45   *La structure du comportement*, 302. [*La structure* (1990), 240; *The Structure of Behavior*, 221.]

46   [This image and those of the following sentences refer back to the quotation from Claudel that serves as the current chapter's epigraph.]

47   "Boden," in Husserl, "Umsturz der kopernikanischen Lehre" (unpublished). [This late fragment of Husserl's, which Merleau-Ponty had access to during his visit to the Husserl Archives in Louvain, Belgium in 1939, was in fact published in North America by the time *Phenomenology of Perception* appeared. See Husserl, "Grundlegende Untersuchungen zum phänomenologischen Ursprung der Räumlichkeit der Natur"; Husserl, "Foundational Investigations of the Phenomenological Origin of the Spatiality of Nature."]

48   Heidegger, "Sein und Zeit," 366: "Wenn das 'Subjekt' ontologisch als existierendes Dasein begriffen wird, dessen Sein in der Zeitlichkeit gründet, dann muss gesagt werden: Welt ist 'subjektiv.' Diese 'subjektive' Welt aber ist dann als zeitlich-transzendente 'objektiver' als jedes mögliche 'Objekt.'" ["If the 'subject' is conceived ontologically as existing Dasein, whose being (Sein) is grounded in temporality, we must say then that the world is 'subjective.' But this 'subjective' world, as one that is temporally transcendent, is then 'more objective' than any possible 'object.'" *Being and Time*, 349.]

49   Which we have shown at length in *The Structure of Behavior*.

50   [The Cartesian notion of a "*lumen naturale*" (natural light) is invoked by Heidegger in the passage cited above: *Sein und Zeit*, 133; *Being and Time*, 129.]

III FREEDOM

1   "Flow" in the sense we have, following Husserl, given to this word.

2   [The context suggests that the two senses of the French verb *déterminer* intended by Merleau-Ponty are (i) "to be the cause or origin of" something and (ii) "to motivate" or "to lead someone to a decision."]

3   See Sartre, *L'être et le néant*, 508ff. [*L'être et le néant* (2008), 477ff.; *Being and Nothingness*, 455ff.].

4   [As noted by the editors of *Phénoménologie de la perception* (2010), the Ancient Greek term ἐφ'ἡμιν is an allusion to the Stoic philosophy of Epictetus. In particular: "*ta eph'emin* are the things that depend upon us, in opposition to *ta ouk eph'emin*, the things that do not depend upon us. Wisdom, for Epictetus, consists in drawing a clear distinction between these two orders of reality. Merleau-Ponty understands the term here in a more objective sense." See Merleau-Ponty, *Œuvres*, 1142.]

5   Sartre, *L'être et le néant*, 544. [*L'être et le néant* (2008), 510–11; *Being and Nothingness*, 487–88.]

6   [The German word *Augenblick*, normally written without the hyphen, means "moment" or "instant." In *Being and Time*, Heidegger emphasizes the components of the word (writing: Augen*blick*), adding a similar emphasis

to Merleau-Ponty's own addition of the hyphen here. Perhaps this emphasis indicates a more literal rendering of the component words, in the sense of the "glance" or "blink" of an eye (*Augen* means "eyes," *Blick* relates to the act of "looking"), and this is certainly Merleau-Ponty's intention since he is giving a definition of the "instant," not a mere translation of it. In French, Merleau-Ponty chooses "instant" rather than "moment," and I have preserved his choice by using the corresponding English words. See "Sein und Zeit," 328; *Being and Time*, 313, and the corresponding translator's note.]

7   [I have preserved Merleau-Ponty's play on the term *champ* ("field"), which connects below and to other passages in this book; his phrase *avoir du champ* means "to have some room or some space."]

8   Sartre, *L'être et le néant*, 562. [*L'être et le néant* (2008), 527–28; *Being and Nothingness*, 504.]

9   [Here Merleau-Ponty uses the verb *valoriser* and the noun *valorisation* repeatedly. He intends the sense of giving or "investing" with value, rather than "evaluating." I have used "valuate" or "valorize" for the verb, and "valuation" for the noun.]

10   [The reference is to Voltaire's novella "Micromégas," in which the narrator recounts his encounter with a 120,000 foot tall giant from a planet around the star Sirius. See Voltaire, "Micromégas," in *Candide and Other Stories*, trans. Roger Pearson, 89–106 (Oxford: Oxford World Classics, 2006).]

11   See above, page 275.

12   Sartre, *L'être et le néant*, 531ff. [*L'être et le néant* (2008), 498ff.; *Being and Nothingness*, 476ff.]

13   ["l'intentionnalité véritable . . . *est à* son object."]

14   [Fideism is the doctrine that absolute truth is grounded upon revelation or faith.]

15   [Again, the meaning of *sens* includes both "sense" and "direction," which is particularly relevant in this section.]

16   [Here Merleau-Ponty is alluding to the linguistic image of *glissement de sens* (a "shift in meaning").]

17   ["Naître, c'est à la fois naître du monde et naître au monde."]

18   [As noted above, the term *Mitsein* (being-with) is a reference to Heidegger. See, for instance, chapter IV ("Being-in-the-World as Being-with and Being a Self: The They") in *Being and Time*.]

19   Eugen Fink, "Vergegenwärtigung und Bild: Beiträge zur Phänomenologie der Unwirklichkeit," *Jahrbuch für Philosophie und phänomenologische Forschung* 11 (1930), 285.

20   Saint-Exupéry, *Pilote de guerre*, 171, 174. [*Pilote de guerre* (2005), 151–52, 154. In this passage, Merleau-Ponty elides the prose quite liberally, and he alters the original punctuation. Thus, I have provided here a new translation of the passage from Merleau-Ponty's version. The English translation of the passage can be found at: Saint-Exupéry, *Flight to Arras*, 177–81, 183.]