

(only for the purposes of the course!)

Husserl, Edmund. *The Crisis of European Sciences and Transcendental Phenomenology*. Evanston: Northwestern University Press, 1970, pp. 276-7.

Spiritual Europe has a birthplace. By this I mean not a geographical birthplace, in one land, though this is also true, but rather a spiritual birthplace in a nation or in individual men and human groups of this nation. It is the ancient Greek nation in the seventh and sixth centuries B.C. Here there arises a *new sort of attitude* of individuals toward their surrounding world. And its consequence is the breakthrough of a completely new sort of spiritual structure, rapidly growing into a systematically self-enclosed cultural form; the Greeks called it *philosophy*. Correctly translated, in the original sense, that means nothing other than universal science, science of the universe, of the all-encompassing unity of all that is. Soon the interest in the All, and thus the question of the all-encompassing becoming and being in becoming, begins to particularize itself according to the general forms and regions of being, and thus philosophy, the one science, branches out into many particular sciences.

In the breakthrough of philosophy in this sense, in which all sciences are thus contained, I see, paradoxical as it may sound, the primal phenomenon of spiritual Europe. Through more detailed considerations, short as they may be, the apparent paradox will soon disappear. Philosophy, science, is the title for a special class of cultural structures. The historical movement that has been taken on by the style-form of European supranationality aims at an infinitely distant normative shape, but not one that could simply be read off the changing succession of shapes by a morphological observation from the outside. The constant directedness toward a norm inhabits the intentional life of individual persons, and thence the nations with their particular social units, and finally the organism of the nations bound together as Europe. Of course it does not inhabit all persons, it is not fully developed in the personalities of a higher level that are constituted by intersubjective acts; nevertheless, it inhabits them in the form of a necessary course of development and spreading of the spirit of norms that are valid for all. But this has at the same time the significance of an advancing transformation of all humanity through the formations of ideas that become effective in the smallest of circles. Ideas, meaning-structures that are produced in individual persons and have the miraculous new way of containing intentional infinities within themselves, are not like real things in space; the latter, though they enter into the field of human experience, do not yet thereby have any significance for human beings as persons. With the first conception of ideas, man gradually becomes a new man. His spiritual being enters into the movement of an advancing reconstruction. This movement proceeds from the beginning in a communicative way, awakens a new style of personal existence in one's sphere of life, a correspondingly new becoming through communicative understanding. Within this movement at first (and then later even beyond it) there grows a new sort of humanity, one which, living in finitude, lives toward poles of infinity. Precisely in this way there arises a new type of communalization and a new form of enduring community whose spiritual life, communalized through the love of ideas, the production of ideas, and through ideal lifenorms, bears within itself the future-horizon of infinity: that of an infinity of generations being renewed in the spirit of ideas. This, then, is accomplished at first within the spiritual space of a single nation, the Greek nation, as the development of philosophy and of philosophical communities. Together with this there arises, first in this nation, a common cultural spirit [which,] drawing all of humanity under its spell, is thus an advancing transformation in the form of a new [type of] historical development.