

**Abstract:**

In the present thesis, I examine the concept of death in Husserl, whose analyses of death have stayed aside of philosophical debates for decades, and in Sartre, whose analyses of death have slowly ended up on the periphery of these debates. Against the backdrop of the thematic chapters, I will focus on the ancient thesis of the unthinkability of death, put it in question and finally, articulate an even more ancient relationship between death and thought. In my first chapter, I do not seek to provide a historical analysis of the genesis of the concept of death in Husserl's phenomenology, nor a systematic study of the place death occupies in his transcendental idealism. On the basis of the often fragmentary manuscripts, I strive to reconstruct Husserl's notion of death in its plasticity, attempt to think it through to its consequence, and then formulate its implicit presuppositions. In the second chapter, I confront the mainstream reading of Sartre on death, according to which Sartre represents an Epicurean among the phenomenologists, and show that this reading turns, in fact, the meaning of his analyses upside down. Before doing so, however, I will revise the context in which Sartre has been read so far, freeing him from the schematic comparison with Heidegger and arguing that regarding death he is Husserl's heir. In my final chapter, I will then turn my attention to four arguments which Sartre formulates in support of the claim that death cannot be understood nor thought. After discussing the general tacit premises of this claim, I will, *in concreto*, deconstruct Sartre's arguments one by one, thus demonstrating that death, indeed, can be thought, and also what it means to think about one's death.