FROM THE ARCHEOLOGY OF HAPPENING . . . TO THE MATTER OF DEATH

ABSTRACT

I would like to propose a new regard on the philosophical hermeneutics as the archeology of happening. So, hermeneutics here will be the method, worked out in the frame of the phenomenological tradition. This method could be helpful for the contemporary human being, standing before the task to understand the essence of states of things constellations, which are always unexpected . . .

The human being is here the consciousness meditating over the world in order to grasp the sense of the world’s occurrences. Thus, the event’s archeology (the archeology of happening) will be applied to study occurrences, which are indispensable to express the human existence in the proper way, such as: death, in the context of erotism, love, otherness, suicide, human freedom.

To consider these interesting aspects, wreathing the life and death mystery I would like to consider some statements of: Georges Bataille, Martin Heidegger, Emmanuel Levinas, and Vladimir Jankelevitch.

In this paper it is presented that death, love, and erotism are the experiences of the deepest going into the own human immanence, the experience, by which the human being is able to participate into existence in its fullness and freedom. Especially death could be treated as a life tread out from the immanence, as a disperse corporality, as a transformation in the circle of existence. So, death as if measure off the madness of an abyssymal openness of human being, of an human expose on the life, the life in a climate of the unpredictable future . . .

LIFE IN FRONT OF THE MYSTERY OF DEATH

When we daily go into the vibrating movement of a road, we can expect of any moment our soft body, consisting mostly of water, can be torn by steel, can brutally collide with hard asphalt, so that we can lose our life. But how the feeling of existence increases when we are successful in crossing the road and without injury to reach the other side of the street. As if to have had the
experience of the possibility of death brings on the effect of a sort of holiday, by which existence manifests its force . . .

Thinkers from the European philosophical tradition discern the human way of experiencing the world as occurring in a sphere, a sphere of distance, which frees the human being from the pressures of an eternally changing reality. Since Heraclitean times, we, the people of Europe have been astonished at the pendulum of life and death in the river of reality, which was later named the dialectic of the entity.

However, the death of the human being is special, because it is not only the ordinary end of life, but it means that human life is exceptional.

I would like to consider some interesting and intertwining aspects of the mystery of death, taking into account statements from G. Bataille, M. Heidegger. E. Levinas, E. Cioran and V. Jankelevitch.

A FEW WORDS ABOUT METHOD

Who among us does not stand before the task of having to interpret happenings occurring in life? However, not many people are interested in the methodological constitution of interpreting such activity. In our culture we use language formed in philosophical disputations about the riddle of relationships: the human being-the world, also of philosophical considerations trying to solve the problem of an undoubting knowledge. Therefore, of interest to us is the zone of human learning which embraces these epistemological, named transcendental, trends, which have developed in the modern period of European philosophy.

When we look at our philosophical tradition, we can say that Descartes has encouraged us to a meditational route to learning. On the one hand Descartes grasped reality as based on two, irreducible to one another, elements of reality: res extensa, and res cogitans. On the other hand, he noticed that the sphere of ego cogito is the spring of evidence and truth. However it is to Kant’s merit that he noticed that authentic learning acts and processes cannot be grasped out of human sensuality.

The transcendental motif of philosophical reflection promoted by Descartes and Kant, was continued by Husserl, and Descartes’ accent on meditation brings as a result phenomenological meditation, which is crucial for contemporary philosophy. In the frame of phenomenological activity, the learning subject rises to the rank of consciousness, giving total sense to the world. Husserlian considerations are the base from which to speak about events, from which archeology escapes the phenomenological method. It is this kind of archeology that E. Levinas wants to reach in order to consider the mystery of time. He notices that to enter the question: what time as time is?, it is necessary to move outside of phenomenology.