

Aspects of Western Philosophy
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Module - 37

Lecture - 37

Sartre's Conception of Human Existence

Man is Condemned to be Free

Rejection of Essentialism

Welcome to this lecture series on Aspects of Western Philosophy, module 37, lecture number 37. This lecture will concentrate on the philosophy of John Paul Sartre a prominent existential philosopher, French thinker of 20th century. In fact, we have already mentioned in the previous lecture about the importance of Sartre as an existential philosopher because it is actually when we talk about existentialism today, there is a by default reference to Sartre. Because he associated with this movement and if at all there is a philosopher who is a complete existentialist probably we can say that it is Sartre because all other philosopher were sort of you know for example Heidegger, Heidegger is of an associated with existentialism and many consider him as existentialist though Heidegger himself did not want to be considered.

But, Sartre was on the other hand Sartre consciously associated himself is existentialism and try to different existentialism as a philosophical position. Apart from his magnanimous being an nothingness he has written many other works including a small book which actually is a difference of existentialism, the title of the book is existentialism and humanism and the major themes of this lecture would be are following this small book actually written on in order to different the philosophical position of existentialism for men its critics.

We are going to address some of the important issues which Sartre considered are philosophically central into existentialism in this lecture.

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Sartre on Human Existence



- ▶ Being-for-itself
- ▶ It emerges and comes into being by negating its essence
- ▶ By negating the being-in-itself
- ▶ Freedom and negation are central to the conception of man



Now, when we talk about Sartre's conception of human existence, there is a notion called being for itself which he very carefully distinguished from another concept which is being in itself. What are these concepts in detail we are going to address it in the next lecture, because in next lecture primarily focuses on these concepts, but being for itself for the time being let us understand it as the being of man it something which is very similar to what Heidegger considered as in the being in the world? A while Heidegger was emphasizing on the situatedness by saying that the seen the being of man finds itself in a world which is under logically related to it is being.

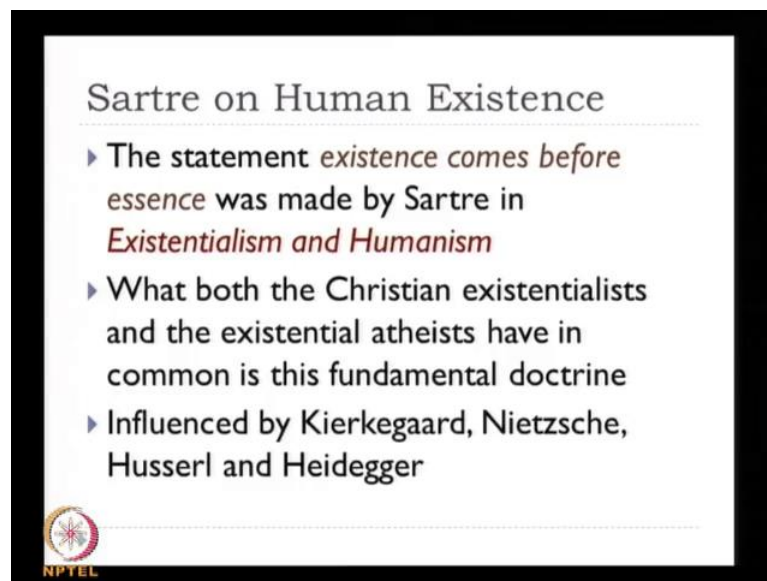
Sartre is rather trying to analyze the structure of this being of man and he asserts the importance of one aspect, aspect of freedom. Comparing the being of a man from the being of other entities which are which he calls being in itself the being of man is essentially in complete. Because it excises freedom and with the excise of freedom it make choices and through with this making such choices it creates itself, so in that sense Sartre's conception of human existence is quite unique and it emerges and comes into being by negating its essence.

This is a very important aspect of Sartre's conception of man, because man according to him emerges into being by negating its essence any attempt to a priory decide what is man? Say for instance something called human nature or essence of man these are conceptions which Sartre would deny from the very outset. By negating the being in

itself the being in itself is something which is fix for example, the being of this remote controller it is being pre decided pre determined by the creator of this object or any ennu for that another example to take another example or a pen when the uses of these things are pre decided pre determined, but in the case of man whatever way in which you try to define man the case of man mans activities in this world. After he or she comes into existence what he or she does by excising this freedom of choice this is what is going to matter and that would decide what man actually is.


The essence is decide by existence, this is what we have already seen the previous lecture when we discuss this notion called existence proceeds essence which is actually coin by Sartre. Freedom and negation are central to the conception of the Sartre on concept of man in that sense. Now, the statement existence comes before essence was made by Sartre in his that is books which I refer to existentialism and humanism were he categorically states that in the case of man the being of man is so different remarkably different from the being of other entities which are fixed in address.

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Sartre on Human Existence

- ▶ The statement *existence comes before essence* was made by Sartre in *Existentialism and Humanism*
- ▶ What both the Christian existentialists and the existential atheists have in common is this fundamental doctrine
- ▶ Influenced by Kierkegaard, Nietzsche, Husserl and Heidegger

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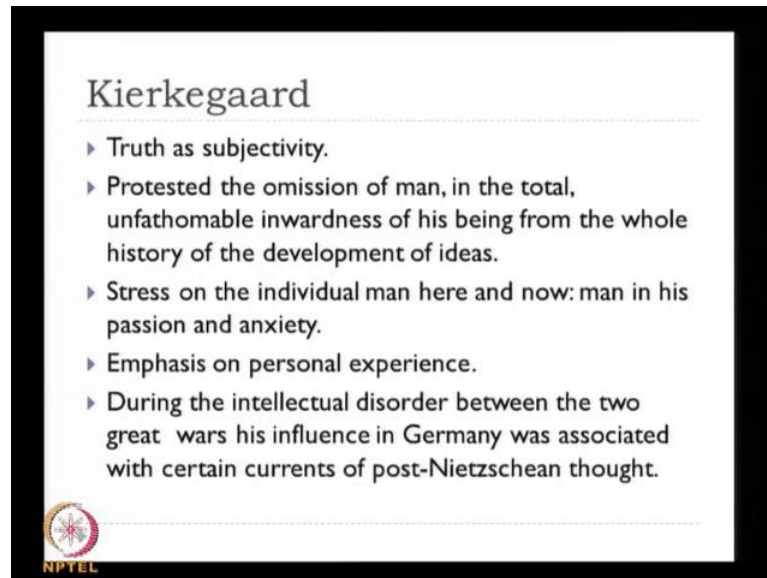
What both the Christian existentialists and the existential atheists have in common is a is this fundamental doctrine, that existence proceeds essence. This is again an observation made by Sartre, because it is Sartre through when he writes his book he made a distinction between existential philosophers who are theist for whom god is an important

philosophical concern and people like him who are existential atheist who very consciously and deliberately deny the existence of god.

In one sense as we have seen in the previous lecture that there is a kind of diversity in the conception of human existence or various other things which these thinkers who are labeled that is existentialist deal with, but at the same time there is something which is common whether they are theist or atheist there is one aspect that is common according to Sartre and that point is that essence or rather existence comes before essence. And when in developing his philosophical position, Sartre was visibly influenced by many thinkers particularly not only by Kierkegaard, Nietzsche, Husserl and Heidegger. He himself acknowledges the importance of these thinkers in shaping his ideas.


Let us see one by one let us see Kierkegaard, Kierkegaard is again something which we have already examined in the previous lecture a thinker was given a lot of importance to man's relationship with god, the third aspect the third stage of life according to Kierkegaard the first two are an atheistic stage and ethical stage, but the third stage is a religious stage where there you know man stands in direct relationship with god and that subjective experience of his faith in god is very important according to Kierkegaard, but ironically Sartre's is one philosopher who is opposed to any conception or rather he is a theist he is an atheist to the core and an atheistic thinker, but still he says that you know this notion Kierkegaard's notion of truth as subjectivity as influenced in, and also according to Sartre influenced and inspired all existential philosophers to conceive they are thinking in a particular direction then when Kierkegaard's said, that truth is subjectivity.

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Kierkegaard

- ▶ Truth as subjectivity.
- ▶ Protested the omission of man, in the total, unfathomable inwardness of his being from the whole history of the development of ideas.
- ▶ Stress on the individual man here and now: man in his passion and anxiety.
- ▶ Emphasis on personal experience.
- ▶ During the intellectual disorder between the two great wars his influence in Germany was associated with certain currents of post-Nietzschean thought.

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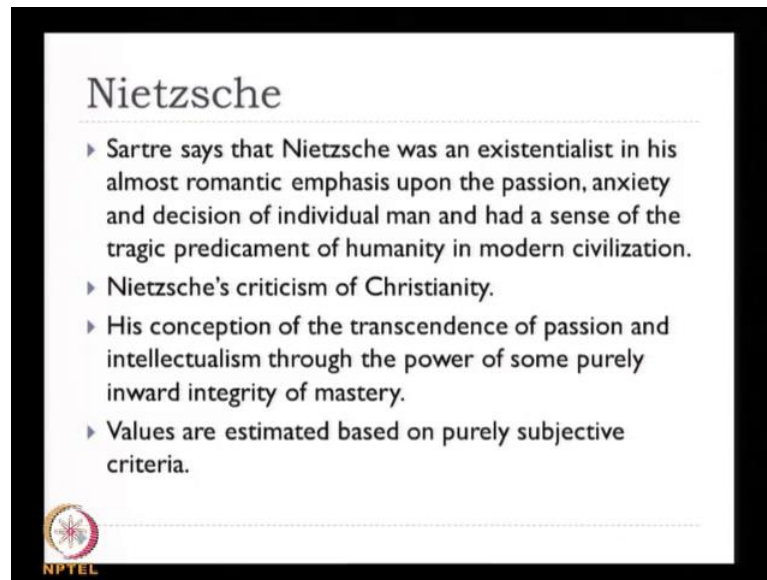
Kierkegaard protested the omission of man in the total unfathomable inwardness of his being from the whole history of the development of ideas this is Sartre's own works like, where he has I mean this protest against the omission complete omission of man, from the whole history of the development of ideas as we have seen again in the previous lecture that the theory of ideas, the philosopher traditional philosophy as always being either a theory of ideas or a theory of the world.

There is no man figuring in, but Kierkegaard comes with this problem and says that truth is subjective. Stress on the individual man here and now: here now concrete individual man, man in his passion and anxiety. And emphasis on personal experiences, like as we see saw yesterday here in the previous lecture the three stages from one to next, the passage from one stage to the next stage is actually not a rational not based on irrational universal strategy or plan, but it is a personal choice which each individual has to make his own choice in his life a taking into account of several factors that influence and shape his life.

During the intellectual disorder this is what this is an observation which Sartre makes a about the influence of Kierkegaard. He says, during the intellectual disorder between the 2 great wars his influence in Germany was associated with certain currents of post-Nietzschean thought. So, interestingly Nietzsche is on the other side on the other extreme who was categorically asserted the death of god and, but somehow you know the he says


that during the intellectual disorder between the 2 great wars, somehow the Kierkegaard's conceptions about or is associating the concept of truth with subjectivity and the post Nietzschean philosophy, they got sort of associated with each other.

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Nietzsche

- ▶ Sartre says that Nietzsche was an existentialist in his almost romantic emphasis upon the passion, anxiety and decision of individual man and had a sense of the tragic predicament of humanity in modern civilization.
- ▶ Nietzsche's criticism of Christianity.
- ▶ His conception of the transcendence of passion and intellectualism through the power of some purely inward integrity of mastery.
- ▶ Values are estimated based on purely subjective criteria.

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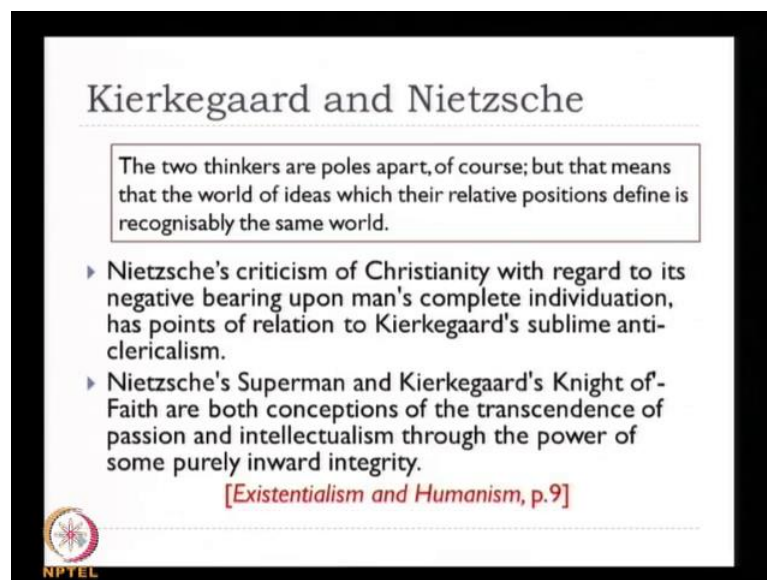
Now, let us see what is Sartre take on Nietzsche, Sartre says that Nietzsche was an existentialist in his almost romantic emphasis upon the passion, anxiety and decision of individual man and had a sense of the tragic predicament of humanity in modern civilization. So, though it is very it is ironical in one sense to considered Nietzsche as an existential philosopher, but Sartre considers in as existentialist philosopher and with this as he said romantic passion emphasis upon the passion anxiety and decision of individual man and has a sense of the tragic predicament of humanity in modern civilization.

In all his conceptions of freedom is idea of death of god then again, the distinction he makes between master morality and slave morality and ideas about creating once oneself the emphasis on conceptions like will to power, all these are concepts which Sartre was attractive towards. Nietzsche's criticism of Christianity, particularly because Christianity is a religious institution as an organization of power was criticized by Nietzsche. His conception of the transcendence of passion and intellectualism through the power of some purely inward integrity of mastery, this is again this is the kind of will to power he emphasis on, the transcendence of passion and intellectualism through this power something which man finds within himself according to Nietzsche the will to power is a

fundamental drive which man has to discover within himself and excise it. And values are estimated based on purely subjective criteria.

There is no objective universal measure to decide that the particular set of values are important, when we have discussed Nietzsche's contributions in one of our previous lectures we have identified the kind of evolution which Nietzsche suggest from camel to lion and from lion to the child. Where at the stage of lion there is a violin no, I mean a kind of rejection of all morality and once all morality is rejected, it creates a huge vacuum which needs to be filled in and this is filled in not by a rational conception of morality, but by subjective criteria. Now, it is very interesting to see how these 2 thinkers come together.

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Kierkegaard and Nietzsche

The two thinkers are poles apart, of course; but that means that the world of ideas which their relative positions define is recognisably the same world.

- ▶ Nietzsche's criticism of Christianity with regard to its negative bearing upon man's complete individuation, has points of relation to Kierkegaard's sublime anti-clericalism.
- ▶ Nietzsche's Superman and Kierkegaard's Knight of-Faith are both conceptions of the transcendence of passion and intellectualism through the power of some purely inward integrity.

[Existentialism and Humanism, p.9]

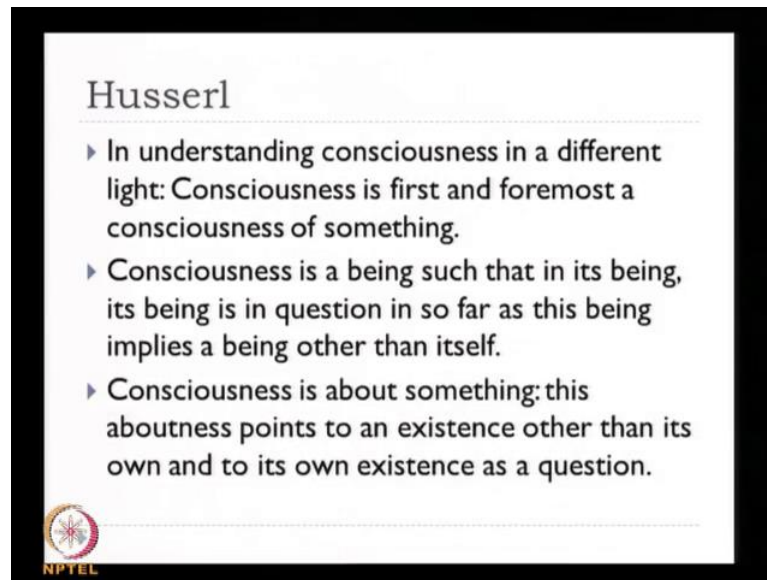
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The 2 thinkers are pole apart Sartre himself says of course, but; that means, that the world of ideas which their relative positions define is recognizably the same world and Nietzsche's criticism of Christianity with regard to its negative bearing upon mans complete individuation has points of relation to Kierkegaard's sublime anti clericalism.

Both of them in one sense opposed the established church, or the kind of dictum which was projected by of the established church as the essence of religion for Nietzsche it was a complete rejection of Christianity as a religion as a moral philosophy, but for Kierkegaard it is a kinds of you know sublime anti clericalism. And Nietzsche's superman and Kierkegaard's knight of-Faith are both the conceptions of the


transcendence of passion, transcendence of passion I repeat and intellectualism through the power of some purely inward integrity, which we have already seen in the case of Nietzsche when Sartre makes at an observation in his existentialism and humanism.

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Husserl

- ▶ In understanding consciousness in a different light: Consciousness is first and foremost a consciousness of something.
- ▶ 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.
- ▶ Consciousness is about something: this aboutness points to an existence other than its own and to its own existence as a question.

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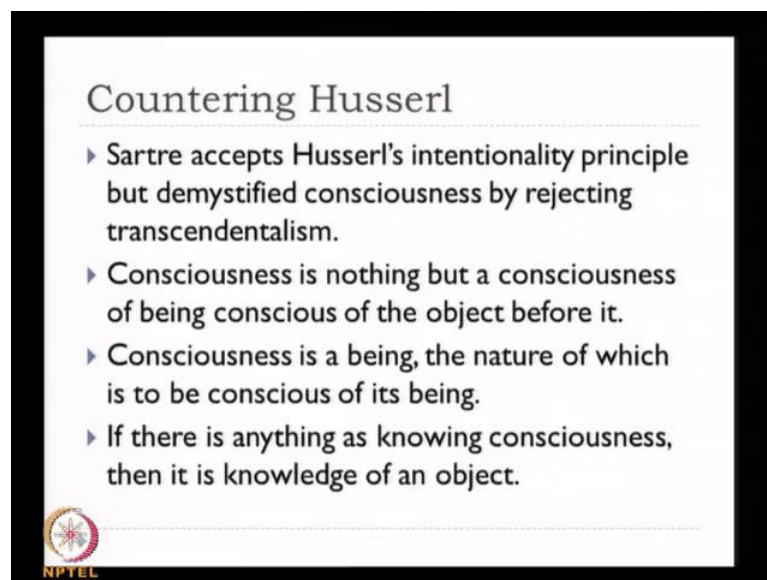
Now, another very remarkable influence on Sartre's philosophy is a Husserl, the phenomenologist whose conception of phenomenology we have already seen as part of one of our lectures in this lecture series. Here, again like all phenomenologist for all phenomenologist the central philosophical concern is consciousness, it is phenomenology actually basically a study of consciousness and Sartre also takes up consciousness as a very important component in his philosophical theory.

But, again the interesting aspect about phenomenology is that all phenomenology is write from a Husserl approach, consciousness from a very different angle not from the traditional philosophical perspectives, but in a very different way and this is naturally you know influenced many thinkers actually Husserl's approach to human consciousness conceiving consciousness as fundamentally intentional in nature. I mean when you consider consciousness as intentionally it means that consciousness is always consciousness of or about something. So, there is kind of ou2rdness it points to something else outside itself. In that sense understanding consciousness in a different light: is very important Consciousness is first and foremost a consciousness of something. So, this is a fundamental Husserlean idea and again consciousness is a being

such that in its being, its being is in question so far in, so far as that this being implies a being other than itself.

Because, this is a very interesting aspect when consciousness is a being such that in its being, its being is in question this is an observation made by Sartre in so far as this being implies a being other than itself. Because, since consciousness is always consciousness of something else it implies always what being other than itself it always points to something else and again consciousness is about something this aboutness points to an existence other than its own and to its own existence as a question. So, this is what is very interesting aspect; very interesting dimension of consciousness which probably one who studies Husserl who gets and lightens apart.

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Countering Husserl

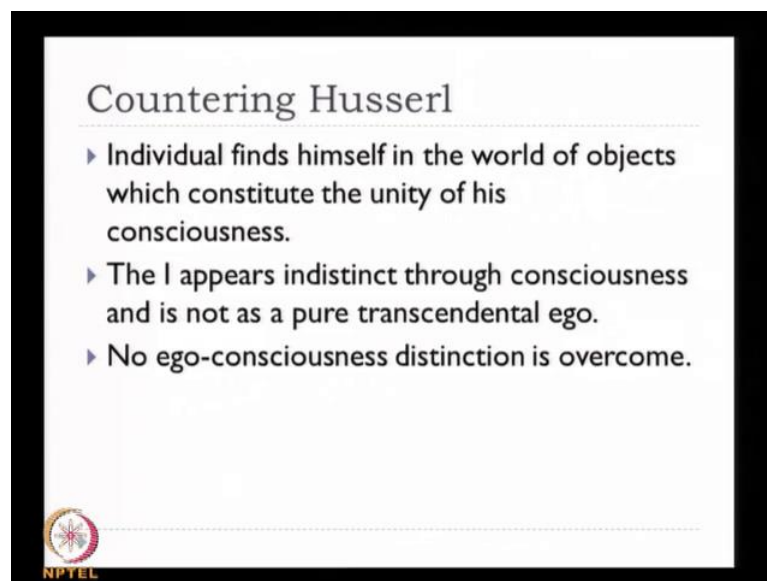
- ▶ Sartre accepts Husserl's intentionality principle but demystified consciousness by rejecting transcendentalism.
- ▶ Consciousness is nothing but a consciousness of being conscious of the object before it.
- ▶ Consciousness is a being, the nature of which is to be conscious of its being.
- ▶ If there is anything as knowing consciousness, then it is knowledge of an object.

Now, Sartre was not ready to accept Husserlean position in total. Sartre was very careful when he assists Husserl, he was opposing the kind of transcendentalism or the notation of transcendental ego which Husserl was a trying to advocate or rather that was so central to Husserlean phenomenology which Sartre opposed. Sartre accepts Husserl's intentionality principle but demystified consciousness by rejecting transcendentalism. And again, consciousness is nothing but a consciousness of being conscious of the object before it.

This is how Sartre is demystifying Husserlean notion of consciousness. He is actually trying to argue that this point is very important consciousness is nothing, but a

consciousness of being conscious of the object before it. There is nothing a mysterious and detail like transcendental ego, which trans against an object which is object of consciousness which intentionality principle reveals to us, but rather its nothing but a consciousness of being conscious of the object before it. It says that consciousness is a being the nature of which is to be conscious of its being and if there is any think as knowing consciousness, then it is knowledge of an object. So, you cannot really a separate consciousness from the knowledge of an object.

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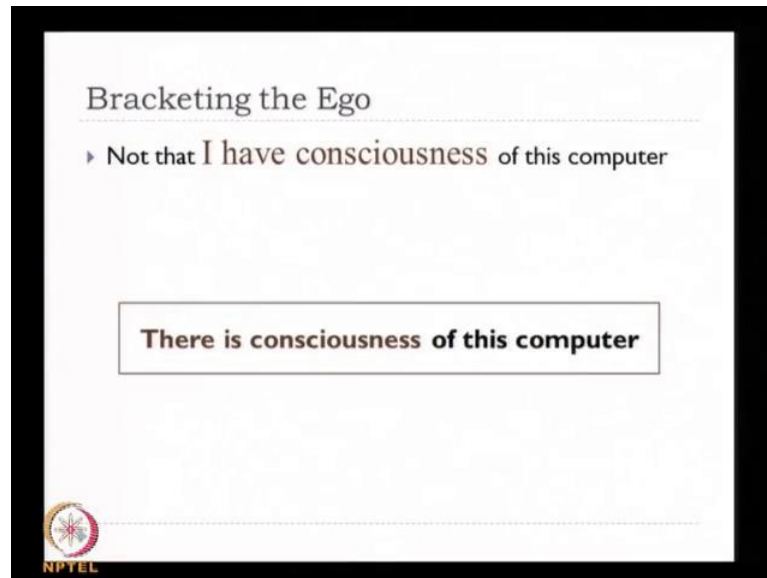
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Countering Husserl

- ▶ Individual finds himself in the world of objects which constitute the unity of his consciousness.
- ▶ The I appears indistinct through consciousness and is not as a pure transcendental ego.
- ▶ No ego-consciousness distinction is overcome.

That is what it is says if there is anything as knowing consciousness then it is knowledge of an object. Individual finds himself in the world of objects which constitute the unity of his consciousness. And the, I mean for Husserl there is a transcendental I, but here Sartre says that the, I appears indistinct through consciousness and is not as a pure transcendental ego. So, you cannot separate the, I from the process of being conscious of something. They are so indistinct according to Sartre and there is no ego consciousness distinction ego-consciousness distinction. There is no such distinction which was central for Husserlean phenomenology, is this is rejected by Sartre.

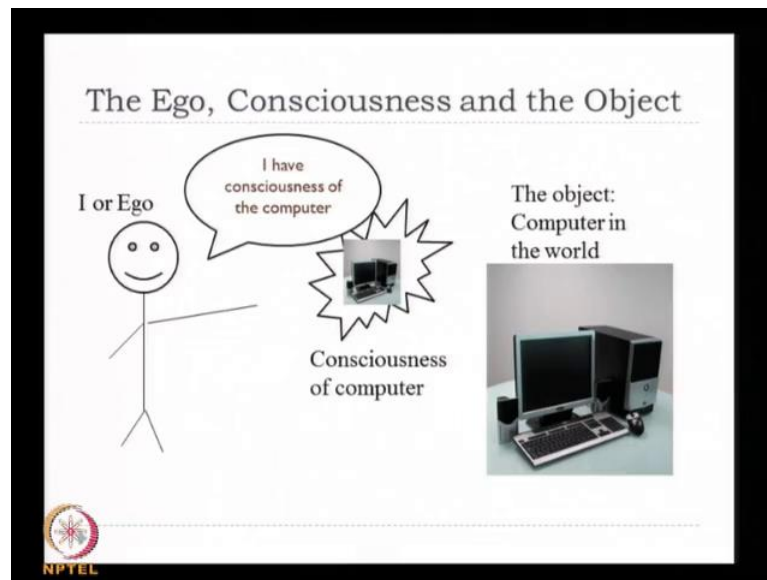
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Now, for Husserl again he proposes a method of phenomenology is a method of bracketing and ultimately, what Husserl does is he brackets the world and brackets everything and finally, he applies this method to the self itself. Now, bracketing the empirical self results in a kind of isolation of the transcendental self, the transcendental ego in Husserlean phenomenology, Sartre would say that even this can be iso, this can be bracketed. Not that I have consciousness of this computer which is there in front of me say for instance. I mean, I am conscious of a computer there is in front of me. Sartre would say that it is not that I have consciousness of this computer; rather there is consciousness of this computer.

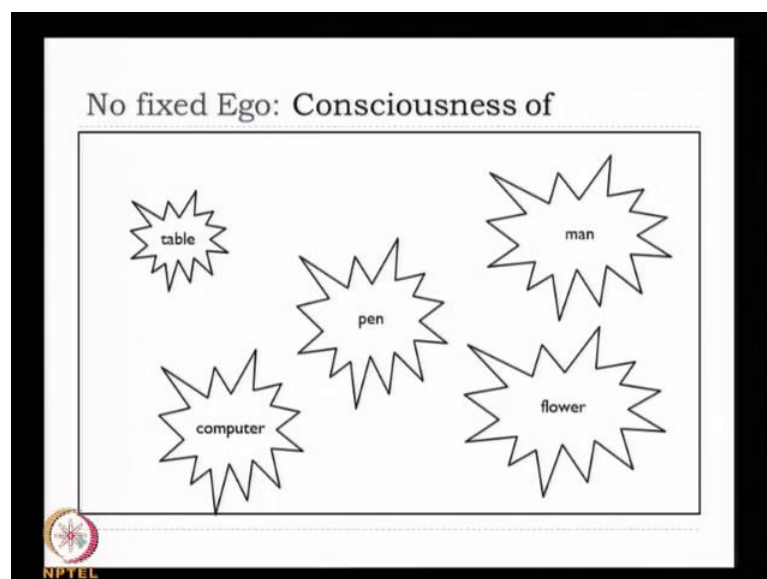
You cannot separate the, I or the, me from me being consciousness of something or any occasion for that matter, there is isolation of the pure I possible at all.

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It can be like something like this, this is the, I or ego and this is the object computer in the world. And now, what is it? I have consciousness of the computer. So, here as if there is an ego here on the left hand side you can see the ego then the consciousness of the computer or the object then the object itself. There are three things apparently here, so here you have consciousness of the computer, the Ego and the actual computer this is the picture which Sartre would reject.

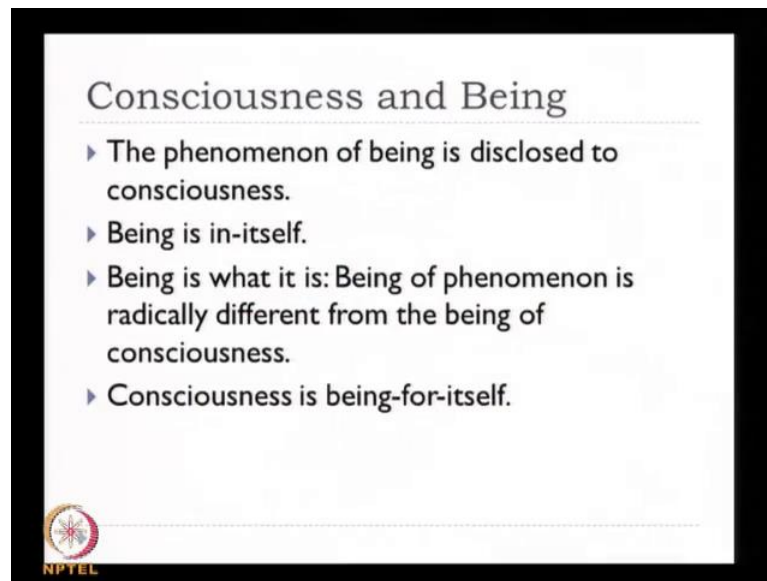
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He says that, there is no fixed ego: but always consciousness of something say of table, of flower, of pen, of man, of computer and various other things we come across.

You cannot separate the, I which is conscious of these things from these activities or process being conscious of these things. That it is a kind of artificial abstraction according to a Sartre. Now, let us see the idea of consciousness and being says that, the phenomenon of being is disclosed to consciousness.

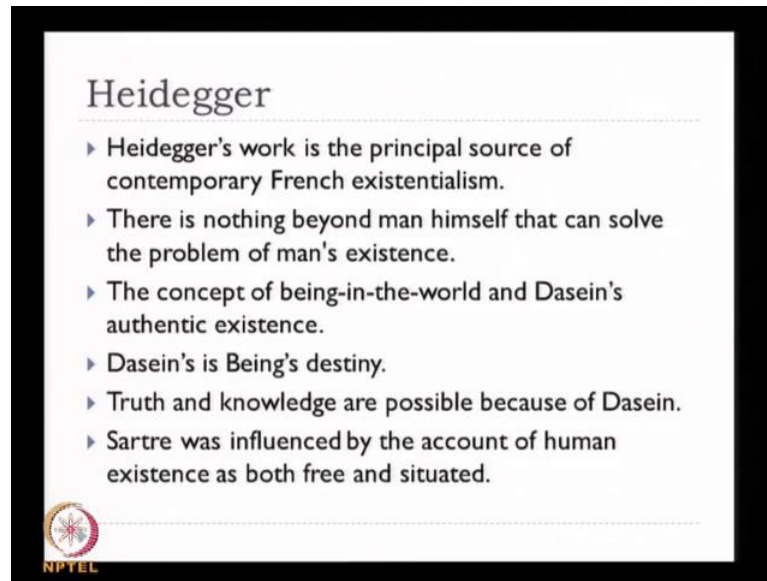
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This is very close to the Heideggerian notion, because there is a idea of disclosure the phenomena of being disclose to consciousness, and that is the being is in-itself we can say and being is what it is: Being of phenomenon is radically different from the being of consciousness.


Here Sartre's, Sartre makes a very important distinction between the being of an object or any phenomenon for that matter and the being of consciousness, which is the being of man one can say. We have already started discussing the notion of consciousness in Sartre the intentional conscientiousness which is a very different kind of being according to him consciousness is being for itself.

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Heidegger

- ▶ Heidegger's work is the principal source of contemporary French existentialism.
- ▶ There is nothing beyond man himself that can solve the problem of man's existence.
- ▶ The concept of being-in-the-world and Dasein's authentic existence.
- ▶ Dasein's is Being's destiny.
- ▶ Truth and knowledge are possible because of Dasein.
- ▶ Sartre was influenced by the account of human existence as both free and situated.

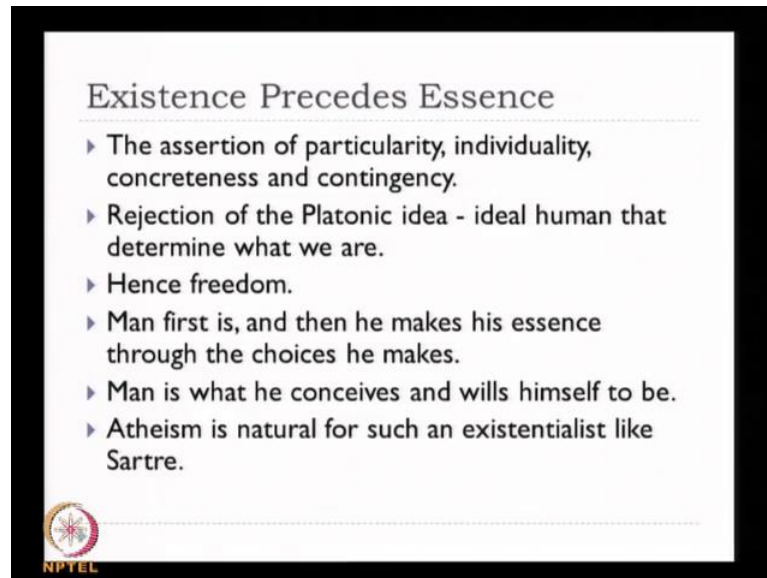
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And here comes Heidegger's philosophy, how Heidegger influenced Sartre? Heidegger's work is the principle source of contemporary French existentialism according to Sartre. I mean contemporary French exist existentialism means his theory and many others who were associated with existentialism in France. There is nothing beyond man himself that can solve the problem of man's existence. This is Sartre identifies this concept this notion as the center point in Heidegger's philosophy, that there is nothing beyond man himself that can solve the problem of mans existence. The concept of being-in-the-world and Dasein's authentic existence are so central to Heidegger's philosophy, we already examine this in the previous 2 lectures.

That how the being in the world and you know the existence of Dasein existence of being in the world the kind of possibilities, Dasein the man can either have an authentic existence or in authentic existence. So, these possibilities are extremely important for Sartre to understand to conceptualize his theory about human existence. Dasein's is beings destiny, this is again a very interesting Heideggerian idea truth and knowledge are possible because of Dasein. And Sartre was influenced by the account of human existence as both free and situated as Heidegger conceives it. Man is both situated and also at the same time free see there is an account of fact city with Sartre himself provides when he discusses human existence or human consciousness a separately. What is says is that, mans existence is situated no doubt about it there is a world in which man finds himself. But at the same time unlike other entities which are not just which are neither


situated nor free. In the case of man, man is free. Because human essence is not predetermined like the essences of other objects like a pen or a knife.

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Existence Precedes Essence

- ▶ The assertion of particularity, individuality, concreteness and contingency.
- ▶ Rejection of the Platonic idea - ideal human that determine what we are.
- ▶ Hence freedom.
- ▶ Man first is, and then he makes his essence through the choices he makes.
- ▶ Man is what he conceives and wills himself to be.
- ▶ Atheism is natural for such an existentialist like Sartre.

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Here I mean he introduces this concept of existence precedes essence, the assertion of particularity individuality concreteness and contingency. When you say existence of man precedes everything you are emphasizing on these aspects the particular man, because existence of each man is bound to be different essence you can talk about if at all there is an essence like the platonic essence or any essence. I mean notion of essence is always a historical it is not particular it is always universal and it is nothing to do with the individual rather the individual himself is only a copy of this essence, that is the way essences are conceived in philosophy, but when you talk about existence it is inevitably bound to be a kind of a particular entity we are referring to a particular individual.

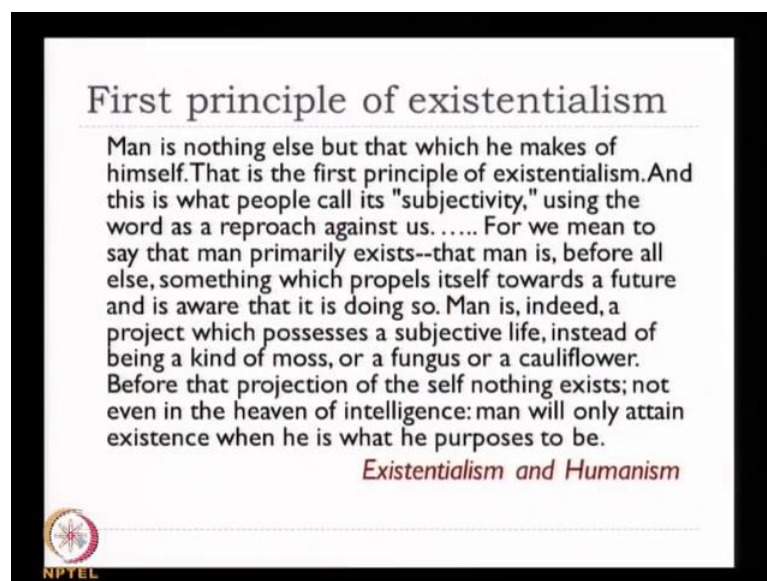
Particularity, individuality, concreteness and contingencies are emphasized, and then the rejection of the platonic idea - the ideal human that determine what we are. The essence of man who predetermines our life in this world that is completely rejected and since there is nothing like a predetermined essence of man which would decide what man is, the essence that assures a complete freedom. Since, there is nothing like that which predetermines man's existence man is free. Man first is, and then he makes his essence through his choices he makes in this world when he lives. And again, man is what he

conceives and wills himself to be and atheism is natural for such an existentialist like Sartre.

I am just going to discuss Sartrean atheism, because that so central to Sartre conception of existence human existence, human destiny and various other things associated or various other problems associated to the problem of human existence according to Sartre. So, he says I repeat man first is, and then he makes his essence through the choices he make I decided for instance I can decide what I want to do. Whether I want to be a teacher or a writer or a musician these things are to very great extent discuss decided by me of course, based on my abilities I have to decide things, but even see suppose even I am so, gifted an artist a musician that does not mean that I should necessarily take up the profession of a musician. I can still prefer to be some something else and again being a honest man for instance or being a crook. These are all my possibilities I can be either a crook or an honest person these are my conscious choices.

When I decide to contribute a certain amount to what you call developmental activities in my country or not to do that, I am making a choice and this choice would ultimately make what sort of a man I am. So, I can be either if a lycanthropist or a miser all kinds of possibilities are open to me, for Sartre atheism is so, natural in the sense.

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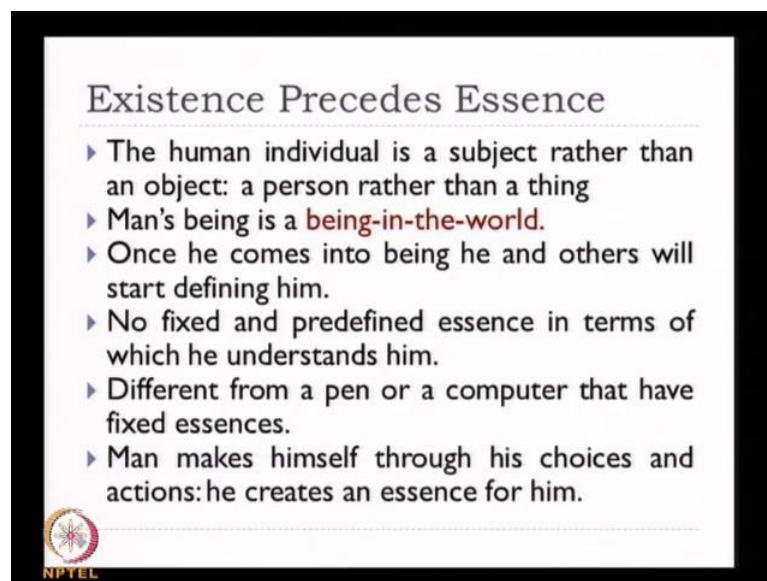


Here there is this is what Sartre writes in his existentialism and humanism, which he considered was the first principle of existentialism I quote: Man is nothing else but that

which he makes of himself. That is the first principle of existentialism. And this is what people call it “subjectivity,” using the word as a reproach against us. For we mean to say that man primarily exists—that man is, before all else, something which propels itself towards a future and is aware that it is doing so. Man is, indeed a project which possesses as subjective life, instead of being a kind of moss, or a fungus or a cauliflower. Before that projection of the self nothing exists; not even in the heaven of intelligence: man will only attain existence when he is what he purposes to be.


Is not just fungus or a cauliflower whose identity is or whose being are predetermine by the essences, is not just like a computer or a knife or any other objects in the world he is nothing in the beginning. Before the projection of the self nothing exists so, I mean through my projects my project myself I do certain things I have certain plans to do, and I will be perusing those plans and projects and with that I create myself.

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Existence Precedes Essence

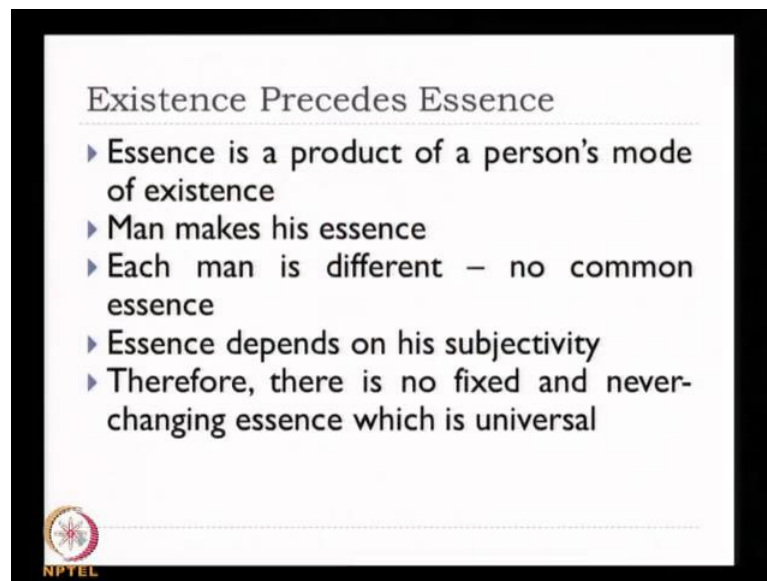
- ▶ The human individual is a subject rather than an object: a person rather than a thing
- ▶ Man's being is a **being-in-the-world**.
- ▶ Once he comes into being he and others will start defining him.
- ▶ No fixed and predefined essence in terms of which he understands him.
- ▶ Different from a pen or a computer that have fixed essences.
- ▶ Man makes himself through his choices and actions: he creates an essence for him.

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Again, the human individual is a subject rather than a object: a person rather than a thing. Man's being is being-in-the-world, this is again Heidegger. Once he comes into being he and others will start defining him. This is a very interactive process, a social process, a political process and Sartre is well aware of it the kind of political social cultural and other aspect involved in creating one self. It is a process where you know man when man comes into being and he and others will start defining him.


The essence is created through his actions, definitely since he lives in a world he lives in a world of other human beings the impact of other human beings would definitely be there and he is quite anxious about it. So, all those factors ultimately define what his actual being is. So, in one sense we can say that he defines himself he create himself. Not fixed and predefined essence in terms of which he understands him, and actually his existence is different from a pen or a computer that have that have fixed essences. Man makes himself through his choices and actions: he creates and essence for him.

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Existence Precedes Essence

- ▶ Essence is a product of a person's mode of existence
- ▶ Man makes his essence
- ▶ Each man is different – no common essence
- ▶ Essence depends on his subjectivity
- ▶ Therefore, there is no fixed and never-changing essence which is universal

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Essence is a product of a person's mode of existence, something which the way in which I exist decides my essence. The way in which I exist means the kind of person I want to be which I consciously adopted or there is a possibility of consciously adopting it. And if I say that I have not consciously adopted it or I am not consciously done certain things according to Sartre that is back faith. That is something which you are running away from your responsibility, which is equivalent to exist in authentically.

Man makes his essence, each man is different there is no common essence. So, that is what since existence precedes essence and existence of each human being is bound to be different the situations contest and everything the contest of actions the mode of thinking everything is different. Since, man makes his essence through his actions and choices and the actions and choices of each individual is are bound to be different from each other, there cannot be a common essence which all human beings would be jointly

creating. Essence depends on his subjectivity. Therefore, there is no fixed and never-changing essence which is universal.

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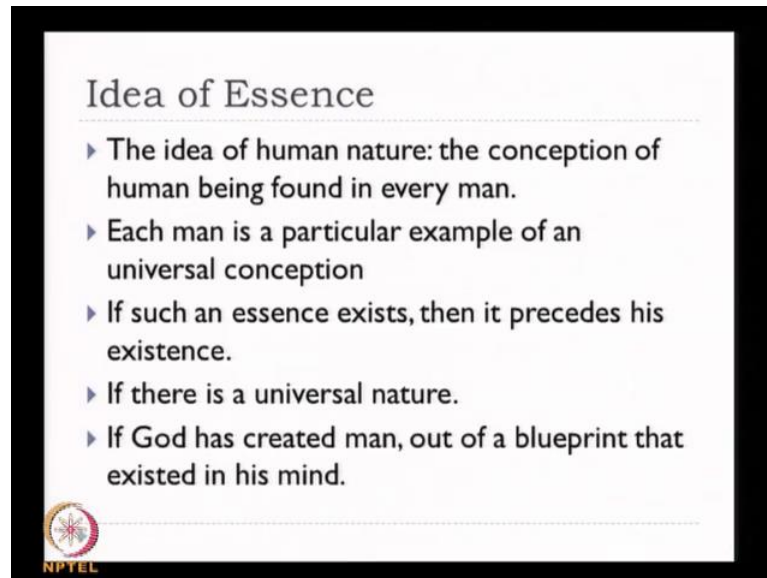
The slide is titled "Existence: Of Things and of Man" and contains two columns of text. The left column discusses the essence of a paper-knife, while the right column discusses the essence of man. Both columns use bullet points to list key points. The NPTEL logo is visible in the bottom left corner of the slide.

Objects like a paper-knife	The conception of man
▶ Objects like a paper-knife has been made by an artisan who had a conception of it.	▶ The conception of man in the mind of God is comparable to that of the paper-knife in the mind of the artisan.
▶ The paper-knife's essence, which is the sum of the formulae and the qualities which made its production and its definition possible precedes its existence.	▶ God makes man according to a procedure and a conception.
	▶ Here human essence precedes man's essence

Essences of the other things and of man are in that sense very different, because in the case of other objects the essences are defined a priori. An object like a paper-knife has been made by an artisan who had a conception of it. And the paper-knife's essence, which is the sum of the formulae and the qualities which made its production and its definition possible, precedes its existence. This is all examples given by Sartre himself in this book. On the other hand, he says the conception of man in the mind of God is comparable to that of the paper-knife in the mind of the artisan. If at all there is a God, once you conceive that there is a God who is a creator of man. Then God can be compare to a kind of an artisan, a person who made the knife had an idea about the knife in this mind.


All this the sum total of the formulae and the qualities which made its production possible. So, similarly God if at all God exist God also might have had a similar kind of idea about man, and produce man accordingly. God makes man according to a procedure and a conception here human essence precedes man's existence.

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Idea of Essence

- ▶ The idea of human nature: the conception of human being found in every man.
- ▶ Each man is a particular example of an universal conception
- ▶ If such an essence exists, then it precedes his existence.
- ▶ If there is a universal nature.
- ▶ If God has created man, out of a blueprint that existed in his mind.

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But, here interesting aspect is that, the idea of human nature the conception of human being founding every man's emphasized. If the talk about human essence would emphasize would focus on this there is a kind of human nature, a conception of human being found in every man, each man is a particular example of a universal conception. If such an essence exists, then it precedes his existence. If there is a universal nature, if God has created man, out of a blue print that existed in his mind. Then definitely there is no doubt that essence precedes existence.

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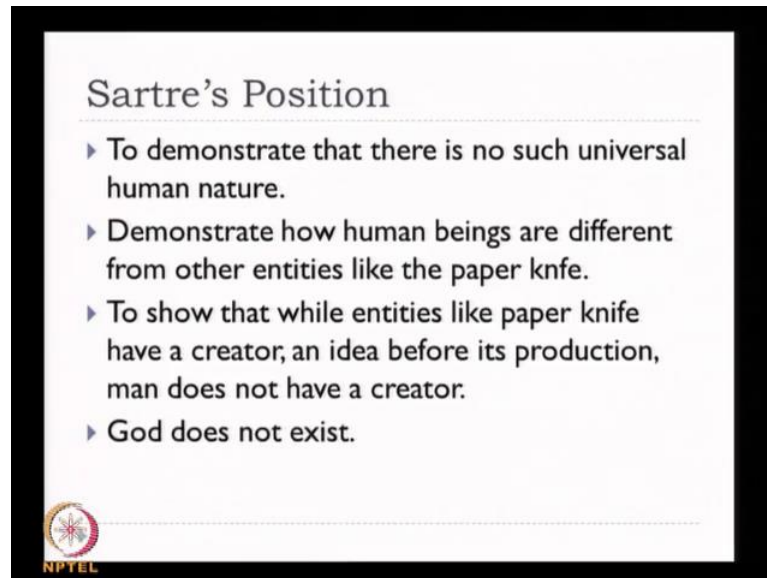
God as a Supernatural Artisan

- ▶ The will either follows from the understanding or at least accompanies it.
- ▶ Therefore, when God creates he knows precisely what he is creating.
- ▶ Each individual man is the realisation of a certain conception which dwells in the divine understanding.

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And, God in this sense needs to be conceived as a super natural artisan. The will either follows from the understanding or at least a company is it. This is what Sartre says, in the case of God creating man, what happens is that he knows precisely what he is creating; there is a clear blue print in his mind. Each individual man is the realization of certain conception which dwells in the divine understanding.

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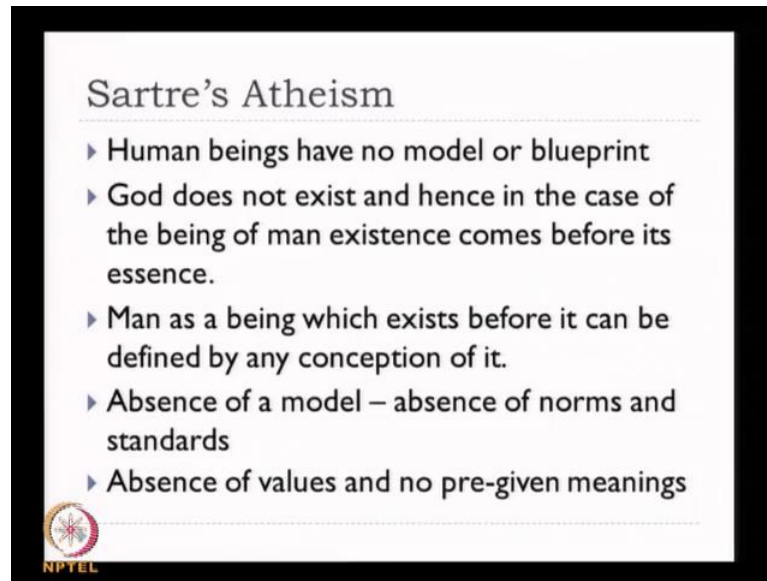
Sartre's Position

- ▶ To demonstrate that there is no such universal human nature.
- ▶ Demonstrate how human beings are different from other entities like the paper knife.
- ▶ To show that while entities like paper knife have a creator, an idea before its production, man does not have a creator.
- ▶ God does not exist.

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In that sense, human essence is predetermined. Now, let us come to Sartre's position, I have already mentioned that Sartre is an uncompromising atheist. He denies gods existence god cannot exist. And to demonstrate that there is no such universal human nature, Sartre envisages or Sartre vengers to prove Gods in existence. He demonstrates how human beings are different from other entities like the paper knife. He to show that while entities like paper knife have a creator, an idea before its production, man does not have a creator god does not exist. So, this is Sartre's Atheism.

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Sartre's Atheism

- ▶ Human beings have no model or blueprint
- ▶ God does not exist and hence in the case of the being of man existence comes before its essence.
- ▶ Man as a being which exists before it can be defined by any conception of it.
- ▶ Absence of a model – absence of norms and standards
- ▶ Absence of values and no pre-given meanings

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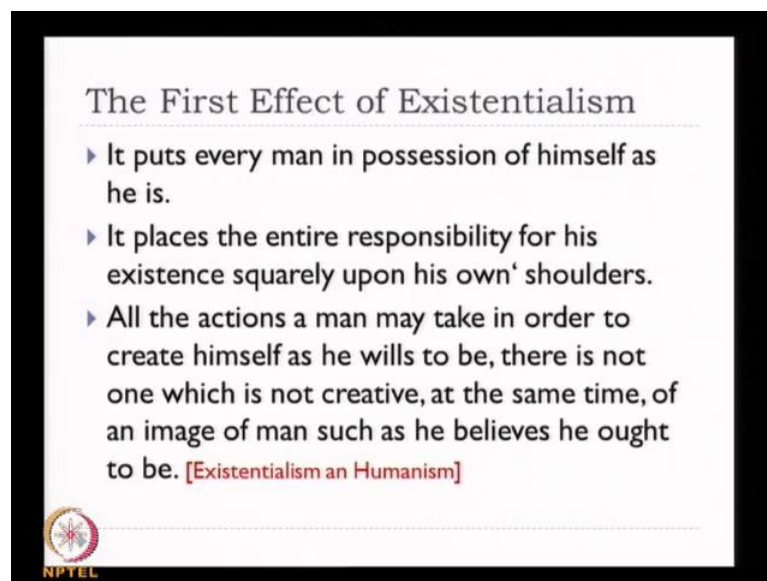
And he says that human beings have no model or blueprint. God does not exist and hence in the case of the being of man the existence comes before its essence. We will actually discuss a factor for Sartre, when he discusses the problem of being. He basically tells us that there are three types of being possible, being in itself being for itself and being for others. And being in itself is a complete editing, like a paper knife. Whose essence is predetermined it cannot be anything else, but a paper knife and being in for itself is the being of man.

The idea is that Sartre is trying to prove that gods existence if at if god exist then god is at the same time being in itself and being for itself. We will discuss the details of this argument in the next lecture, and this involves a kind of contradictions no one can nothing can be at the same time being in itself and being for itself if being in itself then it is fixed it has no freedom and knife has no freedom a computer has no freedom it cannot be, but a computer it cannot be, but a knife, but in the case of man it is not so, man is free being for itself is free it can be a musician, a Hindustani musician or a Carnatic musician. A painter if I decide to be a painter I can be a realistic painter or expressionist or impressionist or a cubist or a surrealist, whatever mode of expression I prefer a various choices, whether to be a honest man or a dishonest man or a crook all these are my choices. In my case or in the case of man the existence is prior to essence.

Man is a being which exists before it can be defined by any conception of it. And absence of a model is the, it that indicates the absence of norms and standards. If there is no such idea of human nature there is no such predetermine a priory a conception of human exist human essence. Then there is nothing which regulates human existence, I mean there is something which very strongly regulates human existence or our life. So, we are not free in that sense, we are completely determine by this so called human nature or this human essence. If that is the case then there is no freedom, but Sartre asserts the opposite, he says that man is free there is no such human nature or human essence which determines is existence prior to his coming into being.


In that sense there is no model there is no standard there is no norms that would telling very strongly what course of action is the right course of action. In other words we can say that, there a conceptions of good and right the conception of value meaning of life. There is nothing which pre exist there is nothing which predetermine human existence; value of my life is something which I have to conceive. The meaning of my life is something which I have to realize and understand it is, I who decide what meaning my life have, through my activities through my choices. So, the absence of a model indicates the absence of norms and standards, absence values and no pre given meanings for human life.

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The First Effect of Existentialism

- ▶ It puts every man in possession of himself as he is.
- ▶ It places the entire responsibility for his existence squarely upon his own' shoulders.
- ▶ All the actions a man may take in order to create himself as he wills to be, there is not one which is not creative, at the same time, of an image of man such as he believes he ought to be. [Existentialism an Humanism]

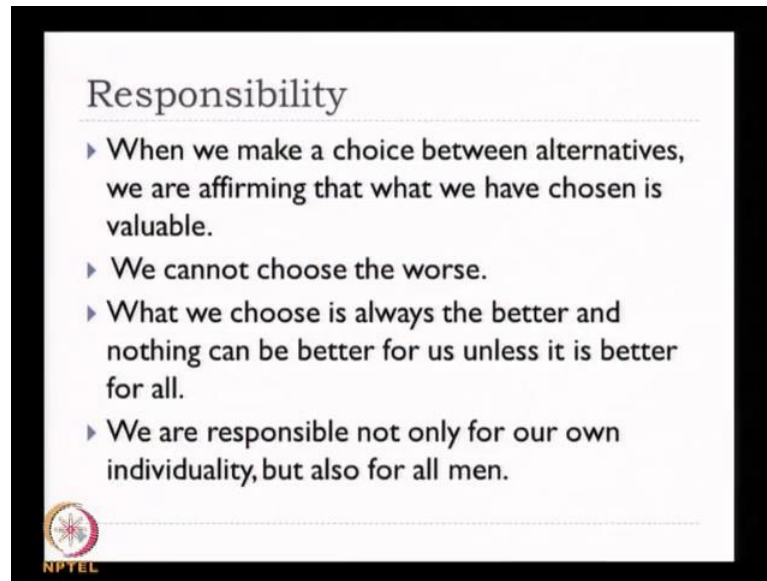
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And, this high Sartre says is a first effect of existentialism. It puts every man in possession of himself as he is. So, every man in possession of himself as he is, so I cannot be someone else I cannot say that I am doing certain things because that is what all humans do I can not say that. There is nothing like something which or a or a model of man or universal human nature based on which I can say that this is what all human beings do, there is nothing like what all human beings do. No universal norms and standards of behavior, man does things on the basis of his choices, conscious choices and his free to make choices. It places the entire responsibility for his existence squarely upon his own shoulders.

I can not blame others, by saying that I did it because see this is what often we come across people saying that circumstances let me to do certain things or the kind of pressure of circumstances I did certain things. So, Sartre says that all these are instances of bad faith, which we will discuss in the next lecture the concept of bad faith. So, here what is says is that you cannot run away from your responsibilities are, and this is from Existentialism and Humanism. All the action a man may take in order to create himself as he wills to be, there is not one which is not creative, at the same time of, an image of man such as he believes he ought to be.


He says that there is, I mean every action you take you perform may take in order to create himself as he wills to be is based on a choice a conscious choice I decide I am going to be a kind of man like this and based on this conception I make a choice and do act.

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Responsibility

- ▶ When we make a choice between alternatives, we are affirming that what we have chosen is valuable.
- ▶ We cannot choose the worse.
- ▶ What we choose is always the better and nothing can be better for us unless it is better for all.
- ▶ We are responsible not only for our own individuality, but also for all men.

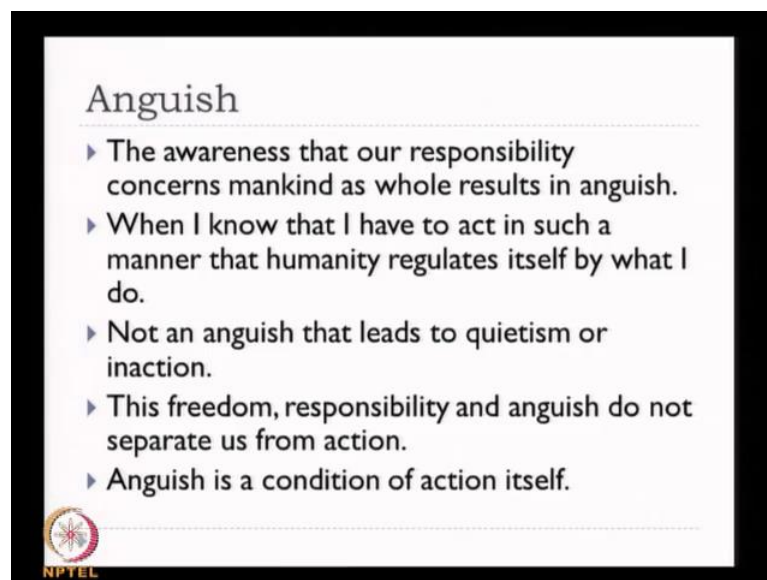
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This brings us to the problem of responsibility. When we make a choice between alternatives, we are affirming that what we have chosen is valuable. Where I making a choice, say for instance or to protest against the government for instance the protest against the government policies let us take such a concrete example. When we make a choice between alternatives, I have alternatives I can either be silent or be part of the protest. When I make a choice either to be silent or to protest, I am affirming that what I have chosen is valuable. So, whatever is the alternate whether to be part of the education or just keep mum and silent? Both are choices which I make which I can make and whatever choice I make, I am actually asserting that this course of action is valuable.

There is value I am creating a value which is valuable for me. We cannot choose the worse, because I am choosing it for me. And what we chose is always the better and nothing can be better for us unless it is better for all. When I make a choice, I do make a choice in a world where I shared with other people. So, there are others when I make a choice I am indirectly suggesting that, that is the better choice available, which means that this is a choice which is available for each one of you for everyone. So, we are responsible not only for our own individuality, but also for all men. This is the problem, responsibility the problem of responsibility is that see Sartre takes is example of a general who orders a shooting. And in that process it is his decision to attack, and in that process some soldiers die.


In 1 sense, we can say that it is his choice to attack and his decision to attack his decision as let to the death of several numbers of soldiers. So, he is responsible for their death, but as in officer as a military general he has to take a decision, he has to make a choice. So, you cannot blame him, but when at the same time he knows that it is his conscious choice, he has alternatives either not to attack or to attack. Whatever choices is he makes it is his personal choice in one sense we can say, but when he makes a choice it effects others it ultimately resulted in the death of 10 soldiers for instance, then he is responsible for that. So and when he makes a choice he asserts that or he affirms that, that is the better choice for others as well.

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Anguish


- ▶ The awareness that our responsibility concerns mankind as whole results in anguish.
- ▶ When I know that I have to act in such a manner that humanity regulates itself by what I do.
- ▶ Not an anguish that leads to quietism or inaction.
- ▶ This freedom, responsibility and anguish do not separate us from action.
- ▶ Anguish is a condition of action itself.

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We are responsible not only for our own individuality, but also for all men and this creates this awareness that our responsibility concerns mankind as a whole results in a kind of anguish, a kind of anxiety it creates in. And when I know that I have to act in such a manner that humanity regulate itself by what I do, this actually frightens me that my decision I mean I presenting myself when a by making a choice I am presenting myself as a model in front of humanity. That humanity all human beings can adopt this model, this actually frightens me the weight of my responsibility. Not an anguish that leads to quietism or inaction. This is something which Sartre would assert because of course, a freedom brings responsibility. If man is free then man is responsible for his actions you cannot run away from your responsibility.

Even if I remain inactive, that itself is a kind of action which is based on a choice a conscious choice I make and then action I perform to be inactive. So, the example which I have taken to be part of an agitation, political agitation against the government whom I considered has done wrongs or not to be part of the agitation. Whatever, decision I take I am responsible for that because I am free to take either this or that. So, this weight of responsibility creates a kind of anguish a kind of dried in my mind. But this does not lead to quietism, because criticism is that is impossible even to be inactive in a conscious choice. And this freedom, responsibility and anguish do not separates from, from in the action. Anguish is a condition of action itself this is what Sartre is trying to argue for every in choice human beings make if your consciously aware of it you can find this aliment of anguish, you cannot avoid it, it is a condition of all human action.

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Abandonment

- ▶ Dostoyevsky says that "If God did not exist, everything would be permitted"; and that, for, existentialism, is the starting point.
- ▶ With the disappearance of God all possibility of finding values in an intelligible heaven too disappears.
- ▶ There can no longer be any good *a priori*, since there is no infinite and perfect consciousness to think it.

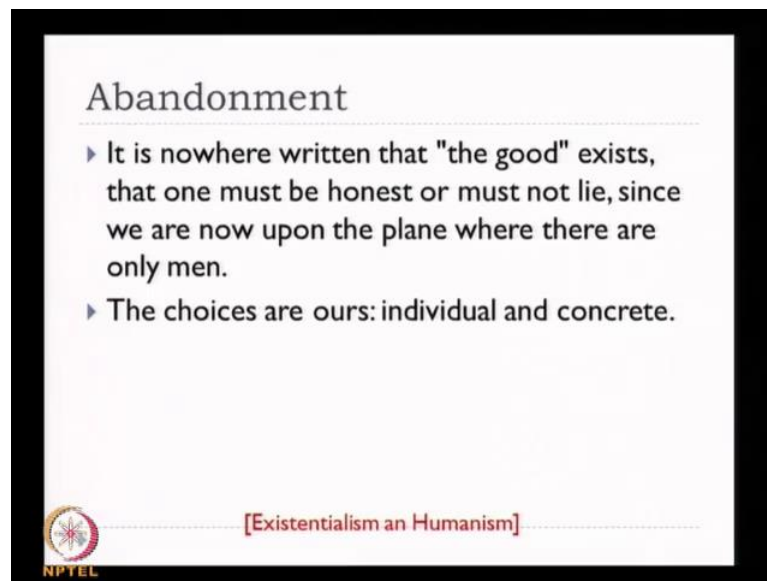
 [Existentialism an Humanism]

Here he talks about in this connection he talks about Abandonment, another very important concept in Existentialism, again from Existentialism and Humanism. What Sartre says is Dostoyevsky says that “if God did not exist, everything would be permitted”; and that, for, existentialism, is the starting point. From this statement which Dostoyevsky makes in his brother’s (Refer Time: 46:38). God does not exist everything is permitted, because there is no moral governance possible then there is nothing which binds man to act in a particular way. It is the conception of God which the divine wisdom the divine justice the conception of divine justice appoint, which our

conceptions of right, good content, goodness all these things have conceptions of value and meaning everything is based upon such a notion of God.


Once, such a notion of God such a concept of God does not exist then anything is permitted. So, this is the implications of Nietzsche's death of God which according to Sartre is the starting point of existentialism. With the disappearance of God all possibility of finding values in an intelligible heaven too disappears. There is no Gods world the world of God that exists, in the previous lecture we have seen how Dostoyevsky drives to that kind of a situation where in a conversation between Ivan and Elisha. So, with the disappearance of God according to Sartre, all possibility of finding a value in and intelligible heaven too disappears. There can be no longer be any good a priori, there is no universal conceptions of goodness and rightness since there is no infinite and perfect consciousness to think it.

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Abandonment

- ▶ It is nowhere written that "the good" exists, that one must be honest or must not lie, since we are now upon the plane where there are only men.
- ▶ The choices are ours: individual and concrete.

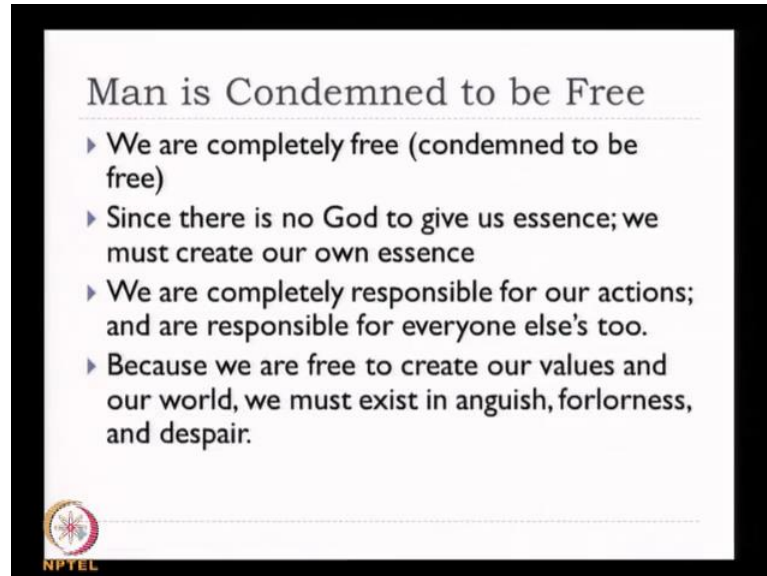
 [Existentialism an Humanism]

And in this connection another very important concept is Abandonment, as I already mention. It is nowhere written that again Sartre says, it is nowhere written that “the good” exists, that one must be honest or must not lie, since we are now upon the plane where there are only men.

There is nothing a universal humanity or god super natural realm of which predetermines human morality. The choices are ours: individuals are concrete. Each individual is

concrete each individuals situation and contest of life are different. So, the decisions and choices they make are bound to be different from each other.

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The slide features a white background with a black border. At the top, the title "Man is Condemned to be Free" is written in a serif font. Below the title, there are four bullet points, each starting with a right-pointing triangle symbol. The text of the bullet points is as follows: "We are completely free (condemned to be free)", "Since there is no God to give us essence; we must create our own essence", "We are completely responsible for our actions; and are responsible for everyone else's too.", and "Because we are free to create our values and our world, we must exist in anguish, forlornness, and despair." In the bottom left corner of the slide, there is a circular logo with a red and white design, and the text "NPTEL" is written below it.

And in this contest Sartre says the famous statement, Man is Condemned to be Free. Because as I already mentioned man is a there is freedom because man is not created by God. There is no blueprint a priori blueprint that exists, in the case of man like unlike other objects. Since, there is freedom there is responsibility, choices are to be made by each individual and there is no model available. The individual cannot really go and ask someone else and take a decision accordingly. Then that would be that is someone else decision, each individual has to negotiate with his own his or her life and take decisions accordingly.

In that context what happens is, that creates a kind of anguish in the mind anxiety uncertainty about the future the thinking that the very thought that you know the actions which I perform the choices will which I make have impacts might be giving certain impacts, and also when I make a choice I actually chose for the entire humanity. So, I am responsible for the entire humanity in that sense, all these things create a kind of anxiety very uncomfortable anxiety and Sartre says that in this contest freedom becomes like this man is condemned to be free there is, but this is human situatedness you cannot run away from this situation, where you find yourself as a free human being.

We are completely free, condemned to be free. Since there is no God to give us essence; we must create our own essence. We are completely responsible for our actions; and are responsible for everyone else's too. Because we are free to create our values and our world, we must exist in anguish, forlornness, and despair. Sartre would conclude that man is condemned to be free; there is no way you can escape from this situation. The existential situation, in which man finds himself, let us try to wind up this lecture. The next lecture we are going to discuss the concept of being, the three kinds of being in itself for itself and for others.

This lecture is actually intersection to that. We have already seen some of the major concepts of Existentialism in the previous lecture and this lecture was concern was basically trying to understand, Sartre's conception of human existence. He distinguishes consciousness from other entities being in itself and being for itself consciousness is being for itself, which is intentional in nature and from this concept he comes to is atheism, he asserts atheism the absence of God and he would say that this absence of god ultimately results in a conception of human being without any model. So, man is absolutely free freedom makes man responsible and responsibility creates anguish and anxiety. Hence, man is condemned to be free the situatedness the existential situation, the existential context in which man finds himself. So, or rather the very nature of human existence itself is bearing upon it this weight of responsibility.

We will wind this lecture here.

Thank you.