

109, "The Phenomenology of Religion." At one place van der Leeuw defines *epoche* as "restraint" (zurückhaltung). See *Phänomenologie Der Religion* (Tubingen: Mohr Verlag, 1933) 640. The English edition of the book translates *epoche* as "intellectual suspense." Thus, at one point, we get the nonsense sentence "exercises the intellectual suspense of the *epoche*." van der Leeuw 687. The only explicit reference to Husserl is made on page 675 (Eng. ed.) where van der Leeuw asserts that "Phenomenology is concerned only with 'phenomena' that is with 'appearance'; for it, there is nothing whatsoever 'behind' the phenomena." This is clearly not Husserl's view of the subject.

7. Willard Oxtoby, "Holy, The Idea of," *Encyclopedia of Religion*, vol. 6, 436.

8. Abbreviations used for notes on Husserl are as follows: L.U.I; L.U.II; L.U.III = *Logische Untersuchungen*, 5th ed. (Tubingen: Mohr Verlag, 1968). Ideen I = *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*, vol. I (Den Haag: Nijhoff, 1950). Ideen II = *Ideen zu einer reinen Phänomenologie und phänomenologischen Philosophie*, vol. II (Den Haag: Nijhoff, 1952). C.M. = *Cartesian Meditations*, trans. Dorian Cairns (The Hague: Nijhoff, 1960). Krisis = *Die Krisis der europäischen Wissenschaften und die transzendente Phänomenologie* (Den Haag: Nijhoff, 1954).

9. Eugene Fink, "Die Phänomenologische Philosophie Edmund Husserl in der Gegenwartigen Kritik," *Kantstudien* 38 (1933): 319-383.

10. For examples see T. Adorno, *Zur Metakritik der Erkenntnistheorie: Studien über Husserl und die Phänomenologischen Antinomien* (Stuttgart: Kolhammer, 1956); Herbert Marcuse, "Zum Begriff des Wesens," *Zeitschrift für Socialforschung* 5 (1936); and G. Ryle, "Phenomenology," *Aristotelian Society Supplement* 11 (1932): 68ff.

11. For two possible answers to the riddle see T. M. Seebohm, *Die Bedingungen der Möglichkeit der Transzendentalphilosophie* (Bonn: Bouvier, 1962) 48ff. and Ernst Wolfgang Orth, *Bedeutung, Sinn, Gegenstand: Studien zur Sprach Philosophie Edmund Husserls und Richard Höningwald* (Bonn: Bouvier, 1967) 245ff. For an excellent introduction to Husserl's thought and the problems of

interpretation, see Wolfgang H. Müller, *Die Philosophie Edmund Husserls* (Bonn, 1956).

12. See Ideen I 134; L. U. II 20, 80; and L. U. I 113.

13. L. U. II 108.

14. Ryle's critique is certainly correct on this particular development within the phenomenological movement. See note #10 above for reference.

15. L. U. I vii.

16. L. U. II 8; also Krisis 182-190.

17. For an excellent analysis of this crucial problem in Husserl see Seebohm 4347.

18. L. U. I 112, 114-115, 117; also Ideen I 44ff., 189:

19. Krisis 182ff., 265, 501ff.

20. The term "orientation" is my translation for "*einstellung*" which is usually translated as "attitude" and tends to convey psychological overtones contrary to Husserl's usage of the term.

21. See Seebohm 76-77 for an excellent summary of the meaning of reduction.

22. Ideen I 57.

23. Ideen I 59

24. Ideen I 63; also Ideen II 1-4, 174, 179ff.; and Krisis 308-309, 326-328.

25. Ideen I 70.

26. Ideen I 216.

27. Ideen I 67; also 174, "The bracketed is not wiped off the phenomenological slate. "