



# On the Phenomenology of the Consciousness of Internal Time (1893-1917)

*Edmund Husserl , John Barnett Brough (Translator)*

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What follows is a translation of Volume X in the Husserliana series, the critical edition of the works of Edmund Husserl. Volume X was published in 1966. Its editor, Rudolf Boehm, provided the title: *Zur Phänomenologie des inneren Zeitbewusstseins (1893-1917)*. Some of the texts included in Volume X were published during Husserl's lifetime, but the majority were not. Given the fact that the materials assembled in Volume X do not constitute a single and previously published Husserlian work, some acquaintance with their history and chronology is indispensable to understanding them. These introductory remarks are intended to provide the outlines of such an acquaintance, together with a brief account of the main themes that appear in the texts. The Status of the Texts In 1928, Husserl's "Vorlesungen zur Phänomenologie des inneren Zeitbewusstseins" appeared in the *Jahrbuch für Philosophie und phänomenologische Forschung*. I Edmund Husserl, *Zur Phänomenologie des inneren Zeitbewusstseins (1893-1917)* [On the phenomenology of the consciousness of internal time (1893-1917)], herausgegeben von Rudolf Boehm, Husserliana X (The Hague: Martinus Nijhoff, 1966). The references in Roman numerals that occur in parentheses in this Introduction are to Rudolf Boehm's "Editor's Introduction" to Husserliana X. References in Arabic numerals, unless otherwise noted, will be to this translation. Corresponding page numbers of Husserliana X will be found in the margins of the translation. The translation includes Parts A and B of Husserliana X, with Boehm's notes.

## On the Phenomenology of the Consciousness of Internal Time (1893-1917) Details

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## **Matthew says**

Unbelievable.

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## **Nathan says**

Incredible text. For anyone interested in phenomenology this is a MUST READ. This is where it all began. The beautiful conceptions of temporality; they are rooted here. And seeing the genesis of these ideas in this text was a wonderful experience.

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## **Tomas Serrien says**

Husserl made a very difficult subject as time more clear and made a original way through a phenomenology of time. Very difficult work but it is necessary when you want to know something about temporal objects like music or speech...

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## **Chris Nagel says**

The butler did it. That is, I perceived the butler doing it. In the perception of the butler doing it, each successive moment in the continuum of the experience of "the butler doing it" moved on into the just-past moment. The whole of the experience "the butler doing it" is the consciousness of the butler doing it as a continuum of each passing time-point in the series, and of the just-past time-points in retention with the ongoing and current perception. Each moment in the series continuously runs off into the just-past, but as part of the continuous experience of "the butler doing it" is intended through retention.

This must be contrasted with the memorial recollection of the butler doing it, or, more accurately, the butler having had done it. (That is to say, the perception of "the butler doing it," unified through the retention of each just-past as the current now runs off into the past, must be distinguished from the recollection of the past event, "the butler did it," as a posited memory of a past experience.)

None of this, of course, tells us anything about the so-called empirical facts, that is, the reality of the objectively posited series of events. The perception of "the butler doing it" in imagination is just as much intended as a continuous flow of experience as the real perception of the real butler "doing it."

Sic transit gloria husserliana.

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## **M. says**

Wer sich für die Konstitution von Zeit bzw. eines Zeitbewusstseins aus der phänomenologischen Sichtweise Edmund Husserls interessiert sei dieses Buch sehr zu Herzen gelegt. Es ist auch Ausgangspunkt für eine heute noch aktuelle Debatte. Die Zugänglichkeit des Werkes wird dadurch erschwert, dass es eigentlich eine Zusammenstellung und Überarbeitung von Martin Heidegger aus verschiedenen Manuskripten von Husserl ist. Diese fragmentarische Form kommt stellenweise leider sehr stark heraus.

Die zentrale Frage Husserls, die er auch hier behandelt, nämlich wie uns überhaupt etwas als etwas gegeben sein kann, wird hier in den Zeitanalysen sehr schön beantwortet. Etwas Vorwissen zu Husserl, Phänomenologie und Erkenntnistheorie ist jedoch Voraussetzung um sich in dem Werk zurecht zu finden.

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