

Before the publication of *Totalité et Infini* (1961) Levinas's production of strictly philosophical papers was modest. He became famous immediately afterwards and, partly because of the many invitations he received, the number of his publications grew very fast, as well as the secondary literature on his work. An almost complete bibliography of both has been published by Roger Burg-graeve: *Emmanuel Levinas: The Ethical Basis for a Humane Society*. Bibliography 1929–1977, 1977–1981; 1981–1985; 1985–1989, Center for Metaphysics and Philosophy of God, Institute of Philosophy, Leuven (Belgium), 1990. It includes almost all the philosophical, religious and circumstantial texts of Levinas, most of the translations, the secondary literature, and even a number of studies that are influenced by Levinas.

Since this book has the character of an introduction, I will list here a selection of Levinas's essential texts in the field of philosophy, some of his more explicitly religious writings, and a small selection of English studies on his work. Of his innumerable interviews I only quote a long one that provides an excellent introduction into his thought: *Ethique et Infini: Dialogues avec Philippe Nemo* (Paris: Fayard, 1982; Livre de Poche, 1984); translated by R. A. Cohen as *Ethics and Infinity: Conversations with Philippe Nemo* (Pittsburgh: University of Pittsburgh Press, 1985); and another that gives a host of information about his life and personality: François Poirié, *Emmanuel Levinas: Qui êtes-vous?* (Lyon: La Manufacture, 1987). A very concentrated autobiography that focuses on the philosophical work can be found in Levinas's own "Signature," published in *Difficile Liberté* (see below; an English translation with commentary can be found in *Research in Phenomenology* 8 (1970): 175–89).

| Philosophical Texts | of Emmanuel Levinas

La théorie de l'intuition dans la phénoménologie de Husserl (Paris: Alcan, 1930; reprinted by Vrin in 1963 and 1970). This is the dissertation on the basis of which Levinas received his Ph.D. from the University of Strasbourg. Its interpretation of Husserl's phenomenology shows the influence of Martin Heidegger. The work has been translated into English by A. Orianne as *The Theory of Intuition in Husserl's Phenomenology* (Evanston, Ill.: Northwestern University Press, 1973).

Having absolved his academic studies, Levinas began to write a book on Heidegger's philosophy, but this project was interrupted when Heidegger, as rector of the University of Freiburg, pronounced his *Rectoratsrede*. A fragment of the planned book can be found in "Martin Heidegger et l'ontologie," published in the *Revue de la France et de l'Etranger* 113 (1932): 395-431 and reprinted, in a revised form, in a collection of essays on Husserl and Heidegger that Levinas published in 1949: *En découvrant l'existence avec Husserl et Heidegger* (Paris: Vrin).

The first essay that expressed a personal and original thought is "De l'évasion," *Recherches Philosophiques* 5 (1936-36): 373-92, in which the central motifs of his later work already present themselves. It was published in book form, with a preface by the author, by Fata Morgana, Montpellier, in 1979 and, augmented by an introduction and annotations of Jacques Rolland, republished in 1982.

Levinas's first personal book, *De l'existence à l'existant* (Paris: Fontaine, 1947; later on taken over by Vrin), contained the program of further developments. Its title alone (not from *Seiendes*/"beings" or "existants" to *Sein*/"Being"/"existence" but the other way around) announced a polemic with Heidegger, whom Levinas has continued to consider the greatest philosopher of our century. The book was translated by Alphonso Lingis under the title *Existence and Existents* (The Hague-Boston: Nijhoff, 1978).

Invited by Jean Wahl to speak about developments in phenomenology and existentialism in the parauniversitarian Collège Philosophique, Levinas gave four lectures on "time and the other" (*Le temps et l'autre*), which subsequently were published in a collective book, *Le Choix—Le Monde—L'Existence* (Grenoble-Paris, 1947). This text was republished separately, and with a preface by the author, in 1979 (Montpellier: Fata Morgana) and

by Quadrige-PUF (Paris) in 1983. An English version was published, together with two other translations, "The Old and the New" and "Diachrony and Representation," by Richard Cohen in *Time and the Other* (Pittsburgh, Pa.: Duquesne University Press, 1987).

In 1948 Levinas was asked by Sartre to contribute to *Les Temps Modernes*, for which he then wrote two of his very few texts on art: "La réalité et son ombre," *Les Temps Modernes* 4, no. 38 (1948): 771–89, followed by "La transcendance des mots: A propos de 'Biffures' de Michel Leiris," *Les Temps Modernes* 4, no. 44 (1949): 1090–95. An English translation by Alphonso Lingis of the first essay has been published in the *Collected Philosophical Papers*, 1–14 (see below).

Of the essays written between 1949 and 1961, the most important ones are "L'ontologie est-elle fondamentale?" (*Revue de Métaphysique et de Morale* 56 [1951]: 193–203; English translation by Peter Atterton: "Is Ontology Fundamental," *Philosophy Today* [1989]: 121–29), which is probably the clearest and most straightforward formulation of Levinas's interpretation and criticism of Heidegger; "Le moi et la totalité" (*Revue de Métaphysique et de Morale* 59 [1954]: 353–73; English translation in *Collected Philosophical Papers*, 25–46 under the title "The Ego and the Totality"), important for its analysis of social and economic phenomena; and "La philosophie et l'idée de l'Infini" (*Revue de Métaphysique et de Morale* 62 [1957]: 241–53, which contains the outline of *Totality and Infinity* ["Philosophy and the Idea of Infinity," *Collected Philosophical Papers*, 47–60]; see chapters 2, 3, and 4 of this book). Whereas the last essay was integrated into the second edition of *En découvrant . . .* (1967), the two others became parts of the recent book *Entre nous* (1991, see below).

In 1961 Levinas became Docteur ès Lettres with *Totalité et Infini: Essai sur l'extériorité*, *Phaenomenologica* 8 (The Hague-Boston: Nijhoff, 1961), which made him world famous. In 1969 the English translation by Alphonso Lingis was published by Duquesne University Press, Pittsburgh, in cooperation with Nijhoff, The Hague-Boston. A paper in which he summarized his thought under the title "Transcendance et hauteur" was presented on 27 January 1962 to the Société Française de Philosophie (*Bulletin de la Société Française de Philosophie* 56 [1962]: 89–111). It will appear soon in an English version as part of Levinas's *Basic Writings*.

Having written, from the late 1940s on, a large number of papers and pieces on Jewish religion and spirituality, Levinas

collected them in 1963 in *Difficile Liberté: Essais sur le Judaïsme* (Paris: Albin Michel, 1963), which was augmented and republished in 1976. It contains also commentaries on Talmudic discussions of messianism and eschatology. An English translation by Sean Hand (*Difficult Freedom: Essays on Judaism*) was published by Johns Hopkins University Press in 1991.

As a regular commentator who uses the philosophical language of "the Greeks" to clarify the Judaic thought of the Talmud, Levinas has published several other collections of "talmudic lessons": *Quatre leçons talmudiques* (Paris: Minuit, 1968); and *Du sacré au saint* (Paris: Minuit, 1977); to which we may add the "talmudic readings" in *L'au-delà du verset: Lectures et discours talmudiques* (Paris: Minuit, 1982): 29–122, and *A l'heure des nations* (1988): 19–124. Of the two first books Annette Aronowicz made one English book under the title *Nine Talmudic Readings* (Bloomington: Indiana University Press, 1990), for which she also wrote an introduction (ix–xxxix).

The second edition of *En découvrant l'existence avec Husserl et Heidegger*, published in 1967, has been augmented by some essays on Husserl and Heidegger written in the fifties and a number of original studies, such as the very important "La philosophie et l'idée de l'infini" (1957), "La trace de l'autre" (1963), and "Enigme et phénomène" (1965). The Husserl studies have been translated by Richard Cohen in *Discovering Existence with Husserl* (Bloomington: Indiana University Press, 1988), while the personal essays of this collection have been published by Alphonso Lingis in Emmanuel Levinas, *Collected Philosophical Papers* (The Hague-Boston: Nijhoff, 1987), together with "God and Philosophy" (a translation of the very important "Dieu et la philosophie" of 1975, republished in *De Dieu qui vient à l'idée* of 1982, see below), "Transcendance and Evil" (a translation of an essay published in 1978), and three essays of 1964, 1968, and 1970 that have become the three chapters of *Humanisme de l'autre homme* (Montpellier: Fata Morgana, 1972).

In 1974 Levinas published his second opus magnum of which he already had published several fragments since 1968: *Autrement qu'être ou au-delà de l'essence* (The Hague-Boston: Nijhoff, 1974). Alphonso Lingis published his translation at the same publishing house in 1981: *Otherwise Than Being or Beyond Essence*.

As a friend of Maurice Blanchot since the time of their university studies, Levinas had written several essays on Blanchot's work. They were gathered in *Sur Maurice Blanchot* (Montpellier:

Fata Morgana, 1975). In 1976 Levinas collected his philosophical and circumstantial papers on other "proper" thinkers (such as Agnon, Buber, Celan, Derrida, Jabès, Kierkegaard, Proust, etc.) in *Noms propres*, published by the same publishing house.

Levinas has continued to publish one paper after another, but fortunately he collected most of them in a series of books: *De Dieu qui vient à l'idée* (Paris: Vrin, 1982 and, with a new preface, in 1986), *Hors sujet* (Montpellier: Fata Morgana, 1987), *L'au-delà du verset: Lectures et discours talmudiques* (Paris: Minuit, 1982), *A l'heure des nations* (Paris: Minuit, 1988), and *Entre nous: Essais sur le penser-à-l'autre* (Paris: Grasset, 1991). A separate publication of the paper *Transcendance et Intelligibilité* (Geneva: Labor et Fides, 1984) deserves special mention.

Finally, there is an English anthology of texts from various periods of Levinas's production: *The Levinas Reader*, edited by Sean Hand (Oxford: Blackwell, 1989).

| Secondary Literature in English

Of the English publications on Levinas's thought, the following list gives some titles that seem to me particularly useful for readers who are not yet familiar with its difficulties. I add three English collections of papers on Levinas and some outstanding essays in which, for more advanced readers, the discussion on the significance of his work has developed. The list closes with three French volumes in which friends and admirers have honored Levinas by responding to his work.

| Introductory Studies

The first monograph on Levinas's work—an excellent one—was written by Edith Wyschogrod: *Emmanuel Levinas: The Problem of Ethical Metaphysics* (The Hague-Boston: Nijhoff, 1974). Also excellent are Alphonso Lingis's introductions to his translations of various books of Levinas (see above). Other helpful studies are:

Bernasconi, Robert. "Fundamental Ontology, Metontology and the Ethics of Ethics." *Irish Philosophical Journal* 4 (1987): 76–93.

_____. "Levinas: Philosophy and Beyond." (*Continental Philosophy* 1 (1987): 232–58.

_____. "Rereading *Totality and Infinity*." In *The Question of the Other*, edited by Arleen B. Dallery and Ch. E. Scott, 23–34. Albany: SUNY Press, 1989.

- Burggraeve, Roger. "The Ethical Basis for a Humane Society," in his forementioned bibliography: 5-57.
- Greisch, Jean. "Ethics and Ontology." *Irish Philosophical Journal* 4 (1987): 64-75.
- Peperzak, Adriaan. "Emmanuel Levinas: Jewish Experience and Philosophy." *Philosophy Today* 27 (1983): 297-306.
- _____. "Phenomenology—Ontology—Metaphysics: Levinas' Perspective on Husserl and Heidegger." *Man and World* 16 (1983): 113-27.
- _____. "From Intentionality to Responsibility: On Levinas' Philosophy of Language." In *The Question of the Other*, edited by Arleen B. Dallery and Ch. E. Scott, 3-22. Albany: SUNY Press, 1989.
- S. Strasser. "Emmanuel Levinas (Born 1906); Phenomenological Philosophy." In H. Spiegelberg, *The Phenomenological Movement*. *Phaenomenologica* 5/6. The Hague-Boston, Nijhoff 1982: 612-649.

| Readers

Since most of the essays in the collections listed here present an advanced reading of Levinas's work, they belong to the second list rather than to the introductory literature.

- Bernasconi, Robert, and David Wood (eds.). *The Provocation of Levinas: Rethinking the Other*. London-New York: Routledge, 1988. Besides an interview with Levinas and his text on "Useless Suffering," this volume contains a detailed study of the relations between Levinas and Buber by Robert Bernasconi, a paper of John Llewelyn on Levinas and Derrida, and several contributions on Levinas in relation to feminism and psychotherapy.
- Bernasconi, Robert, and Simon Critchley (eds.). *Re-reading Levinas*. Bloomington: Indiana University Press, 1991. This volume contains translations of Levinas's text on Derrida ("Wholly Otherwise") and of Derrida's second text on Levinas ("At this very moment in this work here I am"), followed by twelve essays on Levinas, some of which focus on his relationship with Derrida.
- Cohen, Richard (ed.). *Face to Face with Levinas*. Albany: SUNY Press, 1986. Besides a "dialogue" between Emmanuel Levinas and Richard Kearney (13-34), translations of Levinas's "Mauvaise conscience et l'inexorable" of 1981 (35-

40: "Bad Conscience and the Inexorable") and Blanchot's "Our Clandestine Companion" (41–50), this volume contains contributions of nine Levinas scholars.

| Suggestions for Further Study

- Bouckaert, Luc. "Ontology and Ethics: Reflections on Levinas' Critique of Heidegger." *International Philosophical Quarterly* 10 (1970): 402–19.
- Chanter, Tina. "The Question of Death: The Time of the I and the Time of the Other." *Irish Philosophical Journal* 4 (1987): 94–119.
- Derrida, Jacques. "Violence and Metaphysics: An Essay on the Thought of Emmanuel Levinas." In *Writing and Difference*. Chicago, Ill.: University of Chicago Press, 1978, 79–153.
- Llewelyn, John. "Jewgreek or Greekjew." In *The Collegium Phaenomenologicum: The First Ten Years*, edited by G. Moneta et al., 273–87. Dordrecht-Boston: Kluwer, 1988.
- . *The Middle Voice of Ecological Conscience: A Chiasmic Reading of Responsibility in the Neighbourhood of Levinas, Heidegger and Others*. London: Macmillan, 1991.
- Smith, S. G. *The Argument to the Other: Reason Beyond Reason in the Thought of Karl Barth and E. Levinas*. Chico, Calif.: Scholars Press, 1983.

| Volumes in Honor of Emmanuel Levinas

- Laruelle, François (ed.). *Textes pour Emmanuel Levinas*. Paris: Place, 1980 (with contributions by Blanchot, Delhomme, Derrida, Dufrenne, Halperin, Jabès, Laruelle, Lyotard, Neher, Peperzak, Ricoeur, Wyschogrod).
- Levinas: Exercices de la patience*. Cahiers de philosophie, no. 1. Paris, Obsidiane, 1980 (contributions of J. Rolland, Blanchot, and others).
- Chalier, Catherine, and Miguel Abensour (eds.). *Emmanuel Levinas. L'Herne*, no. 60. Paris, 1991 (with 17 little known texts of Levinas and 28 contributions by other authors).

