After a period of considerable neglect the question of nature has reappeared forcefully as a focus of scientific as well as everyday reflection on life. This is because the culture of contemporary society has been very much informed by technological advance and for that very reason society now finds itself at a breaking point. Under the guise of discussing the environment, natural resources, ecological questions, even interplanetary investigations, we are at bottom asking this question: What is nature?

Now, we could say that all great issues that philosophical doubt raises and philosophical marveling at the world of life, the universe, nature, and human beingness provokes have already been raised and that in these so-called postmodern times we really only corroborate them. But if we grant that philosophical inquiry always responds to the life situation of a historical period, of a given culture and society, we cannot maintain such a view. In our times such radically new types of sociocultural situations have arisen as provoke novel doubts and induce novel kinds of marveling that shake hitherto valid explanations down to the very questions that led to their formulation. Philosophy confronts new points of reflection in perspectives hitherto not encountered or simply not clearly seen as being relevant to human concerns.

New existential-practical problems emerge, and the human mind is tested by the challenge of formulating them and seeking conclusions. The philosophical treatment of them could, of course, limit itself provisionally to the clarification of situations and issues. Yet in such attempts we deal only with the surface of the situation and do not gain any clear and distinct foothold in the subject matter. Without such a foot-
hold, we cannot participate in the quest for an adequate formulation of the novel situations in which humankind finds itself in its existence in the world-of-life, the biosphere, the cosmos.

Recent philosophy has given up on the vocation of providing such a foothold. With its radical "dismantling" of the logos — of foundation, truth, absolutes, ideas, the ideal — it slides over the surface of things, just given the relativism to which such a renunciation leads. Rejecting critical forms of rationality, contemporary philosophies seem to rely exclusively on "common sense," but in fact, they go radically against it. I attempt to establish in my metaphysics of the manifestation of the logos through the edifice of life that there would be no world, no life, no human beingness, and no possibility of them without the universally valid relevant systems of the logos to which the processes of the world of life refer. Without some meting out of the forces that unfailingly provide the structural devices and without the intergenerative synergies of the logos of life, there would be no life. Furthermore, without some universally valid schemata for the logoic junctions that are maintained in our equipment for participation in the world of life, we living beings could not make the distinctions that are indispensable for our basic survival and life-enacting operations. This is the evidence of common sense. To ignore it is to launch out upon the clouds.

Nevertheless, it has to be conceded that the classical formulations of issues, and also of the nature of 'foundations,' of 'necessity,' of reason itself, seem to have to a great degree been outpaced by the radical developments that, after having matured for centuries, have come into full light in recent decades; the very philosophical decadence of the various forms of relativism quite appropriately testifies to this. And yet the great intuitions of the ancients, of Plato, Plotinus, seem to coincide with those that I will develop.

A novel starting is required by the acuteness of the contemporary situation, and, in my view, the most promising one is that offered by a new inquiry into the ontopoieisis of life itself through the access that we gain to it via the creative sources of the specifically human differentiation of the logos of life at the primogenital point of the Human Condition as a station in the evolutionary radiation of the logos.