

From Edmund Husserl The Idea Of Phenomenology

Dermot Moran provides a lucid, engaging, and critical introduction to Edmund Husserl's philosophy, with specific emphasis on his development of phenomenology. This book is a comprehensive guide to Husserl's thought from its origins in nineteenth-century concerns with the nature of scientific knowledge and with psychologism, through his breakthrough discovery of phenomenology and his elucidation of the phenomenological method, to the late analyses of culture and the life-world. Husserl's complex ideas are presented in a clear and expert manner. Individual chapters explore Husserl's key texts including *Philosophy of Arithmetic*, *Logical Investigations*, *Ideas I*, *Cartesian Meditations* and *Crisis of the European Sciences*. In addition, Moran offers penetrating criticisms and evaluations of Husserl's achievement, including the contribution of his phenomenology to current philosophical debates concerning consciousness and the mind. Edmund Husserl is an invaluable guide to understanding the thought of one of the seminal thinkers of the twentieth century. It will be helpful to students of contemporary philosophy, and to those interested in scientific, literary and cultural studies on the European continent.

Widely regarded as the father of phenomenology, Edmund Husserl's *Ideas* puts forth his revolutionary argument for phenomenology as the foundation of all philosophy and for experience as the source of all knowledge. His work has heavily influenced some of the greatest contemporary thinkers of all time including Heidegger, Sartre, Levinas, Merleau-Ponty and Derrida, and has dramatically altered the course of Western Philosophy.

In 1950, Paul Ricoeur published his translation of Edmund Husserl's *Ideen I* under the title *Idees directrices pour une phenomenologie*. It became the handbook and key to the father of phemenology. This combination of Husserl and Ricoeur should be of interest to both professors and students.

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Husserl and the Idea of Europe
Hermeneutics and Reflection
Ideas

Edmund Husserl: The nexus of phenomena : intentionality, perception, and temporality

The Basic Problems of Phenomenology

On the Phenomenology of the Consciousness of Internal Time (1893–1917)

In Experience and Judgment, Husserl explores the problems of contemporary philosophy of language and the constitution of logical forms. He argues that, even at its most abstract, logic demands an underlying theory of experience. Husserl sketches out a genealogy of logic in three parts: Part I examines prepredicative experience, Part II the structure of predicative thought as such, and Part III the origin of general conceptual

thought. This volume provides an articulate restatement of many of the themes of Husserlian phenomenology.

3 same lecture he characterizes the phenomenology of knowledge, more specifically, as the "theory of the essence of the pure phenomenon of knowing" (see below, p. 36). Such a phenomenology would advance the "critique of knowledge," in which the problem of knowledge is clearly formulated and the possibility of knowledge rigorously secured. It is important to realize, however, that in these lectures Husserl will not enact, pursue, or develop a phenomenological critique of knowledge, even though he opens with a trenchant statement of the problem of knowledge that such a critique would solve. Rather, he seeks here only to secure the possibility of a phe nomenological critique of knowledge; that is, he attempts to secure the possibility of the knowledge of the possibility of knowledge, not the possibil ity of knowledge in general (see below, pp. 37-39). Thus the work before us is not phenomenological in the straightforward sense, but pre phenomenological: it sets out to identify and satisfy the epistemic require ments of the phenomenological critique of knowledge, not to carry out that critique itself. To keep these two levels of theoretical inquiry distinct, I will call the level that deals with the problem of the possibility of knowledge the "critical level"; the level that deals with the problem of the possibility of the knowledge of the possibility of knowledge the "meta-criticallevel.

There is no author's introduction to *Phenomenology and the Foundations of the Sciences*,¹ either as published here in the first English translation or in the standard German edition, because its proper introduction is its companion volume: *General Introduction to Pure Phenomenology*.² The latter is the first book of Edmund Husserl's larger work: *Ideas Toward a Pure Phenomenology and Phenomenological Philosophy*, and is commonly referred to as *Ideas I* (or *Ideen 1*). The former is commonly called *Ideen III*. Between these two parts of the whole stands a third: *Phenomeno 3 logical Investigations of Constitution*, generally known as *Ideen II*. In this introduction the Roman numeral designations will be used, as well as the abbreviation *PFS* for the translation at hand. In many translation projects there is an initial problem of establish ing the text to be translated. That problem confronts translators of the books of Husserl's *Ideas* in different ways. The *Ideas* was written in 1912, during Husserl's years in Gottingen (1901-1916). Books I and II were extensively revised over nearly two decades and the changes were incorporated by the editors into the texts of the *Husserliana* editions of 1950 and 1952 respectively. Manuscripts of the various reworkings of the texts are preserved in the

Husserl Archives, but for those unable to work there the only one directly available for Ideen II is the reconstructed one. In this widely hailed and long out of print classic of twentieth century philosophic commentary, Professor Farber explains the origin, development, and function of phenomenology with a view towards its significance for philosophy in general. The book offers a general account of Husserl and the background of his philosophy. The early chapters are devoted to his mathematical-philosophical and psychological studies. The refutation of psychologism is present in detail, together with the critical reaction to it. The development of his logical theories in the light of contemporary literature at the close of the 19th century is next considered. The main content of the six Logical Investigations follows, which contribute to the phenomenological elucidation of experience and knowledge. The phenomenological philosophy of logic as developed in Husserl's later writings is then introduced, followed by a discussion of the phenomenological method and its proper function. Farber makes clear his preference for phenomenology as a purely descriptive method and his opposition to have it serve as a last stronghold of metaphysics. Indispensable as groundwork for descriptive philosophical study, this book will deeply interest not only serious students of philosophy and psychology, but also those who are concerned with the philosophical aspects of mathematics, social and natural sciences, law and psychiatry. Marvin Farber (1901-1980) taught at the University of Buffalo from 1927-1974. During that time he founded and was the editor of Philosophical and Phenomenological Research. In the early 1920's he received his doctorate at Harvard University and he studied in Germany under Edmund Husserl. He is the author of three major works on phenomenology, Phenomenology as a Method, Naturalism and Subjectivism and this volume.

From the Lectures, Winter Semester, 1910-1911

Lectures of 1907

Edmund Husserl and Jacob Klein

Third Book : Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy

Edmund Husserl and Eugen Fink

Edmund Husserl: The cutting edge : phenomenological method, philosophical logic, ontology, and philosophy of science

Despite an ever-growing scholarly interest in the work of Edmund Husserl and in the history of the phenomenological movement, much of the contemporaneous scholarly context surrounding Husserl's work remains shrouded in darkness.

While much has been written about the critiques of Husserl's work associated with Heidegger, Levinas, and Sartre, comparatively little is known of the debates that Husserl was directly involved in. The present volume addresses this gap in

scholarship by presenting a comprehensive selection of contemporaneous responses to Husserl's work. Ranging in date from 1906 to 1917, these texts bookend Husserl's landmark Ideas for a Pure Phenomenology and Phenomenological Philosophy (1913). The selection encompasses essays that Husserl responded to directly in the Ideas I, as well as a number of the critical and sympathetic essays that appeared in the wake of its publication. Significantly, the present volume also includes Husserl's subsequent responses to his critics. All of the texts included have been translated into English for the first time, introducing the reader to a wide range of long-neglected material that is highly relevant to contemporary debates regarding the meaning and possibility of phenomenology.

This volume presents, for the first time in English, Husserl's seminal 1923/24 lecture course First Philosophy (Erste Philosophie) together with a selection of material from the famous research manuscripts of the same time period. The lecture course is divided into two systematic, yet interrelated parts ("Critical History of Ideas" and "Theory of the Phenomenological Reduction"). It has long been recognized by scholars as among the most important of the many lecture courses he taught in his career. Indeed it was deemed as crucially important by Husserl himself, who composed it with a view toward eventual publication. It is unsurprising, then, that First Philosophy is the only lecture course that is consistently counted among his major works. In addition to furnishing valuable insights into Husserl's understanding of the history of philosophy, First Philosophy is his most sustained treatment of the phenomenological reduction, the central concept of his philosophical methodology. The selection of supplemental texts expands on the topics treated in the lectures, but also add other themes from Husserl's vast oeuvre. The manuscript material is especially worthwhile, because in it, Husserl offers candid self-criticisms of his publicly enunciated words, and also makes forays into areas of his philosophy that he was loath to publicize, lest his words be misunderstood. As Husserl's position as a key contributor to contemporary thought has, with the passage of time, become increasingly clear, the demand for access to his writings in English has steadily grown. This translation strives to meet this demand by providing English-speaking readers access to this central Husserlian text. It will be of interest to scholars of Husserl's work, non-specialists, and students of phenomenology. This book provides a short introduction to Husserlian Phenomenology by Husserl himself. Husserl highly regarded his work "The Basic Problems of Phenomenology" as basic for his theory of the phenomenological reduction. He considered this work as equally fundamental for the theory of empathy and intersubjectivity and for his theory of the life-world. Further, with the appendices, it reveals Husserl in a critical dialogue with himself.

Derrida's first book-length work, The Problem of Genesis in Husserl's Philosophy, was originally written as a dissertation for his diplôme d'études supérieures in 1953 and 1954. Surveying Husserl's major works on phenomenology, Derrida

reveals what he sees as an internal tension in Husserl's central notion of genesis, and gives us our first glimpse into the concerns and frustrations that would later lead Derrida to abandon phenomenology and develop his now famous method of deconstruction. For Derrida, the problem of genesis in Husserl's philosophy is that both temporality and meaning must be generated by prior acts of the transcendental subject, but transcendental subjectivity must itself be constituted by an act of genesis. Hence, the notion of genesis in the phenomenological sense underlies both temporality and atemporality, history and philosophy, resulting in a tension that Derrida sees as ultimately unresolvable yet central to the practice of phenomenology. Ten years later, Derrida moved away from phenomenology entirely, arguing in his introduction to Husserl's posthumously published Origin of Geometry and his own Speech and Phenomena that the phenomenological project has neither resolved this tension nor expressly worked with it. The Problem of Genesis complements these other works, showing the development of Derrida's approach to phenomenology as well as documenting the state of phenomenological thought in France during a particularly fertile period, when Levinas, Sartre, Merleau-Ponty, Ricoeur, and Tran-Duc-Thao, as well as Derrida, were all working through it. But the book is most important in allowing us to follow Derrida's own development as a philosopher by tracing the roots of his later work in deconstruction to these early critical reflections on Husserl's phenomenology. "A dissertation is not merely a prerequisite for an academic job. It may set the stage for a scholar's life project. So, the doctoral dissertations of Max Weber and Jacques Derrida, never before available in English, may be of more than passing interest. In June, the University of Chicago Press will publish Mr. Derrida's dissertation, The Problem of Genesis in Husserl's Philosophy, which the French philosopher wrote in 1953-54 as a doctoral student, and which did not appear in French until 1990. From the start, Mr Derrida displayed his inventive linguistic style and flouting of convention."—Danny Postel, Chronicle of Higher Education

The Foundation of Phenomenology

Experience and Judgment

A Translation of Die Idee der Phänomenologie Husserliana II

Logic and General Theory of Science

Issues in Husserl's Ideas II

Introduction to Phenomenology

As is made plain in the critical apparatus and editorial matter appended to the original German publication of Husserl's Ideas II, this is a text with a history. It underwent revision after revision, spanning almost 20 years in one of the most fertile periods of the philosopher's life. The book owes its form to the work of many hands, and its unity is one that has been imposed on it. Yet there is nothing here that cannot be traced back to Husserl himself. Indeed, the final "clean copy" for publication, prepared by an assistant, was completely reviewed by the master three times and emended by him in detail on each occasion. Nevertheless, in the end the

work was in fact not submitted for publication, and after Husserl's pen last touched the manuscript in 1928 it was set aside until posthumously edited and published by the Husserl-Archives in 1952. The story of the composition of *Ideas II* begins with the "pencil manuscript" of 1912. This is the ultimate textual source for both *Ideas II* and *Ideas III*.² It has been preserved as a folio of 84 sheets in very dense shorthand of the Gabelsberger system, written mostly with a pencil. It was composed by Husserl "in one stroke" immediately after the completion of *I Edmund Husserl!: Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie. Zweites Buch: Phänomenologische Untersuchungen zur Konstitution*. Edited by Marly Biemel. The Hague: Martinus Nijhoff, 1952 (Husserliana IV).

The Phenomenology of Internal Time-Consciousness is a translation of Edmund Husserl's *Vorlesungen zur Phänomenologie des inneren Zeitbewußtseins*. The first part of the book was originally presented as a lecture course at the University of Göttingen in the winter semester of 1904–1905, while the second part is based on additional supplementary lectures that he gave between 1905 and 1910. In these essays and lectures, Husserl explores the terrain of consciousness in light of its temporality. He identifies two categories of temporality—retention and protention—and outlines how temporality provides the form for perception, phantasy, imagination, memory, and recollection. He demonstrates a distinction between cosmic and phenomenological time and explores the relevance of phenomenological time for the constitution of temporal objects. The ideas Husserl developed here are explored further in his *Ideas* and were pursued until the end of his philosophical career.

2017 Reprint of 1931 Edition. Full facsimile of the original edition, not reproduced with Optical Recognition software. Widely regarded as the principal founder of phenomenology, one of the most important movements in twentieth century philosophy, Edmund Husserl's *Ideas* is one of his most important works and a classic of twentieth century thought. Husserl's early thought conceived of phenomenology - the general study of what appears to conscious experience - in a relatively narrow way, mainly in relation to problems in logic and the theory of knowledge. The publication of *Ideas* in 1913 witnessed a significant and controversial widening of Husserl's thought, changing the course of phenomenology decisively. Husserl argued that phenomenology was the study of the very nature of what it is to think, "the science of the essence of consciousness" itself. Husserl's arguments ignited a heated debate regarding the nature of consciousness and experience that has endured throughout the twentieth and continues in the present day. No understanding of twentieth century philosophy is complete without some understanding of Husserl, and his work influenced some of the great philosophers of the twentieth century, such as Martin Heidegger and Jean-Paul Sartre.

Husserl and the Idea of Europe argues that Edmund Husserl's late reflections on Europe should not be read either as departures from his early transcendental phenomenology or as simple exercises of cultural criticism but rather as systematic phenomenological reflections on generativity and historicity. Timo Miettinen shows that Husserl's deliberations on Europe contain his most compelling and radical interpretation of the intersubjective, communal, and historical dimensions of phenomenology. Husserl and his generation worked in the aftermath of World War

I, as Europe struggled to redefine itself, and he penned his late writings as the clouds of World War II gathered. Decades later, the fall of the Soviet Union again altered the continent's identity and its political and economic divisions. Miettinen writes as a European involved in the question of Europe, and many of the recent authors and critics he addresses in this work—such as Michel Foucault, Jacques Derrida, and Giorgio Agamben—likewise deeply engaged with this new problem of European identity. The book illuminates the multifaceted problem of the idea of European rationality, and it defends novel conceptions of universalism and teleology as necessary components of radical philosophical reflection.

Commentary on Husserl's "Ideas I"

Lectures 1923/24 and Related Texts from the Manuscripts (1920-1925)

Heidegger and Husserl on the Concept of Phenomenology

Husserl

Edmund Husserl's Project of Phenomenology in Ideas I

An Analysis of His Phenomenology

Edmund Husserl (1859-1938), known as the founder of the phenomenological movement, was one of the most influential philosophers of the twentieth century. A prolific scholar, he explored an enormous landscape of philosophical subjects, including philosophy of math, logic, theory of meaning, theory of consciousness and intentionality, and ontology in addition to phenomenology. This deeply insightful book traces the development of Husserl's thought from his earliest investigations in philosophy?informed by his work as a mathematician?to his publication of *Ideas* in 1913. Jitendra N. Mohanty, an internationally renowned Husserl scholar, presents a masterful study that illuminates Husserl's central concerns and provides a definitive assessment of the first phases of the philosopher's career.

The *Essential Husserl*, the first anthology in English of Edmund Husserl's major writings, provides access to the scope of his philosophical studies, including selections from his key works: *Logical Investigations*, *Ideas I and II*, *Formal and Transcendental Logic*, *Experience and Judgment*, *Cartesian Meditations*, *The Crisis of European Sciences and Transcendental Phenomenology*, and *On the Phenomenology of the Consciousness of Internal Time*. The collection is an indispensable resource for anyone interested in twentieth-century philosophy.

This is a translation of Edmund Husserl's lecture course from the Summer semester 1907 at the University of Gottingen. The German original was published posthumously in 1973 as Volume XVI of *Husserliana*, Husserl's *opera omnia*. The translation is complete, including both the main text and the supplementary texts (as *Husserliana* volumes are usually organized), except for the critical apparatus which provides variant readings. The announced title of the lecture course was "Main parts of the phenomenology and critique of reason." The course began with five, relatively independent, introductory lectures. These were published on their own in 1947, bearing the title *The Idea of Phenomenology*. The "Five Lectures" comprise a general orientation by proposing the method to be employed

in the subsequent working out of the actual problems (viz., the method of "phenomenological reduction") and by clarifying, at least provisionally, some technical terms that will be used in the labor the subsequent lectures will carry out. The present volume, then, presents that labor, i.e., the method in action and the results attained. As such, this text dispels the abstract impression which could not help but cling to the first five lectures taken in isolation. Accordingly, we are here given genuine "introductory lectures," i.e., an introduction to phenomenology in the genuine phenomenological sense of engaging in the work of phenomenology, going to the "matters at issue themselves," rather than remaining aloof from them in abstract considerations of standpoint and approach.

The stated subject of these lecture courses given by Husserl between 1910 and 1918 is 'reason, the word for the mental activities and accomplishments that govern knowledge, give it form and supply it with norms.' They show their author still pursuing the course set out in the Logical Investigations up to the end of the second decade of the century and displaying utter consistency with stands that he began taking on meaning, analyticity, Platonism, manifolds, mathematics, psychologism, etc. in the 1890s. Thus, they undermine many idées reçues about the development of his thought. The centerpiece of this work is an exploration of the realm of meaning. Moreover, they add new dimensions to standard discussions by taking readers back to the place where phenomenology and analytic philosophy diverged. They show that Husserl tangled long and hard with the very ideas that went into the making of the latter and offer a wealth of interesting insights into sense and meaning, theory of judgment, complete and incomplete meanings, states of affairs, extensional logic, the relationship between logic and mathematics, functions and arguments, propositional functions, quantification, existential generalization, the word 'all,' number theory, sets, modality, deductive theory, ideas that are still under discussion today. Prepared for oral delivery in the classroom, they are refreshingly lively and spontaneous. They are clearer, more explicit, and readable than the books Husserl published during his lifetime.

Founder of Phenomenology

The Origin of the Logic of Symbolic Mathematics

The Philosophy of Edmund Husserl and Its Interpretation

The Problem of Genesis in Husserl's Philosophy

Thing and Space

Introduction to Phenomenology is an outstanding and comprehensive guide to phenomenology. Dermot Moran lucidly examines the contributions of phenomenology's nine seminal thinkers: Brentano, Husserl, Heidegger, Gadamer, Arendt, Levinas, Sartre, Merleau-Ponty and Derrida. Written in a clear and engaging style, **Introduction to Phenomenology** charts the course of the phenomenological movement from its origins in Husserl to its transformation by Derrida. It describes the thought of Heidegger and Sartre, phenomenology's most famous

thinkers, and introduces and assesses the distinctive use of phenomenology by some of its lesser known exponents, such as Levinas, Arendt and Gadamer. Throughout the book, the enormous influence of phenomenology on the course of twentieth-century philosophy is thoroughly explored. This is an indispensable introduction for all unfamiliar with this much talked about but little understood school of thought. Technical terms are explained throughout and jargon is avoided. Introduction to Phenomenology will be of interest to all students seeking a reliable introduction to a key movement in European thought.

This book starts with a representation of Husserl's idea of phenomenology as a foundational theory of science. The following essays elucidate the main features of the phenomenological method as worked out by Husserl in the course of the development of his philosophy - starting from merely 'descriptive' and going on to 'transcendental' and 'constitutive' phenomenology - in order to get access to the foundations of knowledge in general and of scientific knowledge in particular. Further essays deal with the Husserlian foundations of natural science, and the relations between phenomenology and psychology, as well as those between phenomenology and history. This second revised and enlarged edition - the first appeared in 1987 and was edited by Lee Hardy - contains two further essays: one deals with Husserl's never abandoned idea of phenomenology as a rigorous science and his further claim to restore phenomenological philosophy as 'First Philosophy', and the other one on the problem of crisis of the Western culture Husserl was concerned with during several periods of his life, demonstrates the actuality of his phenomenology even for philosophy of science in our times.

Husserl's *Ideas for a Pure Phenomenology and Phenomenological Philosophy* (1913) is one of the key texts of twentieth century philosophy. It is the first of Husserl's published works to present his distinctive version of transcendental philosophy and to put forward the ambitious claim that phenomenology is the fundamental science of philosophy. In *Ideas*, Husserl introduces for the first time the conceptual arsenal of his mature phenomenology: the principle of all principles, the phenomenological epoché and reduction, pure consciousness, and the noema. All these difficult notions have been influential and controversial in subsequent philosophy, both analytic and Continental. In this commentary, thirteen leading scholars of Husserlian phenomenology set out to clarify and defend Husserl's views, connecting them to the vast corpus of his published and unpublished writings, and discussing the main available interpretations in the existing scholarship. The result is a detailed and comprehensive account of the most original form of transcendental philosophy since Kant's *Critique of Pure Reason*.

This volume is chiefly composed of revised versions of essays presented and discussed at the research symposium of the same title held in Delray Beach, Florida, on May 7-9, 1993. The symposium was conducted under the sponsorship of the William F. Dietrich Eminent Scholar Chair in Philosophy at Florida Atlantic University and the Center for Advanced Research in Phenomenology, Inc. Several essays have been added, including the Husserl ineditum and its translation. The intention of the project was to attract even wider appreciation for this posthumous work by Husserl, especially since it has now been first translated into English by Andre Schuwer and Richard Rojcewicz. In manuscript form, the Ideas II was known to Martin Heidegger and Maurice Merleau-Ponty before *Sein und Zeit* (1927) and *Phenomenologie de la perception* (1945), as well to Edith Stein and Ludwig Landgrebe, of course, who worked on it as Husserl's assistants. It was published in 1952 as Volume IV of the Husserliana series, and critical studies of that volume were written by Paul Ricoeur and Alfred Schutz. Now that there is an English translation, it is increasingly being taught in the United States along with the Ideas I. A Key to Husserl's Ideas I

Phenomenology and the Foundations of the Sciences

Edmund Husserl And the Quest for a Rigorous Science of Philosophy

Idea & Experience

Beginnings and Ends in Phenomenology, 1928?1938

Edmund Husserl's Phenomenology

Burt C. Hopkins presents the first in-depth study of the work of Edmund Husserl and Jacob Klein on the philosophical foundations of the logic of modern symbolic mathematics. Accounts of the philosophical origins of formalized concepts—especially mathematical concepts and the process of mathematical abstraction that generates them—have been paramount to the development of phenomenology. Both Husserl and Klein independently concluded that it is impossible to separate the historical origin of the thought that generates the basic concepts of mathematics from their philosophical meanings. Hopkins explores how Husserl and Klein arrived at their conclusion and its philosophical implications for the modern project of formalizing all knowledge.

In this fresh translation of five lectures delivered in 1907 at the University of Göttingen, Edmund Husserl lays out the philosophical problem of knowledge, indicates the requirements for its solution, and for the first time introduces the phenomenological method of reduction. For those interested in the genesis and development of Husserl's phenomenology, this text affords a unique glimpse into the epistemological motivation of his work, his concept of intentionality, and the formation of central phenomenological concepts that will later go by the names of 'transcendental consciousness', the 'noema', and the like. As a teaching

text, The Idea of Phenomenology is ideal: it is brief, it is unencumbered by the technical terminology of Husserl's later work, it bears a clear connection to the problem of knowledge as formulated in the Cartesian tradition, and it is accompanied by a translator's introduction that clearly spells out the structure, argument, and movement of the text.

All of the major themes of Edmund Husserl's phenomenology, from the Logical Investigations to The Crisis of the European Sciences, are investigated from a critical point of view by James M. Edie. The philosophy of logic is considered insofar as it relates to the phenomenological and transcendental foundation of logic itself. Transcendental logic is studied with reference to both the formal logic of Aristotle and Leibniz and the dialectical logic of Hegel. Edie considers Husserl's theories of meaning and reference, intentionality, the distinction between perceptual and eidetic intuition, the notion of the ideality of meaning, the laws of objectivity in general, and formal and material ontology, as well as Husserl's reinterpretation of the apriori.

div Eugen Fink was Edmund Husserl's research assistant during the last decade of the renowned phenomenologist's life, a period in which Husserl's philosophical ideas were radically recast. In this landmark book, Ronald Bruzina shows that Fink was actually a collaborator with Husserl, contributing indispensable elements to their common enterprise. Drawing on hundreds of hitherto unknown notes and drafts by Fink, Bruzina highlights the scope and depth of his theories and critiques. He places these philosophical formulations in their historical setting, organizes them around such key themes as the world, time, life, and the concept and methodological place of the "meontic," and demonstrates that they were a pivotal impetus for the renewing of "regress to the origins" in transcendental-constitutive phenomenology. /DIV

The Essential Husserl

Second Book Studies in the Phenomenology of Constitution

Basic Writings in Transcendental Phenomenology

The Sources of Husserl's 'Ideas I'

Phenomenology

First Philosophy

This collection makes available, in one place, the very best essays on the founding father of phenomenology, reprinting key writings on Husserl's thought from the past seventy years. It draws together a range of writings, many otherwise inaccessible, that have been recognized as seminal contributions not only to an understanding of this great philosopher but also to the development of his phenomenology. The four volumes are arranged as follows: Volume I Classic essays from Husserl's assistants, students and earlier interlocutors. Including a selection of papers from such figures as Heidegger, Merleau-Ponty, Sartre, Ricoeur and Levinas. Volume II Classic commentaries on Husserl's published works. "Covering the Logical Investigations," "

Ideas I," " Phenomenology of Internal Time Consciousness," "" ""and" Formal and Transcendental Logic." Volumes III and IV Papers concentrating on particular aspects of Husserl's theory including: Husserl's account of mathematics and logic, his theory of science, the nature of phenomenological reduction, his account of perception and language, the theory of space and time, his phenomenology of imagination and empathy, the concept of the life-world and his epistemology.

The Idea of Phenomenology A Translation of Die Idee der Phänomenologie Husserliana II Springer Science & Business Media

These nine essays present Ricoeur's interpretation of the most important of Husserl's writings, with emphasis on his philosophy of consciousness rather than his work in logic."

the Logische Untersuchungen, I phenomenology has been conceived as a substratum of empirical psychology, as a sphere comprising "imma nental" descriptions of psychical mental processes, a sphere compris ing descriptions that - so the immanence in question is understood - are strictly confined within the bounds of internal experience. It 2 would seem that my protest against this conception has been of little avail; and the added explanations, which sharply pinpointed at least some chief points of difference, either have not been understood or have been heedlessly pushed aside. Thus the replies directed against my criticism of psychological method are also quite negative because they miss the straightforward sense of my presentation. My criticism of psychological method did not at all deny the value of modern psychology, did not at all disparage the experimental work done by eminent men. Rather it laid bare certain, in the literal sense, radical defects of method upon the removal of which, in my opinion, must depend an elevation of psychology to a higher scientific level and an extraordinary amplification of its field of work. Later an occasion will be found to say a few words about the unnecessary defences of psychology against my supposed "attacks.

Ideas Pertaining to a Pure Phenomenology and to a Phenomenological Philosophy Idea and Experience

The Philosophy of Edmund Husserl

A Critical Commentary

First Book: General Introduction to a Pure Phenomenology

General Introduction to Pure Phenomenology

Von Hermann's Hermeneutics and Reflection, translated here from the original German, represents the most fundamental and critical reflection in any language of the concept of phenomenology as it was used by Heidegger and by Husserl.

A Historical Development

The Idea of Phenomenology

The Husserlian Foundations of Science

Edmund Husserl

The Phenomenology of Internal Time-Consciousness