

**The Otherness of Death:
The Creative Translation of *Being and Time***

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Abstract

Does Martin Heidegger's *Being and Time* recognize otherness, particularly the otherness and radical incomprehensibility of death? This paper explores, first, Heidegger's existential analysis of Dasein and his notion of the nonrelationality of death, which means that no one can take one's place in one's death. Reminding Dasein of the individual self lost within the they, and consequently, opening up the possibility for authenticity, death can be seen as an individuating experience in Heidegger's thought. Then, I explain Levinas's ensuing critique in *Time and the Other* that Heidegger's description of death depicts it as a primarily solitary phenomenon. Because death in Heidegger, in Levinas's view, encloses one within oneself, Heidegger's thought can be critiqued for excluding the sense in which one's own death is other (that is, fundamentally foreign) to oneself. Thus, in covering over the otherness of death, Heidegger does not account for how death ultimately opens one up to the Other human being. Next, I explore Derrida's position in the text *Aporias* that Heidegger's and Levinas's views on death are not necessarily incompatible. I argue that Derrida succeeds in defending this position by uncovering the sense of otherness in *Being and Time*. As this uncovering is made possible through Derrida's creative translation of a key sentence in *Being and Time* ('With death, Dasein stands before itself') into French, I conclude by exploring the possibilities of a creative translation of this sentence within the Filipino language.