Edmund Husserl is the founder of phenomenology and the Logical Investigations is his most famous work. It had a decisive impact on twentieth century philosophy and is one of few works to have influenced both continental and analytic philosophy. This is the first time both volumes have been available in paperback. They include a new introduction by Dermot Moran, placing the Investigations in historical context and bringing out their contemporary philosophical importance. These editions include a new preface by Sir Michael Dummett.

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.

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.

the Logische Untersuchungen, phenomenology has been conceived as a substratum of empirical psychology, as a sphere comprising "immanent" descriptions of psychical mental processes, a sphere comprising descriptions that - so the immanence in question is understood - are strictly confined within the bounds of internal experience. It 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.

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.

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.

Combining Maurice Merleau-Ponty's 1960 course notes on Edmund Husserl's "The Origin of Geometry," his course summary, related texts, and critical essays, this collection offers a unique and welcome glimpse into both Merleau-Ponty's nuanced reading of Husserl's famed late writings and his persistent effort to track the very genesis of truth through the incarnate idealization of language.

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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.

"Ronald Bruzina's superb translation makes available in English a text of singular historical and systematic importance for phenomenology." -- Husserl Studies " a pivotal document in the development of phenomenology essential reading for students of phenomenology twentieth-century thought." -- Word Trade " an invaluable addition to the corpus of Husserl scholarship. More than simply a scholarly treatise, however, it is the result of Fink's collaboration with Husserl during the last ten years of Husserl's life. This truly essential work in phenomenology should find a prominent place alongside Husserl's own works. For readers interested in phenomenology -- and in Husserl in particular -- it cannot be recommended highly enough." -- Choice " a thorough critique of Husserl's transcendental phenomenology raises many new questions. a classic." -- J. N. Mohanty A foundational text in Husserlian phenomenology, written in 1932 and now available in English for the first time.

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.

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.

Edmund Husserl, generally regarded as the founding figure of phenomenology, exerted an enormous influence on the course of twentieth and twenty-first century philosophy. This volume collects and translates essays written by important German-speaking commentators on Husserl, ranging from his contemporaries to scholars of today, to make available in English some of the best commentary on Husserl and the phenomenological project. The essays focus on three problematics within phenomenology: the nature and method of phenomenology; intentionality, with its attendant issues of temporality and subjectivity; and intersubjectivity and culture. Several essays also deal with Martin Heidegger’s phenomenology, although in a manner that reveals not only Heidegger’s differences with Husserl but also his reliance on and indebtedness to Husserl’s phenomenology. Taken together, the book shows the continuing influence of Husserl’s thought, demonstrating how such subsequent developments as existentialism, hermeneutics, and deconstruction were defined in part by how they assimilated and departed from Husserlian insights. The course of what has come to be called continental philosophy cannot be described without reference to this assimilation and departure, and among the many successor approaches phenomenology remains a viable avenue for contemporary thought. In addition, problems addressed by Husserl—most notably, intentionality, consciousness, the emotions, and ethics—are of central concern in contemporary non-phenomenological philosophy, and many contemporary thinkers have turned to Husserl for guidance. The essays demonstrate how significant Husserl remains to contemporary philosophy across several traditions and several generations. Includes essays by Rudolf Bernet, Klaus Held, Ludwig Landgrebe, Dieter Lohmar, Verena Mayer and Christopher Erhard, Ullrich Melle, Karl Mertens, Ernst Wolfgang Orth, Jan Patoñka, Sonja Rinofner-Kreidl, Karl Schuhmann, and Elisabeth Ströker.

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 knowledge, not the possibility 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 requirements 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 knowledge the "meta-critical level."

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.

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.

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.

Edmund Husserl (1859-1938) is widely regarded as the principal founder of phenomenology, one of the most important movements in twentieth-century philosophy. His work inspired subsequent figures such as Martin Heidegger, his most renowned pupil, as well as Jean-Paul Sartre and Maurice Merleau-Ponty, all of whom engaged with and developed his insights in significant ways. His work on fundamental problems such as intentionality, consciousness, and subjectivity continues to animate philosophical research and argument. The Husserlian Mind is an outstanding reference source to the full range of Husserl's philosophy. Forty chapters by a team of international contributors are divided into seven clear parts covering the following areas: major works phenomenological method phenomenology of consciousness epistemology ethics and social and political philosophy philosophy of science metaphysics. Contained in these sections are chapters on many of the key aspects of Husserl's thought, including intentionality, transcendental philosophy, reduction, perception, time, self and subjectivity, personhood, logic, psychology, ontology, and idealism. Offering an unparalleled guide to the enormous range of his thought, The Husserlian Mind is essential reading for students and scholars of Husserl, phenomenology, and the history of twentieth-century philosophy. It will also be of interest to those in related fields in the humanities, social sciences, and psychology and the cognitive sciences.

Husserl's Ideas is one of the most important works of twentieth-century philosophy, offering a detailed introduction to the phenomenological method, including the reduction, and outlining the overall scope of phenomenological philosophy. Husserl's explorations of the a priori structures of intentionality, consciousness, perceptual experience, evidence and rationality continue to challenge contemporary philosophy of
mind. Dan Dahlstrom's accurate and faithful translation, written in pellucid prose and in a fluid, modern idiom, brings this classic work to life for a new generation. --Dermot Moran, University College, Dublin

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.

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.

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.

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 book by the late Fred Kersten—known to many as the translator of Edmund Husserl's Ideas I—takes up the challenge of Husserl's phenomenology as the "will to return to the matters themselves," providing extensive methodological reflections before proceeding to a series of painstaking phenomenological analyses based on a number of evocative examples such as the indeterminate mass of the hillside that looms up before me as I walk toward it in the dark.

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.

called in question, then naturally no fact, science, could be presupposed. Thus Plato was set on the path to the pure idea. Not gathered from the de facto sciences but formative of pure norms, his dialectic of pure ideas-as we say, his logic or his theory of science - was called on to make genuine science possible now for the first time, to guide its practice. And precisely in fulfilling this vocation the Platonic dialectic actually helped create sciences in the pregnant sense, sciences that were consciously sustained by the idea of logical science and sought to actualize it so far as possible. Such were the strict mathematics and natural science whose further developments at higher stages are our modern sciences. But the original relationship between logic and science has undergone a remarkable reversal in modern times. The sciences made themselves independent. Without being able to satisfy completely the spirit of critical self-justification, they fashioned extremely differentiated methods, whose fruitfulness, it is true, was practically certain, but whose productivity was not clarified by ultimate insight. They fashioned these methods, not indeed with the everyday man's naivete, but still with a naivete of a higher level, which abandoned the appeal to the pure idea, the justifying of method by pure principles, according to ultimate a priori possibilities and necessities.

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.

Husserl's Ideas is one of the most important works of twentieth-century philosophy, offering a detailed introduction to the phenomenological method, including the reduction, and outlining the overall scope of phenomenological philosophy. Husserl's explorations of the a priori structures of intentionality, consciousness, perceptual experience, evidence and rationality continue to challenge contemporary philosophy of mind. Dan Dahlstrom's accurate and faithful translation, written in pellucid prose and in a fluid, modern idiom, brings this classic work to life for a new generation. --Dermot Moran, University College, Dublin

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.

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.

Between the publication of Kant's Critique of Pure Reason in 1781 and Husserl's Ideas in 1913, the nineteenth century was a pivotal period in the philosophy of mind, witnessing the emergence of the phenomenological and analytical traditions that continue to shape philosophical debate in fundamental ways. The nineteenth century also challenged many prevailing assumptions about the transparency of the mind, particularly in the ideas of Nietzsche and Freud, whilst at the same time witnessing the birth of modern psychology in the work of William James. Covering the main figures of German idealism to the birth of the phenomenological movement under Brentano and Husserl, Philosophy of Mind in the Nineteenth Century provides an outstanding survey to these new directions in philosophy of mind. Following an introduction by Sandra Lapointe, fourteen specially commissioned chapters by an international team of contributors discuss key topics, thinkers, and debates, including: German idealism, Bolzano, Johann Friedrich Herbart, Ernst Mach, Helmholtz, Nietzsche, William James, Sigmund Freud, Brentano’s early philosophy of mind, Meinong, Christian von Ehrenfels, Husserl, and Natorp. Essential reading for students and researchers in philosophy of mind, continental philosophy, and the history of philosophy, Philosophy of Mind in the Nineteenth Century is
also a valuable resource for those in related disciplines such as psychology, religion, and literature.

A collection of papers meant to illustrate the richness of Edmund Husserl's own work and the tradition he began.

Coming from what is arguably the most productive period of Husserl's life, this volume offers the reader a first translation into English of Husserl's renowned lectures on `passive synthesis', given between 1920 and 1926. These lectures are the first extensive application of Husserl's newly developed genetic phenomenology to perceptual experience and to the way in which it is connected to judgments and cognition. They include an historical reflection on the crisis of contemporary thought and human spirit, provide an archaeology of experience by questioning back into sedimented layers of meaning, and sketch the genealogy of judgment in `active synthesis'. Drawing upon everyday events and personal experiences, the Analyses are marked by a patient attention to the subtle emergence of sense in our lives. By advancing a phenomenology of association that treats such phenomena as bodily kinaesthesia, temporal genesis, habit, affection, attention, motivation, and the unconscious, Husserl explores the cognitive dimensions of the body in its affectively significant surroundings. An elaboration of these diverse modes of evidence and their modalizations (transcendental aesthetic), allows Husserl to trace the origin of truth up to judicative achievements (transcendental logic). Joined by several of Husserl's essays on static and genetic method, the Analyses afford a richness of description unequalled by the majority of Husserl's works available to English readers. Students of phenomenology and of Husserl's thought will find this an indispensable work.

In this work I have tried to present Husserl's Philosophy of thinking and meaning in as clear a manner as I can. In doing this, I had in mind a two-fold purpose. I wanted on the one hand to disentangle what I have come to regard as the central line of thought from the vast mass of details of the Logische Unter suchungen and the Formale und transzendental Logik. On the other hand, I tried to take into consideration the immense developments in logic and semantics that have taken place since Husserl's major logical studies were published. It is my belief that no one to day can look back upon the philosophers of the past except in the light of the admirable progress achieved and consolidated in the fields of logic and semantics in recent times. Fortunately enough, from this point of view Husserl fares remarkably well. He certainly anticipated many of those recent investigations. What is more, a true understanding and appraisal of his logical studies is not possible except in the light of the corresponding modern investigations. This last consideration may provide us with some explanation of the rather puzzling fact that orthodox Husserlian scholarship both within and outside Germany has not accorded to his logical studies the central importance that they, from all points of view, unmis takeably deserve.

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.