

THE ENVELOPE IS THE LETTER

1

For phenomenology, the envelope is the letter.

2

Practical life is so “letter-directed” that the envelope is ignored. The “envelope” that phenomenology reads carefully is usually “transparent.”

3

Life in its practical mode regards **what** is given. It does not regard **how** this “what” is given. The “letter” is “what.” The “envelope” is “how.”

4

Subjectivity is transparent when it is not thematic. Unless the focus is a toothache or an attitude, life looks through subjectivity like a clear window.

5

Life in its practical mode experiences the world as a system of mind-independent objects. The mountains were here before me and will remain when I am gone. But what are mountains like without us? The mountain that waits for us before we are born or endured beyond our death *can only be pictured* as the mountain we know with our eyes and the rest of our body.

6

We are tempted by the idea of the human-independent mountain. The problem is that we can say nothing about such a mountain. It is a mere X .

7

Instead of asserting the possibly paradoxical human-independent mountain, we can frankly confess the difficulty.

8

The ancestral object of the speculative realist is no more evidence against correlationism than it is evidence for it.

9

For the correlationist, the human-independent object has no meaning that is not smuggled in from human experience. Even an empty X goes too far, for even the boundaries of the object are dependent on human conceptualization.

10

A phenomenological direct realist will not adopt this empty X but stick to entangled perspectivism and point out the “glitch” without (1) merely pretending to fix it or (2) incorporating it as sufficiently meaningful for inclusion in an ontology.