is a deductive system whose goal is to explain given facts. Husserl expressly rejects this customary sense of a theory of knowledge.

Even more unusual than the subject matter and totally contrary to the customary way of philosophizing is the kind of penetration and appropriation which the work demands. It proceeds in a thorough-going investigative fashion. It calls for a step-by-step, expressly intuitive envisaging of the matters at issue and a verifying demonstration of them. Accordingly, one cannot, without subverting the entire sense of the investigations, simply pull out results and integrate them into a system. Rather, the whole thrust of the work serves to implicate the reader into pressing further and working through the matters under investigation. If the impact of the work were compared to what it demands of us, then it would have to be said that its impact has been minimal and superficial, in spite of the major revolutions initiated by it in the last two decades.

It is of the essence of phenomenological investigations that they cannot be reviewed summarily but must in each case be rehearsed and repeated anew. Any further synopsis which merely summarizes the contents of this work would thus be, phenomenologically speaking, a misunderstanding. We shall therefore try an alternate route by providing an initial orientation concerning what is actually accomplished here. This will also serve as an initial preparation and elaboration of the working attitude which we shall assume throughout this lecture course.

Chapter Two
The Fundamental Discoveries of Phenomenology, Its Principle, and the Clarification of Its Name

We shall detail these discoveries and then supplement this account with an elucidation of the principle of phenomenological research. On this basis we shall try to interpret the name given to this research and thus define "phenomenology."

Of the decisive discoveries, we intend to discuss three: 1) intentionality, 2) categorial intuition, and 3) the original sense of the apriori. These considerations are indispensable in their content as well as in the way it is considered. Only in this way can "time" be brought into view phenomenologically. Only in this way is the possibility given for an orderly procedure in the analysis of time as it shows itself.

§5. Intentionality

We want to consider intentionality first, precisely because contemporary philosophy then and even now actually finds this phenomenon offensive, because intentionality is precisely what prevents an immediate and unprejudiced reception of what phenomenology wants to do. Intentionality was already alluded to in our account of how Brentano sought to classify the totality of psychic phenomena in strict accord with it. Brentano discerned in intentionality the structure which constitutes the true nature of a psychic phenomenon. Intentionality thus became for him the criterion for the distinction of psychic from physical phenomena. But at the same time this structure is the criterion and principle of a natural division among psychic phenomena themselves, inasmuch as it is already found in the essence which appears in these phenomena. Brentano expressly emphasizes that he is only tak-
The Fundamental Discoveries [35–36]

ing up what Aristotle and the Scholastics were already acquainted with. It was through Brentano that Husserl learned to see intentionality.

But by what right do we then speak of the discovery of intentionality by phenomenology? Because there is a difference between the rough and ready acquaintance with a structure and the understanding of its inherent sense and its implications, from which we derive the possibilities and horizons of an investigation directed toward it in a sure way. From a rough acquaintance and an application aimed at classification to a fundamental understanding and thematic elaboration is a very long road calling for novel considerations and radical transpositions. On this point Husserl writes: "Nevertheless, from an initial apprehension of a distinction in consciousness to its correct, phenomenologically pure determination and concrete appreciation there is a mighty step—and it is just this step, crucial for a consistent and fruitful phenomenology, which was not taken."

In the popular philosophical literature, phenomenology tends to be characterized in the following manner: Husserl took over the concept of intentionality from Brentano; as is well known, intentionality goes back to Scholasticism; it is notoriously obscure, metaphysical, and dogmatic. Consequently, the concept of intentionality is scientifically useless and phenomenology, which employs it, is fraught with metaphysical presuppositions and therefore not at all based upon immediate data. Thus, in "The Method of Philosophy and the Immediate," H. Rickert writes:

Especially where the concept of 'intentionality,' Scholastic in origin but mediated by Brentano, plays a role, there the concept of the immediate still seems to be left largely unclarified and the train of thought of most phenomenologists seems steeped in traditional metaphysical dogmas, which make it impossible for its adherents to see impartially what is before their very eyes.\(^1\)

This article contains a fundamental polemic against phenomenology. Elsewhere also, and right in the Introduction to the new edition of Brentano's Psychology by O. Kraus,\(^2\) it is stated that Husserl had simply taken over Brentano's concept of intentionality. For the Marburg School as well, intentionality remained the real stumbling block, obstructing its access to phenomenology.

We expressly reject such opinions, not in order to preserve Husserl's originality against Brentano, but to guard against having the most elementary considerations and steps necessary for the understanding of phenomenology thwarted in advance by such characterizations.

\section*{a) Intentionality as the structure of lived experiences: exposition and initial elucidation}

We will try to show that intentionality is a structure of lived experiences as such and not a coordination relative to other realities, something added to the experiences taken as psychic states. It should first be noted that this attempt to make intentionality clear, to see it and in so doing to apprehend what it is, cannot hope to succeed in a single move. We must free ourselves from the prejudice that, because phenomenology calls upon us to apprehend the matters themselves, these matters must be apprehended all at once, without any preparation. Rather, the movement toward the matters themselves is a long and involved process which, before anything else, has to remove the prejudices which obscure them.

\textit{Intention} literally means \textit{directing-itself-toward}. Every lived experience, every psychic comportment, directs itself toward something. Representing is a representing of something, recalling is a recalling of something, judging is judging about something, presuming, expecting, hoping, loving, hating—of something. But, one will object, this is a triviality hardly in need of explicit emphasis, certainly no special achievement meriting the designation of discovery. Notwithstanding, let us pursue this triviality a bit and bring out what it means phenomenologically.

The following considerations call for no special talent. They do demand that we set aside our prejudices, learn to see directly and simply and to abide by what we see without asking, out of curiosity, what we can do with it. In the face of the most obvious of matters, the very fact of the matter is the most difficult thing we may hope to attain, because man's element of existence is the artificial and mendacious, where he is always already cajoled by others. It is erroneous to think that phenomenologists are models of excellence who stand out in their resolve to wage an all-out war with this element, in their positive will-to-disclose and nothing else.

Let us envisage an exemplary and readily available case of 'psychic comportment': a concrete and natural perception, the perception of a chair which I find upon entering a room and push aside, since it

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3. Cf. the \textit{Philosophische Bibliothek} edition (Hamburg: Meiner, 1925). (Cf. note 1 above, chapter one.)
\end{flushright}
stands in my way. I stress the latter in order to indicate that we are after the most common kind of everyday perception and not a perception in the empathic sense, in which we observe only for the sake of observing. Natural perception as I live in it in moving about my world is for the most part not a detached observation and scrutiny of things, but is rather absorbed in dealing with the matters at hand concretely and practically. It is not self-contained; I do not perceive in order to perceive but in order to orient myself, to pave the way in dealing with something. This is a wholly natural way of looking in which I continually live.

A crude interpretation tends to depict the perception of the chair in this way: a specific psychic event occurs within me; to this psychic occurrence 'inside,' 'in consciousness,' there corresponds a physically real thing 'outside.' A coordination thus arises between the reality of consciousness (the subject) and a reality outside of consciousness (the object). The psychic event enters into a relationship with something else, outside of it. But in itself it is not necessary for this relationship to occur, since this perception can be a delusion, a hallucination. It is a psychological fact that psychic processes occur in which something is perceived—presumably—which does not even exist. It is possible for my psychic process to be beset by a hallucination such that I now perceive an automobile being driven through the room over your heads. In this case, no real object corresponds to the psychic process in the subject. Here we have a perceiving without the occurrence of a relationship to something outside of it. Or consider the case of a deceptive perception: I am walking in a dark forest and see a man coming toward me; but upon closer inspection it turns out to be a tree. Here also the object supposedly perceived in this deceptive perception is absent. In view of these indisputable facts which show that the real object can in fact be missing in perception, it can not be said that every perception is the perception of something. In other words, intentionality, directing itself toward something, is not a necessary mark of every perception. And even if some physical object should correspond to every psychic event which I call a perception, it would still be a dogmatic assertion; for it is by no means established that I ever get to a reality beyond my consciousness.

Since Descartes, everyone knows and every critical philosophy maintains that I actually only apprehend 'contents of consciousness.' Accordingly, the application of the concept of intentionality to the comportment of perception, for example, already implies a double presupposition. First, there is the metaphysical presupposition that the psychic comes out of itself toward something physical. With Descartes, as everyone knows, this became a forbidden presupposition. Second, there is in intentionality the presupposition that a real object always corresponds to a psychic process. The facts of deceptive perception and hallucination speak against this. This is what Rickert maintains and many others, when they say that the concept of intentionality harbors latent metaphysical dogmas. And yet, with this interpretation of perception as hallucination and deceptive perception, do we really have intentionality in our sights? Are we talking about what phenomenology means by this term? In no way! So little, in fact, that use of the interpretation just given as a basis for a discussion of intentionality would hopelessly block access to what the term really means phenomenologically. Let us therefore clear the air by going through the interpretation once again and regarding it more pointedly. For its ostensible triviality is not at all comprehensible without further effort. But first, the base triviality of spurious but common epistemological questions must be laid to rest.

Let us recall the hallucination. It will be said that the automobile here is in reality not present and on hand. Accordingly, there is no coordination between psychic and physical. Only the psychic is given. Nonetheless, is it the hallucination in its own right a hallucination, a presumed perception of an automobile? Is it not also the case that this presumed perception, which is without real relationship to a real object, precisely as such is a directing-itself-toward something presumably perceived? Is not the deception itself as such a directing-itself-toward, even if the real object is in fact not there?

It is not the case that a perception first becomes intentional by having something physical enter into relation with the psychic, and that it would no longer be intentional if this reality did not exist. It is rather the case that perception, correct or deceptive, is in itself intentional. Intentionality is not a property which would accrue to perception and belongs to it in certain instances. As perception, it is intrinsically intentional, regardless of whether the perceived is in reality on hand or not. Indeed, it is really only because perception as such is a directing-itself-toward something, because intentionality constitutes the very structure of comportment itself, that there can be anything like deceptive perception and hallucination.

When all epistemological assumptions are set aside, it becomes clear that comportment itself—as yet quite apart from the question of its correctness or incorrectness—is in its very structure a directing-itself-toward. It is not the case that at first only a psychic process occurs as a nonintentional state (complex of sensations, memory relations, mental image and thought processes through which an image is evoked, where one then asks whether something corresponds to it) and subsequently becomes intentional in certain instances. Rather, the very being of comporting is a directing-itself-toward. Intentionality is not a relationship to the non-experiential added to experiences, occasion-
ally present along with them. Rather, the lived experiences themselves are as such intentional. This is our first specification, perhaps still quite empty, but already important enough to provide the footing for holding metaphysical prejudices at bay.

b) Rickert's misunderstanding of phenomenology and intentionality

In the reception of intentionality as well as in the way in which Brentano was interpreted and developed, everyone saw not so much the exposition of this composition of the structure of lived experience as what they suspected in Brentano: metaphysical dogmas. The decisive thing about Husserl was that he did not look to the dogmas and presuppositions, so far as these were there, but to the phenomenon itself, that perceiving is a directing-itself-toward. But now this structure cannot be disregarded in the other forms of comportment as well. Rickert makes this the basis of his argument and disputes seeing such a thing in these comportments. He reserves intentionality for the comportment relating to judgment but drops it for representing. He says representing is not knowing. He comes to this because he is trapped in dogmas, in this case the dogma that my representing involves no transcendence, that it does not get out to the object. Descartes in fact said that representing (perceptio) remains in the consciousness. And Rickert thinks that the transcendence of judging, whose object he specifies as a value, is less puzzling than the transcendence which is in representing, understood as getting out to a real thing. He comes to this view because he thinks that in judgment something is acknowledged which has the character of value and so does not exist in reality. He identifies it with the mental which consciousness itself is, and thinks that value is something immanent. When I acknowledge a value, I do not go outside of consciousness.

The essential point for us is not to prove that Rickert is involved in contradictions, that he now uses the phenomenological concept of representing and now a mythical one from psychology. The point is rather that he lays claim to intentionality in his own starting point to the extent that it fits his theory but casts it aside when it contravenes his theory that representing is not knowing. What is characteristic is that, in spite of all the sagacity, the most primitive of requirements is nevertheless missing: admission of the matters of fact as they are given. The thinking thus becomes groundless. The constraint of the facts cannot in one case be heeded and in others not; heeded when they fit into a preconceived theory and not heeded when they explode it. A typical example of this kind of thinking is Rickert's theory of knowledge and of judgment as it takes its starting point from

Brentano. We shall review it in order to see how judgments depend upon the apprehension of the matters themselves.

Rickert takes from Brentano the definition of judgment as acknowledging. We can trace the exact place where he makes use of intentionality as exhibited by Brentano and at the same time shuts his eyes to it and falls into theory construction. Let us briefly recall the theory which he bases upon Brentano's account of judgment.

When we judge, Rickert says, we concur with the representations or we reject them. Invested in the judgment as its essential element is a 'practical' comportment. "Since what is valid for judgment must also be valid for knowing, it follows, from the kinship that judgment has with willing and feeling, that also in pure theoretical knowing what is involved is taking a position toward a value. . . . Only in relation to values does the alternative comportment of approval and disapproval make any sense." Rickert thus arrives at his theory that the object of knowledge is a value. When I perceive a chair and say, "The chair has four legs," the sense of this knowledge according to Rickert is the acknowledging of a value. Even with the best of intentions one cannot find anything like this in the structure of this perceptual assertion. For I am not directed toward representations and less still toward value but instead toward the chair which is in fact given.

Acknowledging is not imposed upon representations; representing is itself directing-itself-toward. Representing as such gives the potential about-which of judging, and the affirmation in judging is founded in representing. There is an intentional connection between representing and judging. If Rickert had seen the intentionality of representing, he would not have fallen into the mythology of the connection between judgment and representation, as though judgment comes as an aside. The relations between intentionalities are themselves intentional.

Hence Rickert arrived at this theory not from a study of the matters themselves but by an unfounded deduction fraught with dogmatic judgments. The last vestige of the composition of this matter is solely what Rickert took from Brentano. But even here it is questionable whether it is brought to bear upon the full composition of judgment. "When we characterize judgment as a comportment which is not like representation, this does not mean that, with Brentano, we see in it another kind of relation of consciousness to its objects than the kind involved in representation. This claim is for us far too full of presuppositions." Here Rickert rejects intentionality, in Brentano's sense, as

5. Ibid., p. 56; 2nd ed., p. 104.
a criterion distinguishing the comportments of representation and judgment. What does he put in its place? How does he define and ground the distinction?

We are investigating

in what genus of psychic processes the complete judgment belongs when we generally distinguish those states in which we comport ourselves impassively and contemplatively from those in which we take an interest in the content of our consciousness, as a content of value to us... We thus simply wish to establish a fact which even a pure sensualistic theory cannot dispute."

One would have to be blind not to see that this is word for word the position of Brentano, who wanted nothing other than to subdivide the genus of psychic processes according to the mode of our comportment, whether we contemplate them impassively or take an active interest in them. Rickert first takes his theory from a basis which is exposed by Brentano's description but does not see that he lays claim to intentionality as the foundation of his theory of judgment and knowledge. The proof for this is that while he lays claim to this descriptive distinction Rickert at the same time employs a concept of representation which runs counter to that which he uses as a basis for securing the definition of judgment, here impassive directing-itself-toward—accordingly representing as the manner of representing—and there representation as the represented, where the represented is in fact the content of consciousness. Wherever Rickert refutes the idealism of representation and wants to prove that knowing is not representing, he does not restrict himself to the direct and simple sense of representing but bases himself upon a mythical concept. Rickert says that as long as the representations are only represented, they come and go. Representing is now not direct representational comportment; the representations now get represented. "A knowing that represents needs a reality independent of the knowing subject because with representations we are capable of apprehending something independent of the knowing subject only by their being images or signs of a reality." In such a concept of representation it can of course be shown that representing is not a knowing if the directing-itself-toward can tend only toward signs.

But how does it stand with the concept of representation which Rickert uses when he differentiates the judgment from representing understood as a comportment that simply contemplates? Why does

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5a. Ibid., 2nd ed., p. 105.
7. Ibid., p. 47; 2nd ed., p. 78.

Rickert not take the concept of representation in a descriptive sense as he does the concept of judgment, which has accrued to description? Why does he not go straight to the sense of its implication, namely, a comportment which contemplates impassively?

It is because Rickert is guided by the presumption, the thesis that knowing cannot be representing. For if it were, then his own theory that knowing is acknowledging and the object of knowledge is a value would be superfluous and perhaps wrong. Representing cannot be knowledge. This prejudice is given further weight by an appeal to Aristotle's thesis that knowing is judging. Knowledge is always true or false, and according to Aristotle only judgments are true or false. In this appeal to Aristotle, Rickert supposes that Aristotle means the same by judgment—whereas Aristotle means precisely that which Rickert is not willing to see in the simple composition of representing as such—"letting something be seen." Rickert does not see that the simple sense of representing actually includes knowing.

He is prevented from seeing the primary cognitive character of representation because he presupposes a mythical concept of representing as the philosophy of natural science and so comes to the formulation that in representing the representations get represented. But in the case of a representation on the level of simple perception a representation is not represented; I simply see the chair. This is implied in the very sense of representing. When I look, I am not intent upon seeing a representation of something, but the chair. Take for example mere envisaging or bringing to mind, which is also characterized as a representation of something which is not on hand,* as when I now envisage my writing table. Even in such a case of merely thinking of something, what is represented is not a representation, not a content of consciousness, but the matter itself. The same applies to the recollective representation of, for example, a sailboat trip. I do not remember representations but the boat and the trip itself. The most primitive matters of fact which are in the structures themselves are overlooked simply for the sake of a theory. Knowing cannot be representing, for only then is the theory justified that the object of knowledge is and must be a value, because there must be a philosophy of value.

What makes us blind to intentionality is the presumption that what we have here is a theory of the relation between physical and psychic, whereas what is really exhibited is simply a structure of the psychic itself. Whether that toward which representing directs itself is a real material thing or merely something fancied, whether acknowledging

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*Reading war nicht vorhanden ist here in this sentence rather than two lines earlier, in the preceding sentence.
acknowledges a value or whether judging directs itself toward something else which is not real, the first thing to see is this directing-itself-toward as such. The structure of comportments, we might say, is to be made secure without any epistemological dogma. It is only when we have rightly seen this that we can, by means of it, come to a sharper formulation and perhaps a critique of intentionality as it has been interpreted up to now. We shall learn that in fact even in phenomenology there are still unclarified assumptions associated with intentionality which admittedly make it truly difficult for a philosophy so burdened with dogmas as Neo-Kantianism to see plainly what has been exhibited here. As long as we think in dogmas and directions, we first tend to assume something along the same lines. And we hold to what we assume all the more so as the phenomena are not in fact exhaustively brought out into the open.

When it comes to comportments, we must keep a steady eye solely upon the structure of directing-itself-toward in them. All theories about the psychic, consciousness, person, and the like must be held in abeyance.

c) The basic constitution of intentionality as such

What we have learned about intentionality so far is, to put it formally, empty. But one thing is already clear: before anything else, its structural coherence must be envisaged freely, without the background presence of any realistic or idealistic theories of consciousness. We must learn to see the data as such and to see that relations between comportments, between lived experiences, are themselves not complexions of things but in turn are of an intentional character. We must thus come to see that all the relations of life are intrinsically defined by this structure. In the process we shall see that there are persistent difficulties here which cannot be easily dispelled. But in order to see this, we must first take a look at intentionality itself. From this point on we can also fix our terminology in order to come to understand an expression which is often used in phenomenology and is just as often misunderstood, namely, the concept of act. The comportments of life are also called acts: perception, judgment, love, hate, . . . What does act mean here? Not activity, process, or some kind of power. No, act simply means intentional relation. Acts refer to those lived experiences which have the character of intentionality. We must adhere to this concept of act and not confuse it with others.

As fundamental as intentionality is, it also seems empty at first glance. We are simply saying that representing is the representing of something, judging is judging about something, and the like. It is hard to see just how a science is to be made possible from such structures. This science is evidently at its end before it has really begun. In fact, it seems as if this phenomenological statement of intentionality is merely a tautology. Thus Wundt early on observed that all phenomenological knowledge can be reduced to the proposition $A = A$. We will try to see whether there is not very much to say and whether in the end most of it has not yet even been said. By holding to this first discovery of phenomenology that intentionality is a structure of lived experiences and not just a supplementary relation, we already have an initial instruction on how we must proceed in order to see this structure and constitution.

a) The perceived of perceiving: the entity in itself (environmental thing, natural thing, thinghood)

In maintaining that intentionality is the structure found in comportments, we have in any case avoided the danger of lapsing into construction and into a theory which goes beyond what is before us. But at the same time the necessity of this structure, in order to be equally impartial in our pursuit of it, is decided within it. We shall now try to shed some light upon the basic structure of intentionality. The preliminary designation of directing-itself-toward is only an initial moment in this structure, far removed from its full constitution as well as wholly formal and empty.

In order to clarify the basic constitution of intentionality, let us turn once again to the exemplary case of naturally perceiving a thing. By intentionality we do not mean an objective relation which occasionally and subsequently takes place between a physical thing and a psychic process, but the structure of a comportment as comporting to, directing itself toward. With this, we are not just characterizing this one particular perception (of the chair) here and now, but the perceived as such. If we are after the basic constitution of intentionality, the best way to do it is to go after it itself—directing-itself-toward. Let us now focus not on the directing-itself but on the toward-which. We will not look at the perceiving but at the perceived, and in fact at the perceived of this perception. What is this?

If I answer without prejudice, I say the chair itself. I see no 'representations' of the chair, register no image of the chair, sense no sensations of the chair. I simply see it—it itself. This is the most immediate sense that perceiving offers. More precisely, I must ask: What do I see in my 'natural' perception, in which I now live and dwell and am here in this room; what can I say about the chair? I would say that it stands in Room 24 next to the desk, and it is probably used by lecturers who prefer to sit while they lecture. It is not just any chair but a very particular one, the desk chair in Room 24 at Marburg University, perhaps somewhat worse for wear and poorly painted in the factory.
from which it evidently came. Something like this could be said of the chair when I describe it quite naturally, without elaborate constructions and advance preparations. What would I then be saying? I would simply be recounting the very particular as well as trivial story of the chair as it is here and now and day after day. What is perceived in this 'natural' perception we shall designate as a thing of the environing world, or simply the environmental thing.

I can dwell upon this perception and further describe what I find in it, the chair itself, and can say: it is so heavy, so colored, so high, and so wide; it can be pushed from one place to another; if I lift it and let go, it falls; it can be chopped into pieces with a hatchet; if ignited, it burns. Here again we have plain statements in which I speak of the perceived itself and not of representations or sensations of the chair. But now it is a matter of other determinations of the chair than those we began with. What we have just said of the perceived can be said of any piece of wood whatsoever. What we have elicited in the chair does not define it as a chair. Something is indeed asserted about the chair, not qua chair-thing, but rather as a thing of nature, as natural thing. The fact that what is perceived is a chair is now of no account.

The perceived is an environmental thing, but it is also a natural thing. For this distinction, we have in our language very fine distinctions in the way in which language itself forms its meanings and expressions. We say, "I am giving roses." I can also say, "I am giving flowers," but not "I am giving plants." Botany, on the other hand, does not analyze flowers but rather plants. The distinction between plant and flower, both of which can be said of the same rose, is the distinction between natural and environmental thing. The rose as flower is an environmental thing, the rose as plant is a natural thing.

The perceived in itself is both. And still the question arises whether this description eliciting what is given in the perceived thing itself already gives us what phenomenology strictly means by the perceived. When we consider that these two thing-structures—environmental thing and natural thing—apply to one and the same chair, one obvious difficulty already arises: how are we to understand the relationship of these two structures of a thing? We shall arrive at a more precise knowledge of this later in other contexts. At the moment, I only maintain that when I say in ordinary language and not upon reflection and theoretical study of the chair, "The chair is hard," my aim is not to state the degree of resistance and density of this thing as material thing. I simply want to say, "The chair is uncomfortable." Already here we can see that specific structures belonging to a natural thing and which as such can be regarded separately—hardness, weight—present themselves first of all in well-defined environmental characteristics. Hardness, material resistance, is itself present in the feature of discomfort and even only present in this way, and not just inferred from it or derived through it. The perceived gives itself in itself and not by virtue of points of view, say, which are brought to the thing. It is the specific environmental thing, even when it remains concealed from many.

I can go still further into what is found in perceiving, this natural thing here. By applying an appropriate form of research to it, I can show that, as a natural thing, something like materiality and extension belong to it, that anything extended is as such colored, and further, that every color as color has its extension, and that a material and extended thing is replaceable, subject to change of place. Thus once again I have elicited something found in this thing itself, but now it is no longer in the perceived (chair) as environmental thing or as natural thing. Now I am concerned with thingness as such. I speak of materiality, extension, coloration, local mobility, and other determinations of this kind which do not belong to the chair as this peculiar chair but to any natural thing whatsoever. These are structures which constitute the thingness of the thing, structural moments of the natural thing itself, contents which can be read out from the given itself.

In all three cases we were concerned with the perceived entity in itself, with what can be found in it through a cognizance of it. Perceiving is here taken in a broad but natural sense. The typical epistemology as well as psychology will say that these descriptions of the natural thing and environmental thing are quite naive and as such essentially unscientific. For in the first instant and in actuality, with my eyes I merely see something colored, in the first instance I merely have sensations of yellow, to which I then add other such elements.

In opposition to this scientific account, what we want to precisely naiveté, pure naiveté, which in the first instance and in actuality sees the chair. When we say 'we see,' 'seeing' here is not understood in the narrow sense of optical sensing. Here it means nothing other than 'simple cognizance of what is found.' When we hold to this expression, then we also understand and have no difficulty in taking the immediately given just as it shows itself. We thus say that one sees in the chair itself that it came from a factory. We draw no conclusions, make no investigations, but simply see this in it, even though we have no sensation of a factory or anything like it. The field of what is found in simple cognizance is in principle much broader than what any particular epistemology or psychology could establish on the basis of a theory of perception. In this broad sense of perceiving and seeing, what is perceived even includes, as we shall see later, all of what I have said about thingness, that this thing itself includes materiality, that to materiality belongs extension as well as coloration, which in turn has its own kind of extension. These are not matters that I discover here
in this classroom; they are correlations between general features. But they are not invented or constructed. I can also see these structures and their specific correlations in an adequately and sufficiently cultivated form of simple finding—seeing not in the sense of a mystical act or inspiration but in the sense of a simple envisaging of structures which can be read off in what is given.

\( \beta \) The perceived of perceiving: the how of being-intended (the perceivedness of the entity, the feature of bodily-there)

But we have still not arrived at what we have called the perceived in the strict sense. The perceived in the strict sense for phenomenology is not the perceived entity in itself but the perceived entity insofar as it is perceived, as it shows itself in concrete perception. The perceived in the strict sense is the perceived as such or, more precisely expressed, the perceivedness of this chair for example, the way and manner, the structure in which the chair is perceived. The way and manner of how this chair is perceived is to be distinguished from the structure of how it is represented. The expression the perceived as such now refers [not to the perceived entity in itself but] to this entity in the way and manner of its being-perceived. With this we have, as a start, only suggested a completely new structure, a structure to which I cannot now attribute all those determinations which I have thus far attributed to the chair.

The being-perceived of the chair is not something which belongs to the chair as chair, for a stone or house or tree or the like can also be perceived. Being-perceived and the structure of perceivedness consequently belong to perceiving as such, i.e., to intentionality. Accordingly, we can distinguish along the following lines: the entity itself: the environmental thing, the natural thing, or the thingness; and the entity in the manner of its being-intended: its being-perceived, being-represented, being-judged, being-loved, being-hated, being-thought in the broadest sense. In the first three cases we have to do with the entity in itself, in the latter with its being-intended, the perceivedness of the entity.

What is perceivedness? Is there really anything like this? Can anything be said about the perceivedness of the chair? Independent of any theories, we must regard these structures in their distinction from the structures that pertain to the thing and to the entity as an entity. This provisional specification and differentiation from thingness already give us an initial indication as to where we should look: manifestly not at the chair itself as it is intended in perceiving, but rather at it in the how of its being-intended. What shows itself there? The perceived as such has the feature of bodily presence [Leibhaftigkeit]. In other words, the entity which presents itself as perceived has the feature of being bodily-there. Not only is it given as itself, but as itself in its bodily presence. There is a distinction in mode of givenness to be made between the bodily-given and the self-given. Let us clarify this distinction for ourselves by setting it off from the way in which something merely represented is there. Representing is here understood in the sense of simple envisaging, simply bringing something to mind.

I can now envisage the Weidenhauser bridge; I place myself before it, as it were. Thus the bridge is itself given. I intend the bridge itself and not an image of it, no fantasy, but it itself. And yet it is not bodily given to me. It would be bodily given if I go down the hill and place myself before the bridge itself. This means that what is itself given need not be bodily given, while conversely anything which is bodily given is itself given. Bodily presence is a superlative mode of the self-givenness of an entity. This self-givenness becomes clearer still by setting it off from another possible mode of representing, which in phenomenology is understood as empty intending.

Empty intending is the mode of representing something in the manner of thinking of something, of recalling it, which for example can take place in a conversation about the bridge. I intend the bridge itself without thereby seeing it simply in its outward appearance, but I intend it in an empty intending [which in this conversation is left intuitively unfulfilled]. A large part of our ordinary talk goes on in this way. We mean the matters themselves and not images or representations of them, yet we do not have them intuitively given. In empty intending as well, the intended is itself directly and simply intended, but merely emptily, which means without any intuitive fulfillment. Intuitive fulfillment is found once again in simple envisaging; this indeed gives the entity itself but does not give it bodily.

This distinction between empty intending and intuitive representing applies not only to sense perception but to the modifications of all acts. Take the sentence: \( 1 + 2 = 2 + 1 \). One can repeat it thoughtlessly but still understand it and know that one is not talking nonsense. But it can also be carried out with insight, so that every step is performed by envisaging what is intended. In the first instance it is uttered to some extent blindly, but in the second it is seen. In the latter case, the intended is envisaged in an originary envisaging, in that I make present to myself \( 2 + 1 \), i.e., all determinations in their original meanings. This mode of intuitive thinking demonstrates the determinations in the matters themselves. But it is only on rare occasions that we operate in this mode of intuitive thinking. For the most part we operate in foreshortened and blind thinking.

Another type of representing in the broadest sense is the perception of a picture. If we analyze a perception of a picture, we see clearly how what is perceived in the consciousness of a picture has a totally different structure from what is perceived in simple perception or what is
represented in simple envisaging. I can look at a picture postcard of the Weidenhauser bridge. Here we have a new type of representing. What is now bodily given is the postcard itself. This card itself is a thing, an object, just as much as the bridge or a tree or the like. But it is not a simple thing like the bridge. As we have said, it is a picture-thing. In perceiving it, I see through it what is pictured, the bridge. In perceiving a picture, I do not thematically apprehend the picture-thing. Rather, when I see a picture postcard, I see—in the natural attitude—what is pictured on it, the bridge, which is now seen as what is pictured on the card. In this case, the bridge is not emptily presumed or merely envisaged or originally perceived, but apprehended in this characteristic layered structure of the portrayal of something. The bridge itself is now the represented in the sense of being represented by way of being depicted through something. This apprehension of a picture, the apprehension of something as something pictured through a picture-thing, has a structure totally different from that of a direct perception. This must be brought home quite forcefully because of the efforts once made, and once again being made today, to take the apprehension of a picture as the paradigm by means of which, it is believed, any perception of any object can be illuminated. In the consciousness of a picture, there is the picture-thing and the pictured. The picture-thing can be a concrete thing—the blackboard on the wall—but the picture-thing is not merely a thing like a natural thing or another environmental thing. For it shows something, what is pictured itself. In simple perception, by contrast, in the simple apprehension of an object, nothing like a consciousness of a picture can be found. It goes against all the plain and simple findings about the perception. This apprehension implies that I see the cupboard. When I walk around it, I always see—understood as a particular way of seeing—only one particular side and one aspect. I see, for example, the upper part of the seat but not the lower surface. And yet, when I see the chair in this way or see only the legs, I do not think that the chair has its legs sawed off. When I go into a room and see a cupboard, I do not see the door of the cupboard or a mere surface. Rather, the very sense of perception implies that I see the cupboard. When I walk around it, I always have new aspects. But in each moment I am intent, in the sense of natural intending, upon seeing the cupboard itself and not just an aspect of it. These aspects can change continually with the multiplicity of aspects being offered to me. But the bodily selfsameness of the perceived persists throughout my circling of the thing. The thing adumbrates, shades off in its aspects. But it is not an adumbration which is intended, but the perceived thing itself, in each case in an adumbration. In the multiplicity of changing perceptions the selfsameness of the perceived persists. I have no other perception in the sense of something else perceived. The content of perception is different, but the perceived is presumed as the same.

When we start from simple perception, let us reaffirm that the authentic moment in the perceivedness of the perceived is that in perception the perceived entity is bodily there. In addition to this feature, another moment of every concrete perception of a thing in regard to its perceivedness is that the perceived thing is always presumed in its thing totality. When I see a sensibly perceptible object, this familiar chair here, I always see—understood as a particular way of seeing—only one particular side and one aspect. I see, for example, the upper part of the seat but not the lower surface. And yet, when I see the chair in this way or see only the legs, I do not think that the chair has its legs sawed off. When I go into a room and see a cupboard, I do not see the door of the cupboard or a mere surface. Rather, the very sense of perception implies that I see the cupboard. When I walk around it, I always have new aspects. But in each moment I am intent, in the sense of natural intending, upon seeing the cupboard itself and not just an aspect of it. These aspects can change continually with the multiplicity of aspects being offered to me. But the bodily selfsameness of the perceived persists throughout my circling of the thing. The thing adumbrates, shades off in its aspects. But it is not an adumbration which is intended, but the perceived thing itself, in each case in an adumbration. In the multiplicity of changing perceptions the selfsameness of the perceived persists. I have no other perception in the sense of something else perceived. The content of perception is different, but the perceived is presumed as the same.

In view of the apprehension of the whole and its adumbrations, there is one further structure of the perceived in the narrow sense to be considered in the perception of a picture. What is bodily perceived is the picture-thing itself, but this too is perceived in each instance in an aspect. To some extent, however, the perception of a picture-thing
does not come to completion in the normal and natural perception of a picture. Contrariwise, for example, the postman can take the picture-thing (the picture postcard) simply as an environmental thing, as a postcard. Not only does such a perception not come to completion, but it is also the case that I first merely see a thing and then conclude "it is a picture of..." Instead, I see in a flash something pictured and not really the picture-thing, the strokes and patches of the drawing, in the first instance and in thematic isolation. To see these as pure moments of the thing already calls for a modification of our natural regard, a kind of *depicturization*. The natural tendency of perception in this sense proceeds in the direction of apprehending the picture.

\[\gamma\] Initial indication of the basic mode of intentionality as the belonging-together of *intentio* and *intentum*

Within this manifold of modes of representation we have at the same time a specific interrelation. Empty intending, envisaging, apprehending a picture and simple perceiving are not merely juxtaposed, but inherently have a specific structural interrelation. Empty intending, for example, can be intuitively fulfilled in intuitive envisaging. In thoughtless thought, in empty intending, the intended is intuitively unfulfilled, it lacks the fullness of intuition. Envisaging has the possibility of intuitive fulfillment up to a certain level, since envisaging is never capable of giving the matter itself in its bodily givenness.

Instead of talking about it in this way, I can talk about what is envisaged from the simple and persistent envisaging of something, or I can even, if for example a dispute arises over the number of arches and pillars in the bridge, fill the envisaged in a new way through bodily givenness itself. Perception, with its kind of givenness, is a superlative case of intentional fulfillment. Every intention has within it a tendency toward fulfillment and its specifically proper way of possible fulfillment: perception in general only through perception; remembrance never through expectation but through an envisaging that remembers or through perception. There are very specific laws which govern the connections among the possibilities of fulfilling an already given empty intention. This is also true in the realm of perceiving pictures. It is possible to arrange these connections in more complicated ways. I can place, next to the original picture, a copy of it. If I have a copy, that is, a copied picture of something, I have a specific structural continuity running from copy to picture (original) to model [what is pictured], so that what is actually pictured shows through the depicting function of the copy (picture to model). But if the copy is to furnish evidence of its genuineness as a copy, then I cannot compare it to the model. Instead, the intuitive demonstration of the copy is given by
en sequences and objects but is rather a structure, so inherent in the basic constitution of the structure in each of its manifestations must always be found its own intentional toward-which, the *intention*. This provisional exposition of the *basic constitution of intentionality as a reciprocal belonging-together of intentio and intention* is not the last word, but only an initial indication and exhibition of a thematic field for consideration.

How is this analysis of intentionality different from Brentano's? In intentionality Brentano saw the *intentio, noesis*, and the diversity of its modes, but not the *noema*, the *intention*. He remained uncertain in his analysis of what he called "intentional object." The four meanings of the object of perception—the perceived—already indicate that the sense of 'something' in the representation of something is not transparently obvious. Brentano wavers in two directions. On the one hand, he takes the "intentional object" to be the entity itself in its being. Then again it is taken as the how of its being-apprehended unseparated from the entity. Brentano never clearly brings out and highlights the how of being-intended. In short, he never brings into relief intentionality as such, as a structural totality. But this further implies that intentionality, defined as a character of a certain entity, is at one with the entity; intentionality is identified with the psychic. Brentano also left undiscovered just what intentionality is to be the structure of, since his theory of the psychic assumed its traditional sense of the immanently perceptible, the immanently conscious along the lines of Descartes's theory. The character of the psychic was left undetermined, so that that of which intentionality is the structure was not brought out in the original manner demanded by intentionality. This is a phase which phenomenology has not yet overcome.

Even today intentionality is taken simply as a structure of consciousness or of acts, of the person, in which these two realities of which intentionality is supposed to be the structure are again assumed in a traditional way. Phenomenology—Husserl along with Scheler—tries to get beyond the psychic restriction and psychic character of intentionality in two very different directions. Husserl conceives intentionality as the universal structure of reason (where reason is not understood as the psychic but as differentiated from the psychic). Scheler conceives intentionality as the structure of the spirit or the person, again differentiated from the psychic. But we shall see that what is meant by reason, spirit, *anima* does not overcome the approach operative in these theories. I point this out because we shall see how phenomenology, with this analysis of intentionality, calls for a more radical internal development. To refute phenomenological intentionality, one cannot simply criticize Brentano! One thus loses touch with the issue from the very beginning.

It is not intentionality as such that is metaphysically dogmatic but what is built under its structure, or is left at this level because of a traditional tendency not to question that of which it is presumably the structure, and what this sense of structure itself means. Yet the methodological rule for the initial apprehension of intentionality is really not to be concerned with interpretations but only to keep strictly to that which shows itself, regardless of how meager it may be. Only in this way will it be possible to see, in intentionality itself and through it directly into the heart of the matter, that of which it is the structure and how it is that structure. Intentionality is not an ultimate explanation of the psychic but an initial approach toward overcoming the uncritical application of traditionally defined realities such as the psychic, consciousness, continuity of lived experience, reason. But if such a task is implicit in this basic concept of phenomenology, then "intentionality" is the very last word to be used as a phenomenological slogan. Quite the contrary, it identifies that whose disclosure would allow phenomenology to find itself in its possibilities. It must therefore be flatly stated that what the belonging of the *intention* to the *intentio* implies is obscure. How the being-intended of an entity is related to that entity remains puzzling. It is even questionable whether one may question in this way at all. But we cannot inquire into these puzzles as long as we cover up their puzzling character with theories for and against intentionality. Our understanding of intentionality is therefore not advanced by our speculations about it. We shall advance only by following intentionality in its concretion. An occasion for this is to be found in our effort to clarify the second discovery of phenomenology, the discovery of *categorical intuition*.

§6. Categorical Intuition

What calls for clarification under this heading could be discovered only after the exposition of *intentionality* as a structure. The term 'intuition' corresponds in its meaning to what above was already defined as 'seeing' in the broad sense of that word. *Intuition* means: simple apprehension of what is itself bodily found just as it shows itself. First, this concept carries no prejudice as to whether sense perception is the sole and most original form of intuiting or whether there are further possibilities of intuition regarding other fields and constituents. Second, nothing should be read into it meaning other than what the phenomenological use of the term specifies: *simply apprehending the bodily given* as it shows itself. Intuition in the phenomenological sense implies no special capacity, no exceptional way of transposing oneself into otherwise closed domains and depths of the world, not even the kind of intuition employed by Bergson. It is therefore a cheap charac-
§12. Exposition of the neglect of the question of the being of the intentional as the basic field of phenomenological research

The critical question which emerged in the first detailed and systematic treatment by Husserl is the question of the being of that which is put forth as the theme of phenomenology. Why we place the question of being in the foreground as the critical question, by what warrant we even approach the position of phenomenology with this question, will become clear later. At first, we are presupposing that there must be an inquiry into this being. We are asking whether this question is asked in phenomenology itself.

If we recall the determinations which Husserl himself gives to pure consciousness as the phenomenological region, it becomes apparent that these four determinations—being as immanent being, being as absolute being in the sense of absolute givenness, being as absolute being in the sense of constituting being over against everything transcendent, and being as pure being over against every individuation—are not drawn from the entity itself but are attributed to it insofar as this consciousness as pure consciousness is placed in certain perspectives. If consciousness is regarded as apprehended, then it can be said to be immanent. If it is regarded with respect to the manner of its givenness, it can be said to be absolutely given. With regard to its role as constituting being, as that in which every reality manifests itself, it is absolute being in the sense of nulla re indiget ad existendum. Regarded in its essence, its what, it is ideal being, which means that it posits no real individuation in the content of its structure. If these determinations are not originary determinations of being, then on the positive side it must be said that they only determine the region as region but not the being of consciousness itself, of intentional comportments as such; they are concerned solely with the being of the region consciousness, the being of the field within which consciousness can be considered. This consideration is in fact possible. To make this clear with an example, the mathematician can circumscribe the mathematical field, the entire realm of that which is the object of mathematical consideration and inquiry. He can provide a certain definition of the object of mathematics without ever necessarily posing the question of the mode of being of mathematical objects. Precisely in the same way, it can at first be granted with some justification that here the region of phenomenology can simply be circumscribed by these four aspects without thereby necessarily inquiring into the being of that which belongs in this region. Perhaps the being of consciousness should not be inquired into at all. In any case, the final critical position cannot be based upon this initial critical consideration. Moreover, what must be asked and studied more closely in the whole of this elaboration of consciousness is whether being is explored within it, whether perhaps en route to the reduction, to the securing and bringing into relief of this region called consciousness, the question of being is after all raised, whether perhaps right on the way which leads from what is given in the natural attitude to what the reduction offers, the question of being is after all under consideration.

Let us recall the sense and methodological task of the phenomenological reduction. It seeks to arrive at the pure consciousness starting from the factual real consciousness given in the natural attitude. This is done by disregarding what is really posited, by withdrawing from every real positing. In the reduction we disregard precisely the reality of the consciousness given in the natural attitude in the factual human being. The real experience is suspended as real in order to arrive at the pure absolute experience (ἐπωνύμη). The sense of the reduction is precisely to make no use of the reality of the intentional; it is not posited and experienced as real. We start from the real consciousness in the factually existing human, but this takes place only in order finally to disregard it and to dismiss the reality of consciousness as such. In its methodological sense as a disregarding, then, the reduction is in principle inappropriate for determining the being of consciousness positively. The sense of the reduction involves precisely giving up the ground upon which alone the question of the being of the intentional could be based (admittedly with the aim of then determining the sense of this reality from the region now secured). But the sole question here is whether reduction as such brings out something for the determination of the being of the intentional. Of course, one must be careful here, inasmuch as Husserl here would reply: The sense of the reduction is at first precisely to disregard reality in order then to be able to consider it precisely as reality as this manifests itself in pure consciousness, which I secure through the reduction. In reply we would again ask whether this can be sufficient for the question of the being of the intentional.

What more does the reduction accomplish? It disregards not only reality but also any particular individuation of lived experiences. It disregards the fact that the acts are mine or those of any other individual human being and regards them only in their what. It regards the what, the structure of the acts, but as a result does not thematize their way to be, their being an act as such. It is solely concerned with the what-contents of the structures, the structure of the intentional as the basic structure of the psychic, the what-contents of the constitution of this structure, the essence of the what of comportments, the variations of their self-directedness and the what-content of their constructional relationships, but not the essence of their being.
Let us pose the first critical question: To what extent is the being of the intentional experienced and determined in the starting position—in the determination of the exemplary ground of the reductions? If the being, the 'reality' of the intentional, is experienced in the natural attitude itself, then we need only to supplement the considerations of the intentional and of the reduction as we have understood it up to now; we now need to pose the question not only of the what-content, the structure of the acts, but also of the essence of their being. The manner of being would then be grasped in the natural attitude and also determined ideatively in its essence. Presumably the mode of being (the reality) of the intentional understood as the psychic is also experienced here. In the natural attitude, the intentional at first ought to be given precisely as that which is then disregarded in ideation. Even if only to be immediately set aside, the intentional is here nonetheless experienced in its reality, although not thematically apprehended. What being is attributed to it?—that of real occurrences in the world, living beings which are objectively on hand, which in accord with their being are inserted into the 'fundamental layer' of all reality, into material thingness. The being of the intentional, the being of acts, the being of the psychic is thus fixed as a real worldly occurrence just like any natural process. And that is not all.

Since the formation of the region of pure consciousness is undertaken for the purposes of theoretical reason, the elaboration of the various ways in which the various realms of entities are constituted in consciousness seeks to determine each particular reality and objectivity. Anything real manifests itself in consciousness as a possible object of a directing-itself-toward-it. Reality is to be specified in each case in view of this self-manifesting aspect as such. Also subject to specification is thus the particular reality at issue for us: the animalia, the psychic in its factual actuality. In other words, the reduction and the development of the regions, these ways of being, have no other sense than to provide the scientific basis for specifying the reality of something real. The actuality of the intentional is likewise constituted as a reality in consciousness.

'Psychological consciousness,' that is, the consciousness of something, the intentional as it is an object of psychology understood as a science of the real, must itself still be understood as a correlate of pure consciousness. Standing over against "... empirical [psychic] lived experience, as a presupposition of its sense, is absolute lived experience." Persons—"psychic personalities" are "empirical unities"; just "like realities of any kind and level, they are mere unities of inten-

Thus they can be experienced as truly being and so are "scientifically determinable." 4 "All empirical unities (person, animal ego) . . . are indicators of absolute experiential contexts with a distinctive essential formation, in addition to which still other formations are conceivable; all empirical unities are transcendent in the same sense, merely relative, contingent." 5 "To take them as being in the absolute sense is therefore absurd." 6 Only pure consciousness is the "sphere of being of absolute origins." 7 "To ascribe reality as well" 8 to this pure consciousness is absurd.

By way of summary then:

. . . the whole spatio-temporal world, which includes the human being and the human ego as subordinate individual realities, [is] in accord with its own sense mere intentional being (being manifesting itself in acts), thus a being which has the mere secondary and relative sense of a being for a consciousness . . . It is a being which consciousness posits in its experiences, a being which in principle can be intuited and defined merely as the identical element of harmoniously motivated experiential manifolds—over and above this, however, it is nothing. 9

But it has thus become quite clear that the being of the psychic, the intentional, is first suspended in order to allow the pure region of consciousness to be reached. On the basis of this pure region it now first becomes possible to define the suspended being, reality. The question of being is thus raised, it is even answered. We have to do solely with the genuinely scientific way of answering it, which attempts to define the sense of the reality of something real insofar as it manifests itself in consciousness.

What then was the point of our critical question? Was it merely precipitous on our part that we discussed the question of being and even established a neglect, in view of the determinations of being which are attributed to pure consciousness? Still, this entire consideration stands under a 'but.' In fact, this difficulty does not concern the determination of the region as such, the characterization of pure consciousness. As we have already suggested, the basic difficulty with this determination of the reality of acts lies already in the starting position. What becomes fixed here as the datum of a natural attitude, namely, that man is given as a living being, as a zoological object, is this very attitude which is called natural. For man's way of experience vis-à-vis the other and himself, is it his natural mode of reflection to experience himself as ζωή, as a living being, in this broadest sense as an object of nature which occurs in the world? In the natural way of experience, does man experience himself, to put it curtly, zoologically? Is this attitude a natural attitude or is it not?

It is an experience which is totally unnatural. For it includes a well-defined theoretical position, in which every entity is taken a priori as a lawfully regulated flow of occurrences in the spatio-temporal exteriority of the world. Is this natural attitude perhaps only the semblance of one? This kind of comportment and experience is of course rightly called an attitude (Einstellung), inasmuch as it must first be derived from natural comportment, from the natural way of experience; one must so to speak "place oneself into" (hineinstellen) this way of considering things [and so assume an attitude toward them] in order to be able to experience in this manner. Man's natural manner of experience, by contrast, cannot be called an attitude. Another issue is whether the character of the reality of man and of the acts which appear in this way of experience is the primary and authentic character; whether I experience the specific being of acts there or whether the specific being of comportments as such is actually obliterated, and the being of acts is defined merely in terms of their having occurred. The situation thus remains the same: although here the reality of acts is in a certain sense examined, the specific act-being of the comportments as such is nevertheless not examined. On the contrary, the specific being of acts is just distorted by this so-called natural attitude. That this attitude passes itself off as natural just serves to support the prejudice that in this sort of attitude the being of acts is given originally and authentically, and that every question about the being of acts must refer back to it.

Even if the 'thing of nature called man' is experienced as the ζωή occurring in the world and his mode of being and his reality are determined, this does not mean that his comportments, the intentional in its being, are examined and defined. What is thus examined and defined is merely his being on hand as a thing, to which comportments are perhaps added as 'appendages' but are not really relevant for determining the character of the being of this entity and do not constitute its way of being. But to the extent that this entity is characterized by comportments, its way of being must also be knowable in its comportments.

This then is the result of our deliberations: in elaborating intentionality as the thematic field of phenomenology, the question of the being of the intentional is left undiscussed. It is not raised in the field thus secured, pure consciousness; indeed, it is flatly rejected as nonsensi-
Early Development of Phenomenology (157–158)

cal. In the course of securing this field, in the reduction, it is expressly deferred. And where the determinations of being are brought into play, as in the starting position of the reduction, it is likewise not originally raised. Instead, the being of acts is in advance theoretically and dogmatically defined by the sense of being which is taken from the reality of nature. The question of being itself is left undiscussed.

§13. Exposition of the neglect of the question of the sense of being itself and of the being of man in phenomenology

But what is the point of this questioning of being? What is it for? Is it not enough to specify the what and the variations of the what? To begin with, the 'what for' is not a primary criterion in knowledge! Quite generally, inquiring into the being of the intentional is nonetheless a possibility! And in the end a necessity?

The first thing to be said is that this exposition of the thematic field of phenomenology, of pure consciousness, itself aims precisely at drawing a distinction among entities, fixing the fundamental distinction among entities, and this basically involves an answer to the question of being. Husserl says:

The system of categories most emphatically must start from this most radical of all distinctions of being—being as consciousness and being as 'transcendent' being 'manifesting' itself in consciousness. It is clear that this distinction can be drawn in all of its purity and appreciated only through the method of phenomenological reduction.¹

It is not merely that the basic distinction in entities is to be found with the securing of pure consciousness, but that the reduction itself has no other task than to fix and to demonstrate this fundamental distinction of being. But now we note something remarkable: here it is being claimed that the most radical distinction of being is drawn without actually inquiring into the being of the entities that enter into the distinction. This, moreover, involves a discussion of being, a distinguishing of extant regions; in other words, it is maintained that a distinction is made in regard to being. If we press further and ask what being means here, in regard to which absolute being is distinguished from reality,² we search in vain for an answer and still more for an explicit articulation of the very question. In drawing this fundamental distinction of being, not once is a question raised regarding the kind of being which the distinguished members have, or the kind of being which consciousness has, and more basically, regarding what it is which directs the entire process of making this distinction of being, in short, what the sense of being is. From this it becomes clear that the question of being is not an optional and merely possible question, but the most urgent question inherent in the very sense of phenomenology itself—urgent in a still more radical sense in relation to the intentional than we have so far discussed.

So we see in fact that phenomenological research, in its formative period and even more so already in its breakthrough, operates in a fundamental neglect, and it does so in relation to the phenomenological investigation and determination of that which must be its theme: intentional comportment and all that is given with it.

Two fundamental neglects pertaining to the question of being can be identified. On the one hand, the question of the being of this specific entity, of the acts, is neglected; on the other, we have the neglect of the question of the sense of being itself.

But how is it possible that a form of research whose principle is 'to the matters themselves' leaves the fundamental consideration of its most proper matter unsettled? Is phenomenological research in fact so unphenomenological that it excludes its most proper domain from the phenomenological question? Before we conclude the critique and proceed to the positive reflection, we are obliged to bring out all the approaches we can find here which nevertheless do point in the direction of determining the being of both intentional and of itself. Does not phenomenology still expressly raise the question of the being of the intentional as such after all, and does it not do so over and above the 'naturalistic attitude' first discussed? Does not this question come up of necessity as soon as phenomenology sets itself off from psychology?

a) The necessary demarcation of phenomenology from naturalistic psychology, and its overcoming

We have seen the course of such a demarcation, which did not understand the question that we designated as essentially epistemological or drawn from the theory of reason, even though this road led directly to fundamental determinations of being. Such a demarcation of phenomenology from psychology was already necessary in its initial breakthrough, inasmuch as phenomenology was elaborated from a particular psychology, the Brentanean, if we can call it that. This demarcation must obviously deal with the being of acts. This demarcation, to the extent that it is clearly focused upon acts as such, will not drift in the direction of what we have called the naturalistic attitude,

how then does the being of acts get defined and what is the being of the person, the being of lived experience and the unity of such experiences, the only thing left to be said is: Acts get performed and the person is the performer. On the mode of being of the act-performance and the mode of being of the performer of the act, silence reigns. But it is nonetheless important for this determination of the person to try by all means to go further into the determination of acts and of their being. But when we ask fundamentally about the structure intended for being and about the conceptuality in terms of which this being is questioned, we find that the inquiry comes to a halt in these two vague determinations, "performance" and "performer." The more precise determination of acts, the connection of the act-totality understood as person with the psychic, the connection of the psychic with corporeality and of corporeality with the physical—all this is once again defined within generally traditional horizons, even though Scheler here once again makes some essential progress on the question of the relationship of the animate and psychic to corporeality. Surely in this question, Scheler, under the influence of Bergson, has made the furthest advances so date. We find these ideas discussed, admittedly in a very scattered way, in the Ethics of the second volume of the Jahrbuch für Philosophie und phänomenologische Forschung and in his text "Idols of Self-Knowledge." 29

f) Result of the critical reflection: the neglect of the question of being as such and of the being of the intentional is grounded in the falleness of Dasein itself

The critical reflection shows that even phenomenological research stands under the constraints of an old tradition, especially when it comes to the most primordial determination of the theme most proper to it, intentionality. Contrary to its most proper principle, therefore, phenomenology defines its most proper thematic matter not out of the matters themselves but instead out of a traditional prejudgment of it, albeit one which has become quite self-evident. The very sense of this prejudgment serves to deny the original leap to the entity which is thematically intended. In the basic task of determining its ownmost field, therefore, phenomenology is unphenomenological—that is to say, purportedly phenomenological! But it is all this in a sense which is even more fundamental. Not only is the being of the intentional, hence the being of a particular entity, left undetermined, but categorically primal separations in the entity (consciousness and reality) are presented without clarifying or even ques-

*This sentence is interpolated from the Moser transcript as an indispensable transition in this context of meaning.
mode of being of falling [Verfallen], from which it does not escape, first really comes to its being when it rebels against this tendency. The dominance of the ontological and anthropological and thus also of the logical tradition will maintain itself in philosophy all the more readily and self-evidently, the more philosophy itself, in the projection of its tasks and questions, in the ways and means of its response to them, again inserts itself into the tradition. It does not insert itself into just any tradition but into one which is prefigured by the urgency of the matters themselves and by their treatment. In Husserl it is the assumption of the tradition of Descartes and of the problematic of reason stemming from him. More precisely regarded, it is the antipsychological impulse which in opposition to naturalism exhibits essential being, the priority of the theory of reason and especially of the epistemological—the idea of a pure constitution of reality in the non-real—and its idea of absolute and rigorous scientificity.

In Scheler we can, at least at times, note the assumption of Augustinian-Neoplatonic and Pascalian motives of thought. In both cases the tradition of classical Greek philosophy* is operative latently. Insofar as it is a matter of the specific question of spirit, reason, ego, life, the tradition is governed by the definition of man already mentioned—animal rationale. Husserl is oriented more toward the secular matters themselves and by their treatment. In Husserl it is the assumption of the tradition of Descartes and of the problematic of reason stemming from him. More precisely regarded, it is the antipsychological impulse which in opposition to naturalism exhibits essential being, the priority of the theory of reason and especially of the epistemological—the idea of a pure constitution of reality in the non-real—and its idea of absolute and rigorous scientificity.

In Scheler we can, at least at times, note the assumption of Augustinian-Neoplatonic and Pascalian motives of thought. In both cases the tradition of classical Greek philosophy* is operative latently. Insofar as it is a matter of the specific question of spirit, reason, ego, life, the tradition is governed by the definition of man already mentioned—animal rationale. Husserl is oriented more toward the secular definition, while Scheler expressly takes the specifically Christian definition of man into his formulation of the idea of person, and so makes his position several degrees more dogmatic. At this point I cannot go into the detailed history of this definition and its essential import for inquiry within philosophy, especially in theology during the Christian period. I shall characterize only very briefly the connection of the definition of person given by Scheler with the specifically Christian definition of man.

Inasmuch as Scheler sees the person in the unity of acts, which means in their intentionality, he says: the essence of man is the intention toward something or, as he puts it, the very gesture of transcendence. Man is an eternal out-towards, in the way that Pascal calls man a god-seeker. The only meaningful idea of man (Scheler) is a theomorphism through and through, the idea of an X which is a finite and living image of God, his likeness, one of his infinite shadows on the wall of being. This is of course more a literary formulation than a scientific explanation, but it still shows Scheler's definition of the being of man.

This conception of man can be found quite early, for example, in

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*Reading Philosophie here instead of Tradition.