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## “Sign” as Immanent Expression of Self in Levinas

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### **Abstract:**

*In the present paper I am working with the Levinas' assumption of identity in the absolute differences. Levinas has raised concern about the violence of language in the politics which made the order of language, family, grammar and principles. In his argument about the language the violence has occurred in the story telling in which the saying is missing from what is said. Inside the family the life has completely changed with the conflicts arising as a result of the faction occurring in the group. I am analyzing the problem both through literature of Sartre and the philosophy of Levinas. Levinas has sorted out the problem of communication through alterity by changing his attitude towards the social, political and normative life where the man has to accept certain principles whether they scientific, moral or rational. Levinas has reformed the story by taking the language outside the universe and rectifying the affective identity by the removal of the totality. I have assumed the identity in the absolute differences what the philosophers of the natural man have misunderstood as they always considered the self identity rather considering the others. Considering the world as the phenomenon, the mystery is revealed as the effect. The human is never at the beginning of the world but as the sign. In the paper I am discussing how the self can reach the others despite the language barriers impeding the communication. The first problem I have noticed is the transcendental ego which presupposes the identity between the cause and the effect. The conditional self never partakes to exist in the experimental world. Cartesian Cogito cannot trespass the transcendental field because it remains within the inner and the outer boundaries of the self without encountering the other self. The selfish identity will fall into solipsism and often encountered the faction in the community. We are living in a community which has rejected the diasporic self. I have taken some example from Indian literature about the digression in language and literature. The second problem I have noticed is about the misrecognition of the time through transcendence. The person who is reading the philosophy is missing. Here I have analysed the affective identity of the protagonist. The third problem handled in the paper is about the signs as means of learning through self expression. To survive in the text, the self must recur to itself. The argument thus goes in favor of the learning rather that of the teaching. The postulate of the immanent self becomes true at a time when we realize that the human ethics are relational rather monolithic expression.*

**Keywords:** Identity and Differences, Signs, Cause and Effects, Descartes, Levinas, Dyslexia

### **1. Part I**

As Levinas has said in his *Otherwise than Being or Beyond Essence*, the human needs to work for his brother rather considering him his relative. He has asked the human to keep his relationship outside before befriending the community. Instead of considering the universals, he has assumed the world as nominal or namable. The argument that there is identity in absolute differences presupposes that there is no one outside the world which is built on practical ethics rather on the applications. Therefore Levinas' world is the non-phenomenal and non-cognitive world no one can understand through the linguistic expressions. Platos makes a distinction between the guardians and the subordinates who remain undivided being part of the same substance. For instance, the progenitors give rise to filial. The offspring remain undivided despite the variation in it. The progeny being qualified for its independence from the guardian but the latter still dominates the former in terms of power. Aristotles makes a relation between the genus and species. The lower species are the division of the same substance without their individual identity. All the time the lower has to seek its identity from the superior. The whiteness being the substance of quality fills the other forms of colours with attributes. Aristotles in his *Eugenics* has already marked the pure races through scaling system. The man creates his creation through self appropriation and procreation. The selection makes the relation competitive which cannot be called social. Rousseau changes the social image of the being by keeping it outside the *Being*. When A says that its purpose by making use of pen is to put in black on white paper, it aims for its future within the community. But, Rousseau wants to make replication of the same substance through its creation. Descartes kept his Cogito outside the ontic *exist* which allows the copula *to be* to communicate with the subject. The existence is missing from the subject and object dualism which Descartes has made in his substance theory. The method of doubt only remains within the non-empirical formal I which is satisfied by fulfilling its needs through imperialist/capitalist/possessive self. Feuerbach has divided the consciousness into subordinate and the higher through sublation which never join. Hegel's sublation draws no stricter line between the quitting

consciousnesses as they are satisfied. Hegel's supreme consciousness manufactures the subordinates through outer ego. The inner is subsumed under the inequality, injustice and oppression of the State. In order to seek authentic information, the inner must recur to it for self identity which has been suppressed by the outer. The distinction is the same in other philosophers for instance Kant who has interposed the *conditions* of Aristotles such as *there, here, inside, outside, this and that* which are the deictic principles of the organ or reason. The parts cannot work if they are not given a rational command. The spatio-temporal self in Kant presents in the transcendental field as the transcendental ego to guide the life as applications. The empirical self remains a tool in the hands of transcendental ego. The love moralists have made the claim about the unconscious self inside the ego. Sartre, as may be, an existentialist but he could not develop ethical self because of lived human experience which keep him between the moral and affective self. Husserl has kept the inner identity without existing with the world. Instead of projecting the knower on the known, he has imagined the noeses (imagination, respiration, inspiration and aspiration) which remain within the noema (table I). Sartre's existentialism is about the conscious and the inbuilt freedom to be conscious with (of) someone/something. This has created an incessant circle of conscious experience of the humans who reflect upon the self and the other. The man who has imprisoned in the walls will come outside as he has absolute freedom to be. The transcendental identity is not separate from the transcendence. In Sartre existentialist psychology the I imagine as formal I although with stricter distinction between the object and its human experience. The inhuman treatment does not allow the human to remain absolute from the affective experience therefore his identity is closed. In Sartre's existential psychology there is no unconscious but an incessant series of the conscious self. The child has a primitive self who interact with the world from his adolescent to the higher stages of life. In Herbert Mead's words the child is the social other who has transformed from the primitive self. The other selfs are necessary for the communication. Sartre is against the dichotomy between the self and other selfs but that he presents the ego as external. The paranoid self never communicates with the other because of the affective identity. In Sartre's words it is not necessary to learn the purpose before experience. The manufacturer makes the pen by transferring his image in it and handles it to the world to continue its identity which will change as the human makes use of it. The relation between the human and the object is possession which keeps him in dialogue with the world. I have a pen (in order to) write with it rather its being meant for it (table I).

Subject	Copula/to be	Predicative
Pen	is meant for	writing
Cinema	is meant for	recreation
Notebook	is meant for	Notes
Mango	is meant for	Eating
Plaster	is meant for	Colouring the wall
Hammer	is meant for	inserting the knell

Table 1

When the child is born, he is thrown into the world where he learns his purpose (table II). The child knows the world with reference to his guardians. The causal reference is meaningless because the instrument has its application outside. The child as an implement of his father makes his image therefore his essence is post partum rather his essence precedes essence. The past has lost its relevance because the effect merges with the cause.

Phenomena	Reason	Sign/Effect/Evidence/presence
Father has come	because	his shoes are present
It has rained yesterday	because	the soil is wet
The mountain has fire	because	there is smog on the mountain

Table 2

The presence refers to the phenomena as it produces the sign without any mystery which is quite contrary to what Aristotles ideolises through completions (entelechies). For example the flower has potential to become a flower. He infers that the like begates like without looking outside.

$A \in B$

Thus,

$A = (a, b, c, d, \dots, z)$

$B = (e, f, g, h, i)$

This is not, however, true if keep B outside A's dialogical terms when B becomes completely different. Cartesian Cogito cannot foresee it with the help of the existing instrument of doubting I rather through conceptual I that expects something. The sign must be available on the surface as the reality exists. The transcendental ego<sup>1</sup> is the death of all the possibility that could make A and B in terms

<sup>1</sup>*Transcendence of the Ego* has quotes from Jean-Paul Sartre.

with each other through ignorance. If the ghost enters between A and B, the former will never reach B as the cart is kept before calf. If the man has known the reasons for his death, he will never prefer to live life.

When A stretches out to search for B, the spook present between will eat up the evidences which means that the B is absent. Suppose A conveys something to B but the ghost will waste the time between them.

It means that the cognition of the phenomenal world depends up on the non-thetic consciousness of the past acquisition of the knowledge. There are two claims:

1. One is outside the phenomenon which means that the belief that one knows is not infallible.
2. It means that the belief that P is true must come from the other rather from the knower.
3. The power relation between the terms A and B must change.

According to the philosophers of the nature and essentialists, the claims are:

1. The essence precedes existence
2. The knowledge comes from theories

The “sign” is the effect of the phenomenon which no one can express in the natural language. The human directly facing the reality may require the expressions other than the social language which is constructed on the social relationships, for instance, elder and younger; sister and brother; father and mother. In dialogical terms, the younger stands in relationship with the elder. In day today relations, the members of the family and the community have to maintain positive face towards one another. The interpretation of the social self comes from the community side rather from the other side which is non-community. In theological terms, the dialogical relationship maintained between the God and the devotee is intermediated through the prophet who not only baptises the devotee but also asks him to confess for his sin.

The confession box therefore hides his shame which he feels. In the hearing certain expressions are misleading which makes him feel happy as the expression of the prophet gratifies the sinner. The expression of the Bible says that “*Thou shalt not murder*” which the sinner interprets two fold. Firstly, he deceives himself in resentment to the disappointed life in which he presumes that he has been harassed. In the “*Premier Homme*” of Albert Camus, the Arab feeling identity crisis killed a Jew which proves how the factionist self is fascist in its attitude. An old aged fellow leads his life without working for the society as he feels resentment to those who have menaced him by blackmailing into crime such as fake appointment under the politics of favoritism, nepotism and red tapism. Secondly, his interpretation is tertiary about life because the prophet has misread the biblical expressions for him. Martin Buber keeps the social self in the dialogical terms with the singular second person which is indirect term for the command of God where the reason is forcing the “*I*” to be with “*thou*”. Buber’s I is formal. The command that second person singular receives is rational command of God, is similar in the social relationship in which the formal I fulfils its desire what Hegel calls the need. The terms between A and B are prescriptive and social therefore one understands the other through the collection of signs as the probability without any dialogue. It is the death of the meaning. For instance, the katha is a ritual which varies from one individual to the other with varying signification across cultures. The lokhi katha is the self expression of the human experience of the story telling in the oral tradition from one generation to the other therefore its meaning has enriched by hearing and speaking. The word katha comes from the Greek word kath which means self. The story telling of the goddess “lokhi” is a ritual or performance. Quite contrary, the terms A and B have never comes in terms with each other in dialogical terms. Another instance of the word “Bristhi” which translates as the rain in *Ramayana* but it has lost its signification because of the copyist’s error in English translation where the word “Bristhi” has become “Bistha” which translates as excreta thus leading to the meaninglessness. The kath auto is the best expression of one’s words in katha of lokhi in which the repetition of the narrative makes the goddess visible to the interlocutor. The listeners of the *Ramayana* hearing it from far as the devotee cannot understand what the prophet says because there is gap between him and the interlocutor therefore the listener sitting far must listen to the other listeners in proximity. Katha is the oral narrative which is represented through the sounds. Katha<sup>2</sup> coming from the Greek word kath auto is about the self expression of the story telling. The legends which were recited in the past intruded the Indian minds became part of the oral narratives. The kath auto has assumed the position as sensibility by toppling the authority of reason on the axis of synchrony. The oral narratives have been recited between one dynasty to the other without any break up in time, for instance, *Ramayana* and *Mahabharata*. Homer’s *Iliada* is a suitable example in the west. The novel genre of storytelling was in the form of poems rather in prose. The familiar expressions vanish as the narrator is lost. The transcendental ego traces its motifs from the past which presents the conditions before the actions.

The transcendental conditions of Kant present the categorical imperatives to guide the actions or praxis. The guiding principles such as this, that, those, these, there, here, inside and outside are spatio-temporal commands. Once, we present the imperatives in the oral narratives, they develop the stress in the texture through commas, omission marks and arrhythmias. The emotional break up suggests that the characters are affective. It has created a sense of irresponsibility between the first and second person as the first personal finds him split from his originality. The first person never accepts what he has said. It is in disappointment that the protagonist will reject the possibilities for further dialogue. The disappointment was noticed during the World WarII when no one was willing to assume the responsibility. Jean-Paul Sartre draws a distinction between affective self and transcendental self in his literature. The characters in Sartre’s literature are affective (table III).

<sup>2</sup> Katha is the story which comes from the Greek root Kath or Latin Quoth which Levinas calls Saying.

Literature	Politeness of character	Affectivity	Desire of character
Jean-Paul Sartre			
Les Mains Sales	Protagonist murdered his wife	affective self	keep his wife
Le Mur	Anguished, fascist	positive	stony attitude
L'enfer C'est l'autrui	Deceptive characters,		
	Feeling of resentment	positive	Bliss
Racine			
Phaedra	positive face	Suicide	marry with her step son
Andromaque	Negative face	positive	missing her lover
Iphigenia	Negative	positive	missing her lover

Table 3

As the diagram suggests, the characters have never overcome the circle of death. The first claim about the cognition is true because the epistemic self never gets freedom from the fate. When they are thrown outside their social status none of them is capable of expressing true character of their freedom. It has us to argue that the second claim about the self knowledge must be true because the self knowledge comes from the others and the third claim about the power relation is valid because of the dialogical relation demands capacity of one and incapacity of the other. If both terms become equal, no one could live happily. The utopia is impossibility of all possibility when the human has suffered huge discrimination and dehumanization. The human suffering injustice, inequality, oppression and underdevelopment must do good politics by working for the other rather for oneself. Buber's sociality is impossible among the fascist and anguished selfs who have developed a panic attitude towards each other. The paranoid self affected during the war takes a flight from the community creating a factionist group. It is the diasporic self that has encountered continuous violence in the world. Levinas faced it when he migrated from Lithuania to France where the Jews faced double discrimination in the presence of Catholics. In Germany where Hitler was creating a pure race manufactured holocaust on the name of reorganization of the state, the sameness was facing challenges from the totality, politics and ontology. When the human started fighting over the politics of the resources, the human rights were at stake, the language conveyed the sense of racism and discrimination, the institution of family became meaningless. It is against the language, politics and ontology that Levinas proposed the human alterity. The in situ travelling culture does not need the language, family and the grammar. The words flow in sounds without any semantics as the sound continues while the graphic expressions make a fracture. The understanding of the sign is impossible through the past because of the opposite flow of the signs from the surface of body is an embodied experience rather that of transcendental ego from outside. The Cartesian cogito always picks up the signs from the surface of prereflective consciousness as the non-thetic imperatives in learning. The imperatives coming from the exterior are product of the false consciousness which does not allows the ego to come out from the quitting and joining consciousnesses which surrounds the false experience about which there is no guarantee. Every "then and until then" must be accompanied by the future "now moments." The "then moments" must stretch out to make an effort with the help of enduring future moments. The experience is the sudden spurt of the present, past and the future. It is the direct realism of conscious learning or true transcendence which occurs before the structured intentions materialize to embody the dream. Cartesian Cogito receives the false imperatives through the impersonal domain. If the cogito knows the language, its experience can become true with the recognition of the personal I.

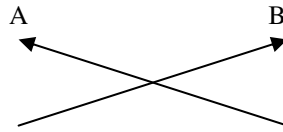
Transcendental Ego	
Prereflective I	Thetic consciousness
Non-thetic I	Reflective Consciousness
Cartesian Method	
Scriptural authority	

Table 4

The cogito, though filters all the other I, it is incapable to pick up the other experiences thereby its experience is not comparative. The Cogito is therefore summing the experience without coming in dialogue. Here, experience is solipsism. We need to pose the question if we can really convey the message without entering into dialogue with the other persons.

For Descartes, only one mind exists while all the other minds are non-existent. If we do not have the language as community between the saying and the said, it is impossible to come in dialogue because the speech will remain unheard between the locator and the interlocutor. It means that the understanding barrier between them is the difference of speech. The problem we notice here is the matterless form which no one can understand if its contents are unknown. Platos' form is not common between two minds. The same problem we notice in Aristotle is about the repetition of the sameness between the right and the left brain without any administration of it.

It seems as if someone has made a fracture between two self identities. The rupture between two self repeats the false history without any control of it. When there is no communication between A and B, it will be next to impossible to interpret what lies in A's mind and that of B's mind.



If the object is in the visual field of A then B will interpret it and if vice versa the A will interpret it. Supposing there is no communication between A and B, both will repeat the same things without any deletion. It is the double self problem what we encounter in Kant's transcendental ego, Descartes' methodical doubt, Hegel's master and slave consciousness and Husserl's metaphysical knower which remains within the inspiration, aspiration, imagination, reverie and perception.

Those indicated above are within noumena of the in-itself without any light entering into it. It is the non-phenomenal world from which the knower understands the world through the noeses through the noematic correlates the effect of which are present in the world. For instance, the drenched soil is the effect of the rain. The conceptual tree being in mind allows one to perceive the tree without coming out of the primary consciousness.

As Kant has prescribed his conditions *a priori* it is impossible to learn the world outside the maps or schemas. Heidegger's abstract human learn the applications in space and time which allows them to do practical. For instance, the human being in the world is able to learn the abstract application of the hammer, chisel, plier, crow and hoe. The Da-sein is an abstract human child who has crammed the applications of the technology as science or knowledge. There is not much distinction between the abstract human and Husserl's knower who knows everything through noematic correlates. The Da-sein is inauthentic until it knows the world through praxis. It is impossible to know the world through the praxis until the administration of the body controls everything itself.

Let me here answer the question what will happen when the knower forgets to interpret what he tries to understand through human language. It is the absolute difference. Those who are making claim to know the world in absolute, they are Parmenides and Levinas. Parmenides made a claim in Platos' conference about the identity in absolute difference. It means that the knowledge is possible when there is no content permitted from others' minds. Here, it is question of the love between two humans who wants to know each other. Quite contrary to the situation in which one human wants to know the other human without the latter interested in the former. How can someone know the other when there is no friendship possible one is distinct from the other through race, caste, religion and nationality? I want to pose here. It means the linkage between the two humans is the language. The moment the language vanishes, the other human is not able to understand the speech. The speechless arise at a time when the learner is ignorant about the language of the text.

## 2. Part II

When all language between A and B vanishes, the dialogue is impossible unless A is conscious of B through some other means or instruments. This is not, however, possible to do in absolute differences where no relations are possible, neither social, economic nor can intellectual. It means the scientific and social reasons are at stake. How can rationality work when no one wants to hear you? I pose here. In those cases where there is dyslexia, anomia, ignorance and indifference. The indifference where there is no response on the part of B to whatever A conveys to the latter. Suppose there is community between A and B through which the former understand the latter compared to those cases in which the community vanishes thus A being completely outside the B in that both of them have created a faction. In order to bring the factionist group A to B's territory, it is necessary to go to B in some ways. When someone has already suffered the inhuman treatment, he cannot understand what B says. He is an affective identity that will keep him from conversing with B. In order to befriend B, A has to keep his own identity in bars. It means that a person in prison has to keep the same attitude towards his enemy as he keeps outside in friendliness. The identity will lose out once we remove the cause and effect distinction between the knower and the known.

If the cause persists there must be effect. Then we need to go back to the manufacturer of the identity therefore it is impossible to communicate with the grounds of religion, race, class and nationality. For instance, the massacre of Rwanda in which the sectarian violence between two communities led to mass killing of millions.

Cartesian cause and effects are due to the God's position as unmoved mover who makes the man in his own image by manufacturing the similar as identity. It is the Zionists' politics to recognize themselves to the Zionism which allies them to the Jehovah God. The Christians fight for their identity by doing catholic politics therefore the difference being that of Protestants and of Catholics. The distinction led to the massacre during 16<sup>th</sup> century in France during Louis XIV regime and in 5<sup>th</sup> century France which is Sarasin Muslim conflict with the Christians resident in France. The conflict between the Uyghur's migrating from Khazhakastan to La Dak Mountain and to China. In Ladakh the conflict comes from China's demand of the region as it shows similarity of the Uyghur residing over there. Recently in 2010, we overheard the fighting between the Uygur community and the Christian residents of China. In 2011, we heard that the Rohingyas of Myanmar fought with the Buddhists of Bangladesh, who demolished their shrines. No one is ignorant about the conflict between Russia and Ukraine over Crimea falling between East Ukraine and Russia. No one is ignorant about the violence between the Shia and Sunni community of Arabian countries. It is the identity conflict that presupposes Cartesian cause which further draws a link between the cause and the effect.

For example: if it has rained, it means there must be the effect somewhere. It is the negative theology that has presupposed the identity as the truth which discards the differences through indifference as it identifies something not being the truth that the identity is. The repetition of the identity not being the truth as it lies in the absolute differences; it is a mere search for the solipsist belief that the truth is what Cartesian Cogito recognizes its own beliefs rather than that of others. Instead of the quest for the truth from Noumena, we had better search for it in the phenomenal itself by including the other selves inside the Self. Here, the totality must open its door to include the other selves. The despots' lords have never entered the peasants in the land ownership during 1894. It is the despotism of 19<sup>th</sup> century that the perception continued in the form of Collectors (Zamindar), Ryots (residents) and Mahalwari (Village Preceptors) system. The continued serfdom has oppressed the residents by selling the lands to foreigners. The Mahat (Count) controlled the Sikh Shrines through violent means by throwing Akali Dal leaders during colonial regime. Platos has given egocentric position to the guardian in his *Republic* in which he made a cleft between the guardians and the subject from which the latter cannot peep inside while the outer is encapsulated by the dark chamber. The relation between the slave and master remains as it is without any transformation of the transcendental self. In Greek society the slave is a sublet because his role is preferred for teaching and looking after the children of the master. No slave has his self identity, autonomy and will over liberty. The slave is a sublet between the children and the father while the children are impoverished to become ghetto same as the women and the handicaps who do not have freedom to participate in the national games. The eligible masses who are raised to kingship are the best people. The ghettos do not have citizenship rights in Republic democracy. Hegel's inner self seeking justice, equality and positive development requires recognition from the supreme consciousness which subsumes the other selves under it without delineating the liberal rights. Inner self is variable other which come again and again to satisfy its needs in the hierarchy of sex and hunger. It is through sublation of the consciousnesses that the one consciousness assumes the role of the other. The supreme consciousness remains a dream idyll for the toiling masses who are demanding the perfection in the system. But there has been a time lag between the science and the technology as the latter has never partaken in the respective disciplines where the science could be operational. The structures that we have discovered in the sciences have not really known its applications. We have known only the causes but without effects. The signs are disconnected from the ideals. The ideals have never become idyll because of its failure to come in contact with the general masses that need application based learning. The scientific idealism cannot achieve the reality unless it partakes into the existence. The reason fails to accommodate the *esprit* into the development but that it comes out from the ruling group. The *Geist* can never attain utopia because it is reeling into itself without coming in contact with *livenwelt* where we have hands on experience of the signs. The signs itself is performativity in writing. The performativity has its own functions in language of art and writing. When we say the statement is performative, we mean a distinction between individual authors who contribute to the writing. Each writer has his contribution to the writing. The negative theology or kataphansis is disappointment in logical statements. They are empty or unnecessary repetition. But, they start signifying once they come in contact with the social milieu through theatre and films. In Germany the history has told the story of the fighting Germanic tribes who became fatal to the institution of the family. Australia has become a dump yard to keep the prisoners who came from various English countries for instance Britain and America. The digression is clearly visible in the present society of Australia where the people make a racial distinction between the "my" and "his." The negative politeness is not inside the institution but in the person who have assumed the position coming from various societies and ethnic backgrounds. Cartesian Cogito is the result of the years of enslavement in France which suffered from encroachment by Spanish Sarasin. Levinas' other is about the migrant self/diasporic identity which has suffered dislocation from the space and time throughout world wars. The dislocation of Levinas from Lithuania has caused the affective feeling to be at-home. The un-at-home-ness is the result of the continuous dislocation from the space. The writing must reflect the space and time problem therefore author's account historicism is necessary. The transcendental ego cannot fulfill the gap between the community and the diasporic self because of the rupture that it makes between the historicism and the reality. Sartre literature and philosophy presents the image of the society as the mirror reflecting the human face. The negative face in the society is the common phenomenon. Sartre, having suffered from the hierarchy of the society as the Clergy, Third State, Bourgeoisie and Proletariat, made a huge criticism of the pope's role in the society. His literature has presented the protagonist as the affective self between the transcendental ego and the transcendence. It is the totality against which Levinas introduces his concept of denucleation through which the self keeps itself in absolute differences still recognizing its position as the for-the-other. Instead of considering the self as insider Levinas keeps them outside and then embodies its dream. The idyll here lies in the imperfections as if someone is the novice and innocent. The negative theology discards it completely as it quests for the self identity rather identifying with the others. The self identity removes the differences. It is kataphansis. According to the postulates of positive theology, the "dios estat" that means that the God is existent. While the positive theology perceives the signs existent, it occupies the space and time where the phenomena exist. It is through perception of the sign that the knower knows the phenomena while the kataphantic theology never absorbs the space and time as it is. It transforms the space and time by modifying the truth. It is in disappointment that the researcher believes that the phenomenon is not taking place without throwing the light on its signs. It is cognitive failure of the researcher to perceive, penetrate and understand the truth. When an observer is unable to reach the truth, he makes use of the hits and trial method and at times he discards what he has believed in the past. It is his past failures that he cannot come in dialogue with the world. In all scientific experiments, the knower removes the falsehood in the past experiments. It is through subsequent manifold observation that the scientist removes the errors occurring in the experiments done in the past. Therefore, the scientific rationalism is untenable in the existentialism that argues for the positive expecting, believing and knowing of the truth. When the God exists, one can come in dialogue with the others. The subsequent failures in the experimentation have led to the sublation of the truth. In the globalised world,

the multifold sublation<sup>3</sup> has become merged in the same space and time without making a distinction. In the globalised world, the phenomena are occurring on the same axis of space and time. In order to throw light on the phenomenon, we need to penetrate the non-cognitive domain of knowledge. As the knowledge is attached with the rational organon, it is impossible to assimilate the truth. When the organs are destroyed, it is easy to see everything as they appear which the necessity of seeing, knowing and believing is.<sup>4</sup> In the former case there are merger among multiple identities thereby making it a superstructure what Hegel calls the Supreme Consciousness in his *Phenomenology of Mind and Spirit* in which the sublation of the consciousness assumes the State as the higher order consciousness. The sublation creates subalterns which lays unrecognized. In order to recognize the truth we need to keep the subaltern as the observer of the State thus converting the latter as the child by removal of its ego or *Moi*.

In conclusion, Levinas has considered the effects as the evidences through which one directly faces the truth rather keeping it in-itself. Instead of overlapping the identity with the others, it must include the others without any similarity. Thus, the differences must be drawn towards other to befriend them. It is death of language, family, community and identity. It is through the signs that one can learn what the mind says as they are directly linked to the body. The body must be the self expression of the truth without any intermediates entering into it. The Kath Auto is the direct perception of the world through gestures (traces), food and sounds. One can easily know the other through traces which express what other says without any rational deliberation on it. The signs (effects) are the phenomenon itself which one can understand without language. In the dyslexic communicates with body gestures by tracing and deleting them one by one. If somebody is eating one must show hunger as an expression of the body to communicate with the other without any violence. The moment one hears the sounds, he must go for the help. What Levinas has done here is proven Parmenides' communication in absolute differences. One cannot standstill as cynic without responding to the others. The grounds where the human differs must be handled without deferring the communication. The human cannot return to itself from the past but from the other side of his life where he finds alone. The expectation of one person with respect to the other is the dialogical necessity which is missing in Sartre's affective self. Levinas has removed the authority creating a child state which requires self recurrence to itself. Instead of considering the causality the Levinas has reorganized the Cartesian terms A and B in dialogical manner putting emphasis on the effect which a tabula rasa cognizes through direct perception of the reality.

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<sup>3</sup> In *Phenomenology of Mind and Spirit*, Hegel has analysed the models of schemes which are categorical through which the consciousness sublates. The subsequent failure develops the negative attitude in the researcher about the experimental result. The potential of research dies out once, the truth is discarded.

<sup>4</sup> In *Otherwise than being or beyond essence*, Levinas has argued about the researcher's aptitude for all rational, scientific and experimental truths which are unstable. The rational and scientific truth is untenable because it is challenging the world by removing the reality.

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