At this point, we can apprehend the crucial yield that our investigations through and with phenomenology have given us as we peer into the universal logos through the intrinsic work of the logos of life in its ontopoietic unfolding and anon through its constructive dynamic unfolding when we come to it. This unfolding is not yet the core of the logoic force’s deployment, not yet its nature, its innermost impetus, its creative élan. We reach that through the phenomenological investigations pursued by Husserl and his numerous distinct followers. Phenomenology, as the most probing philosophical inquiry in history, has brought us to the heart of the logos itself. Let us succinctly review this situation in which the entire enterprise of phenomenology culminates.

The force of the logos does not explode blindly. It proceeds by throwing itself from the already achieved to the presumed that it partly indicates and partly leaves to a further determination by the circumambient situation. Each step posited throws up a “question” for the next, that is, establishes an order for the dynamic. Through this interrogative relay the logos of life, operating within the network of the ontopoietic constructive designs that it brings with itself, transforms the stream of its forces from a chaos into an organized becoming, the becoming of life and life-coordinated elements. Life is, then, a dynamic flux, but is far from a wild Heraclitean flux, for it articulates itself. First of all, it “times” itself. The moves of life in their constructive ontopoietic patterns time life. Life throughout its advancing interrogative steps of constructive/destructive becoming times itself. Its prompting force is, indeed, dispersed in this constructive élan, which as élan interrogates its possibilities.

Here, however, it is appropriate to refer to the phenomenological background from which our reflection and inspired intuition emerged.
We may say that there is a cogent strictly rational thread running through the entire span of Husserlian philosophical reflection. The numerous paths that Husserl took during his elaboration of the absolutely certain cognitive status of his procedure, which he called the “phenomenological method,” leading to knots most significant for his consecutive steps and consisting in clearing the naturalistic assumptions and attitudes toward reality, first peeling away the layers hiding the invisible phenomenon to our sight, while simultaneously sharpening our intuitive gaze—epoche or/and reduction—these paths follow precisely the discovery of this thread.

Each advancing step picks up the valid elements of the preceding one “cleared” of their remnants of the “naive” natural attitude, which remnants are “reduced,” that is, left behind and no longer considered for the sake of the novel intuitive steps of advance. And although Husserl speaks explicitly only of three phases of reduction and begins with that which focuses already on transcendental constitution, it was, in fact, as mentioned above, already at the level of logical investigation that the reduction essentially began.

Attempting ceaselessly to legitimate his changing procedures of investigation and to give an account of their reasons and of the results obtained in “reductions” or “epoche,” he gave us not only an account of his searching itinerary but also a most precise itinerary of the interrogative order directing it. Following first of all its major stages as emphatically marked by the project’s being reworked each time into a more advanced probing (see The Idea of Phenomenology, First Philosophy, The Crisis of European Thought and Transcendental Phenomenology), we witness a most strict necessary following of pointers to the successive query and the appropriate formulation of answers given by the investigations carried out in the direction indicated. It is within this necessary succession of appropriate answers to foregoing questioning that Husserl finds the necessity, the rigor, he calls for in establishing phenomenology as a universal first philosophy with the guarantee of “clear and distinct ideas” that that requires. It is the logos of interrogation that founds and grounds an apodictically universal science. Would an elucidation of this logos of interrogation in effect function as the “Phenomenology of phenomenological Reduction” that Husserl speaks of in Cartesian Meditations?

We find this necessary interconnectedness and the stepwise progressing continuity to be the assumed prerequisite for Husserl’s ever repeated steps of transcendental reduction and the progressive additions to its performance as