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TIME AND CORPOREALITY

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SUMMARY

The text emphasizes the difference between Aristotelian and Heideggerian concepts of time in relation to the issue of corporeality and sport.

Keywords: Aristotelian time, successivity, Heideggerian temporality, adoration of performance, body, corporeality

If we define all of the observable parts of a flower, i.e. its roots, stems, leaves, flowers, seeds, etc., if we strictly scientifically describe all of its cells, their chemical composition, then this is not sufficient for us to understand it as a whole. Even a more accurate description will always be superficial, even though the describer often will not admit this – he is not aware of it. If we put the broken parts of a violin together exactly as they were, it will still never play the same way. Aristotle's letters "b" and "a" are always something other than their composition in the form of a syllable. A syllable is not found in a letter, it is created only by combining them together in a particular way. This is not a coincidence. What we cannot at this moment understand constitutes the whole of the syllable – without this "invisible and incomprehensible", a syllable would not be a syllable. A flower is not the sum of observable predicates which are measured and measured and the measurement can never be finished, because this knowledge has *regressus ad infinitum* within in. Why?

The answer is simple, as in all cases where it is about something essential. Counting is only possible in a series which does not have an end. So it is with the human body. We can describe it for an infinitely long period of time, but the whole will be one big unknown. Lenin is simply wrong in his Materialism and Empiriocriticism, where he claims the opposite, i.e. that knowledge through human empirical practice is completely exhaustible. It is not. The body is not just the sum of the parts; it is not addition, not a patchwork. Such a view is Cartesian. This approach breaks everything down, it is called scientific analysis, and then scientific methods are used to put everything back together again. This process often leads to misunderstandings, which are deferred as something that does not

have its proper time. The description is always flat and superficial. Understanding and comprehension are something completely different. Unconcealedness must be torn from concealedness. The problem is the answer, to which we have to discover the question.

Time is “more” than we think. It is not just the number of movement, as Aristotle taught us. This definition of time has caused us to break everything down into parts and then glue it all back together again. This is what we call science. Analysis, scientific analysis is the basis of thinking. Therefore, society is analyzed in parts and each part is described by a specialist, i.e. an expert who knows nothing other than his subject, because he must be so very knowledgeable in his specialty. For example, we have experts on bullying in schools, who in addition to bullying described in a Cartesian way, know nothing else. Such an expert knows exactly how many students are bullied in Czech schools, he can show us similar figures from abroad and give us the impression of an expert. However, the expert never made the phenomenon of bullying the subject of his innate questioning because he never thought about anything like that. He describes processes which are describable i.e. he measures them, and will measure then for the rest of his life and pass his results on to other scientists. This is also his approach to the body and its manifestations, which we call corporeality. Doctors only calculate, they know statistics, and then they treat. What about the body?

The concept of time holds the key to understanding in itself. If time is a number of movement, as it is absolutely everywhere these days, then the body will only be the subject of description in a scientific manner. Even qualitative research cannot escape this claim. Temporality is Heideggerian time. Here time is not just for describing phases in a line, from which arises a number (arithmos). Time is something that conjugates, that reveals, that phenomenizes. Time is something that allows things to change into different shapes, thus making a thing as thing; it is show in its form, in its outline, in the certainty that belongs only to it. How do we recognize man? Only when he reveals his true nature through his actions, because actions have solid contours, they have a precision that cannot be denied. Everything that emerges from concealedness resembles a thing that is revealed in the daylight while at night it is hidden. For a person to emerge from concealedness he must perform an action. Only through their actions can we know them, we can recall the well-known proverb “by their fruits ye shall know them”. Man can hide, but his actions will always reveal him, it is not possible to hide completely. Only a fool thinks he can. Even the human body is shown in its actions, one of which is sport, competition, physical exercise. The ultimate truth about oneself is revealed in the Olympic Games, and that is why the flame is a symbol of the Olympic Games. Fire is the purest element we find on Earth. It cleanses everything, and even contemporary doctors know this, they disinfect everything with fire.

The body is embodied temporally, not in an Aristotelian way, i.e. successively. Science describes succession, successivity; however, it overlooks the processes that occur concurrently, co-existentially, simultaneously. Man thinks about a specific problem and yet he still goes on, he avoids people walking towards him, he follows the path to his objective, he takes a deep breath, he moves his arms and legs, he stands upright, he talks with others when they ask him to, he carries his bags, he crosses the street when the green man flashes. In every moment of our body the centers of many activities are separable from each other, each requires its own focus and self control, and yet such a person is simplicity itself, he knows nothing of the sum, addition, analysis and subsequent synthesis. How is it possible

that we cannot see or understand this miracle of simultaneity? Why is this so? Because we work on Aristotelian time which is difficult to escape from and understand differently. Scientific description of the human body in sport is also only made in Aristotelian time, which we can all realize if we let the question emerge from the concealedness we call obviousness.

Temporality is not a successive, sequential and gradual course of time. Not only does the present carry within itself the substantial past (die Gewesenheit) but also the expected future. The body is a “conserve” of time. We know from experience that the body “remembers” better than our minds. Poor exercise habits are difficult to eliminate – gymnasts, skiers and others know this all too well. Man never “works” as a causal machine, but science describes man as such. We try to find the cause, and if we do then the explanation is complete. We know about retention (memory) and protention (perception of the next moment). We know about the corporeal scheme which forms the background for what we perceive in the present. This leads us to the fact that we cannot describe the body as an area in space but as a temporal entity, which we currently do not do, which is not formulated into questions. We believe that this omission of the temporal body is very significant and that in this context many ways of curing diseases that are currently treated chemically and physically are currently hidden. Heidegger calls the plan of the future, Dasein (existence) and realizes that Daseinsanalysis is the key to temporality which represents a non-Aristotelian concept of time. It should be noted that all causality, a subject-object figure of thinking in virtually all Cartesianism, consists in an Aristotelian determination of time as a number of movement. Here lies the core of the prevalence of the future above the present and the past. Here lies an explanation of why people today only want what is “in” what is modern, what is not “worn”. Here also lies an explanation for the defaming of the elderly; we see the signs of this almost everywhere. Young people only want what is modern, but of course something that is modern immediately becomes old and obsolete. This is connected to the unspoken belief that everything old is outdated and hinders progress.

This transforms history into mere information on what happened without immersion into depth or substance. And so, man is transformed into the hunter of modernity that we see everywhere, especially in science. But temporality teaches us that the origins (die Anfaenge) do not age. They will always be born for the first and last time and we always be born deeper, truer and more fundamental. When we fall in love it is always for the first and last time, it is not causal, it is just born and it is here, nothing more needs to be said about it. This should be the basis of history, not causal facts described from the standpoint of the winner, who always finds new historians to explain history from their perspective. The origins are beyond the sequence of time, they originate, they are born, in contrast to the beginning (der Beginn) which is a cause of the effect, i.e. belonging to and being created by causality. Heidegger often says: The origins are not behind us but they are ahead of us. For example a university is not a company for money makers, it is a place where there are origins, a place where the origins are born for the first and the last time, therefore it is a campus out of bounds to market policy. Hence, a university is a place where age is treated not as being worn out but rather as a space for the inauguration of origins. Where there are origins, that place is sacred. Where something is sacred, there is an understanding of life different to that which we see around us today. Where something is sacred, there is dignity and where there is dignity there is Kantian sublimity, where there is Kantian

sublimity, no one lies or steals. There is the body, and corporeality is perceived differently than a description of chemical and physical causality.

That which releases time into the present, emerges – it phenomenalizes. Time decides on the present, time is also what eats the present; just think of Cronus and how he devoured his own children.

Hence, time is so important for the essence of being. In the case of corporeality it is important to know about temporality, i.e. that our body contains within itself the potency of origins which we cannot remove, which always emerge from corporeality, always for the first and last time. To identify them, is the task of a good coach, a good teacher, a good parent. Unfortunately, children are not copies of ourselves; on the contrary, they always show to us how they are different from ourselves. In our body we find the origins and beginnings. Origins are always reborn – they originate, they are convoluted, implicated meanings. Conversely, beginnings are explicated, developed meanings, they are only a manifestation of causality, which are described by science through its proven methods, and based on which decision are made on the ontology and onticity of the problem. The body is not something to be described, such as a stone or a chemical process; it is not a research subject. The body embodies, it unfolds and brings forth the origins which are somehow already within us, we carry within ourselves the most important possibility which has control over our lives. We should not think that that we must shape our body into an image created by TV advertising. We repeat, the body is not a subject for the realization of our will, even if this will stands on proven scientific principles, of which there is “no doubt”. It is essential to find a different approach to the body, not strictly objective, only then sport can return again to the sanctity to which it essentially belongs, which is shown in the Olympic Games. The highest point in our lives can only be reached through existential questioning, regardless of whether this questioning is in the form of religious ritual or through competing in the Olympic Games. The result is always the same, this conflict, this existential questioning, is the birthplace of the origins, which cannot be otherwise evoked, only through real questions.

Spirituality is not just the domain of religion; spiritual dreams show us the origins, which originate, always for the first and last time. This place, this temple, is the human body in the process we call corporeality. In this respect, the body is a miracle; it is a manifestation of the past, present and future all at once. Only in this context can we realize how an Aristotelian understanding of time is confusing and misleading. It should be noted that all scientific thinking today is an Aristotelian project, it should be clearly understood that Heidegger was not wrong when he derived human existence from time.

Aristotelian successivity leads to a prevalence of the future, which is mainly realized through liberal theories and concepts of life in human society. This leads to an adoration of power, the will to power, which means only one thing for sport: the production of technology of the highest performance – the economy of growth, which in life leads to self-destruction through constant competition as to “who will be better!”.

This is not the best viewpoint. Sport becomes a mirror of society as a whole because it is based on the manifestation of power. The fight against doping is just a game between lawyers and chemists, without foundation. The body transforms into a means to deliver a performance. Corporeality is planned, controlled and managed like in a company. Doctors control the successivity of our lives; they plan and control our corporeality. Where is the space for the fundamental freedoms which even an ant has? Our corporeality has

a control over fashion. What is fashion from a philosophical point of view? It is merely the prevalence of the future above everything else. It is the domination of the successivity of Aristotelian time, nothing else. Where does the plan of our life lead to in an Aristotelian concept of time? Inevitably it leads to the adoration of modernity. This phenomenon is most important for the present. Only that which is modern can survive, it is regarded positively. But of course that which is modern becomes something old and superannuated at the time of its creation. This is how the phenomenon of “das Man” from Heideggerian philosophy works. Nobody is modern because everybody is modern. What does this lead to? Contempt of the past, contempt of all that is old and outdated. Harmonization of this kind is intrinsic in all decision-making processes that affect everything. Managers must be “in”, they must have the latest computer and mobile phone. No one realize that this kills what is essential from the past, what Heidegger calls “the origins – die Anfaenge”. But the origins are not behind us in the dark past, on the contrary they are reborn in each layer of history, always for the first and last time, they are the axis of our historicity. The Olympic Games must be reborn for the first and last time in every layer of history in the form of a spiritual origin, which is symbolized by fire. The flame did not become a symbol of the Olympic Games by accident.

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ČAS A TĚLESNOST

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SOUHRN

Tento text zdůrazňuje rozdíl mezi aristotelským a heideggerovským pojmem času ve vztahu k tématu tělesnosti a sportu.

Klíčová slova: aristotelský čas, sukcesivita, heideggerovská temporalita, obdiv výkonnosti, tělo, tělesnost

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