

Edmund Husserl's Constructive Phenomenology in the C-Manuscripts and other late research manuscripts

“Das Absolute ist nichts anderes als absolute Zeitigung”

(Edmund Husserl, Ms. C 1 5b, [Husserliana 15: 670])

Introduction

Husserl's so-called C-Manuscripts are important documents from many points of view. Husserl meant them to constitute a systematic work for publication under the working title (or one of its working titles) *The Origin of Time*. One particular reason for their especial importance is, in my view, the presence of four phenomenological methods at work in them: the static, the genetic, the generative¹ and the constructive² (Eugen Fink, Alexander Schnell) methods. The first two were elaborated in detail in Husserl's works, while clear outlines of the last two also emerged. Generative phenomenology aims at concrete historical life, and constructive phenomenology eventually transcends the limits of possible intuitive givenness and tries to answer the “highest and ultimate” metaphysical questions in a phenomenologically legitimate manner. Also of peculiar importance in the C-manuscripts is the internal relationship between the four methods within the text.

This study aims to highlight Husserl's notion of constructive phenomenology in the C-Manuscripts and some other research manuscripts which he wrote in the same period. It is well known that, in his *Sixth Cartesian Meditation* (August-October 1932), Eugen Fink, Husserl's assistant, wrote about “constructive phenomenology” in a detailed and systematic way. Husserl read it several times between August 1932 and January 1933, and he made extensive remarks and notes on his assistant's writing. Yet Husserl received neither the idea, nor the term “phenomenological construction” from his student. Both are found in his relatively early B II 2 Manuscripts from the years 1907-1910 (partly published in Hua³ 13 and 42). Fink influenced Husserl's conception of constructive phenomenology, but he was no exclusive, not even a decisive source for Husserl.

¹ Cf. Anthony Steinbock: *Home and Beyond. Generative Phenomenology after Husserl*, Northwestern University Press, 1995.

² Cf. Eugen Fink: *Sixth Cartesian Meditation*. Alexander Schnell: *Husserl et les fondements de la phénoménologie constructive*, Grenoble: Editions Jérôme Millon, 2007.

³ Hua = Husserliana Edmund Husserl Gesammelte Werke.

Husserl applies constructive phenomenology on the level of the individual subject trying to thematize the problems of birth and death (Hua Mat⁴ 8, texts e.g. 21, 43, 94, 96) as well as on the level of totality, of the Absolute, (Hua 15: text 38). (He also tackles the problem of God himself in detail in his late E-Manuscripts from the same period, the 1930s.) We shall take a closer look on the way Husserl unfolds *apodictic implications* in the given, in order to construct and reconstruct what lies beyond the limits of intuitively accessible. He tries to raise questions concerning individual immortality, the meaning of historicity and the existence of God from a transcendental point of view, which differs radically from the approaches of classical, speculative metaphysics.

This essay is aimed to highlight some peculiarities of Husserl's notion of a phenomenologically founded metaphysics. It consists of three parts: 1) the context of C-Manuscripts, 2) methodological layers in the C-Manuscripts and 3) constructive phenomenology in the C-Manuscripts and in other late materials.

1. The Context of C-Manuscripts

In 1928 Heidegger published Husserl's work *Vorlesungen zur Phänomenologie des inneren Zeitbewußtseins* (*The Lectures on Internal Time Consciousness from the Year 1905*),⁵ which was edited by Edith Stein. Its main texts derived from the 1904/05 winter semester lecture entitled *Hauptstücke aus der Phänomenologie und Theorie der Erkenntnis* (*Main Elements of the Phenomenology and Theory of Knowledge*), a work to which Husserl returned from time to time, reworked it in 1917 with the assistance of Edith Stein, and which gained its final form in 1928. Struggling with the problem of time inspired and motivated Husserl to write in 1917/18 the so-called Bernau Manuscripts, whose working-title was: *Zeit und Individuation, eine Erneuerung einer rationalen Metaphysik nach den Principien* (*Time and Individuation: A Renovation of Rational Metaphysic based on Principles*).⁶ After the publication of the main parts of his Time-lectures from 1904/05 in 1928, Husserl focused again on the problem of time. Heidegger himself also referred to the imminent publication of the Bernau Manuscripts in his Introduction to the Time-lectures.⁷ Husserl had a three-volume work in mind concerning the problem of time, whose first volume comprised the Time-lectures, the second was to contain the Bernau Manuscripts, and the third and last one the C-Manuscripts. Having asked Heidegger and Roman

⁴ Hua Mat = Husserliana Materialien.

⁵ In the following: Time-lectures.

⁶ Husserl's letter to Heidegger, 28 March 1918. BW (= Briefwechsel) 4: 130.

⁷ Heidegger 1928: 367. "Weiterführende, besonders seit 1917 wieder aufgenommene, mit dem Individuationsproblem zusammenhängende Untersuchungen über das Zeitbewußtsein sind einer späteren Veröffentlichung vorbehalten".

Ingarden who both refused, in 1929 he asked Eugen Fink to bring the Bernau Manuscripts in the form of a systematic publication. Fink accepted the task, but never managed to carry it out.⁸ Still, Husserl believed he could fully concentrate on elaborating the last and ultimate phases of his investigations concerning time, which were meant to be the C-Manuscripts (*The Origin of Time*). Husserl was dealing with this project from 1929 till the late summer (August) of 1934, when he started to write the Crisis-book.⁹

In these years, alongside the problem of time Husserl dealt with many other questions and topics which cannot be separated from his late efforts at elaborating the phenomenology of time. In 1929 he wrote two major works, *Cartesian Meditations* and *Formal and Transcendental Logic*. In 1929, on a summer vacation in Tremezzo, Italy, he read through Heidegger's works *Being and Time* and *Kant and the Problem of Metaphysics* carefully, and recognized Heidegger's critical attitude towards his own understanding of phenomenology and philosophy in general. Between 1929 and 1934 Husserl devoted his efforts most importantly to three philosophical projects: 1) the German edition of *Cartesian Meditations*,¹⁰ 2) multiple attempts to write a several-volume systematic work on phenomenology,¹¹ and 3) the C-Manuscripts. In close connection with these projects, the late B and E-Manuscripts from the end of 1929 and from the first half of the 1930s, many of which formed part of the first two projects, must also be considered. This is the context in which the C-Manuscripts are to be studied.

The 1904/05 Time-lectures had a rather static view on time. In the 1917/18 Bernau Manuscripts, as Rudolf Bernet said, genetic phenomenology appears "in full force".¹² But in the Bernau Manuscripts Husserl treated the formal and material aspect of a process as two, *principally separable* topics of the investigation. During the elaboration of genetic phenomenology in the 1920s, Husserl came to the insight that the formal and material side of temporal events cannot really be separated.¹³ He utilized this consideration in the investigations of C-Manuscripts in a rich, careful and wide-ranging way: formal and material moments and aspects of processes are intimately intertwined in the descriptions of temporality in this work. Everything takes place in the context of universal temporality. Husserl's late philosophy takes the form of a process-

⁸ The Bernau Manuscripts were laid in Eugen Fink's drawer till 1969, when he gave them to the Husserl Archive.

⁹ Dieter Lohmar, "Einleitung des Herausgebers", in Hua Mat 8: XIV.

¹⁰ Hua 15: Divisions I and III (editorial division).

¹¹ Amongst others: Hua 15: Division II (editorial division). Cf.: Iso Kern, "Einleitung des Herausgebers", in op. cit. XXXV-LXVII.

¹² Rudolf Bernet, "Husserl's New Phenomenology of Time", in Dieter Lohmar – Ichiro Yamaguchi (ed.), *On Time – New Contributions to the Husserlian Phenomenology of Time*, Dordrecht: Springer, 2010: 16.

¹³ See especially the texts of *Analyses Concerning Passive and Active Synthesis*, (Hua 11).

philosophy – very much like the philosophy of Hegel, Bergson, and Whitehead. As he said in the C-Manuscripts: “The Absolute is nothing else than absolute temporalization” (Hua 15: 670).

A very important feature of late E, B and C-Manuscripts (from the 1930s) is that *constructive phenomenology* (the phenomenologically elaborated and grounded method to question beyond the limits of possible intuition in a legitimate way) reached a comprehensive and crystallized form in these texts. The emergence of a systematic form of constructive phenomenology cannot be abstracted from Fink’s *Sixth Cartesian Meditation*, which originated from his contribution to the German edition of *Cartesian Meditations*, written with Husserl as a mutual, common project, a demonstration of their collegial, scientific collaboration. Constructive phenomenology is a central part of Fink’s *Sixth Cartesian Meditation*. It must be pointed out, however, that neither the idea of constructive phenomenology, nor the expression came from Fink; as stated in the Introduction, both are found in Husserl’s work long before the 1930s or even before he first met with Fink in 1927. The idea, and also the expression of phenomenological construction, goes back to the second half of the 1900s, around the years 1907/08. Fink influenced Husserl in this regard, but was in no way the only author of the entire theory of phenomenological construction.

2. Methodological Layers in the C-Manuscripts

What makes the C-Manuscripts a unique set of works in Husserl’s career is his use of four different phenomenological methods in them, and efforts in the texts to connect these distinct methodological layers, the alternate forms of phenomenological analysis with one another, can clearly be identified. The four methods are: static, genetic, generative and constructive ways of investigation, each of which serving as a “leading clue” (“Leitfaden”) to the other, so to say, “higher” one.¹⁴ It means that the “lower” level yields topics, themes and phenomena to the “higher”: phenomena whose exact structure and background have to be disclosed and cleared up by those “higher-level” methods. The four methods together could reveal the phenomena in their fully concrete reality, and thus together fulfil the famous slogan and promise of phenomenological philosophy: “Back to the things themselves!” (Hua 19/1: 10).

A key concern of phenomenology is the “principle of all principles”, according to which the only and exclusive source of legitimate cognition and knowledge is the “originally giving intuition” (Hua 3/1: 51, English <1983>: 44). However scientific, and thus epistemologically

¹⁴ See: Anthony Steinbock, “Generativity and the Scope of Generative Phenomenology”, in Donn Welton (ed.), *The New Husserl. A Critical Reader*, Bloomington & Indianapolis, Indiana University Press, 2003: 289-325, (especially: 301ff).

legitimate (or even intelligible), a theory can only be called theory *in case it has a possible intuitive basis or grounding*. Husserl's main goal with the elaboration of newer and newer methods was to radicalize this "principle of all principles"; it was to widen the borders of possible intuition, to push the boundaries of possible, scientifically articulated intuition farther. The aim of the perpetual radicalization of the phenomenological method was to explore the hidden depths of possible intuition, which could be thematised, conceptualized and described in a scientifically rigorous manner.

The field of *static* phenomenology is the terrain of already crystallized and stable forms of sense and experience. In static analysis we face fully formed objects. The genetic method, as it were, "brackets"¹⁵ the concept of object. The genetic investigation discloses everything in its radical temporality as a process or event; the genetic approach places everything within the context of becoming and genesis. From the early 1920s Husserl consistently made distinction between temporal and genetic analyses. The temporal analysis, the phenomenological description of time-consciousness, aims at the purely formal aspect of a process or an event, while the genetic treatment focuses on the material side of the same temporal course (cf. Hua 11: 128). One of the most important results of the C-Manuscripts is that it applies, in a consistent and systematic manner, the insight that the two aspects cannot be abstracted from each other, they are intertwined, intimately interpenetrating each other even within the context of time-consciousness.

With the elaboration of the genetic method, however, the capacities of phenomenological access to the "things themselves" were far from being entirely exhausted. The first signs of the "generative view" in Husserl's thought appeared in the first half of the 1920s, by which he strove to place everything on the horizon of concrete historical life (cf. Hua 14: 223). The generative approach aimed to show the phenomena in an ever more concrete way; to demonstrate that every phenomenon is embedded into a concrete, historical, cultural, social and even bodily (collective bodily)¹⁶ process. Husserl gave a more systematic form to this methodological procedure in the 1930s (cf. texts of Husserliana 15, 29, 39 and 42). The name "generative" refers to the concrete historical, cultural life of generations, and to the process of "becoming" a "generation".¹⁷ But generative phenomenology still remains within the borders of immanence, it still

¹⁵ Phrasing by Tamás Ullmann. Tamás Ullmann, *A láthatatlan forma. Sematizmus és intencionalitás*, (= *The Invisible Form. Schematism and Intentionality*), Budapest: L'Harmattan, 2010. **In Hungarian.**

¹⁶ Cf. Hua 39: 181 (1932). "Das Wir hat seine kollektive Leiblichkeit".

¹⁷ Cf. Steinbock, 1995: 3.

does not reach the ultimate forms of transcendence, the realm of “‘supreme and ultimate’ questions” (Hua 1: 182, English <1960>: 156); in the end, to questions related to the final *ethical* problems and values, to the fate of *soul* before birth and after death, and to the essence and existence of *God*. This was the task of *constructive phenomenology*, whose most important function was *to question beyond the limits of possible intuition as such*, in a phenomenologically legitimate (because phenomenologically-apodictically motivated) manner. This method reached its most matured manifestation and articulation in the manuscripts of the 1930s, and especially in the C-Manuscripts.

In the C-Manuscripts, as mentioned above, all four methods – the static,¹⁸ the genetic,¹⁹ the generative²⁰ and the constructive²¹ – are present in a systematically interrelated and connected way, as the higher is built upon the lower, and the problem-fields of their scope partly overlap. There is a close, internal and, from a certain point of view, continuous connection between them. The C-Manuscripts could be considered a systematic, coherent work, whose highest aim was to construct in a phenomenological manner the most concrete, ultimate phenomenon: *the Absolute itself, as a process*; within which every other phenomenon and entity is a dependent, and in the last analysis, abstract moment. The ultimately concrete phenomenon, according to Husserl, is the Absolute.

Comparing the Bernau Manuscripts and the C-Manuscripts in regard to their treatment of time-consciousness, perhaps the most significant characteristic of the latter, in contrast with the former, is the systematic and coherent effort to connect the subjective and intersubjective level of time-consciousness with each other; to weave together the strings of primordial and intersubjective genesis as closely and strongly as possible. The lower levels of constitution turn out to be dependent moments of the higher; on an appropriately high level of constitutive analysis it could be clearly seen that the constitution of time and time-consciousness are embedded in a cultural, historical and bodily (collective bodily) context. Subjective and primordial constitution is only an abstraction.

3. Constructive Phenomenology in the C-Manuscripts and in other late materials

As mentioned before, Husserl did not invent constructive phenomenology in the C-Manuscripts or in the period of C-Manuscripts; neither was it the result of Fink’s influence. Husserl evolved

¹⁸ Hua Mat 8: 5, 154, 170f, 259, 335, 420.

¹⁹ Op. cit. 37, 131, 170f, 210, 241f, 274, 279, 352, 394, 420, 435.

²⁰ Op. cit. 155f, 166f, 177, 214, 217, 241, 275, 369ff, 391-394, 406, 427, 436ff, 443-446.

²¹ Op. cit. 12, 19, 86, 158, 186, 211, 217 [footnote], 218, 222ff, 226f, 257 [footnote], 261, 263, 279, 326, 328f, 340, 344f, 350f, 352f [in connection with genetic method], 357, 395, 409, 415f, 420, 437, 441, 444, 446, Hua 15: 666-670.

this method long before the 1930s; as early as the second half of the 1900s. However, the method reached its most coherent and matured state in the C-Manuscripts and other manuscripts from that time, such as late B and E-Manuscripts. The essential point of constructive phenomenology or phenomenological construction is to unfold the *principally invisible* in a phenomenologically legitimate way, which cannot be brought to an intuitive givenness for theoretical reasons. At a certain point we reach the boundaries of possible intuitive givenness, but we can discover a set of *apodictical implications*,²² which motivate us in an apodictic way to perform phenomenological constructions, and thus thematize phenomena which cannot be presented in an intuitively completed or filled manner.

Phenomenological construction (or constructive phenomenology) has many different fields and topics of application in Husserl's work, of which the four main types are: 1) constructions within the context of the eidetic method aimed at the ultimate pure possibilities of appearance,²³ 2) constructions aimed to disclose the *deepest, irreflexive layers of subjectivity*, which latter include *primal passivity*; 3) constructions directed at the *ultimate metaphysical facts*, which Husserl also calls primal or primordial facts (Urfakta, Urtatsache); and 4) constructions concerning the phenomenological Absolute (problems of historical teleology, God, immortality [or mortality] of the soul, freedom of will and the highest ethical norms and values). These phenomena either avoid the sphere of possible intuition (as structures and phenomena of primordial layer of subjectivity, of *primal passivity*, and the phenomenological Absolute), or articulate the most general conditions and structures of every possible manifestation (as eidetic constructions and primal metaphysical facts). Three topics out of the four appeared in a relatively early stage of Husserl's development: 1) constructions concerning the Absolute, in the lectures and research manuscripts of the period 1907-1910 (Hua 28, Ms. B II 2 [Hua 13, 42], Ms. B I 4 [unpublished]), and also *Ideas... I* (1912) (Hua 3/1: 175 [footnote]),²⁴ 2) constructions of pure possibilities related to the eidetic method (op. cit. 147, 153), 3) primal or primordial metaphysical facts (op. cit. 98).²⁵ The last main domain of construction, aimed at the deepest layer of subjectivity and primal passivity, is the only one which appeared in a well-elaborated, matured

²² "Apodiktische Implikation", Hua 42: 570, cf. also Fink 1988.

²³ E.g. Hua 41: 206, 286, 318, 321, 322, 351, 359.

²⁴ *Ideas pertaining to a pure phenomenology and to a phenomenological philosophy, first book: general introduction to a pure phenomenology*. Hua 3/1. Here furthermore referred briefly as: *Ideas*.

Loc. cit. "We do not extend the controversy here to the domain of theology. The idea of God is a necessary limiting concept in epistemological considerations, and an indispensable index to the construction of certain limiting concepts which not even the philosophizing atheist can do without" (English [1983]: 187 [footnote]).

²⁵ Loc. cit. "Obviously that does not imply that the necessity of the being of this or that present mental process is a pure essential necessity, that is: a purely eidetic particularity subsumed under an eidetic law; it is the necessity of a fact, and is called so because an eidetic law is involved in the fact and indeed, in this case, involved in the existence of the fact as fact" (English [1983]: 103).

form in his late period, most importantly in the C-Manuscripts. In fact, one more important goal of this late work was to systematically “excavate”²⁶ these layers and structures constituting subjectivity.

The main topic of phenomenological constructions in the C-Manuscripts is the constructive-reconstructive disclosing of primal passivity and the structures of the deepest layers of subjectivity (primal hyle, primal ego [Ur-Ich, Urich, Urmonade], primal kinaesthesia, transcendental instincts). According to Husserl’s standpoint in his late work, there are layers and structures of subjectivity which cannot be made visible by any other earlier phenomenological method in a legitimate way. They are prereflexive and irreflexive, they precede and avoid the scope of phenomenological reflexion. They could be thematised only in an *indirect* way; they could only be seen, as it were, “from the corner of our eyes”. The phenomenological construction aims exactly at this indirect thematisation of prereflexive and irreflexive structures and moments of consciousness. The indirect thematisation is accompanied by a sort of indirect apodicticity. This kind of phenomenological construction unfolds the play of primal ego and primal hyle in the deep layer of subjectivity. In Husserl’s descriptions, the primal ego turns towards the primal hyle with an instinctive movement of primal kinaesthesia (Hua Mat 8: 225). According to him, the primal, deepest layer prereflexive of time-consciousness is constituted in this instinctive, kinaesthetic movement of the primal ego.²⁷ The sphere of primal hyle, its primal affective influences the primal ego, and the primal ego’s instinctive (primal instinctive [urinstinktive])²⁸ movements and actions in primal kinaesthetic processes, which directed at this primal hyle, altogether make up the realm of *primal passivity*. The *primal ego* is not the pre-ego (Vor-Ich), which latter is the centre and agent of transcendental instincts; the primal ego is the ultimately constituting, entirely concrete transcendental agent, which precedes and avoids every reflection. It is the “speculative thought” of Husserl’s late works.²⁹ The terrain of primal passivity alongside with the primal ego is a speculative achievement of the C-Manuscripts in a phenomenologically appropriate manner.

In his late period Husserl connected the above-mentioned four types of phenomenological constructions in a systematic, coherent, consequent and rational manner, so that outlines of a

²⁶ Husserl even uses the term “archaeology” in this context. Hua Mat 8: 23, 356f. Cf. also: Nam-In Lee, *Edmund Husserls Phänomenologie der Instinkte*, Dordrecht: Springer, 1993: 5, 77f, 80.

²⁷ Cf. also: Inga Römer, *Das Zeitdenken bei Husserl, Heidegger und Ricœur*, Dordrecht: Springer, 2010: 88f, 95ff.

²⁸ “Instinct” in the context of Husserl’s late transcendental phenomenology means a purely passive teleological striving or trend of transcendental subjectivity. Cf. also: Lee, 1993.

²⁹ Phrasing by Gábor Toronyai. Tudományos életfilozófia. *Tanulmány Edmund Husserl késői gondolkodásáról (Scientific philosophy of life. An Essay Concerning Edmund Husserl’s Late Thought)*. Budapest: Osiris, 2002. **In Hungarian.**

well-articulated, structured *philosophy of process* emerged. At its core, as László Tengelyi correctly observed³⁰, is his metaphysics of facticity, the metaphysics of primal or primordial facts. This metaphysics articulates and organizes every other moments and considerations of his philosophy in the 1930s. The most important and the highest amongst these original, primal facts is the *fact of Absolute*. Its givenness, openness, dynamic contextuality, its processual, self-temporalizing and self-unfolding nature, are its most essential characteristics. The ultimate fact is that of the Absolute's, which precedes and at the same time comprises every other fact and eidos (Hua 15: 385f).³¹

The Absolute is, in the end, *God* her/himself, that is to say, the most dominant feature of the Absolute is its (*processually* understood and interpreted) divine nature; God, who penetrates everything and who is immanent to everything (op. cit. 381, 385). In Husserl's view God is the ultimate context of every being and knowledge, who embraces every finite and particular entity, phenomenon, knowledge, and view-point. As a dynamic, processual super-context s/he incorporates all lower forms and levels of the phenomenological absolute, such as universal transcendental intersubjectivity and all the primal egos, as her/his dependent moments.³² S/he – as the ultimate foundation of being (ibid.) – also comprises every ultimate conditions of all possible appearances and entities; the conditions for factual as well as essential (eidetic) entities. Every primal ego with its (her/his) primal passivity belongs to this Absolute in an immanent way; the transcendental instincts of these egos connect them into an instinctive community, and through those instincts they are integrated into the historical, open life of the Absolute (op. cit. 593-604). The transcendental instincts direct the primal egos and their intersubjective community towards the Absolute (towards the ultimate, divine layer of the Absolute).

In the 1930s (in the late E-Manuscripts), and also in the second half of the 1900s (Ms. B II 2, B I 4, Hua 28), *God* is the infinite aspect of subjectivity, a super-subject, who is inherent and immanent to every particular and finite subject, as well as to the universal, infinitely open transcendental intersubjectivity. S/he unites in her/himself every opposite, contradictory features and attributes in a dialectical way; s/he is personal and super-personal (non-personal) at the same time. In Husserl's interpretation, the phenomenological analysis unfolds several direct

³⁰ László Tengelyi, *Welt und Unendlichkeit. Zum Problem phänomenologischer Metaphysik*, Freiburg/München: Karl Alber Verlag, 2014: 180-227.

³¹ Cf. also: Rudolf Bernet—Iso Kern—Eduard Marbach, *Edmund Husserl. Darstellung seines Denkens*, Hamburg: Felix Meiner Verlag, 2016: 212f.

³² To this see: Lee Chun Lo, *Die Gottesauffassung in Husserls Phänomenologie*, Frankfurt am Main: Peter Lang Verlag, 2008.

In Husserl there are three basic layers of the Absolute: 1) the primal ego and her/his absolute consciousness, 2) the transcendental intersubjectivity and 3) God as the divine aspect of the totality of Being. The third one (God) integrates in Her/Himself the lower levels.

and indirect ways to the divine region of transcendental subjectivity or to God; most of them are related to the phenomenon of teleology, particularly *universal teleology*.³³ In Husserl's opinion we have an immediate, intimate experience of God, of the divine dimension of subjectivity; but we can thematize and conceptualize God in a phenomenologically legitimate way only indirectly, only through the method of phenomenological construction; and fundamentally through the phenomenological investigation of teleological structures of the self-constitution of subjectivity (and intersubjectivity) and the constitution of the world. According to him, God gains her/his full concretion, her/his fully concrete access to the world, through the particular, finite subjects; through residing in their particular, concrete point of view concerning themselves and the world.³⁴ Apart from concrete transcendental intersubjectivity God cannot be concrete either.

In Husserl's opinion, in transcendental reflection every monad, every transcendental subject represents a fixed, yet in a temporal sense dynamic (as it dynamically processualizes itself) point of view in the system of the Absolute. In this regard Husserl describes the transcendental egos, the monads, as *transcendental substances* (Hua Mat 8: 176f). These substances make up the concrete, historical life of the Absolute; they are the concrete and dynamic points of view which the Absolute has concerning his/her different parts, moments, entities and events. In this metaphysical context Husserl even admits the possibility of "metempsychosis" ("Seelenwanderung"): in his account, the transcendental monads continuously activate and inactivate themselves; they fell into asleep (death, in the interpretation of the late Husserl, is just a deeper form of sleeping, from which we perpetually awake), and awake on a higher level of transcendental development (ibid.).³⁵

³³ Angela Ales Bello spoke of "five ways to God" in Husserl – making a parallelism between Saint Thomas of Aquinas (his "five ways to God") and Husserl. (Angela Ales Bello, *The Divine in Husserl and Other Explorations*, Dordrecht: Springer, 2009). The five ways in Husserl's philosophy according to Bello are: 1) the objective: the way of teleologies which are constituted in the world (op. cit. 25ff), 2) the subjective: the mirroring or reflection of God (and the teleologies created by Her/Him) as transcendent pole in the transcendental ego (op. cit. 28ff), 3) the intersubjective way: the question of empathy and the notion of a divine monad (a super-monad), of the Highest Monad, and the question of empathical connection with this divine monad (op. cit. 33ff), 4) the hyletic way: the instinctive directedness which inherent to the instinctive constitution of the sensuous hlye, and which – in the end – is directed towards God Her/Himself (op. cit. 46ff), and last, but not least: 5) the ethical way, which shows God as an ethical ideal and as the ultimate metaphysical support of freedom (54ff).

In this context the work of Balázs Mezei is also very important: *Zárójelbe tett Isten. Edmund Husserl és egy fenomenológiai proto-teológia vázlata*, (*God in Brackets. Edmund Husserl and the Sketch of a Phenomenological Proto-teology*), Budapest: Osiris, 1997. **In Hungarian.**

³⁴ Cf. Lo, 2008: 168-173.

³⁵ Loc. cit. "Die Monaden sind transzendente Substanzen, bezogen auf ihre transzendente Zustandszeitlichkeit, auf ihr Leben. Aber nur das spezifische Leben, das sich verweltlichte, enthält personale Einheiten als sich entwickelnde aus Passivität oder aus Aktivität, aus Unfreiheit oder Freiheit – wenn nicht jede Monade vielerlei Speziesleben hat, wobei noch der leibnizsche Gedanke einer transzendentalen „Entwicklung“ in der „Seelenwanderung“ zu bedenken wäre."

In an indirect way, constructive phenomenology could treat even the highest and ultimate metaphysical questions. But the whole picture is far more complicated. There are no fully disclosed, entirely answered questions; there are no answers with ultimate, absolute interpretations. Every answer, every philosophical, scientific theory and thought is embedded in infinitely open and always moving horizons of sense. The sense of the answers and of the theories we elaborate and prove, is always unfinished and open. The ever newer and perpetually enriching context which is unfolded by the philosophical and scientific researches sheds ever newer light on the sense of philosophical and scientific thoughts and theses. Philosophical and scientific research, as Husserl always stated and emphasized, is *a never ending story, an infinite approach to the ultimate truth*, which is an ideal that cannot actually be reached.

The phenomenology as constructive phenomenology is capable of productive and fruitful communication with positive, normal sciences too; of unfolding the deeper phenomenological and metaphysical meaning of the latest, most recent scientific findings and discoveries, and integrating them into its always moving and infinitely open, processual system. It is perhaps the highest insight of phenomenology (of Husserl and phenomenology in general) that there is no ultimate context, except for the context of Absolute itself. This absolute context cannot entirely be disclosed or exhausted; it could only be revealed and described indirectly, always in a partial, finite and incomplete way.

Conclusion

This essay had two main goals: on one hand, we tried to demonstrate the systematic connection of the four fundamental methodological approach of Husserl's phenomenology in the C-Manuscripts; on the other hand, we attempted to show some basic peculiarities of Husserl's *constructive phenomenology*, which was the ultimate result of his efforts to radicalize the phenomenological philosophy. The final aim of constructive phenomenology was to make accessible to phenomenology such phenomena and topics, which – for theoretical reasons – lie beyond the limits of possible intuitive givenness. The C-Manuscripts document the systematic connectedness of the four phenomenological apparatus; in them, the constructive phenomenology, which emerged in Husserl's work around the years 1907-1910 at the latest, reached its most mature, most elaborate form.

We tried to show that phenomenological constructions radicalized and renewed phenomenology in a way that it could reach and thematize problems which earlier lied beyond its range; namely, problems of classical metaphysics and intuitively inaccessible, though otherwise proved and confirmed, findings of natural sciences. Husserl's constructive phenomenology is

capable to create a fruitful communication also between these remarkably different fields of human culture, metaphysics and positive sciences; and at the same time to avoid the failure that László Tengelyi called “naturalist autarcism”, a sort of naïve naturalist positivism.³⁶ Constructive phenomenology is able to integrate and utilize both in a philosophically legitimate and productive way.

This philosophical method demonstrates that every knowledge and being is embedded in a wider context, and the different contexts are connected together in an organic way, in the form of an always widening universal network. It unfolds ever newer contexts, without turning to sceptical relativism. Contexts and contextualization have their own essential laws and connections with absolute validity. The ultimate context is that of the Absolute, which is accessible only in a partial and indirect way for our philosophical and scientific researches; but we see this context of the Absolute always in a more and more exact and richer way in the infinitely open history of philosophy and science.

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Abbreviations: Hua = Husserliana, Edmund Husserl Gesammelte Werke. Hua Mat = Husserliana Materialien, BW = Briefwechsel (Husserliana Dokumente 3/1-8)

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³⁶ Cf. Tengelyi, 2014: 17-19, 187, 212, 223f, 419, 427, 431, 435, 549.

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