at a distance from itself? Is it a question of bad faith or of another fundamental attitude? And can one *live* this new aspect of being? In particular will freedom by taking itself for an end escape all *situation?* Or on the contrary, will it remain situated? Or will it *situate* itself so much the more precisely and the more individually as it projects itself further in anguish as a conditioned freedom and accepts more fully its responsibility as an existent by whom the world comes into being. All these questions, which refer us to a pure and not an accessory reflection, can find their reply only on the ethical plane. We shall devote to them a future work.

THE END

Key to Special Terminology[1]

Abolition (*disparition*). The fact of ceasing to exist on the part of an object. This is, of course, from the point of view of the For-itself, not of the Initself since Being does not increase or diminish.

Abschattungen. Used by Sartre in the usual phenomenological sense to refer to the successive appearances of the object "in profile."

Absurd. That which is meaningless. Thus man's existence is absurd because his contingency finds no external justification. His projects are absurd because they are directed toward an unattainable goal (the "desire to become God" or to be simultaneously the free For-itself and the absolute In-itself.)

Actaeon Complex. Totality of images which suggest that "knowing" is a form of appropriative violation with sexual overtones.

Anguish. The reflective apprehension of the Self as freedom, the realization that a nothingness slips in between my Self and my past and future so that nothing relieves me from the necessity of continually choosing myself and nothing guarantees the validity of the values which I choose. Fear is of something in the world, anguish is anguish before myself (as in Kierkegaard).

Apparition (*apparition*). The coming into existence of an object. This is only from the point of view of the For-itself since Being itself neither "comes" nor "goes."

Appearance (*apparition*). See "Phenomenon" and "Abschattungen."

Bad Faith. A lie to oneself within the unity of a single consciousness. Through bad faith a person seeks to escape the responsible freedom of Being-for-itself. Bad faith rests on a vacillation between transcendence and facticity which refuses to recognize either one for what it really is or to synthesize them.

[1] This far from exhaustive list of terms will perhaps be confusing to the person who has read none of BEING AND NOTHINGNESS and will certainly appear inadequate to anyone who has completed the volume. I am nevertheless including it in the hope that these approximate definitions may serve as a guide for readers so that they may thus more easily attain for themselves a full comprehension of Sartre's philosophy. I am including here both technical terms coined by Sartre and familiar words to which he gives special meanings. All direct quotations are from *Being and Nothingness.* Tr.

Being (*être*). "Being is. Being is in-itself. Being is what it is." Being includes both Being-in-itself and Being-for-itself, but the latter is the nihilation of the former. As contrasted with Existence, Being is all-embracing and objective rather than individual and subjective.

Being-for-itself (*être-pour-soi*). The nihilation of Being-in-itself; consciousness conceived as a lack of Being, a desire for Being, a relation to Being. By bringing Nothingness into the world the For-itself can stand out from Being and judge other beings by knowing what it is not. Each For-itself is the nihilation of a particular being.

Being-in-itself (*être-en-soi*). Non-conscious Being. It is the Being of the phenomenon and overflows the knowledge which we have of it. It is a plenitude, and strictly speaking we can say of it only that it is.

Being-for-others (*être-pour-autrui*). The third ekstasis (*q.v.*) of the For-itself. There arises here a new dimension of being in which my Self exists outside as an object for others. The For-others involves a perpetual conflict as each For-itself seeks to recover its own Being by directly or indirectly making an object out of the other.

Cause. Occasionally used in the ordinary sense of physical cause and effect. In the human sphere cause (*motif*) is empty of all deterministic quality and stands for an objective apprehension of a situation which in the light of a certain end may serve as a means for attaining that end.

Coefficient of adversity. A term borrowed from Gaston Bachelard. It refers to the amount of resistance offered by external objects to the projects of the For-itself.

Cogito. Sartre claims that the pre-reflective cogito (see "consciousness") is the pre-cognitive basis for the Cartesian cogito.

There is also, he says, a sort of cogito concerning the existence of Others. While we can not abstractly prove the Other's existence, this cogito will disclose to me his "concrete, indubitable presence," just as my own "contingent but necessary existence" has been revealed to me.

Consciousness. The transcending For-itself. "Consciousness is a being such that in its being, its being is in question in so far as this being implies a being other than itself." Like Husserl Sartre insists that consciousness is always consciousness of something. He sometimes distinguishes types of consciousness according to psychic objects; e.g. pain-consciousness, shame-consciousness. Two more basic distinctions are made:

(1) Unreflective consciousness (also called non-thetic consciousness or non-positional self-consciousness). This is the pre-reflective cogito. Here there is no knowledge but an implicit consciousness of being consciousness of an object.

(2) Reflective consciousness (also called thetic consciousness or positional self-consciousness). For this see "reflection."

Contingency. In the For-itself this equals facticity, the brute fact of being this For-itself in the world. The contingency of freedom is the fact that freedom is not able not to exist.

Dasein. Heidegger's term for the human being as a conscious existent. Basic meaning is "Being-there."

Dissociation (*dédoublement*). The never completed split in consciousness

attempted by consciousness in reflection. The two parts (if they were separated) would be the reflective consciousness and the consciousness reflected-on.

Distraction. An act by which consciousness in order to flee anguish forces itself to look on certain of its own future possibilities as if they were actually possibilities of someone else. Distraction as regards the Past tries to view the Self as a fully constituted personality and to hold that acts are free when in conformity with this Essence, thus avoiding a free, new choice of Being. More generally distraction is any act by which consciousness determines itself not to see certain of its own reactions.

Eidetic Reduction. (Husserl). The process of considering any object or isolated example of subjectivity as merely an example of what it is apart from any affirmation of its actual existence. Sartre refers to it as meaning simply that "one can always pass beyond the concrete phenomenon toward its essence."

Ekstasis. Used in the original Greek sense of "standing out from." The For-itself is separated from its Self in three successive ekstases:

(1) Temporality. The For-itself nihilates the In-itself (to which in one 'sense it still belongs) in the three dimensions of past, present, and future (the three temporal ekstases).

(2) Reflection. The For-itself tries to adopt an external point of view on itself.

(3) Being-for-others. The For-itself discovers that it has a Self for-the-Other, a Self which it is without ever being able to know or get hold of it.

Engage (engager). Includes both the idea of involvement and the idea of deliberate commitment. Thus the human being is inescapably engaged in the world, and freedom is meaningful only as engaged by its free choice of ends.

Epoché. Husserl's "putting into parentheses" all ideas about the existence of the world so as to examine consciousness independently of the question of any worldly existence. Sartre, of course, can not follow this procedure since his task is to examine consciousness in-the-world.

Essence. For Sartre as for Hegel, essence is what has been. Sartre calls it man's past. Since there is no pre-established pattern for human nature, each man makes his essence as he lives.

Existence. Concrete, individual being here and now. Sartre says that for all existentialists existence precedes essence. Existence has for them also always a subjective quality when applied to human reality.

External negation. "An external bond established between two beings by a witness."

Facticity (facticité). The For-itself's necessary connection with the In-itself, hence with the world and its own past. It is what allows us to say that the For-itself is or exists. The facticity of freedom is the fact that freedom is not able not to be free.

Finitude. To be carefully distinguished from "mortality." Finitude refers not to the fact that man dies but to the fact that as a free choice of his own project of being, he makes himself finite by excluding other possibilities each time that he chooses the one which he prefers. Man would thus because of his facticity be finite even if immortal.

Freedom. The very being of the For-itself which is "condemned to be free" and must forever choose itself—i.e., make itself. " 'To be free' does not mean 'to obtain what one has wished' but rather 'by oneself to determine oneself to wish' (in the broad sense of choosing). In other words success is not important to freedom."

Future. The "possibles" of the For-itself. The future is what the For-itself has to be. It is "the determining being which the For-itself has to be beyond being."

Historicize (state or quality, "historicity"; active process, "historization"). To become involved as a concrete existent in an actual world so as to have an "history."

Human-reality. Sartre's term for the human being or For-itself. Used both generally (like "mankind") and for the individual man.

Instant. Sartre denies that time is a succession of instants. The instant is psy-chologically important, however, as indicating the everpresent possibility that the For-itself may at any point suddenly effect a rupture in its existence by choosing a new project of being. The instant thus becomes simultane-ously the final and the initial terms for the respective projects.

Internal negation. Found only in connection with the action of the For-itself. A negation which influences the inner structure of a being who or which is denied something. "Such a relation between two beings that the one which is denied to the other qualifies the other at the heart of its essence—by absence."

Jonah complex. Irrational desire to assimilate and to identify with oneself either the object of knowledge or a beloved person—without in any way impairing that object's character as an external object.

Made-to-be. An unsatisfactory translation of est été, literally "is been." Sartre's use of the verb "to be" as transitive is, so far as I know, unique.

Metaphysics. "The study of individual processes which have given birth to this world as a concrete and particular totality." Metaphysics is thus con-cerned with the problem of why concrete existents are as they are. Sartre says that metaphysics is to ontology as history is to sociology.

Mine. "A synthesis of self and not-self."

Motive (mobile). "The ensemble of the desires, emotions, and passions which urge me to accomplish a certain act." Sartre holds that these are freely constituted as a motive, not psychologically determined.

Nausea. The "taste" of the facticity and contingency of existence. "A dull and inescapable nausea perpetually reveals my body to my consciousness." On the ground of this fundamental nausea are produced all concrete, em-pirical nauseas (caused by spoiled meat, excrement, etc.).

Négatité. Sartre's word for types of human activity which while not obvi-ously involving a negative judgment nevertheless contain negativity as an integral part of their structure; e.g., experiences involving absence, change, interrogation, destruction.

Nihilate. (néantir). A word coined by Sartre. Consciousness exists as con-sciousness by making a nothingness (q.v.) arise between it and the object of which it is consciousness. Thus nihilation is that by which consciousness exists. To nihilate is to encase with a shell of non-being. The English word

"nihilate" was first used by Helmut Kuhn in his *Encounter with Nothingness*.

Noema (Husserl). The objective "pole" of conscious experience viewed after the epoché (*q.v.*); the object intended by consciousness—as it is in itself plus all its phenomenal essential features.

Noesis. Husserl's term for the intentional direction by consciousness toward an object external to it. The intending act as such with all its essential features.

Nothingness (*Néant*). Nothingness does not itself have Being, yet it is supported by Being. It comes into the world by the For-itself and is the recoil from fullness of self-contained Being which allows consciousness to exist as such.

Objectness. (*Objectité*). Not quite objectivity but rather the quality or state of being an object. Sometimes *objectité* is here translated as "object-state." "Objectivation" and "objectivize" are related words and refer to making an object out of something or someone.

Ontology. The study "of the structures of being of the existent taken as a totality." Ontology describes Being itself, the conditions by which "there is" a world, human reality, *etc*. Cf. "metaphysics."

Past. What the For-itself has been. The Past thus becomes Being-in-itself and is the For-itself's essence and substance as well as part of its facticity. This is the only sense in which the For-itself has either essence or substance since in its living present it "is what it is not and is not what it is."

Phenomenon. Being as it appears or is revealed. Sartre uses the word in its usual phenomenological sense though he differs in his view of the trans-phenomenality of Being. He, of course, denies any distinction between phenomena and noumena.

Phenomenology. In general in speaking of the theory of phenomenology Sartre refers to the work of Husserl. It should be noted, however, that in spite of many points of disagreement with Husserl, Sartre considers his own work a phenomenological study. When he says that an idea merits phenomenological investigation, he means, of course, a study conducted according to his own method.

Possibilize (*possibilise*). Refers to the free act by which consciousness constitutes an action as capable of being performed or an attitude as capable of being assumed.

Possible (*possible*). A noun almost equal to "possibility." Sartre generally prefers "possible" which signifies a concrete action to be performed in a concrete world rather than an abstract idea of possibility in general. The For-itself makes itself by choosing its possibles and projecting itself toward those preferred.

Presence. Concerns the relation of the For-itself to the rest of Being and involves an internal negation. "Presence to ———— is an internal relation between the being which is present and the being to which it is present." "The For-itself is presence to all of Being-in-itself" by making Being-in-itself "exist as a totality."

Present. The Present *is not*. The For-itself is presence to Being-in-itself by

means of an internal negation. But this very presence is a flight toward the Future as a further project of the For-itself.

Presentation. That which is present to the mind as an object of consciousness. Sometimes distinguished from *representation*. When this distinction is observed, *presentation* refers to actual objects of which the mind is conscious, *representation* to imaginary ones.

Probability. A potentiality which refers back to the object though it is not made by the object nor does it have to be. It belongs to the In-itself whereas possibility lies in the province of the For-itself.

Project. Both verb and noun. It refers to the For-itself's choice of its way of being and is expressed by action in the light of a future end.

Reflection (*reflet*). In the dyad "the-reflection-reflecting," the form in which the For-itself founds its own nothingness. "The For-itself can be only in the mode of a reflection causing itself to be reflected as not being a certain being." In other words consciousness exists as a translucent consciousness of being other than the objects of which it is consciousness.

Reflection (*réflexion*). The attempt on the part of consciousness to become its own object. "Reflection is a type of being in which the For-itself is in order to be to itself what it is." There are two types.

(1) Pure reflection. The presence of the reflective consciousness to the consciousness reflected-on. This requires a Katharsis effected by consciousness on itself.

(2) Impure (accessory) reflection. The constitution of "psychic temporality," the For-itself's contemplation of its psychic states.

Representation. See "Presentation."

Responsibility. "Consciousness (of) being the incontestable author of an event or an object."

Serious. The "Spirit of seriousness" (*l'esprit de sérieux*) views man as an object and subordinates him to the world. It thinks of values as having an absolute existence independent of human-reality.

Situation. The For-itself's engagement in the world. It is the product of both facticity and the For-itself's way of accepting and acting upon its facticity.

Space. "The nothingness of relation apprehended as a relation by the being which is its own relation." Space is primarily subjective because it is the result of the For-itself's act of organizing relations between external objects —always in the light of the For-itself's own ends.

Survey, project of surveying (*survoler, survol*). Process of thought or perception such that objects are grasped in a global act and can not be separated into points or instants.

Temporality. Subjective process whereby the For-itself continuously lives its project of nihilating the In-itself. Through temporality the For-itself sets up its own measure for the duration and self-identity of things. Time is not in things but flows over them. The For-itself as what it has been (Past) is a flight (Present) toward what it projects to be (Future).

"There is" (il y a). Used by Sartre to indicate that the world and objects exist as a world and as objects rather than as meaningless, undifferentiated Being-in-itself. The "there is" results, of couse from the upsurge into Being on the part of the For-itself.

Transcendence. Often refers simply to the process whereby the For-itself goes beyond the given in a further project of itself. Sometimes the For-itself is itself called a transcendence. If I make an object out of the Other, then he is for me a transcendence-transcended. On the other hand, the Being-in-itself which overflows all its appearances and all attempts of mine to grasp it is called a transcendent Being. The word "transcendence" is sometimes purely a substantive, sometimes refers to a process.

Transphenomenality. Refers to the fact that Being although coextensive with its appearance is not limited to it, that Being "surpasses the knowledge which we have of it and provides the basis for such knowledge."

Unrealizable. An ideal which although by nature unattainable dominates human conduct as man strives to realize this goal. Sartre uses this for ideals common to all human reality, not for concrete, individual goals which might be realized by some people and not by others.

Value. In general value arises as the For-itself constitutes objects as desirable. More specifically value is the "beyond of all surpassings as the For-itself seeks to be united with its Self. It is what the For-itself lacks in order to be itself.

World. The whole of non-conscious Being as it appears to the For-itself and is organized by the For-itself in "instrumental complexes." Because of its facticity the For-itself is inescapably engaged in the world. Yet strictly speaking, without the For-itself, there would be not a world but only an undifferentiated plenitude of Being.