1. What is phenomenology?
   a. "phenomenology can be practiced as a manner or style of thinking, that it existed as a movement before arriving at a complete awareness of itself as a philosophy" (vii)
   b. A study of essences
      i. Which puts essences back into existence
   c. A transcendental philosophy
      i. "a philosophy for which the world is always 'already there' (vi)
      ii. Heidegger's phenomenology "springs from an indication given by Husserl and amounts to no more than an explicit account of the 'natürlicher Weltbegriff' (natural concept of the world) or the 'Lebenswelt' (life-world)" (viii)

2. To Return to 'Things Themselves' (die Sachen selbst)
   a. The world as directly experienced
   b. My existence ... moves out towards [my physical and social environment] and sustain them (ix)
   c. The errancy of analytical reflection
      i. Relation of subject and world not strictly bilateral
         1. the demand for noematic reflection
            a. world is there before any possible analysis
      ii. The real is a closely woven fabric
         1. Woven together with the dreamt
            a. Coherence (harmoniousness) of the flow of syntheses
      iii. Being in the world
         1. Perception: "the background from which all acts stand out" (xi)
         2. World: natural setting of my thoughts and explicit perceptions (xii)
         3. Truth: does not inhabit only 'the inner man' (Ibid)

3. The Transcendental Reduction
   a. The paradox of intersubjectivity: he and I must have an outer appearance
      i. "analytical reflection knows nothing of the problem of other minds" (xiii)
   b. Incarnate, historic (situational) existence
      i. phenomenological world - "the permanent horizon of all my cogitations and as a dimension in relation to which I am constantly situating myself" (xiv)
   c. (Transcendental) Reflection
      i. Discloses "the subject as a process of transcendence toward the world" (xv)
      1. Impossibility of a complete reduction

4. Eidetic Reduction
   a. "making explicit our primordial knowledge of the 'real' (xviii)
      i. Facticity of world: "world is not what I think, but what I live through" (xviii)

5. Intentionality
   a. Act intentionality vs. operative intentionality
      i. "the total intention"
ii. Genesis of meaning
b. The dimension of history – phenomenology of origins
   i. We are condemned to meaning (xxii)

6. Reason
   a. "The phenomenological world is not pure being, but the sense which is revealed where the
      paths of my various experiences intersect, and also where my own and other people's intersect
      and engage each other like gears. (xxii
      i. Phenomenology is disclosure of the world
      ii. Infinite task