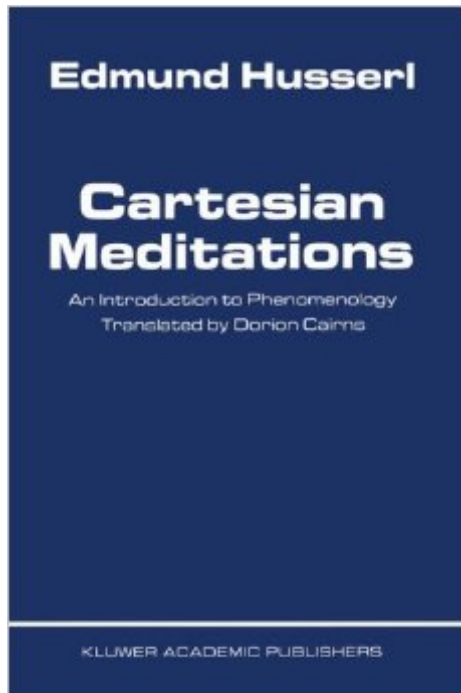


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Cartesian Meditations: An Introduction To Phenomenology



Synopsis

The "Cartesian Meditations" translation is based primarily on the printed text, edited by Professor S. Strasser and published in the first volume of *Husserliana: Cartesianische Meditationen und Pariser Vorträge*, ISBN 90-247-0214-3. Most of Husserl's emendations, as given in the Appendix to that volume, have been treated as if they were part of the text. The others have been translated in footnotes. Secondary consideration has been given to a typescript (cited as "Typescript C") on which Husserl wrote in 1933: "Cartes. Meditationen / Originaltext 1929 / E. Husserl / für Dorion Cairns". Its use of emphasis and quotation marks conforms more closely to Husserl's practice, as exemplified in works published during his lifetime. In this respect the translation usually follows Typescript C. Moreover, some of the variant readings in this typescript are preferable and have been used as the basis for the translation. Where that is the case, the published text is given or translated in a footnote. The published text and Typescript C have been compared with the French translation by Gabrielle Pfeiffer and Emmanuel Levinas (Paris, Armand Collin, 1931). The use of emphasis and quotation marks in the French translation corresponds more closely to that in Typescript C than to that in the published text. Often, where the wording of the published text and that of Typescript C differ, the French translation indicates that it was based on a text that corresponded more closely to one or the other – usually to Typescript C. In such cases the French translation has been quoted or cited in a footnote.

Book Information

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Customer Reviews

This is one of Husserl's many "introductions" to phenomenology and, thus, one of the best places to start if you are new to Husserl. In fact, if you have never read any Husserl before, but are interested in getting an introduction to his phenomenology, I would recommend starting either with this book, or with *The Crisis of European Sciences and Transcendental Phenomenology*. They are both "introductions" to phenomenology, though the *Crisis* comes much later in Husserl's career. Starting with this book would be good for a number of reasons. First, the book is a compilation of lectures so Husserl is (relatively) accessible. Husserl had a very technical style which is not always a lot of fun to read. The ideas he is trying to communicate are exciting and important, they are just not always communicated in the most exciting way. That is true of this book as well, but it is a bit less technical than the *Logical Investigations*, 2 Volume-Set. Second, Husserl explains many of his most important ideas fairly clearly in this book (epoche, transcendental reduction, eidetic reduction, intentionality, noesis and noema, passive and active syntheses, and genetic phenomenology).

Edmund Gustav Albrecht Husserl (1859-1938) was a German philosopher who established the school of phenomenology. He was born into a Jewish family (which later caused him to lose his academic position when the Nazis came to power in 1933), but was baptized as a Lutheran in 1886. He wrote many books, such as *Ideas: General Introduction to Pure Phenomenology*, *On the Phenomenology of the Consciousness of Internal Time*, *The Crisis of European Sciences and Transcendental Phenomenology*, *Cartesian Meditations*, etc. He wrote in the Introduction to this 1929 book, "Ren  Descartes gave transcendental phenomenology new impulses" | one might almost call transcendental phenomenology a neo-Cartesianism, even though it is obliged | to reject nearly all the well-known doctrinal content of the Cartesian philosophy." (Pg. 1) He outlines, "the scientific efforts for which we found the collective name, transcendental phenomenology, must proceed in two stages."

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