

sense, the sense namely of transcendental subjectivity, and so he does not pass through the gateway that leads into genuine transcendental philosophy.

§ 11. *The psychological and the transcendental Ego.*  
*The transcendency of the world.*

If I keep purely what comes into view — for me, the one who is meditating — by virtue of my free epoché with respect to the being of the experienced world, the momentous fact is that I, with my life, remain untouched<sup>1</sup> in my existential status, regardless of whether or not the world exists and regardless of what my eventual decision concerning its being or non-being might be. This Ego, with his Ego-life, who necessarily remains<sup>2</sup> for me, by virtue of such epoché, is not a piece of the world; and if he says, "I exist, *ego cogito*," that no longer signifies, "I, this man, exist."<sup>3</sup> No longer am I the man who, in natural self-experience, finds himself *as* a man and who, with the abstractive restriction to the pure contents of "internal" or purely psychological self-experience, finds his own pure "*mens sive animus sive intellectus*"; nor am I the separately considered psyche itself. Apperceived in this "natural" manner, I and all other men are themes of sciences that are Objective, or positive, in the usual sense: biology, anthropology, and also (as included in these) *psychology*. The psychic life that psychology talks about has in fact always been, and still is, meant as psychic life in the world. Obviously the same is true also of one's own psychic life, which is grasped and considered in *purely internal experience*. But phenomenological epoché (which the course of our purified Cartesian meditations demands of him who is philosophizing) inhibits acceptance of the Objective world as existent, and thereby excludes this world completely from the field of judgment. In so doing, it likewise inhibits acceptance of any Objectively apperceived facts, including those of internal experience. Consequently for me, the meditating Ego who, standing / and remaining in the attitude

transcendence  
of the ego

natural  
man -  
subject

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<sup>1</sup> The word *unberührt* (untouched) crossed out, but nothing put in its place.

<sup>2</sup> The word *verbleibende* (remaining) crossed out, but nothing put in its place.

<sup>3</sup> Author's marginal note: Kant and all his convictions relating to Ego-transcendent apperceptions, and likewise the convictions of all others, are parenthesized.

of epoché, posits exclusively himself as the *acceptance-basis* of all Objective acceptances and bases [*als Geltungsgrund aller objektiven Geltungen und Gründe*], there is no psychological Ego and there are no psychic phenomena in the sense proper to psychology, i.e., as components of psychophysical men.

By phenomenological epoché I reduce my natural human Ego and my psychic life — the realm of my *psychological self-experience* — to my transcendental-phenomenological Ego, the realm of *transcendental-phenomenological self-experience*. The Objective world, the world that exists for me, that always has and always will exist for me, the only world that ever can exist for me — this world, with all its Objects, I said, derives its whole sense and its existential status, which it has for me, from me myself, *from me as the transcendental Ego*, the Ego who comes to the fore only with transcendental-phenomenological epoché.

This concept of the transcendental and its correlate, the concept of the transcendent, must be derived exclusively from *our* philosophically meditative situation. The following should be noted in this connexion: Just as the reduced Ego is not a piece of the world, so, conversely, neither the world nor any worldly Object is a piece of my Ego, to be found in my conscious life as a really inherent part of it, as a complex of data of sensation or a complex of acts. This "*transcendence*" is part of the intrinsic sense of anything worldly, *despite* the fact that anything worldly necessarily acquires all the sense determining it, along with its existential status, exclusively from my experiencing, my objectivating, thinking, valuing, or doing, at particular times — notably the status of an evidently valid being is one it can acquire only from my own evidences, my grounding acts. If this "*transcendence*", which consists in being non-really included, is part of the intrinsic sense of the world, then, by way of contrast, the Ego himself, who bears within him the world as an accepted sense and who, in turn, is necessarily presupposed by this sense, is legitimately called *transcendental*, in the phenomenological sense. Accordingly the philosophical problems arising from this correlation are called transcendental-philosophical.

\* TE not a part of the world

world not a part of the T.E.