M. Heidegger (1963)

My Way to Phenomenology

My academic studies began in the winter of 1909–10 in theology at the University of Freiburg. But the chief work for the study in theology still left enough time for philosophy which belonged to the curriculum anyhow. Thus both volumes of Husserl's *Logical Investigations* lay on my desk in the theological seminary ever since my first semester there. These volumes belonged to the university library. The date due could be easily renewed again and again. The work was obviously of little interest to the students. But how did it get into this environment so foreign to it?

I had learned from many references in philosophical periodicals that Husserl's thought was determined by Franz Brentano. Ever since 1907, Brentano's dissertation "On the manifold meaning of being since Aristotle" (1862) had been the chief help and guide of my first awkward attempts to penetrate into philosophy. The following question concerned me in a quite vague manner: If being is predicated in manifold meanings, then what is its leading fundamental meaning? What does Being mean? In the last year of my stay at the *Gymnasium,* I stumbled upon the book of Carl Braig, then professor for dogmatics at Freiburg University: "On Being. Outline of Ontology." It had been published in 1896 at the time when he was

an associate professor at Freiburg's theological faculty. The larger sections of the work give extensive text passages from Aristotle, Thomas of Aquinas and Suarez, always at the end, and in addition the etymology for fundamental ontological concepts.

From Husserl's *Logical Investigations,* I expected a decisive aid in the questions stimulated by Brentano's dissertation. Yet my efforts were in vain because I was not searching in the right way. I realized this only very much later. Still, I remained so fascinated by Husserl's work that I read in it again and again in the years to follow without gaining sufficient insight into what fascinated me. The spell emanating from the work extended to the outer appearance of the sentence structure and the title page. On that title page I encountered the name of the publisher Max Niemeyer. This encounter is before my eyes as vividly today as then. His name was connected with that of "Phenomenology," then foreign to me, which appears in the subtitle of the second volume. My understanding of the term "phenomenology" was just as limited and vacillating as my knowledge in those years of the publisher Max Niemeyer and his work. Why and how both names—Niemeyer Publishing House and Phenomenology—belong together would soon become clearer.

After four semesters I gave up my theological studies and dedicated myself entirely to philosophy. I still attended theological lectures in the years following 1911, Carl Braig's lecture course on dogmatics. My interest in speculative theology led me to do this, above all the penetrating kind of thinking which this teacher concretely demonstrated in every lecture hour. On a few walks when I was allowed to accompany him, I first heard of Schelling's and Hegel's significance for speculative theology as distinguished from the dogmatic system of Scholasticism. Thus the tension between ontology and speculative theology as the structure of metaphysics entered the field of my search.

Yet at times this realm faded to the background compared with that which Heinrich Rickert treated in his seminars: the two writings of his pupil Emil Lask who was killed as a simple soldier on the Galician front in 1915. Rickert dedicated the third fully revised

edition of his work *The Object of Knowledge, Introduction to Transcendental Philosophy,* which was published the same year, "to my dear friend." The dedication was supposed to testify to the teacher's benefit derived from this pupil. Both of Emil Lask's writings—*The Logic of Philosophy and the Doctrine of Categories, A Study of the Dominant Realm of Logical Form* (1911) and *The Doctrine of Judgment* (1912)—themselves showed clearly enough the influence of Husserl's *Logical Investigations.*

These circumstances forced me to delve into Husserl's work anew. However, my repeated beginning also remained unsatisfactory, because I couldn't get over a main difficulty. It concerned the simple question how thinking's manner of procedure which called itself "phenomenology" was to be carried out. What worried me about this question came from the ambiguity which Husserl's work showed at first glance.

The first volume of the work, published in 1900, brings the refutation of psychologism in logic by showing that the doctrine of thought and knowledge cannot be based on psychology. In contrast, the second volume, which was published the following year and was three times as long, contains the description of the acts of consciousness essential for the constitution of knowledge. So it is a psychology after all. What else is section 9 of the fifth investigation concerning "The Meaning of Brentano's Delimitation of 'psychical phenomena' "? Accordingly, Husserl falls back with his phenomenological description of the phenomena of consciousness into the position of psychologism which he had just refuted. But if such a gross error cannot be attributed to Husserl's work, then what is the phenomenological description of the acts of consciousness? Wherein does what is peculiar to phenomenology consist if it is neither logic nor psychology? Does a quite new discipline of philosophy appear here, even one with its own rank and precedence?

I could not disentangle these questions. I remained without knowing what to do or where to go. I could hardly even formulate the questions with the clarity in which they are expressed here.

The year 1913 brought an answer. The *Yearbook for Philosophy and Phenomenological Investigation* which Husserl edited began to be published by the publisher Max Niemeyer. The first volume begins with Husserl's treatise *Ideas.*

"Pure phenomenology" is the "fundamental science" of philosophy which is characterized by that phenomenology. "Pure" means: "transcendental phenomenology." However, the "subjectivity" of the knowing, acting and valuing subject is posited as "transcendental." Both terms, "subjectivity" and "transcendental," show that "phenomenology" consciously and decidedly moved into the tradition of modern philosophy but in such a way that "transcendental subjectivity" attains a more original and universal determination through phenomenology. Phenomenology retained "experiences of consciousness" as its thematic realm, but now in the systematically planned and secured investigation of the structure of acts of experience together with the investigation of the objects experienced in those acts with regard to their objectivity.

In this universal project for a phenomenological philosophy, the *Logical Investigations*, too—which had so to speak remained philosophically neutral—could be assigned their systematic place. They were published in the same year (1913) in a second edition by the same publisher. Most of the investigations had in the meantime undergone "profound revisions." The sixth investigation, "the most important with regard to phenomenology" (preface to the second edition) was, however, withheld. But the essay "Philosophy as Exact Science" (1910-11) which Husserl contributed to the first volume of the new journal *Logos* also only now acquired a sufficient basis for its programmatical theses through the *Ideas.*

In virtue of these publications, Niemeyer's work attained the foremost rank of philosophical publishers. At that time the rather obvious idea was current that with "phenomenology" a new school had arisen in European philosophy. Who could have denied the correctness of this statement?

But such historical calculation did not comprehend what had happened in virtue of "phenomenology," that is, already with the *Logical Investigations*. This remained unspoken, and can hardly even be

rightly expressed today. Husserl's own programmatical explanations and methodological presentations rather strengthened the misunderstanding that through "phenomenology" a beginning of philosophy was claimed which denied all previous thinking.

Even after the *Ideas* was published, I was still captivated by the never-ceasing spell of the *Logical Investigations.* That magic brought about anew an unrest unaware of its own reason, although it made one suspect that it came from the inability to attain the act of philosophical thinking called "phenomenology" simply by reading the philosophical literature.

My perplexity decreased slowly, my confusion dissolved laboriously, only after I met Husserl personally in his workshop.

Husserl came to Freiburg in 1916 as Heinrich Rickert's successor. Rickert had taken over Windelband's chair in Heidelberg. Husserl's teaching took place in the form of a step-by-step training in phenomenological "seeing" which at the same time demanded that one relinquish the untested use of philosophical knowledge. But it also demanded that one give up introducing the authority of the great thinkers into the conversation. However, the clearer it became to me that the increasing familiarity with phenomenological seeing was fruitful for the interpretation of Aristotle's writing, the less I could separate myself from Aristotle and the other Greek thinkers. Of course I could not immediately see what decisive consequences my renewed occupation with Aristotle was to have.

As I myself practiced phenomenological seeing, teaching and learning in Husserl's proximity after 1919 and at the same time tried out a transformed understanding of Aristotle in a seminar, my interest leaned anew toward the *Logical Investigations,* above all the sixth investigation in the first edition. The distinction which is worked out there between sensuous and categorial intuition revealed itself to me in its scope for the determination of the "manifold meaning of being."

For this reason we—friends and pupils—begged the master again and again to republish the sixth investigation which was then difficult to obtain. True to his dedication to the cause of phenomenology, the

publisher Niemeyer published the last chapter of the *Logical Investigations* again in 1922. Husserl notes in the preface: "As things stand, I had to give in to the wishes of the friends of this work and decide to make its last chapter available again in its old form." With the phrase "the friends of this work," Husserl also wanted to say that he himself could not quite get close to the *Logical Investigations* after the publication of the *Ideas.* At the new place of his academic activity, the passion and effort of his thought turned toward the systematic development of the plan presented in the *Ideas* more than ever. Thus Husserl could write in the preface mentioned to the sixth investigation: "My teaching activity in Freiburg, too, furthered the direction of my interest toward general problems and the system."

Thus Husserl watched me in a generous fashion, but at the bottom in disagreement, as I worked on the *Logical Investigations* every week in special seminars with advanced students in addition to my lectures and regular seminars. Especially the preparation for this work was fruitful for me. There I learned one thing—at first rather led by surmise than guided by founded insight: What occurs for the phenomenology of the acts of consciousness as the self-manifestation of phenomena is thought more originally by Aristotle and in all Greek thinking and existence as *aletheia,* as the unconcealedness of what-is present, its being revealed, its showing itself. That which phenomenological investigations rediscovered as the supporting attitude of thought proves to be the fundamental trait of Greek thinking, if not indeed of philosophy as such.

The more decisively this insight became clear to me, the more pressing the question became: Whence and how is it determined what must be experienced as "the things themselves" in accordance with the principle of phenomenology? Is it consciousness and its objectivity or is it the Being of beings in its unconcealedness and concealment?

Thus I was brought to the path of the question of Being, illumined by the phenomenological attitude, again made uneasy in a different way than previously by the questions prompted by Brentano's dissertation. But the path of questioning became longer than I suspected.

It demanded many stops, detours and wrong paths. What the first lectures in Freiburg and then in Marburg attempted shows the path only indirectly.

"Professor Heidegger—you have got to publish something now. Do you have a manuscript?" With these words the dean of the philosophical faculty in Marburg came into my study one day in the winter semester of 1925-26. "Certainly," I answered. Then the dean said: "But it must be printed quickly." The faculty proposed me *unico loco* as Nicolai Hartmann's successor for the chief philosophical chair. Meanwhile, the ministry in Berlin had rejected the proposal with the explanation that I had not published anything in the last ten years.

Now I had to submit my closely protected work to the public. On account of Husserl's intervention, the publishing house Max Niemeyer was ready to print immediately the first fifteen proof sheets of the work which was to appear in Husserl's *Jahrbuch*. Two copies of the finished page proofs were sent to the ministry by the faculty right away. But after some time, they were returned to the faculty with the remark: "Inadequate." In February of the following year (1927), the complete text of *Being and Time* was published in the eighth volume of the *Jahrbuch* and as a separate publication. After that the ministry reversed its negative judgment half a year later and made the offer for the chair.

On the occasion of the strange publication of *Being and Time*, I came first into direct relationship with the publishing house Max Niemeyer. What was a mere name on the title page of Husserl's fascinating work during the first semester of my academic studies became evident now and in the future in all the thoroughness and reliability, generosity and simplicity, of publication work.

In the summer of 1928, during my last semester in Marburg, the *Festschrift* for Husserl's seventieth birthday was in preparation. At the beginning of this semester Max Scheler died unexpectedly. He was one of the co-editors of Husserl's *Jahrbuch* where he published his great investigation *Formalism in Ethics and Material Ethics of Value*

in the first and second volume (1916). Along with Husserl's *Ideas*, it must count as the most significant contribution to the *Jahrbuch*. Through its far-reaching effects, it placed the scope and effectiveness of the Niemeyer publishing house in a new light.

The *Festschrift* for Edmund Husserl appeared punctually for his birthday as a supplement to the *Jahrbuch*. I had the honor of presenting it to the celebrated teacher within a circle of his pupils and friends on April 8, 1929.

During the following decade all more extensive publications were withheld until the publishing house Niemeyer dared to print my interpretation of Hölderlin's hymn "As on a Holiday" in 1941 without giving the year of publication. I had given this lecture in May of the same year as a public guest lecture at the university of Leipzig. The owner of the publishing house, Mr. Hermann Niemeyer, had come from Halle to hear this lecture. Afterward we discussed the publication.

When I decided twelve years later to publish earlier lecture series, I chose the Niemeyer publishing house for this purpose. It no longer bore the designation "Halle a.d. Saale." Following great losses and manifold difficulties, and visited by hard personal suffering, the present owner had re-established the firm in Tübingen.

"Halle a.d. Saale"—in the same city, the former *Privatdozent* Edmund Husserl taught during the '90's of the last century at that university. Later in Freiburg, he often told the story of how the *Logical Investigations* came to be. He never forgot to remember the Max Niemeyer publishing house with gratitude and admiration, the house which took upon itself the venture of publishing, at the turn of the century, an extensive work of a little-known instructor who went his own new ways and thus had to estrange contemporary philosophy, which ignored the work for years after its appearance, until Wilhelm Dilthey recognized its significance. The publishing house could not know at that time that his name would remain tied to that of phenomenology in the future, that phenomenology would soon determine the spirit of the age in the most various realms—mostly in a tacit manner.

And today? The age of phenomenological philosophy seems to be over. It is already taken as something past which is only recorded historically along with other schools of philosophy. But in what is most its own phenomenology is not a school. It is the possiblity of thinking, at times changing and only thus persisting, of corresponding to the claim of what is to be thought. If phenomenology is thus experienced and retained, it can disappear as a designation in favor of the matter of thinking whose manifestness remains a mystery.

Supplement 1969

In the sense of the last sentence, on can already read in *Being and Time* (1927) pp. 62-63: "its (phenomenology's) essential character does not consist in being *actual* as a philosophical school. Higher than actuality stands *possibility.* The comprehension of phenomenology consists solely in grasping it as possibility."

References

The lecture "Time and Being" was given on January 31, 1962, at the Studium Generale, University of Freiburg im Br, directed by Eugen Fink. In the structure of the treatise *Being and Time* (1927), the title "Time and Being" characterizes the third section of the first part of the treatise. The author was at that time not capable of a sufficient development of the theme designated in the title "Time and Being." The publication of *Being and Time* was interrupted at that point.

What this text contains, written three and a half decades later, can no longer be a continuation of the text of *Being and Time.* The leading question has indeed remained the same, but this simply means: the question has become still more questionable and still more alien to the spirit of the times. (The sections in parentheses in the text were written at the same time as the text of the lecture, but were not read.)

The first printing of the German text, together with a French translation by François Fedier, appeared in the *Festschrift* for Jean Beaufret which was issued under the title *L'Endurance de la Pensée* (Endurance of Thinking) 1968 by the publisher Plon, Paris.

The summary of the seminar on the lecture "Time and Being" was

Assertions are acts of meaning, and assertions in the sense of a formulated proposition are only specific forms of expressness, where expressness has the sense of expressing lived experiences or comportments through meaning. It is essentially owing to phenomenological investigations that this authentic sense of the expressing and expressedness of all comportments was made fundamental and placed in the foreground of the question of the structure of the logical. This is not surprising when we consider that our comportments are in actual fact pervaded through and through by assertions, that they are always performed in some form of expressness. It is also a matter of fact that our simplest perceptions and constitutive states are already *expressed*, even more, are *interpreted* in a certain way. What is primary and original here? It is not so much that we see the objects and things but rather that we first talk about them. To put it more precisely: we do not say what we see, but rather the reverse, we see what *one says* about the matter. This inherently determinate character of the world and its potential apprehension and comprehension through expressness, through already having been spoken and talked over, is basically what must now be brought out in the question of the structure of categorial intuition.

α) Expression of perceptions

The question now is how we can call an assertion true when we make it within a concrete perception. Can the assertion which I make in a concrete and actual perception be fulfilled in the same way that an empty intention corresponding to the concrete perception is fulfilled?

Let us formulate this sort of case in ordinary language: I give expression to my perception with the assertion "This chair is yellow and upholstered." What are we to understand here by expression? There are two possibilities. First, to give expression to a perception can mean to give notice or *to announce*, announcement of the act of perceiving, announcing that I am now performing it. I communicate that I am now having this perception. This possibility of announcing acts exists not only for perceiving but for any act. There are announcements which confirm the performance of perceiving, representing, judging, wishing, expecting, and the like. When I say to you "I hope you'll take care of that," this implies that I expect you to take care of it. Among other things here it is a matter of communicating to the other that I expect something from him. Or when I say "I wish that . . . ," I give expression to the wish, I announce that I am animated by this wish. Giving expression in this first sense is therefore announcing the presence of an act, my being animated by it. To give expression to a perception then means something like the following: I now communicate that I hear the sound of a car below.

But giving expression to a perception may not signify giving notice of the act but the *communication* of what is perceived in the act. In this second kind of expressing I make no assertion about the act and its presence and I do not confirm the occurrence within me of a perception of a chair. Now the assertion expounds on what is itself apprehended, on the basis of what is perceived in these acts; it expounds on the entity itself. This sense of expression now carries over into all acts which simply give the object. Thus, in emptily intending, merely thinking of something, I can make assertions about it. I then do not make an assertion about a mere representation, about something subjective, but about what is itself presumed, but of course in a way such that I do not intuitively demonstrate in it the individual steps of that about which I say something. Giving expression in the sense of communicating what is perceived in perception becomes a question for us when we speak of perceptual assertions. A perceptual assertion is a communication about the entity perceived in perception and not about the act of perception as such.

Let us stay with our exemplary case of the perception of a particular thing and the assertion made in it. Such an assertion makes certain relations stand out from the matter, which is at first apprehended directly and simply in its unarticulated totality. It draws these relations out of the originarily given intuitive content. It is here that the assertion has its demonstration as coincidence; it is true. There is a tendency toward truth, of being true to itself, in the very sense of the assertion. Only in this way is it really what it is. What was said about truth, adequation, fulfillment in the simple acts of apprehension obviously applies all the more to the acts of assertion. We shall therefore try to see how the perceptual assertion is fulfilled in what is perceived.

Let us therefore return to our exemplary case: we have what the simple perception gives, the complete content of the real subject-matter found before us (chair) as well as the assertion about it: "This chair is yellow and upholstered." This S is P and Q. Our question is whether this assertion finds its complete fulfillment in what is perceived. Is every intention within the full intending and asserting perceptually demonstrable in the subject matter? In short, is the perceptual assertion which gives expression to perception demonstrable perceptually? Put another way, can the idea of truth, gained in connection with evidence, be realized in assertions themselves, which constitute such a broad field among the concrete acts of our comportment? To direct our question more precisely into the particulars of this assertion: Are the 'this,' the 'is,' the 'and' perceptually demonstrable in the subject matter? I can see the chair, its being-*upholstered* and its being-*yellow* but I shall never in all eternity see the 'this,' 'is,' 'and' as I see the chair. There is in the full perceptual assertion a *sur-*

plus of intentions whose demonstration cannot be borne by the simple perception of the subject matter.

But perhaps such a demonstration is still possible in the less complicated expression of a simple naming, a so-called nominal positing of the kind "the yellow upholstered chair." But upon closer inspection we find a surplus even here. I can see the color yellow but not the *being*-yellow, *being*-colored; and the expressive element 'yellow,' that is, the attribute, in its full expression in fact means "the chair being yellow." And this 'being' in this expression and in the one above in the form 'is' cannot be perceived.

'Being' is not a real moment in the chair like the wood, the weight, hardness, or color; nor is it something on the chair like the upholstery and screws. '*Being*,' Kant already said, whereby he meant *being-real, is not a real predicate of the object*. This also holds for being in the sense of the copula. There is obviously no adequation between what is expressed and what is perceived. In content, what is perceived falls short of what the assertion asserts of it. The assertion expresses something which is simply not found perceptually. Accordingly, it seems that we must give up the idea of an adequate fulfillment of assertions and the idea of truth associated with it.

But before we draw conclusions, which is always suspect in philosophy, we first wish to examine the matter a bit more closely. We wish to ask what exactly is here at first left unfulfilled: the 'this,' the 'is,' the 'and.'

We said that color can be seen, but *being*-colored cannot. Color is something sensory and real. Being, however, is nothing of the sort, for it is not sensory or real. While the real is regarded as the objective, as a structure and moment of the object, the non-sensory is equated with the mental in the subject, the immanent. The real is given from the side of the object, the rest is thought into it by the subject. But the subject is given in inner perception. Will I find 'being,' 'unity,' 'plurality,' 'and,' 'or' in inner perception? The origin of these non-sensory moments lies in *immanent perception*, in the *reflection* upon consciousness. This is the argument of *British empiricism* since Locke. This argumentation has its roots in Descartes, and it is in principle still present in Kant and *German idealism*, though with essential modification. Today we are in a position to move against idealism precisely on this front only because phenomenology has demonstrated that the non-sensory and ideal cannot without further ado be identified with the immanent, conscious, subjective. This is not only negatively stated but positively shown; and this constitutes the true sense of the discovery of categorial intuition, which we now want to bring out more precisely.

Because the 'is,' 'being,' 'unity,' 'thisness' and the like refer to the non-sensory, and the non-sensory is not real, not objective, hence is something subjective, we must look to the subject, to consciousness. But when we consider the consciousness, then, as long as its intentionality is not taken into account—and this was the typical way of considering it before—, what we find are acts of consciousness understood as psychic processes. If I study the consciousness, I always find only judging, wishing, representing, perceiving, remembering, in short, immanent psychic events or, to put it in Kant's terms, that which becomes present to me through the *inner sense*. Phenomenological consistency dictates that even those concepts which are demonstrated through the inner sense are basically sensory concepts accessible through the inner sense. When I examine the immanence of consciousness, I always find only the sensory and objective, which I must take as an "immanently real" [*reelles*] component of the psychic process, but I never find anything like 'being,' 'this,' 'and.' Husserl therefore says:

> *It is not in the reflection upon judgments nor even upon fulfillments of judgments but rather in these fulfillments themselves that we find the true source of the concepts 'state of affairs' and 'being'* (in the copulative sense). It is not in these *acts as objects* but in the *objects of these acts* that we find the abstractive basis for the realization of the concepts in question.[1]

The category "being,' 'and,' 'or,' 'this,' 'one,' 'several,' 'then' are nothing like consciousness, but are correlates of certain acts.

If I want to form the concept of *aggregate*, I find this phenomenon of aggregate not by reflecting upon the psychic process of bringing together a + b + c + d . . . but by referring to what is presumed in this act of assembling, not in the direction of the act but of what the act gives. Likewise, I find the categorial of identity not in the reflection upon consciousness and the subject as a process of ideating comportment, but in reference to what is intended in this comportment as such.

From this fundamental and crucial rectification of an old prejudice, which interprets and identifies 'non-sensory' or 'unreal' with immanent and subjective, we at the same time see that the overcoming of this prejudice is at once linked to the discovery of intentionality. We do not know what we are doing when we opt for the correct conception of the categorial and at the same time think we can dismiss intentionality as a mythical concept. The two are one and the same.

'Allness,' 'and,' 'but' . . . are nothing like consciousness, nothing psychic, but a special kind of objectivity. Here it is a matter of acts which aim to give something in itself, something which does not have the

1. Husserl, *Logische Untersuchungen*, Vol. II/2, p. 141. [Eng. tr., Investigation VI, §44, pp. 783–784.]

character of a real sensory thinglike object or a part or moment of such an object. These moments are *not demonstrable through sense perception*. But they are demonstrable by way of an essentially *similar type of fulfillment*, namely, an *originary self-giving* in corresponding dator acts. Since 'allness,' 'number,' 'subject,' 'predicate,' 'state of affairs,' 'something' are objects, we will correspondingly have to understand as intuitions the acts which originarily demonstrate them, if only we adhere to our initial sense of intuition. The moments in the full assertion which did not find fulfillment in sense perception receive it through *non-sensory perception*—through *categorial intuition*. The categorial are the moments of the full assertion whose mode of fulfillment has not yet been clarified.

β) Simple and multi-level acts

We must now 1) sharpen the distinction between the two kinds of intuition and 2) define more precisely categorial acts as such.

We showed that the simple perception, that is, the sense perception of a thing, does not bring about the fulfillment of all the intentions of the assertion. While perception in its intentionality has already been roughly characterized, the feature of the 'simple' has been left undefined. But supplying the missing definition of this feature must at the same time permit its difference from the other kind of acts, so-called categorial acts, to emerge.

What constitutes the feature of *simplicity* in perception? Clarification of this element of simplicity will also lead to the clarification of the sense of the founding and being founded of categorial acts. With the clarification of the founded act, we are concurrently placed in the position of understanding the objectivity both of simple perception and of founded acts as a unified objectivity. It permits us to see how even simple perception, which is usually called sense perception, is already intrinsically pervaded by categorial intuition. The intentionality of perceptual apprehension is in fact simple and straightforward, but this in itself does not rule out a high degree of complexity in its act-structure.

We have already established a number of things about simple perception. For one thing, it implies that its object is bodily given and persists in this state as the same object. In the course of various adumbrations which show themselves in a sequence of perceptions, I see the object as identically the same. I can go through such a sequence of perceptions of one and the same thing, for example, by going around the object. How can the continuity of this sequence be specified? The sequence is no mere demonstration of temporally contiguous acts which are subsequently drawn together and so made into a perception. Rather, it can be phenomenologically established that every single phase of perception in the whole of the continuous sequence is in itself a full perception of the thing. In every moment the whole thing is bodily itself and is this itself as the same. This means that the continuum of the perceptual sequence is not instituted supplementally by a supervening synthesis, but that what is perceived in this sequence is there at *one* level of act. In short, the perceptual continuity is a single perception, merely extended, one might say. It "presents its object in a straightforward and immediate way."[2] We call this feature, whereby the perceptual phases are carried out at *one* level of act and every phase of the perceptual sequence is a full perception, the *simplicity* or *single-level character* of perception. *Simplicity means the absence of multi-level acts, which institute their unity only subsequently*. This feature of the "simple" therefore refers to a way of apprehending and that means a *feature of intentionality*. As a way of apprehending, such a feature does not rule out the highest degree of complexity in the structure of this perception (as we have already said). Simplicity of perception also does not mean simplicity of the act-structure as such. Conversely, the multi-level character of categorial acts does not exclude the simplicity of these acts.

This characteristic manner of apprehension in sense perception and its single-level character also permit a definition of the *real* object. This definition, which certainly has its limits, is first derived strictly within this analysis of perception and its object. For Husserl, this sense of the 'real' signifies the most-original sense of reality: a real object is by definition a possible object of a simple perception.[3] This also determines the concept of the real part or, in the broadest sense, of the real portion, the real moment, the real form. "Every part {e.g., form} of a real object is a real part."[4] We must adhere to this definition when we come to the question of how the structural moments of the categorial structures themselves are related to the real object. I expressly emphasize that this concept of 'real,' reality correlative to simple sense perception, is a very particular concept of 'real,' precisely the one that determines the analysis of the reality of the world as Husserl carries it out.

In simple apprehension the totality of the object is explicitly given through the bodily sameness of the thing. The parts, moments, portions of what is at first simply perceived, by contrast, are there implicitly, unsilhouetted—but still given so that they can be made ex-

2. Ibid., p. 148. [Eng. tr., §47, p. 789. More accurately, perception *makes* the object *present* (*gegenwärtigt*), a Husserlian word which becomes all-important for Heidegger in this lecture course on time.]

3. Ibid., p. 151 [Eng. tr., p. 791].

4. Ibid. [The insertion within the quote is Heidegger's.]