

Metaphysics - Key

JEAN\*PAUL SARTRE By M. Cranston -Evergreen Pilot bks, 1962,  
1st pub'd. in Edinburgh

Ch. I - Biog. Introd. - Sartre became professeur de lycee in '29. As late as '35 (when JPS was 30) he did not even bother to vote as Popular Front Govt. was returned to power. As Simone de Beauvoir put in her autobiog. where she says they were already left, "Man was to be remade & that creation was to be in part our work. Public affairs bored us; we counted on events unfolding themselves according to our desires without our having personally to intervene."

Went for a yr. to study modern Ger. Phil. at the Institut Francais in Berlin. (ff: Cranston doesn't say so, but Sartre himself in "In Search of a Method" says the yr. was 1933). BEING & NOTHINGNESS pub'd. '43. 1st pub'd. novel, & most famous Nausca, pub'd. in '37. Was in meteorological service at start of war, & from Maginot Line wrote of his work: "This

extremely pacific work (I feel that only the carrier-pigeon-keepers, if the army still has any, can have a more gentle & poetic employment) leaves me many hrs. of spare time, which I am making use of to finish my novel."

During victorious Nazi advance, summer, 1940, Sartre taken prisoner "but was clever enough to persuade the Germans to repatriate him within a yr. for 'health reasons.'" (p. 8) When he returned to person JPS helped form resistance discussion circle among his friend, Merleau-Ponty, Cazin & Desanti. (Heidegger was Rektor of Freiburg Univ.)

p. 9: "Why should they (the Nazis) be suspicious of a writer who repudiated Fr. rationalism in favour of Ger. phenomenology & existentialism?"

p. 10: "The success of his pub. works (in occupied Fr. ff) enabled him to give up teaching (in 1944) & devote his time entirely to writing."

MY New Key

Ch. II - La Nausee. Ch. III. Critical Theories. What is Lit. pub. '48. JPS said all writers of his general were "metaphysical writers" for metaphysics "IS NOT A STERILE DISCUSSION ABOUT ABSTRACT NOTIONS... IT IS A LIVING EFFORT TO EMBRACE FROM WITHIN THE HUMAN CONDITION IN ITS TOTALITY."

p. 23: interested in "extreme situations" long before War & Occupation.

pp. 34-35: Cranston has a good point here in criticism of existentialism's considering Dostoevsky's statement "If God did not exist, everything would be permitted" by showing (1) that Leibniz had already correctly pointed out "ethics is logically prior to theology." (2) "It is a vulgar & unphilosophic error to reverse this truth..." (3) Dostoevsky nevertheless felt the opposite: "If Sartre has a similar feeling, this is part of what I spoke of his religious temperament. He finds so much inspiration in Christian writers such as Dostoevsky & Kierkegaard because his feelings are so akin to theirs, & at the

KEY\*\*\*\*\*

same time, so ACUTELY ALIEN TO THOSE OF THE GREAT MAJ. OF THE HUMANISTS

p. 38 Sartre is quoted as analyzing Resisters who were non-communist as "We are fighting the Germans, but that does not give us any right over the period which will follow the War."

-27 B&N a theory of ontology

Ch.5--L'etre et le Neant. (Ch. on purely phil. works. In '45, in lecture to Club Maintenant, "L'existentialisme est un humanisme": "Man is nothing else but that which he makes of himself:....man will only attain existence when he is what he purposes to be." (Seep. 42) & p.43, where he develops "Consciousness is & so, in another way, the obj. of which one is conscious is. Consciousness reveals the world. It does not directly reveal itself to itself... These views are already adumbrated in Sartre's pre-War works. In L'etre et le neant they form the starting point for an elaborate theory of ontology. The Sartrean cogito yields 2 sorts of beings: consciousness & objects of consciousness. These 2 entities exist in different ways. S says that a consciousness has being-for-itself (pour-soi). The obj. on which consciousness reflects has being-in-itself. (en-soi) This distinction, at 1st rather odd-looking, soon becomes fairly easy to MANIPULATE."

p.44 has quote from Prof. Norman Greene, who wrote blog. of JPS, & says, "The present is the nothingness of pure existence & only takes on meaning in the light of the dead past or prospective future behaviour."

p.46: "He (JPS) also resists the Hegelian notion that being & non-being have an equal ontological status." JPS: "Nothingness lies coiled in the heart of being, like a worm." Cranston really hits the nail on the head when he says that some aspects of Sartre's theory of nothingness "is neither true nor false but simply meaningless."

Ch. VI. Sartrean Psycho-Analysis. JPS's 3rd form of being "for-others"  
Ch. VII. Huis Clos & Les Chemins de la Liberte. "Hell is other people."  
Ch. VIII. Sartre's Ethics. '49 seems a critical period when he fails to finish Les Chemins... and starts being "pure" politico. JPS (B&N, p.412n) "These considerations (that the only 2 "fundamental attitudes"--towards masochism & towards sadism) do not exclude the possibility of an ethics of deliverance & salvation. But this can be achieved only after a radical conversion which we cannot discuss here."

Masochism Sadism

\*\*\*KEY\*\*\* p.83: the contradiction in B&N. bet. his doctrine of human freedom & his theory of human relationships...\*\*\*\*

p.84: Not only has he (S) turned away from this novel when the time has come for him to make a positive statement of his concept of liberty... Sartre has also reached the point of an implicit repudiation of the psychology of B&N, but stops short of an explicit repudiation. (1949) DEMOC. Rev. Rally. fails & he becomes closer to CP (Cranston acts as if he 1st came close then since previously there was some criticism, tho all united in Resistance while in '45 with Le Temps Moderne CP opposes it.)

Memo

(1960) Vol. I of Critique de la raison dialectique pub'd. Existentialism, says JPS, is a "parasitic system that lives on the margin of the knowledge to which it was at 1st opposed, but to which it now attempts to integrate itself."

\*\*\*\*\*"from the day the Marxist quest assumes the human dimension, existentialism will no longer have a raison d'etre."  
p.89: He (JPS) wants Mxism to purge itself of its 19thc. materialistic concept of determinism & accept from existentialism a rational concept of human freedom. JPS: "The communal freedom creates itself as Terror." Sartre now says reason for conflict is scarcity. "the Hell of the practico-inert." Gives ex. of

1 more under-consumptionist! Ch.

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p.62. Indeed Sartre goes on to say that from the moment I exist I est. a factual limit to the Other's freedom. (B/N(409))

(1949) all stops incl. "rds to freedom" (11/12/49)

p.85: "And yet in the very intensity of his (S's) socialism one can discern an element of what S himself calls evasion, a flight from the contradiction of his analysis of personal relations into a phil. which does not reckon in individuals, but in masses."

1945 when S brought out 1st no. of literary & pol. monthly, Les Temps Modernes it didn't matter what kind of soc one was. Soon there was breakup. Party was hostile to S & S.v. which was manifestory in story of Brunet & Vicarios, victims of the party in Les Chemins de la liberte! In (49) S started Dem. Rev. Rally & then he saw CP only "effective party".

p.89 S "claims that Marxism has lost its theoretical basis; its concepts are 'dktats' (its spokesmen... bogged down in out-of-date psychology & metaphysics without being aware of their own teleology. .. He wants Marxism to purge itself of its 19thc. materialistic concept of determinism..."

NO!

p.90 Q S: "The communal freedom creates itself as 'terror.'" (Cr, "The entire human adventure, at least until (49) now is a desperate struggle against scarcity.") S: "the Hell of the practico-inert." Next volume is supposed to show us "one human his, with one intelligible truth."

ff:  
Far from  
Mx said that  
Ind. Rev.  
has shown it need  
not be IF cap.  
had not perverted  
the moment in the  
eternal class struggle.

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