Heidegger's ideas about death

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ARTICLE INFO

Article history:
Received 10 March 2016
Accepted 9 June 2016
Available online 23 June 2016

Keywords:
Death
Existence
Inexistence
Being

ABSTRACT

Death has always been a major concern of humanity since the beginning of history, and finding the secret of immortality and escaping death has become the subject of many myths and ancient stories. Among philosophers who have addressed the subject of death, Heidegger addressed not only immortality and life after death but also the nature of death during one's existence. In his view, man (which he named Existence) through death becomes aware of his finitude, and thus, Heidegger chooses human beings as the only way of understanding existence among creatures. Heidegger critiques the philosophy of his predecessors and traditional metaphysics and defines his final thought as understanding existence. In his view, the most authentic thought about existence comes from wisdom, and that thought can begin when human beings believe that the idea of a saviour among the centuries is the largest enemy of original thought. In his view, death is the most original form of the possibility of Existence that threatens the entire universe, so the existence understood by the notions of the way to be in charge of his own life.

Death, as a threat that man (Existence), unlike any other living creature, is focused on contemplations about life, not death. "Heidegger" is trying to show the truth that man (Existence), unlike any other living creature, is terminally affected by destruction and death. (Evans, 1998, p. 212). This paper also discusses Heidegger's ideas about death.

1. Introduction

One of the most serious issues in the Middle Ages was thoughts about death, and modern-era ideas can be regarded as a rebellion against pre-Renaissance ideas. Modern man had taken a position of denial in a deliberate manner about death. For example, the book Ethics in the complete works of Spinoza states; "free man should think of nothing less than death because wisdom in the modern era is focused on contemplations about life, not death." (Quoted from the company Zare, 2010, p. 131).

Nietzsche also spoke about not thinking of death, expressed happiness about that and stated that he considered thoughts about life more desirable than thoughts about death. One of the reasons to set aside thoughts about death was the inexistence of abstract thinking and metaphysical reflections that led modern man to abandon the idea of death. Death became one of the issues of science and not philosophy, and as a result, philosophers think about it less. Modern man has drowned in welfare, which was born in this era; therefore, death was a threat that welfare could deprive man.

Therefore, thinking about death was avoided as a result of a natural human desire.

However, events such as the First and Second World Wars and massacres brought man back to the idea of death. When man was at the peak of civilization, millions of others were driven to death. In the midst of wars of modern humans, modern science did not provide security for him. The Freudian rethinking of death began and sought to show how events such as massacres change human attitudes about death. Freud did not know how to escape death and thought of it as a natural and inevitable event.

Despite the broad impact of Freud's thoughts on death, existentialist philosophers, such as Heidegger, could have returned the issue of death to philosophy. Although he had opposition, some also claimed that Heidegger's commitment to the Nazis was the reason for his interest in death.

Heidegger, as a philosopher, devoted all his efforts to the fundamental question of existence. However, inexistence, in his opinion, was also not against reality; it was not an abstraction but rather concrete and achievable through death. Heidegger's philosophy always sought to be in a position to pay attention to existence and not what we can understand. He considered all of the attempts of philosophers before him to be abstract, viewing them as useless, and knew the only way to understand the truth of (Existence).
“Existence is a way of understanding what constitutes his own existence.” (Heidegger, 2014, p. 299) Existence is aware of continuous self-awareness; consequently, the main question of philosophy is always tied with inexistence.

Heidegger thus considers that knowledge about death leads to understanding of Existence and that knowledge of Existence will result in knowing the universe. Heidegger knew death as the full characteristics of humanity, and in his view, only the animal was destroyed and deprived of the property of death. His emphasis on this aspect of human existence was the extent to which he knew the inability to think of death as a disability of one who does not think about death, he knew certain shortcomings associated with being human, and he knew that being an original human depends on understanding of Existence and that knowledge of Existence will give autonomous self-awareness; consequently, the main question of philosophical existence is death, and as a result, man is forced to think about life. Heidegger knows man as Existence, and his mode of existence is the benefit of present uprising. To benefit from existing or the emerging uprising, Existence can provide a certain type of being, with the consideration that is said to come before Existence itself. Existence can proceed as designed because it relies on human Existence. However, its limitations mean that Existence is located in a place. Heidegger noted this conditionality and limitation using the words facticity and learning disabilities and noted that the enjoyment of existence is not possible without their presence in the world. (Haidari, 2008, p. 45).

This means that the world is meaningless without a transcendental subject. Existence for Heidegger focuses on the things of this world that give them such a possibility as “inexistence”. Heidegger states the Existence has integrity in the following three features: 1. Being in the world, involving the attribute “facticity” of Existence. 2. Being himself, involving the “benefit of existence”. 3. Being in the vicinity of beings that represent the attribute “inexistence” of Existence.

Heidegger represents this feature as “Sorge”. In Persian, the word means “treatment” that has once been remiss and involves anxiety and care and is translated to all that has the meaning of concern. In Heidegger’s terms, it is based on Existence as being in the world. “Being Existence lies in fear.” (Heidegger, 2014, p. 299).

Heidegger considers “Sorge” as merely formal characteristics of Existence that are not sufficient to explain the depth of Existence because the routine aspects of Existence overcome existence and features can be seen in the context of his current life. The question Heidegger asks is how Existence that is the flow of life can be seen in its entirety. “Heidegger considers the finitude and mortality of Existence in terms of the entirety of Existence’s thoughts.”

The basis for this type of Existence is possibility. He faces new experiences as long as there are notions of existence. Many facilities have yet to be achieved, so the lack of integrity or “external stability” of Existence is to be determined. Death is the moment when everything is realized and Existence is all, and ‘all’ in this sense means not having to experience the totality of Existence at this moment.

“Death is not possible to ‘achieve’ and does not give to Existence, and his own death is nothing that can be realized. Death is possible, regardless of any behaviour by any existence.” (Heidegger, 2014, P. 337).

Existence, until it exists, does not realize all facilities available to it and, in other words, is incomplete and will soon die with all of the features realized to it; however, the existence is no longer alive. “In the death of Existence, facility is most surely clear.” (Heidegger, 2014, P. 321).
4. Existence and nonexistence

Heidegger’s discussion begins with the question of why things exist rather than not exist.

Of course, the answer to this question is metaphysics and the Creator. Heidegger’s response suggests an attitude of optimism. While Heidegger has questions about existence, he lacks any constraints on the relaxed setting. Of course, the thing that is innocent of any set can be added without any adjective or adverb, and an adjective is not necessarily something that does not exist; thus, there is nothing that can be applied to the notion of the contract. In fact, Heidegger’s view of inexistence is not the concept of death but is the origin of everything. This inexistence is the pre-existence of all beings. The seemingly paradoxical statement arises here that this inexistence is existence that existed before any creature through which beings came into existence. Heidegger, like Hegel, knows of their existence and the fact that if the similarity of inexistence is threatened, it is associated with fear and anxiety.

The inexistence of Heidegger is not denied but rather is what is experienced. The fundamental experience that frees human beings is territory. Heidegger knows that thinking is obtaining exposure with inexistence. Non-metaphysical thinking about “being” left all apparent and isolated in Existence. Heidegger proposed that the way to achieve inexistence is not a rational argument but rather that there is a silence that leads to openness. Faced with inexistence, human beings become apparent.

Heidegger’s fundamental experience of fear (Angst) is revealing inexistence. Fear is the expression of an inner state. Therefore, in the case of humans, existence is created that appears non-existent. Of course, this fear is different with Furcht. Fear comes in the wake of a particular issue, and in the face of fear, humans can escape; however, the phenomenon of inexistence is a type of the face of all beings, and this means that Existence leads to living. What makes human fear is outside of creatures. The fear begins when man is isolated from daily concerns and faced with inexistence. He who removes all distractions reaches perfection, and any talk of peace remains open. Fear is an ontological experience where inexistence appears to a person and takes him from apparent neglect to inexistence. Fear is a developmental experience in which humans see the existence of beings on the basis of inexistence.

In the face of death, man tends to the reality of inexistence, and his attitude toward the basis of his life sours in defiance. In the face of nothingness, we come to understand the limits of reason and logic because the two are incapable of dealing with death. In the face of inexistence, existence asks creatures and sees himself as the only person that is almighty to ask questions from existence or inexistence that are the faces of the same coin. (Jamadi, 1393, p. 42).

When Heidegger considers the main problem of philosophy, the problem of human existence begins because only man has the ability to question and think about his existence.

Heidegger, rather than reflecting on an object, is supposed to know the traditional metaphysical concept of an object hiding something with what is left. Existential philosophy is the most important thing there that is original, and inexistence is also one of the problems considered. In fact, the most important theme among philosophers is inexistence after existence; in other words, one covers the other. Anxiety caused by inexistence can be considered an introduction to Heidegger’s attempt to use this anxiety to adjust ontological philosophy. Heidegger tries to prevent people from reverting on his death to its original meaning (in the world), which is associated with fear and anxiety.

According to Heidegger, looking to death as a suddenly occurring reality tricks the existence because it frees man from the fear of existence. According to him, this type of existence accepts death. Death provides the ultimate possibility in a controversial interpretation of its own (possible total refusal of Existence.) (Evans, 1998, p. 214).

“Anxiety in the face of death is not equal to fear of death, and it does not indicate a “weak” person or an arbitrary and random event, but as found from the stem Existence, Existence is open to the fact that they are launched towards the end of existence” (Heidegger, 2014, p. 324).

In criticism of Heidegger, it is said that by stressing Hegelian philosophy, he becomes less relevant because Hegel knew lean existence as lean inexistence and said that if one likes to think about the concept of being, then one should set aside everything abstract so that nothing remains. Heidegger also states in the book that in Metaphysics, life or existence can only be understood by understanding existence or inexistence. (Popper, 2012, p. 825).

According to Popper, whether one studies being or inexistence or where to find inexistence, we know that inexistence is due to fear because inexistence reveals fear. According to Popper, the philosophy of Heidegger is tossed out, and being driven into the arms of death, according to Heidegger, existence is something that requires man to continue to rise and be vulnerable. Heidegger knows the history of metaphysics as the history of neglect of existence and therefore emphasizes the importance of the question of being forgotten and traditional metaphysics. Heidegger locates the understanding of existence as the purpose of his thinking. In the manifestation of existence, however, the emergence of secrecy requires him to hide. (Heidegger, 1959, p. 63)(quoting Science, 1387, p. 137).

5. Anxiety and fear awareness

Existence in life is always faced with the fear of inexistence. According to Heidegger, calm in the face of Existence will be lost in the surrender to the status of man. This fear keeps Existence from falling into depression.

The human condition of all is being returned to its abandoned state and in a sense the status of “associated” deep state “in spite of” pass and a sense of “available” to “there”. The human condition of “being with” other creatures is removed by fear, and fear makes humans aware of the original sour aspect “inside existence”. In fact, the fear of death awareness is the most genuine human condition. Heidegger also refers to death by suicide and considers it an inauthentic experience because Existence also knows it is only disturbing to existence.

“When experiencing anxiety in the face of death, Existence is a possibility left to overtake, to be brought. That anxiety is converted to the anxiety or fear of the events that are approaching. In addition, anxiety as fear is ambiguous and is seen as a weakness that Existence with confidence should be familiar with. One must cultivate such indifference to “overcome” Existence with most of its affiliates.” (Heidegger, 2014, p. 328–327).

One of the factors of anxiety in Heidegger’s philosophy is to know that the world is an empty and frightening environment. This fear is available, and through one’s human existence and how one feels, he reveals his location and life.

“Death is contingent on all other possible rules and suddenly put them down because at the same time that they are chosen, they become too heavy; thus, if I may die, I did not need to come into existence. There is the existence of one among the two inexistences that is real, and everything else is meaningless. Thus, the impossible becomes possible and essential nothingness. Death prolongs life, and death also extends life in the presence of death.” (Blakham, 2014, P. 145).

“Panic, according to Heidegger, penetrates in the most rigid layers of human existence—the anxiety that cannot be limited. With a world devoid of all attachment accessories, one feels that it is threatened” (Blakham, 2014, P. 145).
Imagine death or the state of inexistence or not as the real thing, as an undeniable fact of human life embodied in them, such as a human being to death. Inexistence experiences the darkness of the world and falls to the level of what it is.” In the broadest sense of the phenomenon, life must be understood as a type of in-world taking what belongs. “In Heidegger’s views, the concept of being is helpless and powerless. The fear is that Heidegger’s philosophy of existence, that is, the way the individual human existence is revealed and feels during the situation and deals with it, disem-bodies vitality. When personal reality (I) is obvious, the “I” in this world is coming, and the fear that I was isolated and meaningless looms with the feelings and emotions as meaningful insights.” (Blakham, 2014, p. 146).

6. Understanding death

Heidegger believed that in human thought and the human collective, man lost the ability to think and interpret and became unoriginal in Young’s views, and man became a mere function of “human”. Here, the “human” dictatorship of individualism takes on a type of richness and, according to Yang and Freud’s interpretation of the archetypes of any age, is a mixture of all human history. “With the addition of the” interpretation, it is the same as the drug that “the sum of” relief provides with a view of the human scourge without being noted among the missing. It can be stated that real people do not truly fear death because of the collective human heritage, and over the death of his inner thinking, he considers traditions and ceremonies. Why always be faced with the death of others and have an original impression of death only in the shade, avoiding the richness that comes separately? “The death of others is more effective; thus, ending an Existence” objectively “is accessible.” (Blakham, 2014, P. 307) Heidegger, in the book Being and Time, states:

“Escape or hiding in the face of death is winning everything with the extent that a person who is dead will return to life and return to his hobbies. These “other reckless” beings even think that this consoles the dead person. It will be another rash of dying to help to conceal completely dependent facilities that are not brought to Existence. Thus, those concerned with peace of mind see that death is permanent. However, this peace of mind is not only for the dying, but equally for “consolers” as well” (Blakham, 2014, P. 327).

“Heidegger argues that isolating the Existence from normal every day between sources and “reaching-on-the-death” are defining characteristics of Existence” (Kraus, 1384, p. 274).

Existence seems to genuinely believe that death is not an event that may occur in the future but rather is the fundamental structure of the universe. From this perspective, death is not the end of our existence or an event that we prepare for but rather the internal structure and consistency of our existence. “Integrity is achieved in death of an Existence at the same time as its existence”. “The transition to another place (no-longer-existence) denies that existence is precisely the opportunity to experience this transition and understand it as their experience” (Heidegger, 2014, p. 307).

The correct understanding of death in Heidegger’s view is that Existence knows that agony continues. That is, Existence does not have totality; however, this totality comes with death, although he no longer knows its entirety. Death is existential understanding, and understanding is Existence’s way of death. There is an initial possibility of an existential aspect of his existence; however, death ultimately eliminates the possibility of the other Existence. The possibility of Existence is not possible. Death is henceforth not there. (Ahmadi, 2002, p. 493) From the perspective of Heidegger’s death, one also faces inexistence.

Heidegger considers death a mirror and an end in itself as potentially destroying any possibility of others manifest in their entirety. Questions of totality of existence lead Heidegger to discuss the integrity of Existence and to meditations on death.

“Existence is not complete with death and does not simply disappear; it is not even ready or fully accessible. On the contrary, Existence is always ahead of his not-yet, as its front end. It is determined that death is in no way intended to imply existence, but towards the end (being towards the end), this is implicated. Death is a manner of existence as soon as it takes it for itself.” (Heidegger, 2014, p. 317).

7. Death of others

It is an affective experience; however, can it provide the experience of ontology to existence? The nature of Heidegger’s Existence and others is a term that he “well underlines,” and in this way, the possibility of the “death experience” is important but still not as the end of life experienced with the death of others. This type of experience is only “were both sympathetic” and, due to death in Heidegger’s view, cannot provide the experience of ontological death to Existence.

“Death is not a forfeiture, but is something that should be understood as existential.” (Heidegger, 2014, P. 311) Existence integrity results in death; however, this experience shifts Existence to the other world being transformed. However, death does not totally destroy Existence but rather his physical object; it hands over the object and the material, devoid of life; however, what life is lost?

Heidegger distinguishes between “not being alive” and being “without living” because not being alive has more living than without living does. Heidegger still finds something to do with life in flesh and meaning in expressing his views and something to do with life and death, with the dead distinguishing between the survivors and the deceased. The difference from dead matter is that the survivors “are broken and are a type of his being” but still nothing more than a “tool that is manually employed in the world around …. death, as his loss is obvious. Most of the loss is experienced by survivors. However, suffering from the loss of losing his dying who suffers is not allowed”. “Even the body of hegemony, in theory, a pathological autopsy might object that it is still based on the idea of understanding life orientation to the left. Superiority is something else-only” a preview “of a material inanimate object in which we face he who lost his life.” (Heidegger, 2014, Pp. 308–309).

Heidegger’s analysis of death has no place in understanding, and understanding can only be achieved through the appearance of respect and treatment. Because the dead are not “Existence”, it is not the interest or concern of (Sorge), and the treatment of and respect for him have no meaning. Because this act lives for Existence, this behaviour can be the dead granted “pseudo-living” and constitutes the last resistance in the face of pure Existence. In fact, funerals protect life against death and death from their consciousness. According to Heidegger, daily Existence often covers the possibility of independence and surpasses his existence.

8. Lack of representation of death

With all of these interpretations, Heidegger knows that those experiencing the death of others are unable to understand the ontology of death. We understand that only through death does existence come to an end; however, its depth of understanding by others is not allowed, and Heidegger says we can only be the “next” dying person; however, it deprives us of the authentic experience. The death of every Existence must take on his own death. “Nobody can request others to die in his place.” “When the end is death, the integrity of Existence should serve as an existential phenomenon of Existence that certainly everyone has always understood. The” end
“and all of that through the end of Existence finds that there are essentially no substitutions.” (Heidegger, 2014, Pp. 309–311).

Death is inevitable; however, some facilities are in Heidegger’s view called “Besorgen”. That means that everyone is concerned not only with themselves but also with the treatment of others. To advocate on behalf of someone else is one of the essential features of people’s unity; however, Sartre is beyond this and knows all human possibilities and all of the motions without substitutions and returns all of the feelings and existence to himself.

In fact, Heidegger does not define death as “Besorgen” or the same concern because death does not have such features that Existence faces every day but rather is a question of “I” and only “I” and not just the possibility of Existence. “Even in the middle of each day, this existence is always independent. Even if the face of indifference concerns a matter of inconvenience, the end of its existence is possible.” (Heidegger, 2014, P. 328).

9. Ontological death

Existence is always being close to death as well, with death being, in Heidegger’s view, not yet dead. However, death is the end of life. Existence is always that of being a creature who dies. The current death is said and done together with everything is done to reach it because it is only notions that can die, and the death of life, to work, will not destroy; however, dead expressions of the dead use the word death. “Where Existence is terminated without really dying, as Existence can simply not be wasted, we understand this phenomenon as death (demise). However, death (dying) is a way in which Existence is assigned to his death. Thus, we must say that Existence can never be wasted, but Existence dies just as long as it can die.” (Heidegger, 2014, P. 319).

In fact, Heidegger does not want to study death as an event at the end of life. However, death is also a part of his philosophy of existence. He has questions about how we die within the cosmos. Death is always active and, in Heidegger's own words, “at work”. In other words, it can be said that the subject of Heidegger's thought is not the occurrence of death but rather ontology that can be dead.

Death is not an event or a moment in individual life but is always waiting to be the end of life. “It is possible that existence should always take it. With death, Existence stands in his existence. The possibility that he is the only one in the world is the notion of his time. His death is the possibility of no-longer-being-able-to-be-there” (Heidegger, 2014, p. 323).

In Heidegger's view, death in active life and death “at work” are biological phenomena, and he does not object to them. However, death is the end of life, and Existence constantly communicates with it during its existence. For Heidegger, death is a possible special feature, and being overtaken by inefable, certain and uncertain entities is not determined.

10. Death as a special feature

The possibility of death can be defined as a lack of succession. No representation or substitution of my death and the death of another is a translation of the non-existence of myself and others. In this way, it is the experience of being unique to each individual. The specific death experience, the experience of death, cannot be received by another. Obtaining “death” as the “I” is the end of “self” and makes Existence return to him, and death is the end.

The phrase “Death is in any way possible in manual or hegemony, but it is the possibility of Existence” (Heidegger, 2014, P. 335) refers only to thinking of death, finally realizing it is not death, and seeing it as a “possibility”. Existence represents the possibility of being his last gallop and the genuine possibility of existence. The lines of “death” will end that particular possibility for existence. Existence, which is in charge of the task of facing death and stands in proportion to the other Existence, is discrete. Existence is not one that has relations with others; Existence experiences death in terms of “I”.

11. Death with all its possibilities

“The death of Existence returns to the individual.” In other words, it is due to the death of the “I”, which receives special emphasis because of “I”. Death creates all ties with the world of discrete Existence, and the only thing that remains is the “I” disconnected from everything that is “self”. All of these connections emphasize detachment and the death of Existence with all its possibilities. Death is a possibility, and Existence must understand that the totality of existence is meditation. Existence, in taking to death, distinguishes himself as an outstanding ability that is related to but does not “own” Existence ties with precarious existence in the face of death. The cause of death is ontological understanding. “Existence not related to death as a possibility leads to individualism, but that individualism leads to death, as Existence overtakes the possibility at the time to be understanding of others.” (Heidegger, 2014, p. 264).

12. Death as an unpredictable possibility

Death as a possibility, in Heidegger’s view, has two meanings. When Dasein experiences death and finishes but is not fulfilled, death is something that comes later and leads to the completion of the universe. However, as long as Dasein is in the “not-yet”, according to Heidegger, death is not the possibility of inexistence. However, it should be considered possible because it is possible to lack the ability to benefit from being a way that provides genuineness. “The self-possible non-affiliated facilities, cannot be surpassed. Existence has the possibility of seeing the final possible existence before him.” (Heidegger, 2014, P. 339).

Thereby, surpassing notions of death, we are aware of the infinite possibilities of the universe. It can overtake other facilities and remain calm; in its overtaking of opportunities, there are other forces because it knows the infinite universe.

“These are the same determinations, on the part of others or their own, for the first time into the realm of possible notions that others who are with him are going to have this opportunity to use their ability in a particular state and, with it, their power in the treatment of pre-openness and liberation” (Haidari, 2008, p. 65). The possibility of death is, more than anything, the possibility of dealing with the possibility of being affected, the possibility of overtaking his death.

13. Death as a place of certainty

It is obvious that death is certain to come. However, this certainly does not mean that death is lonely. Existence is sure that you will die. The death of Existence is certainly there. We understand the death phenomenon in existence. To be sure, the first human death sentence is not based on external experience but has an internal origin.

14. Death as an indeterminate possibility

Notions of property in the world are also defective in the way that our notions of escape are only possible if we are able to open their entirety. Existence that can escape from himself and also be open was referred to by Heidegger in his address as the emergence of the name (Angst) or the fear that openness-privileged Existence that speaks to their integrity has been noted.
Fear would return to and become part of human individuality because Existence is being introduced that is based on the possibility. In fact, the genuine freedom that Heidegger is seeking to uncover in fear comes because of the return to his Existence and prevents him from taking refuge in the world.

Fear suspends all facilities in the world for notions, and the habits of creatures return and give Existence a lean face and character of existence. After the lean face of existence, Existence returns to the home that is familiar to him. In fact, this sense of familiarity with a sense of nostalgia and fear is secondary. “Fear related to Existence is possible”.

Death is the possibility for notions related to the fear of death to be the death of indeterminate possibility; one does not know what time it will die, and it is as continuous as possible. “It is independent of facilities, and surpassed and definitive terms are improper” (Haidari, 2008, P. 340).

Heidegger, in connection with the fear of death, speaks of uncertainty and that fear of being that arrives on our end; however, we tremble when we are in the universe. “The most authentic fear of an Existence is their individual and unique character of the universe to understand the essence while, in terms of resources, it should be understood” (Haidari, 2008, P. 187).

“Heidegger connects all of the phenomena related to fear that binds them to death and considers whether this fear can be eliminated to reduce the fear of death. Fear of death is nothing, but the fear of a particular Existence, as in other Existence’s death, was to be returned as components of the same” (Haidari, 2008, p. 64). “Death, as Existence, is the independent possibility of certainty and the reliable uncertainty of future existence. Death, as Existence, is the end of this being” (Heidegger, 2014, p. 332). Although humans can not exercise power over the affairs in many ways, death is the only thing that overcomes human power and the effects of imperfect perfection (Evans, 1998, p. 216).

15. Conclusions

In Heidegger’s view, integrity is one of the most important issues. In his work, the “inner philosophy of what integrity is to be started”, thinking about death can be one of the efforts that allow Existence to achieve integrity.

“The finiteness of existence is obtained from a plurality of endless facilities such as the possibility of satisfaction, negligence and evasion, which, as the nearest facilities are available, take and easily trace him to the ground as a result of fate.” (Heidegger, 2014, p. 384).

“Existence opens itself to the constant threat from the “there”. In the end, one must consider this threat to be permanent but not because it should not be able to dim the indeterminacy. While the absolute threat can arise from themselves, Existence must open himself to keep the anxiety. The anxiety that Existence experiences in the face of “nothing” is the impossibility of its existence, and the possibility of anxiety toward death is natural” (Heidegger, 2014, p. 341).

Non-original Existence determines that the specified date is based on the concern that Existence’s original integrity consists of a lack of self-awareness. In fact, due to the death of the man who wields it, he is aware that he is full of possibilities ahead. The possibility of death is something that is my own, and at any time before the power of today, l can reveal that the possibility of “I” is of death, particularly “I”. Heidegger understands death as the ability of Existence to die at any moment. Existence means that any moment could be its own.

“Death is a self-possibility of Existence; if one is able to Exist, he can absolutely own it. In it can be revealed to an Existence the possibility of its most prized discrete people remaining, which can already outrun and always separate themselves from the people. However, understanding this “ability” is realized when missing people in their everyday activity is uncovered.” (Heidegger, 2014, p. 338).

For Heidegger, the fear of death suggests that his Existence flies. Heidegger’s Existence flies from his individuality as a person is released. “Handling only occasionally may not be possible to achieve, this may be expected to happen in nature based on the nature of expectation that might arise from the fact that it is de facto and the de facto drawn into the be”. (Heidegger, 2014, p. 336) In the analysis of the phrase “dead man”, a way without ambiguity is daily exposed to death. Death in such speech as something indefinite is understood and sooner or later must come from somewhere but for the time being remains hegemonic and not very threatening. This is because no one exists. Therefore, understanding the end shows that death is not understood in this way, and the veil falls away while Heidegger reaches the power of being through death.

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