

emmanuel levinas totality and infinity

Emmanuel Levinas: Navigating Totality and Infinity in Philosophy

Emmanuel Levinas's seminal work, *Totality and Infinity*, stands as a monumental contribution to 20th-century continental philosophy, fundamentally challenging existing Western metaphysical frameworks. This groundbreaking text explores the ethical and ontological implications of the encounter with the Other, proposing a philosophy centered not on being, but on relation. Levinas argues that traditional philosophy, obsessed with encompassing all reality within a unified system of "totality," inevitably reduces the unique and irreducible character of the Other. He proposes "infinity" as an alternative, a concept that signifies the transcendence and alterity of the Other, which cannot be contained or understood within pre-existing conceptual schemes. This article delves into the core concepts of Totality and Infinity, examining Levinas's critique of Western metaphysics, his exploration of the face of the Other, and the ethical imperative that arises from this encounter. We will navigate the complex terrain of his thought, illuminating how his philosophy offers a profound reorientation towards ethics as first philosophy, a call to responsibility that precedes our understanding of being.

- Introduction to Emmanuel Levinas and *Totality and Infinity*
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Understanding Emmanuel Levinas's Critique of

Totality

Emmanuel Levinas's philosophical project in *Totality and Infinity* is deeply rooted in a profound critique of Western philosophical tradition. He identifies a pervasive tendency within this tradition to construct systems of "totality," which aim to comprehend and organize all reality within a unified, all-encompassing conceptual framework. This drive towards totality, for Levinas, is inherently problematic because it seeks to reduce the distinct and unique character of each entity, particularly the Other, to fit within pre-existing categories and understandings. The Western metaphysical quest, from Plato to Husserl, has often prioritized the "same" over the "other," seeking to understand everything in terms of what is already known or can be assimilated into existing knowledge structures.

Levinas argues that this obsession with totality leads to a suppression of alterity, the fundamental difference and uniqueness of the Other. When we approach the world with the intention of totalizing it, we are essentially trying to master and possess it. This is evident in how we understand objects; we categorize them, define their properties, and fit them into our existing mental schemas. While this is a necessary aspect of human cognition for navigating the world, Levinas contends that applying this mode of thinking to human relationships, particularly the encounter with another person, leads to an ethical failure. The totalizing impulse seeks to comprehend the Other in terms of their attributes, their social roles, or their perceived characteristics, thereby failing to recognize their irreducible singularity.

This critique extends to philosophical concepts of being itself. Many philosophical systems, Levinas notes, have understood being as a fundamental unity, a single substance or principle from which all else derives. This can lead to a view where the individual is merely a manifestation or part of a larger, overarching being. In this model, the distinctiveness of individual existence can be lost or devalued. Levinas's concern is that this understanding of being, while powerful in its ability to create coherent systems of thought, neglects the ethical dimension that arises precisely from the irreducible difference between beings. The pursuit of a unified and comprehensive understanding of reality, while intellectually stimulating, can inadvertently pave the way for ethical indifference by failing to acknowledge the profound demands placed upon us by the unique presence of another person.

The Reduction of the Other in Totalizing Systems

Within the framework of totality, the Other is often subjected to a process of reduction. This reduction occurs when the philosophical gaze attempts to encompass the Other within its existing conceptual architecture. Instead of encountering a being that transcends any categorization, the totalizing impulse seeks to define the Other through their attributes, their function,

or their relation to the "I." For instance, when we view another person primarily as a member of a particular social group, a bearer of certain characteristics, or an object of our desires or needs, we are engaging in a form of totalization. This reduces the Other to a knowable and manageable entity, stripping away their radical alterity.

Levinas highlights how language itself can become a tool of totalization. When we speak about the Other, we tend to use nouns and adjectives that categorize and define them. While language is essential for communication, its tendency is to categorize and generalize, potentially obscuring the unique essence of the individual being. The act of naming or describing the Other can, paradoxically, limit our understanding and appreciation of their infinite depth. The philosophical attempt to create comprehensive systems of knowledge, often through sophisticated conceptual analysis, can inadvertently fall into this trap, aiming to exhaust the meaning of any subject, including human subjects, within its own boundaries.

This process of reduction is not merely an intellectual exercise; it has profound ethical consequences. By reducing the Other to a known quantity, we diminish our sense of responsibility towards them. If the Other is simply another instance of a general category, their unique needs and their vulnerability may not register with the same urgency. The traditional philosophical focus on the summum bonum or the ultimate good, often conceived as an abstract and universal principle, can also contribute to this, by prioritizing the universal over the particularity of individual ethical demands. Levinas's critique of totality, therefore, is not a rejection of systematic thought, but a call for a different kind of philosophical engagement, one that prioritizes the ethical encounter over the totalizing impulse.

The Emergence of Infinity: Transcending Ontological Enclosure

In stark contrast to the limitations of totality, Emmanuel Levinas posits the concept of "infinity." This is not infinity in a mathematical or cosmological sense, but a philosophical and ethical infinity that arises from the encounter with the Other. Infinity, for Levinas, signifies the transcendence of the Other, their irreducibility to any pre-existing conceptual framework or the totalizing grasp of the "I." The Other, in their sheer alterity, breaks through the enclosure of my world, my understanding, and my being.

This encounter with infinity is not an intellectual understanding but a primordial ethical experience. When I face the Other, I am confronted with a presence that cannot be contained, defined, or explained by my own categories. The Other is not simply another object in my world; they are a subject who stands outside of my power and my comprehension. This external transcendence is what Levinas terms "infinity." It represents a dimension

that surpasses the finite boundaries of my experience and my conceptual universe. The Other's vulnerability, their nakedness, their very presence, signals this transcendence.

The notion of infinity thus serves as a counterpoint to the totalizing tendencies of Western metaphysics. Where totality seeks to enclose and assimilate, infinity opens up a space of radical alterity and ethical demand. It signifies that there is always more to the Other than I can ever grasp or contain. This "more" is not a quantifiable amount but a qualitative difference, a transcendence that calls me into responsibility. The Other's existence is not exhausted by their relation to me, nor by my attempts to understand them. Their infinity is precisely their inexhaustibility, their enduring difference that resists assimilation into my totality.

The Other as Infinite: A Transcendence of Being

Levinas argues that the Other, in their most fundamental aspect, embodies a form of infinity that transcends the realm of being as traditionally understood. Western metaphysics, he contends, has largely focused on the ontology of being, seeking to understand what it means to be. In this context, the Other is often perceived as another instance of being, akin to other entities within the universal structure of existence. However, Levinas posits that the Other's significance lies not in their being per se, but in their radical difference, their alterity, which points to a dimension beyond mere ontology.

The concept of infinity, in Levinas's philosophy, is intrinsically linked to this transcendence. When Levinas speaks of the Other as infinite, he means that the Other is not reducible to any predicate, any concept, or any system of knowledge that the "I" might possess. The Other cannot be fully captured or encompassed by my understanding, my desires, or my will to power. This is an encounter with something that fundamentally exceeds my grasp, a rupture in the seamless web of my self-contained world. This transcendence is not a spatial or temporal transcendence, but an ethical and existential one.

The infinity of the Other is also revealed in their vulnerability. The Other's exposure, their nakedness, is not a weakness to be exploited, but a sign of their irreducible subjectivity and their profound ethical claim. This vulnerability calls forth a response, an ethical obligation, that precedes any knowledge or understanding of the Other. The Other's singularity, their unique face, is a manifestation of this infinity. It is a presence that demands recognition and respect, a presence that cannot be objectified or instrumentalized. This infinite alterity, for Levinas, is the very foundation of ethical experience, a constant reminder that our being is always in relation to a transcendent Other.

The Face of the Other: The Ethical Encounter

At the heart of Emmanuel Levinas's *Totality and Infinity* lies the concept of the "face of the Other." This is not merely the physical countenance of another person, but a profound ethical revelation. The face, for Levinas, is the site where the Other confronts me, not as an object to be known or dominated, but as a subject who calls me into question and demands a response.

The face is characterized by its vulnerability, its nudity, and its fundamental unarmedness. It is in this vulnerability that the Other's alterity and transcendence are most profoundly revealed. The face speaks, not with words, but with an imperative: "Thou shalt not kill." This is a direct ethical commandment that arises from the very presence of the Other. It is a call to responsibility that precedes any social contract, any legal system, or any philosophical justification. The face of the Other is the ultimate ethical encounter, an encounter that interrupts the self-centeredness of the ego and calls it to a higher ethical plane.

When I encounter the face of the Other, I am confronted with a singularity that cannot be assimilated into my totality. I cannot explain the Other away, reduce them to a category, or treat them as merely another instance of being. The face resists totalization. It demands recognition and respect. This encounter is inherently asymmetrical; the Other's presence always remains partially beyond my comprehension and my control. This asymmetry is not a flaw, but the very condition of ethical possibility. It is the basis for my responsibility towards the Other.

The Ethical Imperative of the Face

The face of the Other, as described by Emmanuel Levinas, is not simply a physical attribute but a profound ethical locus. It represents the point of contact where the ethical encounter truly begins. When we look upon the face of another person, we are confronted with a presence that is both singular and vulnerable, a presence that carries an inherent ethical demand. This demand, for Levinas, is a primordial imperative: "Thou shalt not kill."

This commandment is not derived from any prior moral code or philosophical system. Instead, it is an expression of the Other's radical alterity and transcendence. The face, in its nakedness and vulnerability, signifies an inability to be entirely grasped or controlled by the "I." It is a window into a subjectivity that is distinct and irreducible. In this vulnerability lies an inherent appeal, a call for respect and protection. The face is thus an epiphany of the ethical, revealing a responsibility that is incumbent upon the self even before any conscious choice is made.

The encounter with the face breaks the illusion of self-sufficiency and autonomy that characterizes the ego in its pre-ethical state. It disrupts the totalizing impulse that seeks to assimilate all reality into its own framework. The Other's face, by its very presence, signifies a transcendence that cannot be contained within the finite boundaries of the self. This ethical imperative, arising from the face, is not about fulfilling a universal moral law, but about responding to the unique, unmediated demand of the Other. It is this direct, unmediated encounter that establishes the primacy of ethics in Levinas's philosophy, positioning it as "first philosophy."

Responsibility: The Primacy of Ethics

For Emmanuel Levinas, the encounter with the Other, particularly through the revelation of their face, initiates an irremovable sense of responsibility. This responsibility is not a choice or a contract, but a fundamental condition of subjectivity. It is in being called to respond to the Other that the self is constituted as a subject in the first place. This is the essence of Levinas's claim that ethics is "first philosophy," meaning it precedes all other forms of knowledge, including ontology.

This responsibility is asymmetrical. I am responsible for the Other, even if the Other is not responsible for me. This is because the Other's vulnerability and alterity place an immediate ethical demand upon me. My response to this demand is not contingent on the Other's actions or characteristics. It is a direct response to their existence, their presence. This responsibility is infinite; it knows no bounds and cannot be discharged. I am responsible not just for my own actions towards the Other, but for the Other in their entirety, even for the Other's responsibility.

This profound sense of responsibility challenges the traditional anthropocentric and egocentric frameworks of Western thought. It shifts the focus from the being of the self to the relation with the Other. The ethical imperative is not about asserting one's own being or achieving self-perfection, but about recognizing and responding to the needs and the very existence of the Other. This unending responsibility is the very core of what it means to be human, a constant reminder that our existence is inextricably linked to the existence and well-being of those who are different from us.

The Unconditional Nature of Ethical Obligation

Levinas's philosophy in *Totality and Infinity* places an unshakeable emphasis on the unconditional nature of ethical obligation. This ethical imperative arises not from societal norms, laws, or rational calculations, but directly from the encounter with the Other. The Other, in their irreducible alterity

and vulnerability, presents a command that precedes any self-interest or prior understanding. This command, famously encapsulated as "Thou shalt not kill," is not a mere suggestion but a fundamental injunction that forms the basis of our ethical existence.

The unconditional character of this obligation means that it is not dependent on whether the Other is likeable, deserving, or even perceived as human in a conventional sense. It is a responsibility that is owed simply by virtue of the Other's existence. This makes the ethical relationship asymmetrical: the self is responsible for the Other, irrespective of any reciprocal obligation. This responsibility extends beyond merely refraining from harming the Other; it encompasses a positive duty to care for and respond to their needs, even to the point of being responsible for the Other's own responsibility.

This concept fundamentally reorients philosophical inquiry. Instead of starting with questions about being or knowledge, Levinas insists that we must begin with the ethical demand placed upon us by the Other. This ethical obligation is not a secondary consequence of our being, but its primary condition. It is this unconditional ethical demand that breaks through the totalizing systems of thought and opens up the possibility of genuine transcendence and authentic human connection, highlighting the paramount importance of prioritizing the needs and the dignity of every individual human being.

Key Concepts and Terminology in Totality and Infinity

Emmanuel Levinas's *Totality and Infinity* is rich with a unique and often challenging philosophical vocabulary. Understanding these key terms is crucial for grasping the depth and originality of his thought. These concepts are not merely academic curiosities but represent fundamental shifts in how we conceive of selfhood, relation, and ethics.

- **Totality:** The philosophical attempt to encompass all reality within a unified, all-encompassing system of thought, often reducing the unique character of the Other to pre-existing categories.
- **Infinity:** The transcendence of the Other, their irreducible alterity that cannot be contained or understood within the totality of the self's comprehension. It represents a dimension beyond being.
- **The Face (Visage):** The site of the ethical encounter, the manifestation of the Other's vulnerability, alterity, and ethical command. It speaks a primordial imperative, "Thou shalt not kill."
- **The Other (Autrui):** The person who stands in radical difference and

transcendence to the self, whose presence calls the self into ethical responsibility.

- **The Same (Le Même):** The self, the ego, or any entity that can be known, categorized, and assimilated into a conceptual framework.
- **Alterity:** The quality of being different, the radical otherness of the Other that resists assimilation into the Same.
- **Transcendence:** The quality of being beyond or outside of the self's comprehension and control, particularly as embodied by the Other.
- **Responsibility:** The fundamental ethical obligation that the self owes to the Other, which precedes any knowledge or self-interest and is inherently unconditional and asymmetrical.
- **Fecundity:** In Levinas, this refers to a productivity that is not merely biological or material but ethical, the generation of new meaning and responsibility through the encounter with the Other.
- **Procreative Thought:** A form of thinking that, unlike totalizing thought, is open to the fecundity of the Other and the ethical generation of new possibilities.

These terms are interconnected, forming a coherent philosophical system that prioritizes the ethical encounter above all else. Levinas's meticulous use of language reflects his commitment to articulating a philosophy that moves beyond the limitations of traditional metaphysical inquiry.

The Philosophical Significance of Alterity and Transcendence

The concepts of "alterity" and "transcendence" are central to Emmanuel Levinas's philosophical project in *Totality and Infinity*. Alterity refers to the fundamental difference and otherness of the Other, a quality that resists assimilation into the self's conceptual framework or ontological understanding. Transcendence, in Levinas's work, is not a spatial or metaphysical concept in the traditional sense, but rather an ethical and existential one. It signifies that the Other is always beyond the self's complete grasp or control.

Levinas argues that traditional Western philosophy has often failed to adequately account for alterity, tending to reduce the Other to the "Same"—that which is already known, understood, or can be assimilated into existing categories. This totalizing impulse seeks to master and possess the world, including other human beings, by fitting them into pre-existing

conceptual schemas. This process, while essential for navigating the material world, becomes ethically problematic when applied to human relationships.

The significance of alterity and transcendence lies in their role in revealing the ethical dimension of existence. When the self encounters the Other, it is confronted with a presence that is radically different and inherently beyond its full comprehension. This transcendence is not a negative limitation but a positive opening to ethical responsibility. The vulnerability and uniqueness of the Other's face, for instance, signify this transcendence, issuing a direct ethical command. It is through this encounter with alterity and transcendence that the self is called out of its egocentric totality and into a relationship of profound ethical responsibility, making ethics the foundational aspect of human experience.

The Significance of Totality and Infinity in Contemporary Thought

Emmanuel Levinas's *Totality and Infinity* continues to resonate profoundly in contemporary philosophical, ethical, and theological discourse. Its radical reorientation of philosophical priorities, placing ethics at the forefront, has had a lasting impact on various fields. The critique of totalizing systems remains relevant in an age characterized by both globalization and fragmentation, where understanding and respecting difference is paramount.

Levinas's emphasis on the irreducible alterity of the Other offers a powerful antidote to ideologies that seek to homogenize or marginalize those who are different. His philosophy provides a framework for understanding and engaging with diversity in a way that is ethically responsible, moving beyond mere tolerance to a deeper recognition of the inherent dignity of each individual. This is particularly important in discussions about multiculturalism, interfaith dialogue, and social justice.

Furthermore, the concept of "first philosophy" being ethics challenges the dominance of epistemology and ontology in traditional philosophical inquiry. This has spurred renewed interest in ethical phenomenology, existential ethics, and critical theory. The Levinasian perspective also informs contemporary debates in political philosophy regarding justice, recognition, and the obligations owed to strangers and vulnerable populations. The enduring legacy of *Totality and Infinity* lies in its insistent call to recognize the ethical dimension of every human encounter, a call that remains as urgent today as when it was first articulated.

Levinas's Influence on Post-Structuralism and Ethics

Emmanuel Levinas's work, particularly *Totality and Infinity*, has exerted a significant influence on post-structuralist thought and contemporary ethical theory. While Levinas himself often distanced himself from post-structuralist labels, his critique of stable meaning, grand narratives, and the subject's supposed autonomy resonated deeply with thinkers associated with this movement. His emphasis on the disruption of established systems and the primacy of an irreducible alterity provided fertile ground for post-structuralist analyses.

Post-structuralist thinkers, such as Jacques Derrida and Jean-François Lyotard, engaged with Levinas's ideas on difference, trace, and the inadequacy of language to fully capture the Other. Derrida's deconstructive approach, for instance, found common ground with Levinas's critique of totalizing philosophies that seek to impose unified meaning. Both thinkers explored the ways in which meaning is always deferred and how language itself can both reveal and conceal the Other.

In the realm of ethics, Levinas's philosophy has been instrumental in shifting the focus from abstract principles to concrete ethical encounters. His notion of responsibility as originating from the Other, rather than from the self's rational deliberation or societal agreement, has profoundly impacted ethical debates. This has led to a greater appreciation for the ethical significance of vulnerability, asymmetry, and the unconditionality of ethical demands. His work continues to inform discussions on social justice, human rights, and the ethical treatment of marginalized communities, underscoring the ongoing relevance of his profound insights into the nature of human relation.

Conclusion: Levinas's Enduring Legacy

Emmanuel Levinas's exploration of *Totality and Infinity* offers a profound and enduring challenge to Western philosophical traditions. By critiquing the totalizing impulse that seeks to assimilate all existence into a unified system, Levinas opens up a philosophical space for the radical alterity and transcendence of the Other. The concept of infinity, as revealed in the vulnerable face of the Other, becomes the bedrock of a philosophy that declares ethics as first philosophy, an unconditional responsibility that precedes all knowledge and being.

The legacy of *Totality and Infinity* is marked by its radical emphasis on the ethical encounter, highlighting the asymmetrical and inescapable responsibility we bear for one another. This framework continues to inform contemporary discussions on justice, recognition, and the very meaning of subjectivity in an increasingly interconnected yet often fragmented world. Levinas's work compels us to move beyond self-centered ontologies and embrace a philosophy grounded in attentive response to the unique presence of every individual, a call that remains vitally important for understanding our

shared human condition.

Frequently Asked Questions

What is the core concept Levinas introduces in 'Totality and Infinity'?

Levinas introduces the concept of the 'Face' of the Other as a transcendence that breaks through the totality of the Same. The Face is not just a physical appearance but an ethical command, a prohibition against killing, that calls for my responsibility.

How does Levinas critique traditional Western philosophy's focus on the 'Same'?

Levinas argues that Western philosophy, particularly through concepts like Being and essence, has tended to reduce everything to the Same, assimilating the Other into pre-existing categories and structures. This 'totality' suppresses the unique alterity of the Other.

What is the significance of 'infinity' in Levinas's work?

Infinity represents the radical otherness of the Other, which cannot be contained or understood within the finite categories of my own thought or being. It points to a transcendence that resists totalization and demands an ethical response.

How does Levinas understand the relationship between the ethical and the metaphysical?

For Levinas, ethics is not a subset of metaphysics but is rather the very condition for metaphysics. The encounter with the Other's Face is a metaphysical event that reveals a transcendence beyond being and ontology, initiating the possibility of true knowledge and meaning.

What is the role of responsibility in Levinas's philosophy?

Responsibility is primary and anterior to my freedom. It arises from the encounter with the Other and is a 'responsibility for the Other, and for the Other's responsibility.' This is a hyper-responsibility that precedes my choices and is not contingent on the Other's reciprocity.

How does 'Totality and Infinity' challenge the notion of the self as an autonomous subject?

'Totality and Infinity' challenges the self-sufficient, sovereign subject of traditional philosophy. It argues that the self is constituted as a subject in relation to the Other, through an ethical command that calls for my response and makes me responsible.

Additional Resources

Here are 9 book titles related to Emmanuel Levinas's *Totality and Infinity*, with short descriptions:

1. *The Other and the Infinite: Essays on Levinas*. This collection brings together critical essays from various scholars, exploring different facets of Levinas's groundbreaking work. The contributors delve into concepts like the face-to-face encounter, alterity, and the ethical responsibilities that arise from our relationship with the other. It offers a diverse range of perspectives on how *Totality and Infinity* continues to resonate in contemporary philosophy and ethics.
2. *Levinas and the Problem of the Other*. This work specifically examines Levinas's sustained engagement with the question of the Other, a central theme in *Totality and Infinity*. It traces the philosophical lineage of this concern, from Husserl and Heidegger to Levinas's unique contribution. The book highlights how Levinas posits the Other not as an object to be known, but as an irreducible presence that calls us into ethical responsibility.
3. *Ethics as First Philosophy: An Introduction to Levinas*. Designed for those new to Levinas's thought, this book provides a clear and accessible overview of his key ethical concepts. It unpacks the core arguments of *Totality and Infinity*, particularly the notion of ethics as preceding ontology and metaphysics. The author guides readers through Levinas's critique of Western philosophy's obsession with totality and his emphasis on the infinite and the transcendence of the Other.
4. *Beyond Being: Levinas's Transcendence*. This title focuses on Levinas's radical concept of transcendence, as developed in *Totality and Infinity*. It explores how Levinas departs from traditional philosophical understandings of being and existence to articulate a philosophy rooted in the encounter with the Other as a manifestation of the Infinite. The book examines the implications of this transcendence for our understanding of subjectivity, God, and the ethical demand.
5. *The Ethical Turn: Levinas and Post-Heideggerian Thought*. This study situates Levinas within the broader context of post-Heideggerian philosophy, analyzing his crucial intervention into existentialism. It highlights how *Totality and Infinity* offered a profound ethical critique of thinkers like Heidegger, emphasizing the primacy of responsibility over ontology. The book

explores how Levinas's thought initiated a significant "ethical turn" in 20th-century philosophy.

6. **The Face of the Other: Levinas and Phenomenological Ethics.** This book delves into the phenomenological underpinnings of Levinas's ethical philosophy, with a particular focus on the concept of the Face. It explicates how, in *Totality and Infinity*, the Face of the Other is not merely a physical attribute but a divine revelation that imposes an ethical obligation. The work demonstrates how Levinas reorients phenomenology from an analysis of consciousness to an ethics of relation.

7. **Totality, Infinity, and the Religious Dimension.** This collection explores the significant theological and religious dimensions of Levinas's *Totality and Infinity*. It examines how Levinas engages with religious themes, such as God, revelation, and the concept of the Infinite, within a philosophical framework. The essays discuss the implications of his thought for interfaith dialogue and the philosophy of religion.

8. **The Responsibility of the Subject: Levinas and the Ethical Self.** This title investigates Levinas's revolutionary conception of the subject, which is fundamentally constituted by its ethical relation to the Other. It analyzes how *Totality and Infinity* posits the self not as an autonomous, self-present ego, but as a subject responsible for an infinite number of others. The book traces the development of this idea of ethical selfhood and its impact on moral philosophy.

9. **After Levinas: Contemporary Ethics and the Infinite.** This contemporary collection examines the ongoing influence and relevance of Levinas's *Totality and Infinity* in contemporary philosophical discourse. The contributors explore how Levinas's ideas on alterity, responsibility, and the Infinite continue to inform current debates in ethics, political theory, and social justice. It highlights the enduring power of Levinas's challenge to traditional philosophical systems.

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