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DEATH AS THE OTHER IN THE EARLY RESEARCH OF E. LEVINAS

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We consider the difference between the current and the act of its existence, defined the meaning of impersonal presence, studied the specific application of E. Levinas notion of loneliness. Investigated specific forms of embodiment of the gap between existence and existing (laziness, fatigue). Analyzed events hipostazysu identity, its relationship to the present, freedom, materiality, subjectivity and responsibility. E. Levinas concretized understanding of the concept of intentionality. It was shown the value of death to overcome loneliness, the problem of preservation I'm transcendence. Outlined the situation face to face with others.

Key words: death, other, other, hipostazys, loneliness, responsibility, an act of existence, impersonal presence.

Other Category increasingly becoming the subject of study by researchers of different fields of knowledge, including philosophy. This interest is usually due to the practical demands of modern reality to which has characterized the problems of coexistence with others: representatives of other religions, nations, races, cultures etc. Very often, the concept of the Other E. Levinas also considered in the context of these issues. That is, if the reception of E. Levinas has developed certain trends, critical pat itself on this reception is practically absent. Thus, the urgency is redefining E. Levinas philosophy in the context of the modern era to answer the question on how legitimate is referring to his views of philosophy of dialogue, that is to critically analyze the reception of his views, including among Ukrainian scholars.

The concept of the Other in the philosophy explained in different contexts and meanings, depending on the methodological setup. As the subject of our study is the particular aspect of the philosophy of E. Levinas and its value is within this concept, we do not zupynyatymemos detailed consideration of the many theories, each of which the concept is conceptualized differently. Understand the breadth of its use with the following terms can range consideration as structural psychoanalysis (Jacques Lacan), cultural anthropology, hermeneutics (P. Ricoeur), existentialism (J.-P. Sartre) and others. For us it is important to provide researchers directly involved in the study of philosophy E. Levinas.

It is a thorough study of I. Vdovin and A. Yampolsky, who also made translations of many works into Russian philosopher, causing made a contribution to the adaptation of the original terminology E. Levinas to the specifics of a particular language. Notable is also the work of different genres M. Buber, M. Blanchot, J. Derrida, J. Russe and others.

In Ukraine, one of the first major scientific analysis of the concept of E. Levinas did V. Malakhov. Among Ukrainian researchers should include names such as M. Hirshman, O. Nazarenko, O. Radchenko, L. Sytnychenko, K. Sihov, I. Stepanenko.

So, proceed directly to the analysis of the object of our study – death as in other early writings E. Levinas, particularly in the works of “Time and Other” (“Le temps et l’autre”) and “the existence of an existing” (“De l’existence à l’existant”), written in the second half of the 40-ies of XX century.

Analysis of E. Levinas philosophy is quite challenging, as it involves overcoming certain difficulties. First of all, the style of writing of French philosopher who is full of metaphors, self-formed philosopher neologisms which, moreover, can not be so literal translation. Added to this, in our view, the lack of a clear logic to the problems, instead of which the reader meets multiple repetitions, the absence of logical transitions, ready to conclusions without proper argument. In general, the philosopher speculates always seemed about as if around any problems. These difficulties apply to other threads, which appears already in the earliest writings of the philosopher. It should be noted that a broad response among various circles of readers E. Levinas became his conception of the Other as a person. While, for example, death as nothing remained at the periphery of the study of the philosopher. Theme of death as the other, which we will discuss on the basis of works “Time and Other” and “the existence of an existing” is pretty much the introduction to the analysis of his later works. Perhaps we should agree that E. Levinas is above ethics, and its main contribution to the history of philosophical thought associated still with his concept of the Other as the other person (l’Autrui). However, E. Levinas ethics is rather peculiar, is not widespread understanding of ethics in a number of rules and norms of behavior and thinking about the very essence of ethics. These considerations, in the opinion of the philosopher, is closely related to issues of ontology and metaphysics. Therefore, analysis of death as the other (l’Autre), is a coherent link between the themes of early works of E. Levinas, ie between ontological problems and his concept of the Other as the other person (l’Autrui), i.e. ethics.

In his work “On the existence of an existing” E. Levinas notes that philosophical reflection is usually easy to miss the distinction between what exists and very existence, between individual, species, community, God – beings that are marked nouns and event or act their existence. There is a kind of dizziness of thought that looks at the emptiness of the verb be, as that seems to say anything: it can only be understood from the fact that there is. Opinion quietly rolled out the concept of being as being, in order, which is why there is existing, the idea of the existence of reason. Thus, for the philosopher raises the question of what is being in general, if we take him apart from things [3]. This issue fits into the philosophy book “Time and Other” through description alone. While in his plans include ontological analysis of loneliness rather than anthropological, that loneliness in E. Levinas appears not as psychological concepts such as the need for others.

The severity of loneliness is that I do not have another. I – myself. My life, the fact that I exist – my intercourse existence – is something absolutely timeless. Creatures can share with each other about anything other than the act-existence. Therefore, no extension of my knowledge and means of expression does not affect my connection with the act of existence. Loneliness – is inextricable link existing and his act-existence (l’exister). Conceive of a situation to overcome loneliness means to challenge existing connectivity principle and its fact-existence and go to a certain ontological events where existing combined with the act of existence. This event E. Levinas calls *hipostazysom* (hypostase) [2].

Of course, the duality of existence and the existing paradox - in fact that there may be something to gain only if it already exists. However, the truth of this dualism indicates certain moments of human existence when existing *podnannya* of existence appears as a bundle. Indeed, people can take a position in relation to its existence. Even that struggle is called for. Existence provides an opportunity for the existence to become the mark. However, the struggle for existence can not understand the relationship between existence and existing at the deepest level, we are interested. It appears as a struggle for the future as concerns their human longevity and survival. It is a struggle for existence already existing extension of this existence, not permanent birth as a special operation by which existing seizes its existence [3].

Specific forms through which one can understand the existing communication gap is the existence of fatigue and laziness. Tiredness and laziness – it's position in relation to the existence of a force already incurred. They, of course, is the content of consciousness as thoughts, feelings, *bazhannya*. A reflection calls purest form of all the events of our history, giving them both TOC and hiding them butyyny dramatic character. However, as the content of tiredness and laziness does not reveal its nature, particularly as a result of impotent opposition. Their essence is completely contained in this refusal. Seen in these TOC means completely put them primarily as a psychic reality into the fabric of consciousness. This means interpreted as a theoretical denial that event of failure, which they are by nature, that escape from the existence of which is their existence. [3] There fatigue all and everything, but *nasamperd* of himself. Tiring not the specific form of our lives - banal and uninteresting environment vulgar and brutal environment – it ceases to exist. Instead relax in ease *pomsishky* when being created innocent, the existence of fatigue seems to be a reminder of duty absolutely *seroyzno*. Looking for something to do, resort to something, something to aspire. These contractual obligations press as inevitable “need”. By means of the fatigue we want to escape from the existence, rather than one of its scenery, feeling nostalgic for a more beautiful skies. Escape with direction and purpose. This is a flight for escape.

Fatigue is not confirmed as a judgments about *zlobuttya*, affectively colored judgments about “sense of fatigue”. Tired of all and all means to refuse the existence of any judgment. Disclaimer contained within the fatigue, tiredness all inherently implements this waiver exist. Lin – no fatigue and rest. As fatigue, it is the position in relation to the action. It is not a physical inability to take action that surpasses our strength and realize this is impossible, since it can be overcome and confidence in the possibility of generating such a guilty conscience laziness. Lin is mainly related to the onset of action: *poturubuvatys*, stand up. Lin – is the inability to start or implement the outset.

The game also started, but it started lacking seriousness. It embodies lightness. You can at any time withdraw from the game. The game does not leave traces of reality. Its events are beyond real time. In the game there is no history. Getting a mortgage is not the same for all these actions ease associated with the game. In a moment you can already start to lose something, because now you have something. Even this very moment. Go to truly means to start having an inalienable. This means being unable to go back. The severity of the action, from which is held laziness is not in a psychological sense of pain, and failure to have an. Lin – a powerless, bleak aversion with respect to the existence of both cargo. It is the fear of living [3].

Thus, we describe the specific form in which it becomes noticeable gap, the difference between the existing and the very act of its existence. Let's try now to consider what, according to E. Levinas existence, devoid of existence.

If you think that all things being turned into nothing, does nothing with net we have an affair? After the apparent destruction of all things will remain nothing but the mere fact that “there is” (il y a). After the destruction of all things and beings is an impersonal “force field” act of existence, the fact that the act of existence. It is an anonymous, impersonal. This verb. The act of existence without existing is the place where the hipostazys (hypostase) [2].

If the term “experience” would not be inapplicable to the situation that excludes light, one could say that the night – this experience il y a. When soluble forms of things at night, the darkness of night, which is neither objects, nor the quality of facility covers like presence. Night, which we transfixed, we with nothing deal. However, it’s nothing – not pure nothingness. No more of this or that there is “something”. But this is kind of a universal lack of presence. Impersonal presence at all :: no matter what is, it can not provide a noun. “E” – an impersonal form as “evening” or “hot” essential anonymity. The disappearance of all things and fall I refer to the fact that he could not escape, the very fact of being, which involves involuntary, inert, anonymous. Failure to stop absorbing, inevitably rustle of existence is manifested, in particular, in those moments when sleep does not respond to our calls. Insomnia anonymous. I’m rather an object rather than the subject of anonymous opinions [3]. What is a dream? Sleep – suspend means mental and physical activity.

However, an abstract creature lacks basic conditions such perryvannya – space. Call sleep realize when go to bed. Lay down – it just means the limit of existence place position. Location – do not care “about”, and base standing. Sleep restores connectivity with the place as a base. Going to bed, we trust the place – it becomes our refuge, a stronghold. Syetsya as the subject of due to its reliance on the base. Antithesis position – not freedom of subject that hangs in the air, and the subject of the destruction, decay incarnation. Place – is the foundation. Because the body is coming consciousness. It does not thing. Not only because it has a soul, but that his life belongs to events rather than to nouns It is not located, it is – position. Thus, consciousness - the gap in the anonymous il y a. It refers to a situation in which the current enters his connection with the act of existence. Event hipostazysu – is present. The current comes from yourself. This break in continuous filament intercourse existence. The current interrupts the thread and tying it again, it starts, it is samopochatkom. It is important to present shoplyuvalos on the verge of an act-existence and present, where the effect of the act of being-existence, it rotates existing. The current can not last, can not stand, otherwise it received its existence from something that precedes it, echoed to it. And you can start with yourself only if you get nothing from the past. I am just act this way-being. Hipostazys that is present, I – am freedom. Existing conquer the act of existence, dominates its existence as a subject [2]. Since the present spivvidnosytsya only a, it avoids future. If it continued, it would zapoviduvalo itself. Its existence would come out of the inheritance, rather than from himself. Thus, the present deprived of any inheritance. Present - implementation subject. You can ask ourselves whether or not the relationship between being and existing through the stanzas of the moment, not a moment is the one event, whereby in the act, pure verb “to be” – in existence as such there exists? Are not a moment “polarization” of life in general. Communication with being in the present is not in terms of duration, which leads from one moment to the next. At present nothing but due to being - nothing that would remain for later. This limit and in this sense – stop in the moment – is its stanzas.

Incessant gain life like there is in Cartesian times of discrete moments, each of which comes from nothingness. This constant narozhennya is a special operation by which existing seizes its existence. For pidtvredzhennya validity of the transaction should abandon reflective attitude to

existence, the existence of which posednystov existence that have already occurred, sees itself. Ratio, which includes reflections on the meaning of life, suicide or love life – on the other side of the birth. It is necessary to understand the birth event through phenomena that precede reflection [3]. Solitude is necessary for early freedom for power over existing act of existence, ie to the existing general was.

However, existing independence, the government entity of the existence of an act is not only a way out yourself, but return to him. The present is indispensable samopovernenni. Payment for the existing rank is what he himself does not get rid of. Existing busy himself. This time there is a materiality of the subject. Self-identity – not naive in touch with each other and prykovanist to him. Freedom of early limited liability company. This is carried paradox – being free is not free simply because responsible for themselves. The current is freedom from the past and the future, but prykovanist to him. Present vv'yazuyetsya just in itself, but because it is familiar responsibilities. The existence entails a burden that weighs his existential journey. In the verb to be are transient features of the verb: not isnuyuye and samoisnuyesh: on n'est pas, on s'est. Back to present themselves – ustverdzhennya I am transfixed by itself, duplicate itself. Camotnist cursed not by itself and turns its ontological significance finality.

Linking loneliness with the materiality of the subject which is understood as prykovanits to itself, we attain something in what sense the world and our existence in it constitute a fundamental subject of an attempt to overcome the burden of what it is to himself, overcome their materiality, that is to unravel the relationship between I and himself. Freedom takes its present boundaries of responsibility, by which he is. The deepest paradox of freedom polhyaaye in connection with its own negation. The responsible person is free only creature that is no longer free. Just being able to start in the current bother yourself.

Returning now to the self – assertion I have already transfixed by itself, duplicate itself. Source tragic – not to fight a lot of freedom and liberty uperetvorenni to share in the responsibility.

This return to his perceived through the concept of intentionality. World – is dannist. Contemplation is aimed at the target as dannist. Dannist – not us. I have it, but it is not suppressed by this possession, it maintains with respect to the subject that distance and restraint that set an intention with pleasure. It is a possession, fluency is intentionality intentions. It pidkryslty that through intention, our presence in the world is at a distance, we are separated from the object of intention distance. To say that intentionality is the source of meaning means to determine it. Meaning – it is so cut to external and internal spivvidnosytsya it. Meaning – a permeability to mind. Light makes it possible to wrap the external internal, which forms the very structure of sense. Light, knowledge, consciousness creates the event itself hipostazuvannya. I must grab his objectivity, and transformation events exists. “Present” and “I” – reference to the movement itself which is the identity. Peace and light - is loneliness. These data objects being dressed – not what I do, but they are my osyayani light, they are endowed with meaning, and thus seems out of me. I am alone in the world understandable, that is closed in the final lonely existence [3].

In everyday existence in the world physicality subject partly overcome, there is a hiatus between I and himself – not an identical back directly to itself. The ultimate goal of the act of eating is eating itself. We breathe the fresh air is not treason health and for the sake

of fresh air. All this – the kinds of power that hrakteryzuyetsya our existence in the world. This connection with objects can be described as using. Our povyasyakdennist is a kind of liberation from pramaterialnosti, which finally completes the subject. However, use is not I break connectivity with yourself. In the knowledge and use again I face with with yourself.

Thus, E. Levinas introduces the concept of *il y a* as anonymous, impersonal existence, which is *hipostazys* – an event which appears as a result of existing. This event – the present, continuous birth, and return to him. This return is both intentional and only in the daily existence of the materiality of the subject partly overcome, however, not completely. Next we consider death as such an event in which the subject loses its power over existence, in which he was not able to go with him.

Death is never present. Death – the eternal future. Death eludes any date that death can not grasp, it means the end of the courage and heroism of the subject. My ruling – my courage, heroism me as the subject may not be in relation to the death of either courage or heroism. *Cmert* had not taken over, it comes by itself. Death puts an end to the subject of courage, courage, made possible in the depths of being anonymous by *hipostazysu* and manifested in the phenomenon of the present in the light.

Approaching death means that we come in contact with that is something completely different, something that has a property of being different. My loneliness is broken by death. In act-existence of existing (which still took up the subject themselves) creeps plurality. In death certificate-existence of alienated existence. Other that appears does not have, of course, the existence of this act, the act of capturing him my existence is mysterious.

In the event of death the subject is no longer conquer over this event, we oppose this event possible object over which the subject always conquer and what it in fact is always alone.

However, if death is the alienation of my existence, is it still my death? Do not crush death and the very subjectivity? As an event could happen to me if it is not possible to grasp? Can sheer engage in relationships with others so that otherwise crushed it? In this matter, the problem lies in the transcendence of safety I. When should it be that way out of loneliness – it's not because I'm absorption member relation to which it is directed and if, on the other hand, the subject can not take death just as it is the object – the form in which it may be true reconciliation between I and death?

This situation, namely with the subject event occurs, and he takes it on himself, nothing can he able, but somehow it returned – is relatedness to others, directly to another (*le face-a-face avec autrui*), met with a face that simultaneously reveals and conceals more. Other (*l'autre*), is to take over another (*autrui*).

The future of death, her foreignness do not leave any subject *initsityvy*. Between the present and death, between Me and Otherness secrets - abyss. I am the face of death, absolutely nothing can help it. Victory over death – it's not a problem of eternal life. Overcome death means to save with Otherness related events that should remain personal. What is a personal relationship, not a government entity over the world and yet retains a person. If we will find such a relationship, it is and it is the very foundation of time.

Ontologically event is an event to achieve a radical discontinuity same categories I – it I do not mean to be yourself, to be forgiven, not be the ultimate existence.

Thus, we see that the problem of the presence of an impersonal, anonymous act of existence, along with the problem *hipostazysu*, the emergence of the current problem and

death as the end of the courage of the subject, is applied to the problem of meeting such a way, that being different, yet kept to a subject of a personal relationships. This is possible when meeting face-to-face with the Other, which is the central problems later works of E. Levinas.

Author's translation of the article

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