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ONE OF THE “FOUNDATIONAL” TEXTS OF PHENOMENOLOGY

By Steven H Propp

Edmund Gustav Albrecht Husserl (1859-1938) was a German philosopher who established the school of phenomenology. He was born into a Jewish family (which later caused him to lose his academic position when the Nazis came to power in 1933), but was baptized as a Lutheran in 1886. He wrote many books, such as *On the Phenomenology of the Consciousness of Internal Time*, *The Crisis of European Sciences and Transcendental Phenomenology*, *Cartesian Meditations*, etc.

This book was first published in 1931. Husserl wrote in his Preface to the English Edition, “the work here presented seeks to found a new science ... covering a new field of experience, exclusively its own, that of ‘Transcendental Subjectivity.’ ... [this] does not signify the outcome of any speculative synthesis, but with its transcendental experiences, capacities, doings, is an absolutely independent realm of direct experience although for reasons of an essential kind it has so far remained inaccessible. Transcendental experience in its theoretical and, at first, descriptive bearing, becomes available only through a radical alteration of that same dispensation under which an experience of the natural world runs its course, a readjustment of viewpoint which, as the methods of approach to the sphere of transcendental phenomenology, is called ‘phenomenological reduction.’ ... In this book... we treat of an a priori science... which appropriates, through as pure subjectivity only, the empirical field of fact of transcendental subjectivity with its factual... experiences... and sets out as its a priori the indissoluble essential structures of transcendental subjectivity.” (Pg. 5-6)

He explains, “The philosophical [suspension of judgment], which we propose to adopt, should consist... in this, that in respect of the theoretical content of all previous philosophy, we shall abstain from passing any judgment at all, and that our whole discussion shall respect the limits imposed by this abstention.” (Ch. 2, pg. 72-73) He continues, “we start out from that which antedates all standpoints: from the totality of the intuitively self-given which is prior to any theorizing reflexion, from all that one CAN immediately see and lay hold of, provided one does not allow oneself to be blinded by prejudice, and so led to ignore whole classes of genuine data.” (Ch. 2, pg. 78)

He presents “The Principle of All Principles”: “that very primordial dator Intuition is a source of authority... whatever presents itself in ‘intuition’ in primordial form (as it were in its bodily reality), is simply to be accepted as it gives itself out to be, though only within the limits in which it presents itself... the theory itself

would not derive its truth except from primordial data. Every statement which does nothing more than give expression to such data ... is thus really... an absolute beginning..." (Ch. 2, pg. 83-84) He suggests, "The right attitude to take in the pre-philosophical ... sphere of inquiry... is in full consciousness to discard all skepticism together with all 'natural philosophy' and 'theory of knowledge,' and find the data of knowledge there where they actually face you, whatever difficulties epistemological reflexion may subsequently raise concerning the possibility of such data being there." (Ch. 2, pg. 86)

He observes, "I am present to myself continually as someone who perceives, represents, thinks, feels, desires, and so forth... I find myself related in present experience to the fact-world which is constantly about me. But ... not every cogiton in which I live has for its cogitatum things, men, objects or contents of one kind or another. Perhaps I am busied with pure numbers and the laws they symbolize... while I am thus occupied some numbers or constructions of a numerical kind will be at the focus of vision... The arithmetical world is there for me only when and so long as I occupy the arithmetical standpoint. But the NATURAL world... is constantly there for me, so long as I live naturally and look in its direction. I am then at the 'natural standpoint'... The natural world still remains 'present' ... and in this respect undisturbed by the adoption of new standpoints... the natural world remains unconsidered; it is now the background for my consciousness as act, but it is not the encircling sphere within which an arithmetical world finds its true and proper place. The two worlds are present together but disconnected, apart, that is, from their relation to the Ego, in virtue of which I can freely direct my glance or my acts to the one or the other." (Ch. 3, pg. 94)

He states, "The 'true Being' would therefore be ... something that is defined otherwise than as that which is given in perception as corporeal reality, which is given exclusively through its sensory determinations... The thing as strictly experienced gives the mere 'this,' an empty X which becomes the bearer of mathematical determinations, and of the corresponding mathematical formulae and exists not in perpetual space, but in an 'objective space,' of which the former is the mere 'symbol,' a Euclidian manifold of three dimensions that can be only symbolically represented." (Ch. 4, pg. 116) Later, he adds, "the Being of consciousness... though it would indeed be inevitably modified by a nullifying of the thing-world, would not be affected thereby in its own proper existence... Thus no real thing, none that consciously presents and manifests itself through appearances, is necessary for the Being of consciousness... Immanent Being is therefore without doubt absolute in this sense... On the other hand, the world of the transcendent 'res' is related unreservedly to consciousness, not indeed to logical conceptions, but to what is actual." (Ch. 5, pg. 137)

He outlines, "Thus, instead of living naively in experience... we perform the 'phenomenological reduction.' In other words: instead of naively carrying out the acts proper to the nature-constituting consciousness with transcendent theses and allowing ourselves to be led by motives that operate therein... we set all these theses 'out of action,' we take no part in them; we direct the glance of apprehension and theoretical inquiry to pure consciousness in its own absolute Being. It is this which remains over as the 'phenomenological residuum' we were in quest of... We have literally lost nothing, but have won the whole Absolute Being, which, properly understood, conceals in itself all transcendences, 'constituting' them within itself." (Ch. 5, pg. 140)

Near the end of the book, he summarizes, "we apprehend the regional 'Idea' of the Thing in general as that of the self-same something which maintains itself in and through the properly jointed determinate infinities of each regional channel, and proclaims itself in the definitely articulated infinite series of noemata that belong to them... The Thing in its ideal essence presents itself... in the necessary 'form' of Time. Intuitive 'ideation' ... teaches us to know the Thing as necessarily enduring, as in principle endlessly extensible in respect of its duration. We grasp in 'pure intuition' ...the 'Idea' of temporality and of all the essential phases included in it. The Thing... is further... capable in respect of its spatial relations of infinitely various changes of shape, and...position... We grasp the 'Idea' of space and the Ideas which it includes. Finally, the Thing is ... substantial unity, and as such the unity of causal connections... ALL components of the Thing-Idea are

themselves Ideas, each implying the 'and so forth' of 'endless' possibilities." (Ch. 13, pg. 382-383)

For anyone studying Phenomenology or contemporary philosophy, this book will be "must reading."

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