Chapter - 4

DEATH AND TEMPORALITY

4.1 INTRODUCTION

Time was traditionally part of cosmology, from which naturally it was taken over by physics. But through Christianity (St. Augustine, mainly) it was brought into a mutuality of internal relation with history. Mysticism has had its own approach to time, one that took on new philosophical significance through the duration concept (La duree) advanced by Henri Bergson. Phenomenology and Existentialism have, in our present epoch, furnished another revolutionary angle from which to understand it.

"Time concerns all of us. It is inseparable from human consciousness. Man lives 'in' time. He is aware 'of' time. He reckons with time. Time is all pervading. There is no human being without time-consciousness."¹ In other words, man lives time. Everything is in its grips; not only "humans but also matter; non-sentient and intelligent being alike. Time is 'the matrix of all differentiation', says Bhartrhari. Everything suffers the bite of time."² On the other hand, salvation, liberation, enlightenment, divinisation, glorification, nirvana, mukti etc. consists in escaping and passing beyond time, realizing that it brings to its fullness, transcending or annihilating it.
The Indian world has had its own diversity of approaches to time. The most important two works on time that emerged from the religio-philosophical matrices of Indian traditions is one version of Vedanta known as the Grammar philosophy, stemming from Bhartrhari’s Vakyapadaya and the other, Madhyamika branch of Buddhist philosophy, in Nagarjuna’s Mutamadhyamika - Karika. Bhartrhari’s treatment of time is rather elaborate compared to Nagarjuna’s. His treatment of time is found mostly in the first Kanda and in the topical section. He lists a number of views which he rejects. Most important of all is the Vaisesika view according to which time is a substance (dravya). The Vijanavada understanding of time as the construct of the mind and the Samkhyan understanding of it as a potentiality of the gunas are also described and rejected. According to Bhartrhari, time is the most important powers of Brahman, Kalasakti or power of time is a creative power or Kartrtsakti. Accordingly, Bhartrhari argues that time is a cooperative cause (Sahakari-Karanam) of everything. It is further stated that it is the operation of the machine called cosmos.

Time implies a certain persistence of the past and a certain duration of the subject. We may call it memory or the mere awareness that we also need to be temporal in order to have the awareness of time. “Time is neither merely objective (time does not belong to objects only) nor purely subjective (time does not belong to subjects exclusively). Time ‘in itself’ is meaningless”.³
Summing up, it can be said that time cannot be abstracted from anything because everything, including consciousness, is temporal. "Time is an aspect of the real rather than an abstraction. It is a perspective under which we envision all things".4 Under which aspect do we envisage things when we speak their temporal dimensions? This is a startling question which needs thorough exploration. In order to detect the temporality of objects, we have to detect as well the temporality of the subject for we do not know anything non-temporal. Time seems to stick to everything. Time and Being, philosophers say, belong together. That is to say that every Being is temporal.

If time is abstracted from Being then can we say that we would abstract the being from the whole of Being? Many a tradition say that by the sublation of time, we reach the Divine, Utter Nothingness or Silence. The path to realization and the way to Reality consists in overcoming time. This is called 'Tempiternity' by Prof.R Panikker against temporality on the one hand and timelessness (eternity) on the other.

4.2 DIFFERENT UNDERSTANDINGS OF TIME

"History of natural philosophy is characterized by the interplay of two philosophies of time - one aiming at time eliminations and the other based on the belief that it is fundamental and irreducible".5 The focal point of dispute concerns the role of time in relation to the external world of man.
According to Kant, time pertains only to the perceiving mind and not to things in themselves. According to McTaggant, series, which in themselves are non-temporal appear to us as temporal. In principle, the same set of objects are eternally (i.e. timelessly) there, the only change being in our consciousness from less and more confused to greater and clearer awareness.

Unlike McTaggart, most scientists believe that our perception of time is based on an objective factor that provides an external control for the timing of our physiological process. This external factor is what we call physical time, but what is the nature of this 'universal time'?

"Our sense of time involves not only some awareness of duration that we habitually make between past, present and future. There is some evidence that our awareness of these distinctions and hence of transient, or transitional nature of time, is one of the most important faculties distinguishing man from all other living creatures. It is closely connected with our faculty of self-consciousness".6

Many philosophers and scientists believe that, although there exists an external time, it consists solely in the before-and-after sequence of events and is not concerned with the distinctions that we make between past, present and future.
The very essence of time is its transience, and that this is a fundamental concept that cannot be explained in terms of something still more fundamental. “Our actual perception of time is a complex process. Beneath the level of consciousness beat the innumerable clocks of cellular and physiological activity”.7 Although in the course of evolution man has become less dependent than other forms of life - biological rhythm - he is not entirely emancipated from them, as is evident, for instance in the modern complaint of jet-lag fatigue. Our cognitive time-sense, however much it may be, controlled by other factors, is superimposed on the rhythms of the biological clocks that beats silently within us, and these have been selected in the course of our evolution because of their chronometric relation to external influence of an astronomical nature associated with ‘universal time’.

“Our conscious awareness of temporal phenomena involves psychological and sociological factors that overshadow the physiological. It depends on processes of mental organization uniting thought and action. It is dominated by the tempo of our attention and is acquired by the process of learning”.8 Whereas, all animals live, like young children, entirely in the here and now, man has gradually learned to transcend the limitation of the ‘external present’. He become conscious of the future state through becoming aware of his own mortality.
In brief the different understandings of time can be summarised as follows:-

4.2.1 Physical Time

"Since the prehistorical period of humanity man has experienced time in connection with the cyclical periods within himself and in the outside world: Periods of rest and activity; hunger and fullness; youth and old age; day and night; summer and winter etc. So we may say that the first temporal experience of man is based on the rhythm of life. Time is rhythm".9 In its first temporal revolution, time is regarded as 'cyclical.'

4.2.2 Chronometric Time or Objective Time

"The rhythmic and qualitative calendar is substituted by a pragmatic and other arbitrary chronology. It offers an allegedly natural and universal point of reference".10 What interest us here, however, is the move towards quantification and abstraction. "Time then is seen as chronological parameter, a quantitative factor and most expeditiously linked to space and movement as an anonymous fourth dimension. It is time of modern science"11 and physical entities. It is an irreversible, constant, divisible and hence a measurable flow or succession. It is a derivative and hence a human product, made for the purpose of guiding one in a certain way of selecting, ordering and interpreting events.
4.2.3 Lived Time

Another perspective of time is got by returning to and elaborating upon the human character of passage of events. Time understood as event is subjective, it is simply unconceived and inconceivable apart from man who lives events. Time as eventful flow is obviously non-existent apart from the beings, men who lives events. There have been in recent years a number of attempts to characterize time as lived. The living of time might be viewed primarily from the perspective of the future, of the past or of the present. As actually experienced these are simply related. These are not three separate aspects. The reference of present to its future and to past have meaning references. Lived events are significant events and are so constituted by their meaning references.

4.3 TIME IN WESTERN PHILOSOPHY

Two opposing points of view regarding time pertains to Parmenides and Heraclitus. "Parmenides maintained that ultimate physical reality is timeless, whereas the central doctrine of Heraclitus was that the world is the totality of events, and not of things".\(^{15}\)

"Throughout Greek thought (and likewise in other ancient Cosmologies for example Hindu Cosmology) time was regarded as essentially periodic, because the Universe was thought to be cyclic".\(^{13}\) F.M. Cornford points out that the origin of the circular image of time is borrowed from the revolving year ‘annus’, which means ‘the ring’.
"The idea of a cyclic universe did not imply a truly cyclic view of time, but only the periodic repetition of the various states of the universe".14 The Stoics, who regarded the universe as a dynamic continuum, understand by the cosmic cycle that 'the Cosmos', although subject to continual metabolism, never dies and that its immortality is only another expression of the infinite extension of time, of the never ceasing succession of events. Similarly the ancient Atomists, notably the Epicureans, believed that worlds composed of the same indestructible elementary particles were continually being destroyed and re-created, also seem to have regarded time in much the same way.

"The rise of Christianity with its central doctrine of crucifixion as a unique event in time, was the cardinal factor causing man to think of time as linear progression rather than cyclic repetition".15 The first philosophical theory of time inspired by Christian revelation was that of St. Augustine who rejected the traditional concept of a cyclic universe and maintained that time is the measure of human consciousness of the irreversible and unrepeatable rectilinear movement of history. It is significant that the most famous proponent in modern times of eternal recurrences was the famous anti-Christian philosopher Neitzsche.

Kant was essentially concerned with the question of the finitude or otherwise of the Universe in time and not of time itself. He assumed that different times as parts, or delimitation, of a single underlying time and that this single underlying time is unlimited.
Henri Bergson, with the exception of Heraclitus is perhaps the most outstanding philosopher defending the reality of time. According to him, time is the fundamental principle, and the essence of the process. For him the reality is a continuous flow like a stream. It is a process through which runs a vital impulse (Elan Vital).

What Bergson means by duree may be summed up as an "indivisible, irreversible continuity, heterogenous qualitative multiplicity and a product of mental synthesis". The successive parts of time interpenetrate, permeates one another. He writes "States of consciousness even when successive, permeate one another and in the simplest of them the whole soul can be reflected".

In a sense it is true that everything requires time; nothing can be without a temporal reference - more specially so when we are talking of the evolutionary process. Bergson is right when he says that "the evolution of living being, like that of the embryo implies a continual reduction of duration, a persistence of the past in the present, and so an appearance, at least, of organic memory". Bergson holds that time is a form obtained by a synthesis of conscious states of the self.

On the other hand, F.H. Bradley represents a section of philosophers who deny reality to time which is directly derived from his metaphysics. Time according to Bradley, is one such appearances. Reality is
non-temporal. If reality is non-temporal, it does not reveal to us the nature of time, for time ceases to be in the Absolute.

Time is unreal according to McTaggart. To him, past, present and future are the properties of events and moments but these are characteristics what we ascribe to events.

In brief, in the western philosophy there have been three views on time. According to the Idealists time is wholly a figment of imagination. In antiquity the idealist view of time was expounded by Pythagorean school and members of Eleatic school. It is easy to see why this extreme idealist view on time was generally rejected. For if all change and becoming is only apparent, then the whole world around us must be only apparent as well. It was Plato who brought out a compromise in the idealist view by positing true reality behind ordinary apparent reality. It is mainly in this moderate form that the idealist view on time existed. Spinoza and Kant held a view of this kind and in our time it is held by phenomenology, analytical philosophy and philosophy of science.

While the temporal idealist is generally mathematically inclined, the temporal realist has more often a leaning towards physics and other natural sciences. Without change and movement there would be nothing for the scientists to study; so it is a small wonder that he considers time as one of the prime realities. In this way we arrive at a third view of time i.e. the
relational view. Leibniz has been the first to formulate explicitly such a view. He defines time as 'an order of successions'. In Leibniz's view, time is nothing but order of succession. Succession means that one thing comes after the other, so the relationship between phenomena from which the concept of time is developed is thus seen to be the relation of before - and after or earlier - and - later.

The essential differences among these conceptions of time can be further summerised as follows: according to Idealist view time is nothing but a concept and, therefore, dependent on (human) consciousness only. According to Realist view time is a self-sufficing entity which is not dependent on anything else. According to relational view, time is a concept and is therefore dependent on consciousness, but at the same time it is a function of the events happening in nature. According to this view, there would be no time without consciousness, but neither would there be time without events.

4.4 CONSCIOUSNESS AND TEMPORALITY

Newtonian conception that time is absolute and a container like space is rejected by all those who hold that time is ego-centric or self-originated. That is to say that time is process of temporalizing. The essence of time is to pass, to be dynamic as opposed to being static. Heidegger says, "Temporality is not an entity at all...Temporality temporalizes, and indeed it
temporalizes possible ways of itself.19 If consciousness is openness to the world of objects than it is possible only through time. Each space of human consciousness implies within itself a particular temporality. The series of places in my life is strung across the spatial dimension by a correlative series of historical moments articulated in time. Human places are imbued or saturated with him.

Further, the temporal process is not an absolute medium. Time does not exist by itself. Time as a process is a form which has meaning only with reference to a content. When Heidegger speaks about Dasein’s time, its content is Dasein. “Indeed confirmation is to be found for temporality in all the essential structures of Dasein’s basic constitution”.20 Apart from the structure of Dasein, there is no time. The temporal unfolding of our consciousness is never a simple linear sequence. Nor is all human time identical and homogeneous as are the measured minutes on a clock. The temporality of human consciousness is shaped by man’s biological being and natural life cycle. The time structure of late old age is one of reverie and waiting, keenly attuned to the coming eternal night.

Time as process involves past, present and future which Heidegger calls ‘ecstases’ of time. There is no time apart from ecstases. The ecstases are grounded in the different aspects of Dasein. These parts of time are derived from Dasein. They are founded or based on the basic states of Dasein. So time as a process of temporalizing in the unity of the ecstases
should be understood as, time revealed in terms of the past, present and future ‘ecstases’, and they together is time. ‘Temporality is the primordial ‘outside-of-self’, in and for itself’. We therefore call the phenomena of future, the character of having been, and the present, the ‘ecstases’ of temporality. Temporality is not an entity which emerges from itself; its essence is the process of temporalizing in the unity of the ecstases. Let us study the ecstatical nature of time.

Ordinarily future is understood as the non-yet actual. A future event is one that has not yet occurred. Heidegger differs from such a conception of future. He does not mean by future the ‘non-yet’ which will be realized in the course of time but that which is potentiality. “By the term, ‘futural’, we do not have in view a ‘now’ which has not yet become ‘actual’. We have in view the coming in which Dasein, in its inmost potentiality-for-Being, comes towards itself.”

Such a notion of future depends upon the fact that time is derived from or dependent upon Dasein but not vice versa. The individual man is born in the world and finally dies. As man is born, death is inescapable for him. Man’s going towards death is going towards his innermost self as death is potentially present in him. As death is already present (potentially) in the individual, future is also said to be present; hence the future is not the not-yet.
The self is a ‘being-toward-death’. The being of self comes to an end at death. The individual dies and goes out of existence. “Death is the possibility of the absolute impossibility of Dasein”. Hence the self is finite. Consequently time is finite and future is finite which is the future of an individual finite self.

In the authentic state the whole life of Dasein is turned towards future and consequently derived from future. Every thing in life has significance and meaning with reference to future alone. Only in being futural life is worth living. The character of having been, in a sense, arises out of the future. For it is the future which gives meaning to all our actions.

The self goes towards future only through what it has been and from the future takes a retrospective view of what has been for evaluation. Primordial or authentic future is finite. This is so again, as the authentic time is derived from the self.

4.4.1 Finite Time and Infinite Time

Heidegger raises a very important question: does not time go on? Is time not infinite? He answers yes, Heidegger admits such a notion of endless time, and calls it ‘inauthentic’ or ordinary time. The inauthentic is infinite and derived from the authentic or finite time. Heidegger writes, “The problem is not of how the infinite time......becomes primordial finite temporality; the problem is rather than of how inauthentic temporality arises
out of finite authentic temporality...". He makes an important contribution to the philosophy of time when he says that the ordinary notion of time which is infinite is not a basic conception of time but has only a derivative status, derived from the authentic, finite time of the self.

The derivation of infinite time from finite time is as follows. The structure of Dasein with birth, death and in between ‘care’ gives rise to time and its structure. This is primordial time and is finite. The individual experiences other things existing ‘alongside-of-himself’. The self endures and this idea of enduring is extended in imagination by the self beyond its idea of enduring and is extended in imagination by the self beyond its infinite’. The ontological basis of such an imaginative extension of duration disappears with the death of the self, and hence the inauthentic time or the notion of time as being endless would then be without any basis. However Heidegger opines that the infinite time is admissible.

World time is the public or objective time. “That time in which entities within-the-world are encountered is the world time”. Public time is that within which we encounter or come across entities ready to hand and present-at-hand. These entities are of a different character from that of ‘Dasein’ and so are called entities ‘within time’. They are always presented as being in the ‘now’. Consequently the ordinary understanding of time is a sequence of ‘now’. Such time is a stream of flowing successive nows. From such a sequence the infinite time is inferred.
4.5 EXISTENTIALISM AND TEMPORALITY

For existentialists in general and for Sartre especially, consciousness cannot but be temporal. Consciousness is the source of time and time, in turn, transforms consciousness to a temporal consciousness. That is to say that the temporality of consciousness is inseparable from consciousness itself.

Heidegger’s aim in ‘Being and Time’ is to explain Being in terms of Dasein’s being. Time is said to form the ‘horizon’ of Being. Even the ‘timeless’, in so far as they also have a being, have the ‘horizon’ of time. Heidegger writes, “Even the ‘non-temporal’ and the ‘supra-temporal’ are ‘temporal’ with regard to their Being”,25 “Being is always the being of an entity”,26 and Heidegger refers to temporality “as the meaning of the Being of that entity which we call “Dasein”.”27

The very basis of Dasein’s existence is said to be temporality. As Heidegger puts it, “the primordial ontological basis for Dasein’s existentiality is temporality”28 and “the existential ontological constitution of Dasein’s totality is grounded in temporality”.29 Thus the analysis of ‘Dasein’ “makes the phenomenon of temporality more and more transparent”.30 As Collins remarks, Heidegger “referred to the various modes of time (past, present and future) as ecstacies of Dasein, its historical projections in the world”.

128
'Dasein' is a whole which comprises in itself birth, death and in between care. Birth is not that which is no more and death is not that which is not yet. Both birth and death are co-existent with 'Dasein', which is care; and because of all the three factors 'Dasein' is a whole. 'Care' is to be interpreted as a desire to know the essence of Dasein's being. Care is also understood as 'concern'. The self which has to deal with the world of things, amidst which it lives, having no certain knowledge of them is always in a state of concern.

The aim of Heidegger is to understand 'Being' and he tries to achieve his aim through Dasein. Dasein occupies a very unique position in the universe. The unique position of Dasein lies in the fact that Dasein, in spite of being an entity as any other entity, can yet understand Being. Dasein is in such as to be something which understands like Being.

The understanding of 'Being' by Dasein is through time. Time is viewed as a possibility to understand Being in all its manifestations. "Whenever Dasein tacitly understands and interprets something like Being, it does so with time as its standpoint". Being cannot be grasped except by taking time into consideration.

The basis of Dasein's being is said to be temporality. The time which is basic for 'Dasein' is called Dasein's time or an 'authentic' time or 'primordial' time. Heidegger explains time as the basis of 'Dasein' and in so doing finds it to be finite, whole and having a certain structure.
By time, Heidegger does not mean the time of ordinary understanding (world time); but time as pertaining to Dasein (self). He cited Aristotle and St. Augustine as examples, both of whom held that time is understandable with reference to the self only. Heidegger says “Although proximally, and for the most part, the ordinary experience of time is one that knows only ‘world time’, it always gives it a distinctive relationship to ‘soul’ and ‘spirit’ even if this is still a far cry from a philosophical inquiry oriented explicitly and primarily towards the subject”.32

He, however, is aware of an ordinary notion of time as a quantity of duration which is understood in terms of ‘now’ and is infinite. He calls this as ‘inauthentic’ time. The authentic Dasein and the inauthentic Dasein correspond to authentic time and the inauthentic time respectively.

4.6 TIME AS THE LIFE OF BEING

The concept of temporality is one of the most significant factors in Existentialism as it is responsible for the emergence of what is recognized as the phenomenon of ‘fallenness’. Thus it becomes necessary for the existentialists to establish a relation between temporality and ontology of being as a consequence of its attempt at re-integrating the act of transcendence and freedom from despair and death into the dynamics of phenomenal nature of of man’s being-in-the world as opposed to his advancing-beyond-the world.
“The temporal existence of human self, according to the existentialists, originates from the eternal projection of being toward itself. Time is not so much a category of the knowing mind, but a mode of being consciousness”.33 Time is the very stuff which enables us to encounter and organize the Universe. Time and becoming imply each other. For Kierkegaard, time is the path between the possibility and the actuality and can be dissolved in microscopic awareness either within the ‘instant or within God’. He formulated a polarity of time, to be cognized intellectually and intuited as a kind of ‘faith’ or so to say, ‘existential truth’. Time, he says cannot be pushed out of the duration of our being between the eternal and the momentary. It is, in this sense, a process of inwardly approaching the highest and the most comprehensive being. Eventually for the existentialists, “the consciousness of existence is the consciousness of being in time. Time comprises, besides a pointed direction, a sense of unfolding the unknown. Our freedom, despair and transcendence and generally our worldliness are as if filled with time, which they secrete perennially”.34 Therefore the contents of time is to ask for the contents of existence itself.

The existentialists strongly authenticate the temporality of world as a flowing continuity that they seem to identify it completely with the ontological principle of Being. The fact that transcendental by itself cannot be temporalized does not mean that temporality should be accounted without an allusion to the transcendental at all.
"Time does not merely govern the existing individual, but also connects him to the absolute. The projection of man into a reality whose encompassing nature crystallizes itself within instant, is a process in time. According to the existentialists, as existence and the advancement toward one's future are one and the same thing hence the phenomenon of temporality can be seen as an element of man's ontological constitution.

The existentialists' attempt to temporalize what is essentially timeless is the outcome of their original intention of providing an expression to everything that is existentially experienced. All temporality basically is a property of the experience of the finite.

"Time, freedom, despair and death represents the very limitations of man's being-in-the-world, since it is through them his individuality meets with its fallenness". Time can never overrule that aspect of existence which is akin to transcendence. The word "existence" may convey both the tragic hopelessness of our life in the transitional time and the faith in the optimistic and joyful end that we crave for. Existence cannot be separated from temporality due to our feeling of enduring in a world, which, despite its being disagreeable, imposes a mechanical necessity on us to live.

Within the pure state of consciousness temporality is gradually on the wane. That is, the more individualized or existentialized one's inward-being is, the more crystallized one becomes in the unity of an instant.
“Kierkegaard's 'proposition' that the instant and eternity converge to a point in
the innate being of an authentically existing individual, assumes that whatever
the genesis of our empirical consciousness, the latter perpetually evolves
inside an instant”.37 It is the instant, therefore, that represents the
timelessness of the absolute.

The phenomenal temporality is a crude form of the timelessness
of the transcendental, and therefore, an inauthentic transfiguration of Being.
It is the phenomenological ontology of Sartre that the concept of time is set
at the very heart of human reality which again, is elevated to the
transcendentality of being.

4.7 PHENOMENOLOGY AND TEMPORALITY

Man's finitude discloses itself essentially in time. Existence
etymologically is an openness to Being and this happens temporally as well
as spatially. “Man, Heidegger says, is a creature of distance; he is perpetually
beyond himself, his existence at every moment is opening out toward the
future. The future is the not-yet and the past is the no-longer; and these two
negatives-the not-yet and the no-longer-penetrate his existence. They are his
finitude in its temporal manifestation”.38

We know time, says Heidegger, because we know we are going
to die. “Without this passionate realization of our mortality time would be
simply a movement of the clock that we watch passively, calculating its
advance - a movement devoid of human meaning". Man is not, strictly speaking, in time as a body is immersed in a river that rushes by. Rather, time is in him; his existence is temporal through and through, from the inside out. His moods, his care and concern, his anxiety, guilt, and conscience-all are saturated with time. Everything that makes up human existence has to be understood in the light of man's temporality; of the not-yet, the no-longer, the here-and-now.

"We are aware of the past, the present and the future in three different ways; and in accordance with these ways, we are aware initially of the facticity of ourselves in the world (that is, such facts as where we were born, who were our parents, where we were educated), secondly, as the immediate business of the moment, what is actually before our eyes; and finally as our possibilities, towards the fulfillment of which we actually do things in the world. It is this last mode of concern which is based upon our awareness of the future is the most important".

Existence never escape from the tension between possibility and facticity. On the one side man is open and projects his possibilities. On the other side he is closed by the factual situation in which he already finds himself. Facticity makes itself as the radical finitude of human existence. To exist factually is to be there, that is so say, to occupy a particular situation and to see everything from the perspective of that situation. Man's radical facticity and finitude remain permanent. Looked at in this way, man's
existence is finitude which end in death and has a temporal aspect. The transience of human life is one of the most poignant aspects of finitude. "Death is the great symbol of human finitude". With respect to possibility and future, death is seen as the supreme possibility of human existence, the one to which all others are subordinated. But death is different from other possibilities. As Heidegger expresses it, death is the "possibility of the impossibility of any existence at all". Death as ultimate possibility also raises the problem about concerning existence as a whole. Death is not an end in the sense of a goal or fulfillment. It is a limit to existence. "To become aware of death and to accept immortality is to become aware of a boundary to existence. Awareness of such a boundary does enable one to think of existence as a finite whole". And definitely there is a great difference in existential attitude between the man who lives in the face of an end and the man who systematically excludes the thought of death or seeks to do so.

"Since the realization of man's finitude was the beginning of his recognition of the fact that he is mortal, Heidegger insists that man is above all essentially a temporal being". Temporality is the name of the way in which Time exists in human existence.
4.8 PHENOMENOLOGY OF TIME

Existential or lived time is not a present linked to a future and to a past, or a succession of discrete instants, as it is at the objective level but a single movement or thrust by which human projects carve out relations of ‘before’ and ‘after’ in the world. It is the field of presence, the arena of the projects and actions in the world, which is the ‘primary experience’ in which time and its dimensions is most clearly revealed. The future and the past are experienced as the horizons of the living present. The future is that towards which the tasks and projects are directed (projected), and hence is that which makes sense of the present since it defines the orientation (sense), or atleast the style, of the present actions. The past is an ever-receding platform to the present situation, yet which is subject to continual re-interpretation in the light of the present and future projects. Future and past are not points on a line, but intentionalities that anchor the individual to the environment.

In short, we find presupposed in all experience not a central I or self, but temporality, so that, phenomenologically, subjectivity is temporality. Like the objective and phenomenal body, or objective and existential space, the lived experience of time is intimately related to an objective time which takes shape on the horizons of all modalities of existential time, to which all the experience is linked in some way, and which makes hours, days, months, years, etc., arise as fixed points. There is not a
natural time, a time without subjective, but a generalized time, 'the perpetual reiteration of the sequence of past, present and future', upon which all existence is founded.

The origin of objective time, with its fixed positions lying beneath our gaze, is not to be sought in any eternal synthesis, but in the mutual harmonizing and overlapping of past and future through the present and in the very passing of time. Time maintains what it has caused to be, by its predecessor as destined, and to become present was the same thing as being destined to pass away. Temporalization is not a succession of 'ecstases'. The future is not posterior to the past, or the past anterior to the present. Temporality temporalizes itself as future which lapses into the past by coming into present'. The past, is not past, nor the future. It exists only when a subjectivity is there to disrupt the plenitude of being in itself and to introduce non-being into it. A past and a future spring forth when an individual reach out towards them.

Time exists for me only because I am situated in it, that is, because I become aware of myself as already committed to it, for the whole of being is not given to me incarnate, and finally because one sector of being is so close to me that it does not even make up a picture before me- I cannot see it, just I cannot see my face.
Time exists for me because I have a present. It is by coming into the present that a moment of time acquires that indestructible individuality, that 'once and for all' quality, which subsequently enables it to make its way through time and produce in us the illusion of eternity. The present, nevertheless enjoys a privilege because it is the zone in which being and consciousness coincide. In the present and in perception, my being and my consciousness are at one, not that my being is reducible to the knowledge. I have of it or that it is clearly set out before me on the contrary, perception is opaque, for it brings into play, beneath what I know, my sensory fields, which are my primitive alliance with the world but because 'to be conscious' is here nothing but 'to be at', and because my consciousness of existing merges, into the actual gesture of 'existence'. We hold time in its entirety, and we are present to ourselves because we are present to the world.

Time is 'the affecting of self by self', what exerts the effect is time as a thrust and a passing towards the future: What is affected is time as unfolded senses of presents: the affecting agent and affected recipient are one, because the thrust of time is nothing but the transition from one present to another. This ek-stase, this projection of an indivisible power into an outcome which is already present to it, is subjectivity. The primary flow says Husserl, does not confine itself to being, it must necessarily provide itself with a 'manifestation of itself', without our needing to place behind it
a second flow which is conscious of it. It 'constitutes itself as a phenomenon within itself'. It is of the essence of time to be not only actual time, or time which flows, but also time which is aware of itself, for the explosion of the present towards a future is the archetype of the relationship of self to self, and it traces out an interiority. It is through temporality that there can be, without contradiction, ipseity, reason, identity with itself, as with time, it is of its essence, in order to be genuine subjectivity, to open itself to another and to be forth from itself.

It is always in the present that we are centered, and our decision starts from there; they can therefore always be brought into relationship with our past, and are never motiveless, and though they may open up a cycle in our life which is entirely new, they still have to be subsequently carried forward, and afford only a temporary reprieve from dispersion. There can therefore be no question of deriving time from spontaneity. We are not temporal beings because we are spontaneous and because, as consciousness, we tear ourselves away from ourselves. On the contrary, time is the foundation and measure of our spontaneity, and the power of out-running and of 'nihilating' which dwells within us and is ourselves, is itself given to us with temporality and life. Our birth or, as Husserl has it in his unpublished writings, our 'generativity' is the basis both of our activity or individuality—that inner weakness which prevents us from ever achieving the density of an absolute individual. We are not in some
incomprehensible way an activity joined to a passivity, an automatism surmounted by a will, a perception surmounted by a judgment, but wholly active and wholly passive, because we are the upsurge of time.

4.9 PARADOX OF TIME AND ETERNITY

The concept of eternity makes a significant difference in the consideration of a variety of issues in philosophical literature and especially in philosophy of religion. This concept is coherently defined by Boethius and his definition is as follows: “Eternity is the complete possession all at once of illimitable life”.

There are four ingredients in this definition which calls forth attention: (i) That anything that is eternal has life. (ii) The life of an eternal being cannot be limited. (iii) The concept of duration that emerges in the interpretation of illimitable life is the third ingredient. (iv) He conceives of an eternal entity as atemporal.

With the possible exception of Parmenides, none of the ancients or medieval who accepted eternity as a real, atemporal mode of existence meant thereby to deny the reality of time or to suggest that all temporal experiences are illusory. In proposing the concept of eternity, such philosophers and Boethius in particular were introducing two separate modes of real existence. Eternity is a mode of existence that is, on Boethius’ view neither reducible to time nor incompatible with the reality of time. Boethius
introduces and develops the concept of eternity primarily in order to argue that divine omniscience is compatible with human freedom and he does so by demonstrating that omniscience on the part of an eternal entity need not involve foreknowledge.

The ancient Greek philosophers who developed the concept of eternity were using the word ‘aion’ which corresponds in its original sense to the word ‘duration’. It would not be out of keeping with the tradition that runs through Parmenides, Plato and Plotinus into St.Augustine, Boethius and St.Thomas Aquinas to claim that it is only the discovery of eternity that enables us to make use of words for duration, words such as permanence and persistence. The thought that originally stimulated this Greek development of the concept of eternity was apparently something like this: our experience of temporal duration gives an impression of permanence and persistence which an analysis of time convinces us an illusion or a distortion. But this concept of eternity finds its first detailed formulation in Plato who makes use of it in working out the distinction between the realms of being and becoming and it receives its fullest exposition in pagan antiquity in the work of Plotinus.

The paradox of time and eternity exists for the destiny both of the world and of the individual. Man is said to enter into the eternal life after death. But eternal and immortal life regarded from within and not objectified is essentially different from in quality from the natural and even the supernatural existence. It is a spiritual life in which eternity is attained.
while still in time. If man’s existence were wholly taken up into the spirit and transmuted into spiritual life so that the spiritual principle gained final possession of the natural elements of the body and the soul, death as a natural fact would not take place at all. The transition to eternity would be accomplished without the event which externally appears to us as death. Eternal life is revealed in time, it may unfold itself in every instant as an eternal present. Eternal life is not a future life, but life in the present. Therefore, it is a mistake to expect eternity in the future. Eternity and eternal life are a deliverance from time. In Heidegger’s terminology, it means the cessation of ‘anxiety’ which gives temporal form to existence.

For Heidegger, time and temporalness are qualified and not conceived mechanically; they are, indeed ‘ground of being’ so that ‘transcendence is rooted in the essence of time’. Time is to be defined as the possible horizon of very understanding of being, as he says in his preface to Sein und Zeit. ‘Being finds its sense in temporalness’. Time and decay govern all things. Heidegger sums up his line of thinking thus: ‘In the ecstatic unity of the temporary producing of temporality is founded the wholeness of the structural whole of existence, facticity and decay, i.e. the unity of the care structure’. Through this producing of temporality he means that we are not concerned with something that is simply there, but which cannot be eliminated. The most important point, however, is Heidegger’s view that ‘Dasein’ can be accomplished only in temporalness, in so far as in it
existence is always fulfilled. In this view the present moment in its full presence is capable of acquiring a timeless temporalness and thus transcending itself.

According to Jaspers, too, eternity and transitoriness meet in such a moment of time. In view of the transitoriness, our most intimate concern should be to show forth the individual his most precious moment. ‘Never again’ becomes the real value in life, and for this reason death, which denies permanency, cannot affect us. Man is supposed to be completely finite, and yet in this finiteness there is something transcending it as super-finite, yet remaining finite. Thus an attempt is made to introduce a temporal eternity into what is not eternal. Rilke, existentialist poet philosopher tried to apply the term eternity to earthly temporalness. The word eternity is obviously ambiguous and vague. Originally, it was used to express the idea of eternal continuance as superiority to time, e.g. of the spiritual person, which, being a real person of intrinsic value’, does not perish. In this case it outlasts time and remains superior to time in its living consistency. Even Heidegger points to a similar conception of infinity, when he poses the question whether finiteness is at all possible without the notion of infinity. If, as he says, we are prepared ‘philosophically to construe’ God’s eternity - and Heidegger is not prepared to do this it would be suitable to use to them ‘infinite temporality’.
According to Kierkegaard’s religious - metaphysical attitude, the encounter with the eternal in the moment of time can mean a condensation of time in eternity, whereas, Heidegger and Sartre, philosopher of finiteness, says that ‘even the supra-temporal’ is temporal as regard to its being. The philosophy of finiteness, admits that inner human existence can be freed from time only in the sense of oblivion of time. But if pure human experience cannot transcend the framework of relative finiteness in the present situation and temporalness, then freedom from time remains subjective. Jaspers ascribes ‘unconditionalness’ to it. He thinks that the ‘temporal is seized as the appearance of eternal being’. Thus eternity is felt in the sense of existential subjectivity and does not carry us into a sphere possessing a content which would truly free us from the transitoriness of finite being.

On close examination, it is understood that there is more than mere oblivion of time in the above sense of eternity. The contemporary philosophers prefer to understand eternity in the sense of oblivion of time, a freedom from time and as the expression of timelessness. Time is set aside in that we may fully realize a profound moment, without being able to affirm a supra-temporal content. In such an experience, man remains in temporality which is bound to end so that everything can only claim temporal validity.

As distinct from this understanding, eternity may also be described as a never ending duration of ever finite world. Time goes on and on. Against this notion is the ‘independence from time’ in the ‘eternal
validity' of supra-sensual spiritual contents which determines being and action and have valued by the human. And this include the idea of achievement of the timeless values which are dependent on the real world of eternal, supra-temporal being. "Such an attempt to consider the existential moment, as something unconditioned in other world raised out of time is made in contemporary existential philosophy.

Temporality as such destroys the promise of Eternity which time carries. And so the only eternity that there is, is the eternity of constant passage, the stream of moments. The real eternity of which time is the promise (in the language of sankhya and vedanta, kutasthanityata) is undelivered, while what is delivered is the mere eternity of passage. The failure of time to be what it promises to be is what makes Nagarjuna to say "therefore, time does not exist".

Man is no longer understood mythically as in ideal pictures, nor religiously as a child of God, nor rationally as a meaning whole, nor programatically from the results of his work; rather he is understood to be derived from time and history. Contemporary view of man remains wholly within the spheres of time and history. If we profess a radical, 'pure' finiteness and temporality, then all irrefutable truths as well as values, all ever-valid forms of life and absolute orders are lost. But despite their denial of such supra-temporal demands, existentialists nevertheless speaks of eternal moments in the now of temporalness. Now if we pursue the idea of the
complete finiteness', temporalness and historicity of human existence to its limits, then it is admitted that we no longer have access to the absolute, which binds us and has value in itself, but only to what is present and variable, however intensely we may grasp it.

4.10 DEATH AS A DEMAND FOR END IN TIME

Death, as has been shown, is a manifestation of life. It may be regarded as life's reaction to its own demand for an end in time. Is death merely the last moment of life? Need not be so. Rather, death is an event embracing the whole of life. Man's existence is full of death and dying. Life is perpetually dying, experiencing the end in everything, a continual judgment passed by eternity upon time. It is a constant struggle against death and a partial dying of the human body. As death is inevitable within life, it is because of the impossibility of embracing the fullness of being, either in time or in space. Looked at in this way, it may be said that time and space give rise to disruptions which are a partial experience of death. Most of our feelings, aspirations and fears, die and disappear. This is an experience of death. When, in space, we part with a person and have the feeling that we will never see him again, is an experience of death. The anguish of every parting and every severance in time and space is an experience of death within life. The above line of thinking amply makes clear that man's (openness to the world and his) manifold experiences are marked by time. Each space of man's consciousness - affective, volitive and cognitive -already

146
implies within itself a particular temporality. My sense of life in every day life, for instance, has a sense of place - my department, my village, my country - and places are important in our conscious life. It has layers of meaning embedded in my experience. But they are places only because of the reason that I can bodily occupy them or leave them, and the 'can' bespeaks a time beyond the present. But the series of places in my life is strung across the spatial dimension by a correlative series of historical moments articulated in time. It amounts to saying that human places are imbued or saturated with time. There is an organized totality of personal places and moments in every one's life and this is one's human historical world. It means that time consciousness also reflects our embodiment. What we are trying to answer here is not St. Augustine's question regarding the essential nature of time ("What is time? When no body asks me I know; if I want to explain it to someone inquiring about it I do not know").

4.11 CONCLUSION

This chapter was purported to examine the notion of death and temporality so as to examine and understand the puzzling phenomenon of time. Resultantly we have scanned the literature from Plato to Boethius and St. Augustine and also to the existentialists and phenomenologists to bring to our attention some of the pitfalls to which one is prone to while trying to determine the character death and temporality. It is understood that death exists externally as a natural fact which takes place in the future and it
signifies that existence assumes a temporal form and life is projected into the future. Inwardly, from the point of view of eternity unfolded in the depths of the moment and not projected into time, death does not exist: it is only an element in the eternal life. Death exists only "on this side of things" in temporal being, in the order of nature. The affirmation of the eternal in life and participation in a different order of being mean transcendence of death and victory over it. To transcend death is to accept it within one's spirit so that it ceases to be a natural temporal fact and becomes a manifestation of meaning which proceeds from eternity.
REFERENCES & NOTES


2. Ibid, P-21

3. Ibid, P-24

4. Ibid, P-24


6. Ibid, P-371

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8. Ibid, P-373


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11. Ibid, P-32

12. Whitrow,G.J. "The Natural Philosophy of Time" op.cit.1984.P-1 (Footnote)

13. Ibid, P-26 (Footnote)

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17. Ibid, P-98


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21. Ibid, P-373

22. Ibid, P-294

23. Ibid, P-379

24. Ibid, P-472

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26. Ibid, P-29

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28. Ibid, P-277

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46. Madhyamika 'Sastram p.163.

47. St. Augustine; “Confessions. Book - XI”.