

I. Ambiguity and Freedom

“THE continuous work of our life,” says Montaigne, “is to build death.” He quotes the Latin poets: *Prima, quae vitam dedit, hora corpsit*. And again: *Nascentes morimur*. Man knows and thinks this tragic ambivalence which the animal and the plant merely undergo. A new paradox is thereby introduced into his destiny. “Rational animal,” “thinking reed,” he escapes from his natural condition without, however, freeing himself from it. He is still a part of this world of which he is a consciousness. He asserts himself as a pure internality against which no external power can take hold, and he also experiences himself as a thing crushed by the dark weight of other things. At every moment he can grasp the non-temporal truth of his existence. But between the past which no longer is and the future which is not yet, this moment when he exists is nothing. This privilege, which he alone possesses, of being a sovereign and unique subject amidst a universe of objects, is what he shares with all his fellow-men. In turn an object for others, he is nothing more than an individual in the collectivity on which he depends.

As long as there have been men and they have lived, they have all felt this tragic ambiguity of their condition, but as long as there have been philosophers and they have thought, most of them have tried to mask it. They have striven to reduce mind to matter, or to reabsorb matter into mind, or to merge them within a single substance.



photo by Jerry Bauer

SIMONE DE BEAUVOIR

Those who have accepted the dualism have established a hierarchy between body and soul which permits of considering as negligible the part of the self which cannot be saved. They have denied death, either by integrating it with life or by promising to man immortality. Or, again they have denied life, considering it as a veil of illusion beneath which is hidden the truth of Nirvana.

And the ethics which they have proposed to their disciples has always pursued the same goal. It has been a matter of eliminating the ambiguity by making oneself pure inwardness or pure externality, by escaping from the sensible world or by being engulfed in it, by yielding to eternity or enclosing oneself in the pure moment. Hegel, with more ingenuity, tried to reject none of the aspects of man's condition and to reconcile them all. According to his system, the moment is preserved in the development of time; Nature asserts itself in the face of Spirit which denies it while assuming it; the individual is again found in the collectivity within which he is lost; and each man's death is fulfilled by being canceled out into the Life of Mankind. One can thus repose in a marvelous optimism where even the bloody wars simply express the fertile restlessness of the Spirit.

At the present time there still exist many doctrines which choose to leave in the shadow certain troubling aspects of a too complex situation. But their attempt to lie to us is in vain. Cowardice doesn't pay. Those reasonable metaphysics, those consoling ethics with which they would like to entice us only accentuate the disorder from which we suffer. Men of today seem to feel more acutely

than ever the paradox of their condition. They know themselves to be the supreme end to which all action should be subordinated, but the exigencies of action force them to treat one another as instruments or obstacles, as means. The more widespread their mastery of the world, the more they find themselves crushed by uncontrollable forces. Though they are masters of the atomic bomb, yet it is created only to destroy them. Each one has the incomparable taste in his mouth of his own life, and yet each feels himself more insignificant than an insect within the immense collectivity whose limits are one with the earth's. Perhaps in no other age have they manifested their grandeur more brilliantly, and in no other age has this grandeur been so horribly flouted. In spite of so many stubborn lies, at every moment, at every opportunity, the truth comes to light, the truth of life and death, of my solitude and my bond with the world, of my freedom and my servitude, of the insignificance and the sovereign importance of each man and all men. There was Stalingrad and there was Buchenwald, and neither of the two wipes out the other. Since we do not succeed in fleeing it, let us therefore try to look the truth in the face. Let us try to assume our fundamental ambiguity. It is in the knowledge of the genuine conditions of our life that we must draw our strength to live and our reason for acting.

From the very beginning, existentialism defined itself as a philosophy of ambiguity. It was by affirming the irreducible character of ambiguity that Kierkegaard opposed himself to Hegel, and it is by ambiguity that, in

our own generation, Sartre, in *Being and Nothingness*, fundamentally defined man, that being whose being is not to be, that subjectivity which realizes itself only as a presence in the world, that engaged freedom, that surging of the for-onself which is immediately given for others. But it is also claimed that existentialism is a philosophy of the absurd and of despair. It encloses man in a sterile anguish, in an empty subjectivity. It is incapable of furnishing him with any principle for making choices. Let him do as he pleases. In any case, the game is lost. Does not Sartre declare, in effect, that man is a "useless passion," that he tries in vain to realize the synthesis of the for-onself and the in-onself, to make himself God? It is true. But it is also true that the most optimistic ethics have all begun by emphasizing the element of failure involved in the condition of man; without failure, no ethics; for a being who, from the very start, would be an exact co-incident with himself, in a perfect plentitude, the notion of having-to-be would have no meaning. One does not offer an ethics to a God. It is impossible to propose any to man if one defines him as nature, as something given. The so-called psychological or empirical ethics manage to establish themselves only by introducing surreptitiously some flaw within the man-thing which they have first defined. Hegel tells us in the last part of *The Phenomenology of Mind* that moral consciousness can exist only to the extent that there is disagreement between nature and morality. It would disappear if the ethical law became the natural law. To such an extent that by a paradoxical "displacement," if moral

action is the absolute goal, the absolute goal is also that moral action may not be present. This means that there can be a having-to-be only for a being who, according to the existentialist definition, questions himself in his being, a being who is at a distance from himself and who has to be his being.

Well and good. But it is still necessary for the failure to be surmounted, and existentialist ontology does not allow this hope. Man's passion is useless; he has no means for becoming the being that he is not. That too is true. And it is also true that in *Being and Nothingness* Sartre has insisted above all on the abortive aspect of the human adventure. It is only in the last pages that he opens up the perspective for an ethics. However, if we reflect upon his descriptions of existence, we perceive that they are far from condemning man without recourse.

The failure described in *Being and Nothingness* is definitive, but it is also ambiguous. Man, Sartre tells us, is "a being who makes himself a lack of being in order that there might be being." That means, first of all, that his passion is not inflicted upon him from without. He chooses it. It is his very being and, as such, does not imply the idea of unhappiness. If this choice is considered as useless, it is because there exists no absolute value before the passion of man, outside of it, in relation to which one might distinguish the useless from the useful. The word "useful" has not yet received a meaning on the level of description where *Being and Nothingness* is situated. It can be defined only in the human world established by man's projects and the ends he sets up. In the

original helplessness from which man surges up, nothing is useful, nothing is useless. It must therefore be understood that the passion to which man has acquiesced finds no external justification. No outside appeal, no objective necessity permits of its being called useful. It *has* no reason to will itself. But this does not mean that it can not justify itself, that it can not *give itself* reasons for being that it does not *have*. And indeed Sartre tells us that man makes himself this lack of being *in order that* there might be being. The term *in order that* clearly indicates an intentionality. It is not in vain that man nullifies being. Thanks to him, being is disclosed and he desires this disclosure. There is an original type of attachment to being which is not the relationship "wanting to be" but rather "wanting to disclose being." Now, here there is not failure, but rather success. This end, which man proposes to himself by making himself lack of being, is, in effect, realized by him. By uprooting himself from the world, man makes himself present to the world and makes the world present to him. I should like to be the landscape which I am contemplating, I should like this sky, this quiet water to think themselves within me, that it might be I whom they express in flesh and bone, and I remain at a distance. But it is also by this distance that the sky and the water exist before me. My contemplation is an excruciation only because it is also a joy. I can not appropriate the snow field where I slide. It remains foreign, forbidden, but I take delight in this very effort toward an impossible session. I experience it as a triumph, not as a defeat. This means that man, in his vain attempt to *be* God, makes

himself exist *as* man, and if he is satisfied with this existence, he coincides exactly with himself. It is not granted him to exist without tending toward this being which he will never be. But it is possible for him to want this tension even with the failure which it involves. His being is lack of being, but this lack has a way of being which is precisely existence. In Hegelian terms it might be said that we have here a negation of the negation by which the positive is re-established. Man makes himself a lack, but he can deny the lack as lack and affirm himself as a positive existence. He then assumes the failure. And the condemned action, insofar as it is an effort to be, finds its validity insofar as it is a manifestation of existence. However, rather than being a Hegelian act of surpassing, it is a matter of a conversion. For in Hegel the surpassed terms are preserved only as abstract moments, whereas we consider that existence still remains a negativity in the positive affirmation of itself. And it does not appear, in its turn, as the term of a further synthesis. The failure is not surpassed, but assumed. Existence asserts itself as an absolute which must seek its justification within itself and not suppress itself, even though it may be lost by preserving itself. To attain his truth, man must not attempt to dispel the ambiguity of his being but, on the contrary, accept the task of realizing it. He rejoins himself only to the extent that he agrees to remain at a distance from himself. This conversion is sharply distinguished from the Stoic conversion in that it does not claim to oppose to the sensible universe a formal freedom which is without content. To exist genuinely is not to

deny this spontaneous movement of my transcendence, but only to refuse to lose myself in it. Existentialist conversion should rather be compared to Husserlian reduction: let man put his will to be "in parentheses" and he will thereby be brought to the consciousness of his true condition. And just as phenomenological reduction prevents the errors of dogmatism by suspending all affirmations concerning the mode of reality of the external world, whose flesh and bone presence the reduction does not, however, contest, so existentialist conversion does not suppress my instincts, desires, plans, and passions. It merely prevents any possibility of failure by refusing to set up as absolutes the ends toward which my transcendence thrusts itself, and by considering them in their connection with the freedom which projects them.

The first implication of such an attitude is that the genuine man will not agree to recognize any foreign absolute. When a man projects into an ideal heaven that impossible synthesis of the for-itself and the in-itself that is called God, it is because he wishes the regard of this existing Being to change his existence into being; but if he agrees not to be in order to exist genuinely, he will abandon the dream of an inhuman objectivity. He will understand that it is not a matter of being right in the eyes of a God, but of being right in his own eyes. Renouncing the thought of seeking the guarantee for his existence outside of himself, he will also refuse to believe in unconditioned values which would set themselves up athwart his freedom like things. Value is this lacking-being of which freedom *makes itself* a lack; and it is

because the latter makes itself a lack that value appears. It is desire which creates the desirable, and the project which sets up the end. It is human existence which makes values spring up in the world on the basis of which it will be able to judge the enterprise in which it will be engaged. But first it locates itself beyond any pessimism, as beyond any optimism, for the fact of its original springing forth is a pure contingency. Before existence there is no more reason to exist than not to exist. The lack of existence can not be evaluated since it is the fact on the basis of which all evaluation is defined. It can not be compared to anything for there is nothing outside of it to serve as a term of comparison. This rejection of any extrinsic justification also confirms the rejection of an original pessimism which we posited at the beginning. Since it is unjustifiable from without, to declare from without that it is unjustifiable is not to condemn it. And the truth is that outside of existence there is nobody. Man exists. For him it is not a question of wondering whether his presence in the world is useful, whether life is worth the trouble of being lived. These questions make no sense. It is a matter of knowing whether he wants to live and under what conditions.

But if man is free to define for himself the conditions of a life which is valid in his own eyes, can he not choose whatever he likes and act however he likes? Dostoevsky asserted, "If God does not exist, everything is permitted." Today's believers use this formula for their own advantage. To re-establish man at the heart of his destiny is, they claim, to repudiate all ethics. However, far from

God's absence authorizing all license, the contrary is the case, because man is abandoned on the earth, because his acts are definitive, absolute engagements. He bears the responsibility for a world which is not the work of a strange power, but of himself, where his defeats are inscribed, and his victories as well. A God can pardon, efface, and compensate. But if God does not exist, man's faults are inexpiable. If it is claimed that, whatever the case may be, this earthly stake has no importance, this is precisely because one invokes that inhuman objectivity which we declined at the start. One can not start by saying that our earthly destiny *has* or *has not* importance, for it depends upon us to give it importance. It is up to man to make it important to be a man, and he alone can feel his success or failure. And if it is again said that nothing forces him to try to justify his being in this way, then one is playing upon the notion of freedom in a dishonest way. The believer is also free to sin. The divine law is imposed upon him only from the moment he decides to save his soul. In the Christian religion, though one speaks very little about them today, there are also the damned. Thus, on the earthly plane, a life which does not seek to ground itself will be a pure contingency. But it is permitted to wish to give itself a meaning and a truth, and it then meets rigorous demands within its own heart.

However, even among the proponents of secular ethics, there are many who charge existentialism with offering no objective content to the moral act. It is said that this philosophy is subjective, even solipsistic. If he is once enclosed within himself, how can man get out? But there

too we have a great deal of dishonesty. It is rather well known that the fact of being a subject is a universal fact and that the Cartesian *cogito* expresses both the most individual experience and the most objective truth. By affirming that the source of all values resides in the freedom of man, existentialism merely carries on the tradition of Kant, Fichte, and Hegel, who, in the words of Hegel himself, "have taken for their point of departure the principle according to which the essence of right and duty and the essence of the thinking and willing subject are absolutely identical." The idea that defines all humanism is that the world is not a given world, foreign to man, one to which he has to force himself to yield from without. It is the world willed by man, insofar as his will expresses his genuine reality.

Some will answer, "All well and good. But Kant escapes solipsism because for him genuine reality is the human person insofar as it transcends its empirical embodiment and chooses to be universal." And doubtless Hegel asserted that the "right of individuals to their particularity is equally contained in ethical substantiality, since particularity is the extreme, phenomenal modality in which moral reality exists (*Philosophy of Right*, § 154)." But for him particularity appears only as a moment of the totality in which it must surpass itself.

Whereas for existentialism, it is not impersonal universal man who is the source of values, but the plurality of concrete, particular men projecting themselves toward their ends on the basis of situations whose particularity is

as radical and as irreducible as subjectivity itself. How could men, originally separated, get together?

And, indeed, we are coming to the real situation of the problem. But to state it is not to demonstrate that it can not be resolved. On the contrary, we must here again invoke the notion of Hegelian "displacement." There is an ethics only if there is a problem to solve. And it can be said, by inverting the preceding line of argument, that the ethics which have given solutions by effacing the fact of the separation of men are not valid precisely because there is this separation. An ethics of ambiguity will be one which will refuse to deny *a priori* that separate existents can, at the same time, be bound to each other, that their individual freedoms can forge laws valid for all.

Before undertaking the quest for a solution, it is interesting to note that the notion of situation and the recognition of separation which it implies are not peculiar to existentialism. We also meet it in Marxism which, from one point of view, can be considered as an apotheosis of subjectivity. Like all radical humanism, Marxism rejects the idea of an inhuman objectivity and locates itself in the tradition of Kant and Hegel. Unlike the old kind of utopian socialism which confronted earthly order with the archetypes of Justice, Order, and Good, Marx does not consider that certain human situations are, in themselves and absolutely, preferable to others. It is the needs of people, the revolt of a class, which define aims and goals. It is from within a rejected situation, in the light of this rejection, that a new state appears as desira-

ble; only the will of men decides; and it is on the basis of a certain individual act of rooting itself in the historical and economic world that this will thrusts itself toward the future and then chooses a perspective where such words as goal, progress, efficacy, success, failure, action, adversaries, instruments, and obstacles, have a meaning. Then certain acts can be regarded as good and others as bad.

In order for the universe of revolutionary values to arise, a subjective movement must create them in revolt and hope. And this movement appears so essential to Marxists that if an intellectual or a bourgeois also claims to want revolution, they distrust him. They think that it is only from the outside, by abstract recognition, that the bourgeois intellectual can adhere to these values which he himself has not set up. Regardless of what he does, his situation makes it impossible for the ends pursued by proletarians to be absolutely his ends too, since it is not the very impulse of his life which has begotten them.

However, in Marxism, if it is true that the goal and the meaning of action are defined by human wills, these wills do not appear as free. They are the reflection of objective conditions by which the situation of the class or the people under consideration is defined. In the present moment of the development of capitalism, the proletariat can not help wanting its elimination as a class. Subjectivity is re-absorbed into the objectivity of the given world. Revolt, need, hope, rejection, and desire are only the re-

sultants of external forces. The psychology of behavior endeavors to explain this alchemy.

It is known that that is the essential point on which existentialist ontology is opposed to dialectical materialism. We think that the meaning of the situation does not impose itself on the consciousness of a passive subject, that it surges up only by the disclosure which a free subject effects in his project. It appears evident to us that in order to adhere to Marxism, to enroll in a party, and in one rather than another, to be actively attached to it, even a Marxist needs a decision whose source is only in himself. And this autonomy is not the privilege (or the defect) of the intellectual or the bourgeois. The proletariat, taken as a whole, as a class, can become conscious of its situation in more than one way. It can want the revolution to be brought about by one party or another. It can let itself be lured on, as happened to the German proletariat, or can sleep in the dull comfort which capitalism grants it, as does the American proletariat. It may be said that in all these cases it is betraying; still, it must be free to betray. Or, if one pretends to distinguish the real proletariat from a treacherous proletariat, or a misguided or unconscious or mystified one, then it is no longer a flesh and blood proletariat that one is dealing with, but the idea of a proletariat, one of those ideas which Marx ridiculed.

Besides, in practice, Marxism does not *always* deny freedom. The very notion of action would lose all meaning if history were a mechanical unrolling in which man appears only as a passive conductor of outside forces. By

acting, as also by preaching action, the Marxist revolutionary asserts himself as a veritable agent; he assumes himself to be free. And it is even curious to note that most Marxists of today — unlike Marx himself — feel no repugnance at the edifying dullness of moralizing speeches. They do not limit themselves to finding fault with their adversaries in the name of historical realism. When they tax them with cowardice, lying, selfishness, and venality, they very well mean to condemn them in the name of a moralism superior to history. Likewise, in the eulogies which they bestow upon each other they exalt the eternal virtues, courage, abnegation, lucidity, integrity. It may be said that all these words are used for propagandistic purposes, that it is only a matter of expedient language. But this is to admit that this language is heard, that it awakens an echo in the hearts of those to whom it is addressed. Now, neither scorn nor esteem would have any meaning if one regarded the acts of a man as a purely mechanical resultant. In order for men to become indignant or to admire, they must be conscious of their own freedom and the freedom of others. Thus, everything occurs within each man and in the collective tactics as if men were free. But then what revelation can a coherent humanism hope to oppose to the testimony which man brings to bear upon himself? So Marxists often find themselves having to confirm this belief in freedom, even if they have to reconcile it with determination as well as they can.

However, while this concession is wrested from them by the very practice of action, it is in the name of action

that they attempt to condemn a philosophy of freedom. They declare authoritatively that the existence of freedom would make any concerted enterprise impossible. According to them, if the individual were not constrained by the external world to want this rather than that, there would be nothing to defend him against his whims. Here, in different language, we again meet the charge formulated by the respectful believer of supernatural imperatives. In the eyes of the Marxist, as of the Christian, it seems that to act freely is to give up justifying one's acts. This is a curious reversal of the Kantian "you must; therefore, you can." Kant postulates freedom in the name of morality. The Marxist, on the contrary, declares, "You must; therefore, you can not." To him a man's action seems valid only if the man has not helped set it going by an internal movement. To admit the ontological possibility of a choice is already to betray the Cause. Does this mean that the revolutionary attitude in any way gives up being a moral attitude? It would be logical, since we observed with Hegel that it is only insofar as the choice is not realized at first that it can be set up as a moral choice. But here again Marxist thought hesitates. It sneers at idealistic ethics which do not bite into the world; but its scoffing signifies that there can be no ethics outside of action, not that action lowers itself to the level of a simple natural process. It is quite evident that the revolutionary enterprise has a human meaning. Lenin's remark, which says, in substance, "I call any action useful to the party moral action; I call it immoral if it is harmful to the party," cuts two ways. On the one

hand, he refuses to accept outdated values, but he also sees in political operation a total manifestation of man as having-to-be at the same time as being. Lenin refuses to set up ethics abstractly because he means to realize it effectively. And yet a moral idea is present in the words, writings, and acts of Marxists. It is contradictory, then, to reject with horror the moment of choice which is precisely the moment when spirit passes into nature, the moment of the concrete fulfillment of man and morality.

As for us, whatever the case may be, we believe in freedom. Is it true that this belief must lead us to despair? Must we grant this curious paradox: that from the moment a man recognizes himself as free, he is prohibited from wishing for anything?

On the contrary, it appears to us that by turning toward this freedom we are going to discover a principle of action whose range will be universal. The characteristic feature of all ethics is to consider human life as a game that can be won or lost and to teach man the means of winning. Now, we have seen that the original scheme of man is ambiguous: he wants to be, and to the extent that he coincides with this wish, he fails. All the plans in which this will to be is actualized are condemned; and the ends circumscribed by these plans remain mirages. Human transcendence is vainly engulfed in those miscarried attempts. But man also wills himself to be a disclosure of being, and if he coincides with this wish, he wins, for the fact is that the world becomes present by his presence in it. But the disclosure implies a perpetual tension to keep being at a certain distance, to tear one-

self from the world, and to assert oneself as a freedom. To wish for the disclosure of the world and to assert oneself as freedom are one and the same movement. Freedom is the source from which all significations and all values spring. It is the original condition of all justification of existence. The man who seeks to justify his life must want freedom itself absolutely and above everything else. At the same time that it requires the realization of concrete ends, of particular projects, it requires itself universally. It is not a ready-made value which offers itself from the outside to my abstract adherence, but it appears (not on the plane of facility, but on the moral plane) as a cause of itself. It is necessarily summoned up by the values which it sets up and through which it sets itself up. It can not establish a denial of itself, for in denying itself, it would deny the possibility of any foundation. To will oneself moral and to will oneself free are one and the same decision.

It seems that the Hegelian notion of "displacement" which we relied on a little while ago is now turning against us. There is ethics only if ethical action is not present. Now, Sartre declares that every man is free, that there is no way of his not being free. When he wants to escape his destiny, he is still freely fleeing it. Does not this presence of a so to speak natural freedom contradict the notion of ethical freedom? What meaning can there be in the words to *will oneself free*, since at the beginning we *are free*? It is contradictory to set freedom up as something conquered if at first it is something given.

This objection would mean something only if freedom

were a thing or a quality naturally attached to a thing. Then, in effect, one would either have it or not have it. But the fact is that it merges with the very movement of this ambiguous reality which is called existence and which is only by making itself be; to such an extent that it is precisely only by having to be conquered that it gives itself. To will oneself free is to effect the transition from nature to morality by establishing a genuine freedom on the original upsurge of our existence.

Every man is originally free, in the sense that he spontaneously casts himself into the world. But if we consider this spontaneity in its facticity, it appears to us only as a pure contingency, an upsurging as stupid as the clinamen of the Epicurean atom which turned up at any moment whatsoever from any direction whatsoever. And it was quite necessary for the atom to arrive somewhere. But its movement was not justified by this result which had not been chosen. It remained absurd. Thus, human spontaneity always projects itself toward something. The psychoanalyst discovers a meaning even in abortive acts and attacks of hysteria. But in order for this meaning to justify the transcendence which discloses it, it must itself be founded, which it will never be if I do not choose to found it myself. Now, I can evade this choice. We have said that it would be contradictory deliberately to will oneself not free. But one can choose not to will himself free. In laziness, heedlessness, capriciousness, cowardice, impatience, one contests the meaning of the project at the very moment that one defines it. The spontaneity of the subject is then merely a vain living palpitation, its

movement toward the object is a flight, and itself is an absence. To convert the absence into presence, to convert my flight into will, I must assume my project positively. It is not a matter of retiring into the completely inner and, moreover, abstract movement of a given spontaneity, but of adhering to the concrete and particular movement by which this spontaneity defines itself by thrusting itself toward an end. It is through this end that it sets up that my spontaneity confirms itself by reflecting upon itself. Then, by a single movement, my will, establishing the content of the act, is legitimized by it. I realize my escape toward the other as a freedom when, assuming the presence of the object, I thereby assume myself before it as a presence. But this justification requires a constant tension. My project is never founded; it finds itself. To avoid the anguish of this permanent choice, one may attempt to flee into the object itself, to engulf one's own presence in it. In the servitude of the serious, the original spontaneity strives to deny itself. It strives in vain, and meanwhile it then fails to fulfill itself as moral freedom.

We have just described only the subjective and formal aspect of this freedom. But we also ought to ask ourselves whether one can will oneself free in any matter, whatsoever it may be. It must first be observed that this will is developed in the course of time. It is in time that the goal is pursued and that freedom confirms itself. And this assumes that it is realized as a unity in the unfolding of time. One escapes the absurdity of the clinamen only by escaping the absurdity of the pure moment. An exist-

ence would be unable to found itself if moment by moment it crumbled into nothingness. That is why no moral question presents itself to the child as long as he is still incapable of recognizing himself in the past or seeing himself in the future. It is only when the moments of his life begin to be organized into behaviour that he can decide and choose. The value of the chosen end is confirmed and, reciprocally, the genuineness of the choice is manifested concretely through patience, courage, and fidelity. If I leave behind an act which I have accomplished, it becomes a thing by falling into the past. It is no longer anything but a stupid and opaque fact. In order to prevent this metamorphosis, I must ceaselessly return to it and justify it in the unity of the project in which I am engaged. Setting up the movement of my transcendence requires that I never let it uselessly fall back upon itself, that I prolong it indefinitely. Thus I can not genuinely desire an end today without desiring it through my whole existence, insofar as it is the future of this present moment and insofar as it is the surpassed past of days to come. To will is to engage myself to persevere in my will. This does not mean that I ought not aim at any limited end. I may desire absolutely and forever a revelation of a moment. This means that the value of this provisional end will be confirmed indefinitely. But this living confirmation can not be merely contemplative and verbal. It is carried out in an act. The goal toward which I surpass myself must appear to me as a point of departure toward a new act of surpassing. Thus, a creative freedom develops happily without ever congealing into unjustified

facticity. The creator leans upon anterior creations in order to create the possibility of new creations. His present project embraces the past and places confidence in the freedom to come, a confidence which is never disappointed. It discloses being at the end of a further disclosure. At each moment freedom is confirmed through all creation.

However, man does not create the world. He succeeds in disclosing it only through the resistance which the world opposes to him. The will is defined only by raising obstacles, and by the contingency of facticity certain obstacles let themselves be conquered, and others do not. This is what Descartes expressed when he said that the freedom of man is infinite, but his power is limited. How can the presence of these limits be reconciled with the idea of a freedom confirming itself as a unity and an indefinite movement?

In the face of an obstacle which it is impossible to overcome, stubbornness is stupid. If I persist in beating my fist against a stone wall, my freedom exhausts itself in this useless gesture without succeeding in giving itself a content. It debases itself in a vain contingency. Yet, there is hardly a sadder virtue than resignation. It transforms into phantoms and contingent reveries projects which had at the beginning been set up as will and freedom. A young man has hoped for a happy or useful or glorious life. If the man he has become looks upon these miscarried attempts of his adolescence with disillusioned indifference, there they are, forever frozen in the dead past. When an effort fails, one declares bitterly that he has lost time and

wasted his powers. The failure condemns that whole part of ourselves which we had engaged in the effort. It was to escape this dilemma that the Stoics preached indifference. We could indeed assert our freedom against all constraint if we agreed to renounce the particularity of our projects. If a door refuses to open, let us accept not opening it and there we are free. But by doing that, one manages only to save an abstract notion of freedom. It is emptied of all content and all truth. The power of man ceases to be limited because it is annulled. It is the particularity of the project which determines the limitation of the power, but it is also what gives the project its content and permits it to be set up. There are people who are filled with such horror at the idea of a defeat that they keep themselves from ever doing anything. But no one would dream of considering this gloomy passivity as the triumph of freedom.

The truth is that in order for my freedom not to risk coming to grief against the obstacle which its very engagement has raised, in order that it might still pursue its movement in the face of the failure, it must, by giving itself a particular content, aim by means of it at an end which is nothing else but precisely the free movement of existence. Popular opinion is quite right in admiring a man who, having been ruined or having suffered an accident, knows how to gain the upper hand, that is, renew his engagement in the world, thereby strongly asserting the independence of freedom in relation to thing. Thus, when the sick Van Gogh calmly accepted the prospect of a future in which he would be unable to paint any more,

there was no sterile resignation. For him painting was a personal way of life and of communication with others which in another form could be continued even in an asylum. The past will be integrated and freedom will be confirmed in a renunciation of this kind. It will be lived in both heartbreak and joy. In heartbreak, because the project is then robbed of its particularity — it sacrifices its flesh and blood. But in joy, since at the moment one releases his hold, he again finds his hands free and ready to stretch out toward a new future. But this act of passing beyond is conceivable only if what the content has in view is not to bar up the future, but, on the contrary, to plan new possibilities. This brings us back by another route to what we had already indicated. My freedom must not seek to trap being but to disclose it. The disclosure is the transition from being to existence. The goal which my freedom aims at is conquering existence across the always inadequate density of being.

However, such salvation is only possible if, despite obstacles and failures, a man preserves the disposal of his future, if the situation opens up more possibilities to him. In case his transcendence is cut off from his goal or there is no longer any hold on objects which might give it a valid content, his spontaneity is dissipated without founding anything. Then he may not justify his existence positively and he feels its contingency with wretched disgust. There is no more obnoxious way to punish a man than to force him to perform acts which make no sense to him, as when one empties and fills the same ditch indefinitely, when one makes soldiers who are being punished march

up and down, or when one forces a schoolboy to copy lines. Revolts broke out in Italy in September 1946 because the unemployed were set to breaking pebbles which served no purpose whatever. As is well known, this was also the weakness which ruined the national workshops in 1848. This mystification of useless effort is more intolerable than fatigue. Life imprisonment is the most horrible of punishments because it preserves existence in its pure facticity but forbids it all legitimation. A freedom can not will itself without willing itself as an indefinite movement. It must absolutely reject the constraints which arrest its drive toward itself. This rejection takes on a positive aspect when the constraint is natural. One rejects the illness by curing it. But it again assumes the negative aspect of revolt when the oppressor is a human freedom. One can not deny being: the in-itself is, and negation has no hold over this being, this pure positivity; one does not escape this fullness: a destroyed house is a ruin; a broken chain is scrap iron: one attains only signification and, through it, the for-itself which is projected there; the for-itself carries nothingness in its heart and can be annihilated, whether in the very upsurge of its existence or through the world in which it exists. The prison is repudiated as such when the prisoner escapes. But revolt, insofar as it is pure negative movement, remains abstract. It is fulfilled as freedom only by returning to the positive, that is, by giving itself a content through action, escape, political struggle, revolution. Human transcendence then seeks, with the destruction of the given situation, the whole future which will flow from its victory. It resumes its

indefinite rapport with itself. There are limited situations where this return to the positive is impossible, where the future is radically blocked off. Revolt can then be achieved only in the definitive rejection of the imposed situation, in suicide.

It can be seen that, on the one hand, freedom can always save itself, for it is realized as a disclosure of existence through its very failures, and it can again confirm itself by a death freely chosen. But, on the other hand, the situations which it discloses through its project toward itself do not appear as equivalents. It regards as privileged situations those which permit it to realize itself as indefinite movement; that is, it wishes to pass beyond everything which limits its power; and yet, this power is always limited. Thus, just as life is identified with the will-to-live, freedom always appears as a movement of liberation. It is only by prolonging itself through the freedom of others that it manages to surpass death itself and to realize itself as an indefinite unity. Later on we shall see what problems such a relationship raises. For the time being it is enough for us to have established the fact that the words "to will oneself free" have a positive and concrete meaning. If man wishes to save his existence, as only he himself can do, his original spontaneity must be raised to the height of moral freedom by taking itself as an end through the disclosure of a particular content.

But a new question is immediately raised. If man has one and only one way to save his existence, how can he choose not to choose it in all cases? How is a bad willing possible? We meet with this problem in all ethics, since

it is precisely the possibility of a perverted willing which gives a meaning to the idea of virtue. We know the answer of Socrates, of Plato, of Spinoza: "No one is willfully bad." And if Good is a transcendent thing which is more or less foreign to man, one imagines that the mistake can be explained by error. But if one grants that the moral world is the world genuinely willed by man, all possibility of error is eliminated. Moreover, in Kantian ethics, which is at the origin of all ethics of autonomy, it is very difficult to account for an evil will. As the choice of his character which the subject makes is achieved in the intelligible world by a purely rational will, one can not understand how the latter expressly rejects the law which it gives to itself. But this is because Kantism defined man as a pure positivity, and it therefore recognized no other possibility in him than coincidence with himself. We, too, define morality by this adhesion to the self; and this is why we say that man can not positively decide between the negation and the assumption of his freedom, for as soon as he decides, he assumes it. He can not positively will not to be free for such a willing would be self-destructive. Only, unlike Kant, we do not see man as being essentially a positive will. On the contrary, he is first defined as a negativity. He is first at a distance from himself. He can coincide with himself only by agreeing never to rejoin himself. There is within him a perpetual playing with the negative, and he thereby escapes himself, he escapes his freedom. And it is precisely because an evil will is here possible that the words "to will oneself free" have a meaning. Therefore, not only do we assert

that the existentialist doctrine permits the elaboration of an ethics, but it even appears to us as the only philosophy in which an ethics has its place. For, in a metaphysics of transcendence, in the classical sense of the term, evil is reduced to error; and in humanistic philosophies it is impossible to account for it, man being defined as complete in a complete world. Existentialism alone gives — like religions — a real role to evil, and it is this, perhaps, which make its judgments so gloomy. Men do not like to feel themselves in danger. Yet, it is because there are real dangers, real failures and real earthly damnation that words like victory, wisdom, or joy have meaning. Nothing is decided in advance, and it is because man has something to lose and because he can lose that he can also win.

Therefore, in the very condition of man there enters the possibility of not fulfilling this condition. In order to fulfill it he must assume himself as a being who "makes himself a lack of being so that there might be being." But the trick of dishonesty permits stopping at any moment whatsoever. One may hesitate to make oneself a lack of being, one may withdraw before existence, or one may falsely assert oneself as being, or assert oneself as nothingness. One may realize his freedom only as an abstract independence, or, on the contrary, reject with despair the distance which separates us from being. All errors are possible since man is a negativity, and they are motivated by the anguish he feels in the face of his freedom. Concretely, men slide incoherently from one attitude to another. We shall limit ourselves to describing in their abstract form those which we have just indicated.

II. Personal Freedom and Others

Man's unhappiness, says Descartes, is due to his having first been a child. And indeed the unfortunate choices which most men make can only be explained by the fact that they have taken place on the basis of childhood. The child's situation is characterized by his finding himself cast into a universe which he has not helped to establish, which has been fashioned without him, and which appears to him as an absolute to which he can only submit. In his eyes, human inventions, words, customs, and values are given facts, as inevitable as the sky and the trees. This means that the world in which he lives is a serious world, since the characteristic of the spirit of seriousness is to consider values as ready-made things. That does not mean that the child himself is serious. On the contrary, he is allowed to play, to expend his existence freely. In his child's circle he feels that he can passionately pursue and joyfully attain goals which he has set up for himself. But if he fulfills this experience in all tranquility, it is precisely because the domain open to his subjectivity seems insignificant and puerile in his own eyes. He feels himself happily irresponsible. The real world is that of adults where he is allowed only to respect and obey. The naive victim of the mirage of the for-others, he believes in the *being* of his parents and teachers. He takes them for the