

ways suspended between a distinct existence and a pantheistic fusion with the Creator Being. If Creation is an original act and if I am shut up against God, then nothing any longer guarantees my existence to God; he is now united to me only by a relation of exteriority, as the sculptor is related to the finished statue, and once again he can know me only through images. Under these conditions the notion of God, while revealing to us the internal negation as the only possible connection between consciousnesses, shows the concept's total inadequacy: God is neither necessary nor sufficient as a guarantee of the Other's existence. Furthermore God's existence as the intermediary between me and the Other already presupposes the presence of the Other to me in an internal connection; for God, being endowed with the essential qualities of a Mind, appears as the quintessence of the Other, and he must be able to maintain an internal connection with myself in order for a real foundation of the Other's existence to be valid for me. It seems therefore that a positive theory of the Other's existence must be able simultaneously to avoid solipsism and to dispense with a recourse to God if it envisages my original relation to the Other as an internal negation; that is, as a negation which posits the original distinction between the Other and myself as being such that it determines me by means of the Other and determines the Other by means of me. Is it possible to look at the question from this point of view?

III. HUSSERL, HEGEL, HEIDEGGER

THE philosophy of the nineteenth and twentieth centuries seems to have understood that once myself and the Other are considered as two separate substances, we cannot escape solipsism; any union of these two substances must in fact be held to be impossible. That is why the examination of modern theories reveals to us an attempt to seize at the very heart of the consciousness a fundamental, transcending connection with the Other which would be constitutive of each consciousness in its very upsurge. But while this philosophy appears to abandon the postulate of the external negation, it nevertheless preserves its essential consequence; that is, the affirmation that my fundamental connection with the Other is realized through *knowledge*.





consciousness. As such he appears to me as an ordinary object immersed in the being of life. Similarly it is thus that I appear to the Other: as a concrete, sensible, immediate existence. Here Hegel takes his stand on the ground not of a univocal relation which goes from me (apprehended by the *cogito*) to the Other, but of the reciprocal relation which he defines as "the self-apprehension of the one in the other." In fact it is only in so far as each man is opposed to the Other that he is absolutely for himself. Opposite the Other and confronting the Other, each one asserts his right of being individual. Thus the *cogito* itself can not be a point of departure for philosophy; in fact it can be born only in consequence of my appearance for myself as an individual, and this appearance is conditioned by the recognition of the Other. The problem of the Other should not be posited in terms of the *cogito*; on the contrary, the existence of the Other renders the *cogito* possible as the abstract moment when the self is apprehended as an object. Thus the "moment" which Hegel calls *being for the Other* is a necessary stage of the development of self-consciousness; the road of interiority passes through the Other. But the Other is of interest to me only to the extent that he is another Me, a Me-object for Me, and conversely to the extent that he reflects my Me—*i.e.*, is, in so far as I am an object for him. Due to the fact that I must necessarily be an object for myself only over there in the Other, I must obtain from the Other *recognition* of my being. But if another consciousness must mediate between my consciousness *for itself* and itself, then the being-for-itself of my consciousness—and consequently its being in general—depends on the Other. As I appear to the Other, so I am. Moreover since the Other is such as he appears to me and since my being depends upon the Other, the way in which I appear—that is, the moment of the development of my self-consciousness—depends on the way in which the Other appears to me. The value of the Other's recognition of me depends on the value of my recognition of the Other. In this sense to the extent that the Other apprehends me as bound to a body and immersed in *life*, I am myself only *an Other*. In order to make myself recognized by the Other, I must risk my own life. To risk one's life, in fact, is to reveal oneself as not-bound to the objective form or to any determined existence—as not-bound to life.

But at the same time I pursue the *death* of the Other.

This means that I wish to cause myself to be mediated by an Other who is only other—that is, by a dependent consciousness whose essential characteristic is to exist only for another. This will be accomplished at the very moment when I risk my life, for in the struggle against the other I have made an abstraction of my sensible being by *risking* it. On the other hand, the Other prefers life and freedom even while showing that he has not been able to posit himself as not-bound to the objective form. Therefore he remains bound to external things in general; he appears to me and he appears to himself as *non-essential*. He is the *Slave*, I am the *Master*; for him it is I who am essence. Thus there appears the famous "Master-Slave" relation which so profoundly influenced Marx. We need not here enter into its details. It is sufficient to observe that the Slave is the Truth of the Master. But this unilateral recognition is unequal and insufficient, for the truth of his self-certitude for the Master is a non-essential consciousness; therefore the Master is not certain of *being for himself* as truth. In order to attain this truth there is necessary "a moment in which the master does for himself what he does as regards the Other and when the slave does as regards the Other what he does for himself."⁵ At this moment there will appear a self-consciousness in general which is recognized in other self-consciousnesses and which is identical with them and with itself.

Thus Hegel's brilliant intuition is to make me depend on the Other *in my being*. I am, he said, a being for-itself which is for-itself only through another. Therefore the Other penetrates me to the heart. I can not doubt him without doubting myself since "self-consciousness is real only in so far as it recognizes its echo (and its reflection) in another."⁶ Since the very doubt implies a consciousness which exists for itself, the Other's existence conditions my attempt to doubt it just as in the work of Descartes my existence conditions systematic doubt. Thus solipsism seems to be put out of the picture once and for all. By proceeding from Husserl to Hegel, we have realized immense progress: first the negation which constitutes the Other is direct, internal, and reciprocal; second, it calls each consciousness to account and pierces to the deepest part of its being; the problem is posited on the level of inner being, of the universal and tran-

⁵ *Phénoménologie de l'Esprit*, p. 148. Edition Cosson.

⁶ *Propedeutik*, p. 20, first edition of the complete works.





scious, living individuals, but *in theory* it must be remarked that the Other is an object for me because he is the Other and not because he appears on the occasion of a body-object; otherwise we should fall back into the illusion of space which we discussed above. Thus what is essential to the Other qua Other is objectivity and not life. Moreover Hegel took this logical affirmation as his point of departure.

But if it is true that the connection between a consciousness and life does not distort the nature of the "abstract moment of self-consciousness" which remains there, immersed, always capable of being discovered, is the case the same for objectivity? In other words, since we know that a consciousness is before being known, then is not a known consciousness wholly modified by the very fact that it is known? Is "to appear as an object for a consciousness" still "to be consciousness"? It is easy to reply to this question: the very being of self-consciousness is such that in its being, its being is in question; this means that it is pure interiority. It is perpetually a reference to a *self* which it has to be. Its being is defined by this: that it is this being in the mode of being what it is not and of not being what it is. Its being, therefore, is the radical exclusion of all objectivity. I am the one who can not be an object for myself, the one who can not even conceive for myself of existence in the form of an object (save on the plane of the reflective dissociation—but we have seen that reflection is the drama of the being who can not be an object for himself). This is not because of the lack of detachment or because of an intellectual prejudice or of a limit imposed on my knowledge, but because objectivity demands an explicit negation: the object is what I make myself not-be whereas I myself am what I make myself be. I pursue myself everywhere, I can not escape myself, I reapprhend myself from behind. Even if I could attempt to make myself an object, I would already be myself at the heart of that object which I am; and at the very center of that object I should have to be the subject who is looking at it. Moreover this is what Hegel hinted at when he said that the Other's existence is necessary in order for me to be an object for myself. But by holding that self-consciousness is expressed by the "I am I"—*i.e.*, by identifying it with self-knowledge—he failed to derive the consequences of his first affirmations; for he introduced into consciousness something like an object existing potentially to be disengaged with

out change by the Other. But if to be an object is precisely not-to-be-me, then the fact of being an object for a consciousness radically modifies consciousness not in what it is for itself but in its appearance to the Other. The Other's consciousness is what I can simply contemplate and what because of this fact appears to me as being a pure given instead of being what has to be me. It is what is released to me in universal time (*i.e.*, in the original dispersion of moments) instead of appearing to me within the unity of its own temporalization. For the only consciousness which can appear to me in its own temporalization is *mine*, and it can do so only by renouncing all objectivity. In short the *for-itself* as for-itself can not be known by the Other. The object which I apprehend under the name of the Other appears to me in a radically *other* form. The Other is not a *for-itself* as he appears to me; I do not appear to myself as I am *for-the-Other*. I am incapable of apprehending for myself the self which I am for the Other, just as I am incapable of apprehending on the basis of the *Other-as-object* which appears to me, what the Other is for himself. How then could we establish a universal concept subsuming under the name of self-consciousness, my *consciousness* for myself and (of) myself and my *knowledge* of the Other? But this is not all.

According to Hegel the Other is an object, and I apprehend myself as an object in the Other. But one of these affirmations destroys the other. In order for me to be able to appear to myself as an object in the Other, I would have to apprehend the Other as subject; that is, to apprehend him in his interiority. But in so far as the Other appears to me as object, my objectivity for him can not appear to me. Of course I apprehend that the *Other-as-object refers to me* by means of intentions and acts, but due to the very fact that he is an object, the *Other-as-a-mirror* is clouded and no longer reflects anything. These intentions and these acts are things in the world and are apprehended in the Time of the World; they are established and contemplated, their meaning is an object for me. Thus I can only appear to myself as a transcendent quality to which the Other's acts and intentions refer; but since the Other's objectivity destroys my objectivity for him, it is as an internal subject that I apprehend myself as something that to which those intentions and those acts refer. It must be understood that this apprehension of myself by myself is in pure terms of consciousness, not of knowledge; by

having to be what I am in form of an ekstastic self-consciousness, I apprehend the Other as an object pointing to me. Thus Hegel's optimism results in failure: between the Other-as-object and Me-as-subject there is no common measure, no more than between self-consciousness and consciousness of the Other. I can not know myself *in* the Other if the Other is first an object for me; neither can I apprehend the Other in his true being—that is, in his subjectivity. No universal knowledge can be derived from the relation of consciousnesses. This is what we shall call their ontological separation.

But there is in Hegel another and more fundamental form of optimism. This may be called an ontological optimism. For Hegel indeed truth is truth of the Whole. And he places himself at the vantage point of truth—*i.e.*, of the Whole—to consider the problem of the Other. Thus when Hegelian monism considers the relation of consciousness, it does not put itself in any particular consciousness. Although the Whole is to be realized, it is already there as the truth of all which is true. Thus when Hegel writes that every consciousness, since it is identical with itself, is other than the Other, he has established himself in the whole, outside consciousnesses, and he considers them from the point of view of the Absolute. For individual consciousnesses are moments in the whole, moments which by themselves are *Unselbständig*, and the whole is a mediator between consciousnesses. Hence is derived an ontological optimism parallel to the epistemological optimism: plurality can and must be surpassed toward the totality. But if Hegel can assert the reality of this surpassing, it is because he has already given it to himself at the outset. In fact he has forgotten his own consciousness; he *is* the Whole, and consequently if he so easily resolves the problem of particular consciousnesses it is because for him there never has been any real problem in this connection. Actually he does not raise the question of the relation between his own consciousness and that of the Other. By effecting completely the abstraction of his own, he studies purely and simply the relation between the consciousnesses of others—*i.e.*, the relation of consciousnesses which are already for him objects whose nature, according to him, is precisely that of being a particular type of object—the subject-object. These consciousnesses from the totalitarian point of view which he has adopted are strictly equivalent to each

other although each of them is separated from the rest by a particular privilege.

But if Hegel has forgotten himself, we can not forget Hegel. This means that we are referred back to the *cogito*. In fact, if, as we have established, the being of my consciousness is strictly irreducible to knowledge, then I can not transcend my being toward a reciprocal and universal relation in which I could see my being and that of others as equivalent. On the contrary, I must establish myself *in my being* and posit the problem of the Other in terms of my being. In a word the sole point of departure is the interiority of the *cogito*. We must understand by this that each one must be able by starting out from his own interiority, to rediscover the Other's being as a transcendence which conditions the very being of that interiority. This of necessity implies that the multiplicity of consciousnesses is on principle unsurpassable, for I can undoubtedly transcend myself *toward* a Whole, but I can not establish myself in this Whole so as to contemplate myself and to contemplate the Other. No logical or epistemological optimism can cover the scandal of the plurality of consciousnesses. If Hegel believed that it could, this is because he never grasped the nature of that particular dimension of being which is self-consciousness. The task which an ontology can lay down for itself is to describe this scandal and to found it in the very nature of being, but ontology is powerless to overcome it. It is possible—as we shall see better later—that we may be able to refute solipsism and show that the Other's existence is both evident and certain for us. But even if we could succeed in making the Other's existence share in the apodictic certainty of the *cogito*—*i.e.*, of my own existence—we should not thereby "surpass" the Other toward any inter-monad totality. So long as consciousnesses exist, the separation and conflict of consciousness will remain; we shall simply have discovered their foundation and their true terrain.

What has this long criticism accomplished for us? Simply this: if we are to refute solipsism, then my relation to the Other is first and fundamentally a relation of being to being, not of knowledge to knowledge. We have seen Husserl's failure when on this particular level he measures being by knowledge, and Hegel's when he identifies knowledge and being. But we have equally recognized that Hegel, although his vision is obscured by the postulate of absolute

idealism, has been able to put the discussion on its true plane. In *Sein und Zeit* Heidegger seems to have profited by study of his predecessors and to have been deeply impressed with this twofold necessity: (1) the relation between "human-realities" must be a relation of being; (2) this relation must cause "human-realities" to depend on one another in their essential being. At least his theory fulfills these two requirements. In his abrupt, rather barbaric fashion of cutting Gordian knots rather than trying to untie them, he gives in answer to the question posited a pure and simple *definition*. He has discovered several moments—inseparable except by abstraction—in "being-in-the-world," which characterizes human reality. These moments are "world," "being-in," and "being." He has described the *world* as "that by which human reality makes known to itself what it is"; "being-in" he has defined as *Befindlichkeit* and *Verstand*.¹¹ We have still to speak of *being*; that is, the mode in which human reality is its being-in-the-world. This, Heidegger tells us, is the *mit-Sein*—that is, "being-with." Thus the characteristic of being of human-reality is its being *with* others. This does not come about by chance. I do not exist *first* in order that subsequently a contingency should make me *encounter* the Other. The question here is of an essential structure of my being. But this structure is not established from outside and from a totalitarian point of view as it was with Hegel. To be sure, Heidegger does not take his departure from the *cogito* in the Cartesian sense of the discovery of consciousness by itself; but the human-reality which is revealed to him and for which he seeks to fix the structures in concepts is his own. "*Dasein ist je meines*," he writes. It is by making explicit the pre-ontological comprehension which I have of myself that I apprehend being-with-others as an essential characteristic of my being. In short I discover the transcendental relation to the Other as constituting my own being, just as I have discovered that being-in-the-world measures my human-reality. Henceforth the problem of the Other is a false problem. The Other is no longer first a particular existence which I encounter in the world—and which could not be indispensable to my own existence since I existed before encountering it. The Other is the ex-centric limit which contributes to the con-

¹¹ Tr. Roughly, *Befindlichkeit* is "finitude" and *Verstand* "comprehension."

stitution of my being. He is the test of my being inasmuch as he throws me outside of myself toward structures which at once both escape me and define me; it is this test which originally reveals the Other to me.

Let us observe in addition that the type of connection with the Other has changed. With realism, idealism, Husserl, Hegel, the type of relation between consciousnesses was being-for; the Other appeared to me and even constituted me in so far as he was *for* me or I was *for* him. The problem was the mutual recognition of consciousnesses brought face to face which appeared *in the world* and which confronted each other. "To-be-with" has an altogether different meaning; "with" does not intend the reciprocal relation of recognition and of conflict which would result from the appearance of a human-reality other than mine *in the midst* of the world. It expresses rather a sort of ontological solidarity for the exploitation of this world. The Other is not originally bound to me as an ontic reality appearing in the midst of the world among "instruments" as a type of particular object; in that case he would be already degraded, and the relation uniting him to me could never take on reciprocity. The Other is not an *object*. In his connection with me he remains a human-reality; the being by which he determines me in my being is his pure being apprehended as "being-in-the-world." And we know that the "in" must be understood in the sense of *colo, habito*, not of *insum*; to-be-in-the-world is to haunt the world, not to be ensnared in it; and it is in my "being-in-the-world" that the Other determines me. Our relation is not a *frontal* opposition but rather an *oblique* interdependence. In so far as I make a world exist as a complex of instruments which I use for the ends of my human reality, I cause myself to be determined in my being by a being who makes the world exist as a complex of instruments for the ends of his reality. Moreover it is not necessary to understand this being-with as a pure concomitance which is passively received by my being. For Heidegger, to be is to be one's own possibilities; that is, to make oneself be. It is then a mode of being which I make myself be. And it is very true that I am responsible for my being-for the Other in so far as I realize him freely in authenticity or in unauthenticity. It is in complete freedom and by an original choice that, for example, I realize my being-with in the anonymous form of "they." And if I am asked how my "being-with" can exist for-myself, I must reply that through

the world I make known to myself what I am. In particular when I am in the unauthentic mode of the "they," the world refers to me a sort of impersonal reflection of my unauthentic possibilities in the form of instruments and complexes of instruments which belong to "everybody" and which belong to me so far as I am "everybody": ready-made clothes, common means of transportation, parks, gardens, public places, shelters made for *anyone* who may take shelter there, etc. Thus I make myself known as *anybody* by means of the indicative complex of instruments which indicate me as a *Worumwillen*. The unauthentic state—which is my ordinary state in so far as I have not realized my conversion to authenticity—reveals to me my "being-with," not as the relation of one unique personality with other personalities equally unique, not as the mutual connection of "most irreplaceable beings," but as a total interchangeability of the terms of the relation. The determination of the terms is still lacking; I am not opposed to the Other, for I am not "me"; instead we have the social unity of the *they*. To posit the problem on the level of the incommunicability of individual subject was to commit an *ὕστερον πρότερον*,¹² to stand the world on its head. Authenticity and individuality have to be earned: I shall be my own authenticity only if under the influence of the call of conscience (*Ruf des Gewissens*) I launch out toward death with a resolute decision (*Entschlossenheit*) as toward my own most peculiar possibility. At this moment I reveal myself to myself in authenticity, and I raise others along with myself toward the authentic.

The empirical image which may best symbolize Heidegger's intuition is not that of a conflict but rather a *crew*. The original relation of the Other and my consciousness is not the *you* and *me*; it is the *we*. Heidegger's being-with is not the clear and distinct position of an individual confronting another individual; it is not *knowledge*. It is the mute existence in common of one member of the crew with his fellow, that existence which the rhythm of the oars or the regular movements of the coxswain will render sensible to the rower and which *will be made manifest* to them by the common goal to be attained, the boat or the yacht to be overtaken, and the entire world (spectators, performance, etc.) which is profiled on the horizon. It is on the common ground of this co-existence that the abrupt revelation of my "being-unto-death"

¹² Tr. Correction for *ὕστερον πρότερον*, obviously a misprint.

will suddenly make me stand out in an absolute "common solitude" while at the same time it raises the others to that solitude.

This time we have indeed been given what we asked for: a being which in its own being implies the Other's being. And yet we can not consider ourselves satisfied. First of all, Heidegger's theory offers us the indication of the solution to be found rather than that solution itself. Even if we should without reservation accept his substitution of "being-with" for "being-for," it would still remain for us a simple affirmation without foundation. Undoubtedly we shall encounter certain empirical states of our being—in particular that to which the Germans give the untranslatable name *Stimmung*¹³—which seem to reveal a co-existence of consciousnesses rather than a relation of opposition. But it is precisely this co-existence which must be explained. Why does it become the unique foundation of our being? Why is it the fundamental type of our relation with others? Why did Heidegger believe that he was authorized to pass from this empirical and ontic establishment of being-with to a position claiming co-existence as the ontological structure of my "being-in-the-world"? And what type of being does this co-existence have? To what extent is the negation which makes the Other *an other* and which constitutes him as non-essential maintained? If we suppress it entirely, are we not going to fall into a monism? And if we are to preserve it as an essential structure of the relation to the Other, then what modification must it undergo in order to lose the character of *opposition* which it had in being-for-others and acquire this character as a connection which creates solidarity and which is the very structure of being-with? And how shall we be able to pass from there to the concrete experience of the Other in the world, as when from my window I see a man walking in the street? To be sure it is tempting to conceive of myself as standing out on the undifferentiated ground of the human by means of the impulse of my freedom, by the choice of my unique possibilities—and perhaps this conception holds an important element of truth. But in this form at least such a view gives rise to serious objections.

First of all, the ontological point of view joins here with the abstract view of the Kantian subject. To say that human

¹³ Tr. Literally "pitch" or "tuning." Perhaps the nearest English equivalent is "sympathy" in its original Greek sense of feeling or experiencing *with* someone.

reality (even if it is *my* human reality) "is-with" by means of its ontological structure is to say that it is-with by nature—that is, in an essential and universal capacity. Even if this affirmation were proved, it would not enable us to explain any concrete being-with. In other words, the ontological co-existence which appears as the structure of "being-in-the-world" can in no way serve as a foundation to an ontic being-with, such as, for example, the co-existence which appears in my friendship with Pierre or in the couple which Annie and I make. In fact it would be necessary to show that "being-with-Pierre" or "being-with-Annie" is a structure constitutive of my concrete-being. But this is impossible from the point of view which Heidegger has adopted. The Other in the relation "with," taken on the ontological level, can not in fact be concretely determined any more than the directly confronted human-reality of which it is the alter ego; it is an abstract term and hence *Unselbständig*, and it does not contain the power of becoming *that* Other—Pierre or Annie. Thus the relation of the *mit-Sein* can be of absolutely no use to us in resolving the psychological, concrete problem of the recognition of the Other. There are two incommunicable levels and two problems which demand separate solutions.

It may be said that this is only one of the difficulties which Heidegger encounters in passing in general from the ontological level to the ontic level, in passing from "being-in-the-world" in general to my relation with *this* particular instrument, in passing from my being-unto-death, which makes of my death my most essential possibility, to *this* "ontic" death which I shall experience by encountering this or that external existent. But this difficulty can be disguised, if need be, in all other cases since, for example, it is human reality which causes the existence of a world in which a threat of death to human reality is hidden. Better yet, if the world is, it is because it is "mortal" in the sense in which we say that a wound is mortal. But the impossibility of passing from one level to the other bursts forth when we meet the problem of the Other. In fact even if in the ekstastic upsurge of its being-in-the-world, human reality makes a world exist, one can not, for all that, say that its being-with causes another human reality to rise up. Of course I am the being by whom "there is" (*es gibt*) being. But are we to say that I am the being by whom "there is" another human-reality? If we understand by that that I am the being for whom there is *for me*

another human reality, this is a pure and simple truism. If we mean that I am the being by whom *there are* in general Others, we fall back into solipsism. In fact this human reality "with whom" I am is itself "in-the-world-with-me"; it is the free foundation of a world. (How does this make it *my* world? We can not deduce from the being-with an identity of the worlds "in which" the human realities are.) Human reality is its own possibilities. It is then for itself without having to wait for me to make its being exist in the form of the "there is." Thus I can constitute a world as "mortal," but I can not constitute a human-reality as a concrete being which is its own possibilities. My being-with, apprehended from the standpoint of "my" being, can be considered only as a pure exigency founded in *my* being; it does not constitute the slightest proof of the Other's existence, not the slightest bridge between me and the Other.

More precisely, this ontological relation between me and an abstract Other, due to the very fact that it defines in general my relation to others, is far from facilitating a particular ontic relation between me and Pierre; in fact it renders impossible any concrete connection between my being and a particular Other given in my experience. If my relation with the Other is *a priori*, it thereby exhausts all possibility of relation with others. Empirical and contingent relations can be only the specifications of it, not particular cases. There can be specifications of a law only under two circumstances: either the law is derived inductively from empirical, particular facts, and that is not the case here; or else it is *a priori* and unifies experience, as the Kantian concepts do. Actually in this latter case, its scope is restricted to the limits of experience: I find in things only what I have put into them. Now the act of relating two concrete "beings-in-the-world" can not belong to *my* experience; and it therefore escapes from the domain of *being-with*. But as the law precisely *constitutes* its own domain, it excludes *a priori* every real fact which it has not constructed. The existence of time as an *a priori* form of my sensibility would *a priori* exclude me from all connection with a noumenal time which had the characteristics of a being. Thus the existence of an ontological and hence *a priori* "being-with" renders impossible all ontic connection with a concrete human-reality which would arise *for-itself* as an absolute transcendent. The "being-with," conceived as a

structure of my being, isolates me as surely as the arguments for solipsism.

The reason for this is that Heidegger's *transcendence* is a concept in bad faith: it aims, to be sure, at surpassing idealism, and it succeeds in so far as idealism presents us with a subjectivity at rest in itself and contemplating its own images. But the idealism thus surpassed is only a bastard form of idealism, a sort of empirical-critical psychologism. Undoubtedly Heidegger's human-reality "exists outside itself." But this existence outside itself is precisely Heidegger's definition of the *self*. It resembles neither the Platonic [Neo Platonic?] ekstasis where existence is really alienation, existence in an Other, nor Malebranche's vision in God, our own conception of the ekstasis and of the internal negation. Heidegger does not escape idealism; his flight outside the self, as an *a priori* structure of his being, isolates him as surely as the Kantian reflection on the *a priori* conditions of our experience. In fact what human-reality rediscovers at the inaccessible limit of this flight outside itself is still the self: and the flight outside the self is a flight toward the self, and the world appears as the pure distance between the self and the self.

Consequently it would be in vain to look in *Sein und Zeit* for a simultaneous surpassing of all idealism and of all realism. Heidegger's attempt to bring human-reality out of its solitude raises those same difficulties which idealism generally encounters when it tries to found the existence of concrete beings which are similar to us and which as such escape our experience, which even as they are being constituted do not arise from our *a priori*. He seems to escape isolation because he takes the "outside of self" sometimes as being "outside-of-self-toward-self" and sometimes as "outside-self-in-others." But the second interpretation of "outside of-self," which Heidegger surreptitiously slides in through his devious reasoning, is strictly incompatible with the first. Human-reality at the very heart of its ekstases remains alone. It is here that we can derive a new and valid insight as the result of our critical examination of Heidegger's teaching: Human-reality remains alone because the Other's existence has the nature of a contingent and irreducible fact. We *encounter* the Other; we *do* not constitute him. And if this fact still appears to us in the form of a necessity, yet it does not belong with those "conditions of the possibility of our experience" or—if you prefer—

with ontological necessity. If the Other's existence is a necessity, it is a "contingent necessity"; that is, it is of the same type as the factual necessity which is imposed on the *cogito*. If the Other is to be capable of being given to us, it is by means of a direct apprehension which leaves to the encounter its character as facticity, just as the *cogito* itself leaves all its facticity to my own thought, a facticity which nevertheless shares in the apodicticity of the *cogito* itself—*i.e.*, in its indubitability.

This long exposition of doctrine will not therefore have been useless if it enables us to formulate the necessary and sufficient conditions under which a theory of the existence of others can be valid.

(1) Such a theory can not offer a new *proof* of the existence of others, or an argument better than any other against solipsism. Actually if solipsism is to be rejected, this can not be because it is impossible or, if you prefer, because nobody is truly solipsistic. The Other's existence will always be subject to doubt, at least if one doubts the Other only in words and abstractly, in the same way that without really being able to conceive of it, I can write, "I doubt my own existence." In short the Other's existence can not be a *probability*. Probability can concern only objects which appear in our experience and from which new effects can appear in our experience. There is probability only if a validation or invalidation of it is at every moment possible. Thus since the Other on principle and in its "For-itself" is outside my experience, the probability of his existence as *Another Self* can never be either validated or invalidated; it can be neither believed nor disbelieved, it can not even be measured; it loses therefore its very being as probability and becomes a pure fictional conjecture. In the same way M. Lalande¹⁴ has effectively shown that an hypothesis concerning the existence of living beings on the planet Mars will remain purely conjectural with no chance of being either true or false so long as we do not have at our disposal instruments or scientific theories enabling us to produce facts validating or invalidating this hypothesis. But the structure of the Other is on principle such that no new experiment will ever be able to be conceived, that no new theory will come to validate or invalidate the hypothesis of his existence, that no instrument will come to reveal new facts inspiring me to affirm or to reject this hypothesis. There-

¹⁴ *Les théories de l'induction et de l'expérimentation.*

fore if the Other is not immediately present to me, and if his existence is not as sure as my own, all conjecture concerning him is entirely lacking in meaning. But if I do not conjecture about the Other, then, precisely, I affirm him. A theory of the Other's existence must therefore simply question me in my being, must make clear and precise the meaning of that affirmation; in particular, far from inventing a proof, it must make explicit the very foundation of that certainty. In other words Descartes has not *proved* his existence. Actually I have always known that I existed, I have never ceased to practice the *cogito*. Similarly my resistance to solipsism—which is as lively as any I should offer to an attempt to doubt the *cogito*—proves that I have always known that the Other existed, that I have always had a total though implicit *comprehension* of his existence, that this “pre-ontological” comprehension comprises a surer and deeper understanding of the nature of the Other and the relation of his being to my being than all the theories which have been built around it. If the Other's existence is not a vain conjecture, a pure fiction, this is because there is a sort of *cogito* concerning it. It is this *cogito* which we must bring to light by specifying its structures and determining its scope and its laws.

(2) On the other hand, Hegel's failure has shown us that the only point of departure possible is the Cartesian *cogito*. Moreover the *cogito* alone establishes us on the ground of that factual necessity which is the necessity of the Other's existence. Thus what for lack of a better term we called the *cogito* of the Other's existence is merged with my own *cogito*. The *cogito* examined once again must throw me outside it and onto the Other, just as it threw me outside upon the In-itself; and this must be done not by revealing to me an *a priori* structure of myself which would point toward an equally *a priori* Other but by disclosing to me the concrete, indubitable presence of a particular, concrete Other, just as it has already revealed to me my own incomparable, contingent but necessary, and concrete existence. Thus we must ask the For-itself to deliver to us the For-others; we must ask absolute immanence to throw us into absolute transcendence. In my own inmost depths I must find not *reasons for believing* that the Other exists but the Other himself as not being me.

(3) What the *cogito* must reveal to us is not the-Other-as-

object. For a long time now it must have been obvious that what is called an *object* is said to be *probable*. If the Other is an object for me, he refers me to probability. But probability is founded solely on the infinite congruity of our representations. Since the Other is neither a representation nor a system of representations nor a necessary unity of our representations, he can not be probable: he can not *at first* be an object. Therefore if he is *for us*, this can be neither as a constitutive factor of our knowledge of the world nor as a constitutive factor of our knowledge of the self, but as one who “interests” our being, and that not as he contributes *a priori* to constitute our being but as he interests it concretely and “ontically” in the empirical circumstances of our facticity.

(4) If we attempt somehow regarding the Other what Descartes attempted to do for God with that extraordinary “proof by the idea of perfection” which is wholly animated by the intuition of transcendence, then for our apprehension of the Other qua Other we are compelled to reject a certain type of negation which we have called an external negation. The Other must appear to the *cogito* as *not being me*. This negation can be conceived in two ways: either it is a pure, external negation, and it will separate the Other from myself as one substance from another substance—and in this case all apprehension of the Other is by definition impossible; or else it will be an internal negation, which means a synthetic, active connection of the two terms, each one of which constitutes itself by denying that it is the other. This negative relation will therefore be reciprocal and will possess a twofold anteriority: This means first that the multiplicity of “Others” will not be a *collection* but a *totality* (in this sense we admit that Hegel is right) since each Other finds his being in the other.¹⁵ It also means that this Totality is such that it is in principle impossible for us to adopt “the point of view of the whole.” In fact we have seen that no abstract concept of consciousness can result from the comparison of my being-for-itself with my object-state for the Other. Furthermore this totality—like that of the For-itself—is a detotalized totality; since existence-for-others is a radical refusal of the Other, a totalitarian and unifying synthesis of “Others” is possible. It is in the light of these few observations that we in turn will now attack the question of The Other.

Chaque autrui trouve son être en l'autre.