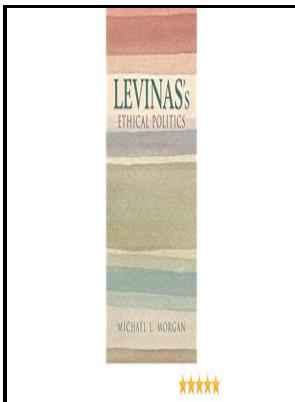


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These wrongs may not be recorded in the official history of governments, but their attestation prolongs the discussion of human sensibility invested by responsibility. In affective and physical states like shame and nausea, the bodily self is experienced as a substance trapped in its stifling existence and desperate for a way out. Yet much of its prior, bodily existence eludes our consciousness.

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There is good reason for this. That is, rather than responsibility grounding justice thanks to the trace it leaves within justice, the latter must have priority 2008, 240—242.

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But which is the closest proximity? Consequently, the question that inaugurates fundamental ontology: Why is there being instead of simply nothing? Levinas becomes Director of the École Normale Israélite Orientale, Paris. Eine Einführung in Emmanuel Levinas Philosophie, The Hague: Martinus Nijhoff Publishers.

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