in this scheme of things, act as a conduit for logocentric self-interrogation, as Logos both posits and reflects life's dynamic flux, via their awareness of her human state. Tymieniecka's and Emerson's intuition and logos are intertwined in both the cognitive and concrete realms.

4. Logos in the Dynamic Flux of Life

The next phase of analysis will explore how logos influences self-creation and self-constitution in life. This connection is essential to the phenomenology of life and Emerson's Transcendentalism. Tymieniecka emphasizes that differentiation among living beings should be understood through their ontopoietic processes rather than mere participation in the world. The focus on life's continuous development and its various modes establishes a rational framework for analyzing Emerson's philosophical perspective.

The idea of a theoretically philosophical-ontopoietic design of Tymieniecka's matrix is advocated by Emerson's grasp of knowledge through life's dynamism: The world-soul knows his own affair/Fore-looking when his hands prepare/ For the next ages men of mold/ Well embodied, well ensouled/He cools the present's fiery glow/Sets the life pulse strong, but slow. (CW I, 112). A theoretical formation, a logical, expressly guided mediation of the unmediated immediate, including both a rationalization of the irrational, a decimation or isolation of life in the schema of concepts as the implication and results of the forming itself, is knowledge as establishing of this living experience through living experience "The life of man is a self-evolving circle, which . . . rushes on all sides outwards to new and larger circles, and that without end" (CW I, 156). Therefore, as Emerson has stated in his *Circles*, "There are no fixtures to men, if we appeal to consciousness. Every man supposes himself not to be fully understood," and this is good, for it means there is always an "unknown" element in human life, always "a greater possibility" (CW I, 157). Emerson's philosophy, to which the task of such mediation is appropriately assigned, can now be considered a life achievement and phenomenon, and it can be brought to mediated unity in a dialectic with reverence to its fundamental positions and contrasting elaborations so that it ultimately tends to suggest itself expect

in dialectical philosophy the unified philosophical knowledge that truly unifies and overrides the abundance of forms within itself. He takes a step back from “this never-ending movement and growth” of the human intellect, philosophy, and the world and contrasts it with “some principle of fixity or stability in the soul”. The source of new “knowledge and thought” is the soul at the center of the circle. The essence of the circle, however, is that the formation of that knowledge and thinking is “in vain”, because as soon as it appears, it has already inspired to greater heights, to more knowledge and thought, by the very act of its creation” (Wayne 165). This creation is in complete accord with the ontopoiesis creative emergencies.

Following the sentient logos through the patterns of life, Tymieniecka discovers that “[a]lthough we apprehend and predicate the status of life by the relatively static form it takes, it is in the energies and play of forces that it takes its shape in the flux of becoming” (Tymieniecka, ‘inaugural lecture’ xv). However, Plato’s broad metaphysical ideas, such as the “world of becoming”, which recur in Emerson’s thought, are emulated in Emerson’s literary achievements and resist systematization: “I take this evanescence and lubricity of all objects, which lets them slip through our fingers then when we clutch hardest, to be the most unhandsome part of our condition” (CW I, 214). Consequently, philosophy faces a complex set of challenges, as “the givenness of life, which in its manifestation extends over multiple spheres of significance, [cannot] be brought adequately to disclosure and clarified in understanding by any one procedure of philosophical enquiry” (Tymieniecka, *Logos and Life* 3). The method of investigation can extend beyond one form of reasoning or another, as this would invariably lead to a dead end. Because existence grows in all directions and “refracts its modalities and their apparatus into innumerable rays that flow currently onwards”, logic, which is confined by its location in life, is unable to grasp all of it (Tymieniecka, ‘Inaugural Lecture’ 4). The most appropriate way in Tymieniecka’s investigation is a dynamic engagement of direct intuition of life’s continually shifting forms and vistas. Following her method, Emerson’s Transcendentalism is applicable in this process orientation to identify the structures that remain in this dynamic expanse and trace the human condition’s location in the ontopoietic cycle of life.

As stated in *Gnothi Seauton*, Emerson’s questioning cycle begins with the discovery that life is self-individualizing: “Then bear thyself, O man! Up to the scale and compass of thy guest; Soul of thy soul” (CW II, 58). This leads to the realization that the logos of life is engaged in ontopoiesis, or self-creative activity, resulting in the emergence of various spheres of self-individualization, such as the spheres of energy and shaping, from which transcendence of the natural order emerges in the virtuality of the soul. The soul

experiences the nature of life's outward/inward breadth and participates in the separation of self from other and the formation of new virtuality, the spirit, as in Emerson's *Gnothi Seauton*: "This is the reason why thou dost recognize Things now first revealed/ Because in thee resides/ The Spirit that lives in all" (CW II, 59). The spirit then begins its descent, presenting the spheres of energy and shaping, the rings of ontopoiesis, the very Logos of Life, and the self-individualizing life. As a result, the cycle is complete, as Tymieniecka both follows and breaks free from the logoc flow in analysis by establishing herself as a locus of logoc self-reflection. The scope of the analysis is defined by the non-reducible presence of the world and self as the distinguishing principle. The search for truth is the driving force of this phenomenological process on the "surface level", as a motivator in the human mind that supplies the mediumistic agency for the inquiry. A human's innate belief, or fundamental existential trust, "consists of our mute natural convection of the indubitable *constant* background of our reality insofar as our life-individualizing process is simultaneously crystallizing the "outward" framework of our existence within the world and manifesting "inwardly" the entire spread of our vital, existential and creative virtualities as they may unfold" (Tymieniecka, 'Topical Study: Truth-the ontopoietic vortex in Life' ix)

The search for a transcendental truth either expresses itself in its language or seeks to express itself in the language of everyday experience. Opting for the latter road leads to the discovery of Emerson's mystical and creative eloquence in his *Intellect*: "For the truth was in us before it was reflected to us from natural objects; and the profound genius will cast the likeness of all creatures into every product of his wit" (CW II, 175). Thus, the basic urge driving the seek for knowledge intrinsic to the human situation is discovered to be apparent inside as a search for truth and outwardly as a logoc ontopoietic manifestation in the greater scheme of things, as Tymieniecka recognizes that "[...] the search for truth is the constructive device intrinsic to the logos 'ontopoietic manifestation in life" after further investigation (Tymieniecka, *The Fullness of the Logos* 119). Tymieniecka's concept of life's ontopoiesis emphasizes the significance of recognizing life's prebiotic foundation in relation to Emerson's perspective and modern scientific thought. It highlights the complexity of understanding truth in ontopoiesis, arguing against a narrow interpretation that overlooks diverse ways of experiencing life.

5. Conclusion

This research elucidates the intricate interplay between Emerson's Transcendentalism and Tymieniecka's Phenomenology of Life, particularly through the lens of intuition and

its ontological significance. The study addresses how a phenomenological ontology of intuition can be distilled into a doctrine that aligns with Emerson's literary texts. This is achieved by recognizing intuition as a conduit for discerning universal life structures, akin to eidetic intuition, while maintaining coherence with its substratum. Next, the special ontological status of light in Tymieniecka's philosophy serves as a foundational condition for evidentiality of Logos. This creates a transcendental basis for empirical knowledge of within Emerson's works, where light symbolizes an intuitive drive beyond rationality. The dynamic engagement with life's shifting forms underscores both philosopher's views on intuition as central to understanding life's essence. Ultimately, Emerson's Transcendentalism and Tymieniecka's Logos of Life converge in their process-oriented approach to identifying persistent structures within the ontopoietic cycle. Intuition emerges as pivotal in navigating this dynamic expanse, highlighting its role in shaping human experience and knowledge acquisition.

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