

Speech and Phenomena – Chapter 5 “Signs and the Blink of an Eye”

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I. Introduction [60a-61b]

A. instant conceived as point = self-presence of experience

1. signs are here useless
2. possibility of primordial perception or intuition
 - a. nonsignification as "principle of principles"
 - b. primordial intuition = experience of uselessness of signs

B. the "now" as instant sanctions the system of essential distinctions

1. if the punctuality of the instant is:
 - a. a myth
 - b. a [spatial or mechanical] metaphor
 - c. an inherited [metaphysical] concept
2. then phen is threatened

II. Lectures on the Phenomenology of Internal Time-Consciousness

A. thematically, punctuality of now plays major role [61c-63c]

1. although lived experience is spread out
2. nonetheless, the spread is described on basis of now-point
 - a. now-point is nucleus of comet's tail of retentions
 - b. now-point remains as form beneath change of matter

(1) this is generation model

(a) form is same, though matter is different

(b) cf. Aristotle's *Metaphysics*

(2) rather than motion model

(a) matter [substrate] is same, though form is different

(b) cf. *Physics* 1.7: three principles of change

3. "in same blink of eye" in LI refers to now-point

4. closure of metaphysics as allegiance to presence:

a. w/in philosophy no objection to privilege of now-point

(1) presence is evidence itself, cness itself,

(2) governing truth and sense

b. questioning this must be from "elsewhere"

(1) not an oppositional non-philosophy

(2) but articulating margins of philosophy,

(a) conditions of possibility and impossibility

(b) i.e., repetition founding and eviscerating [pure] now

c. Heideggerian motif: the dominance of now responsible for:

(1) founding contrasts of Greek metaphysics

(2) modern metaphysics of self-cness and representation

d. phen as philos of cness confronts writings on non-cness on decisive concept of time, through thought of now-point

(1) e.g., EH's rejection of Freudian *Nachtraglichkeit*

(2) cf. *Différance* essay

B. descriptions in *PITC* undermine self-identity of the present [63c-66a]; JD will show originary repetition at work in temporality

1. intro:

a. at stake:

(1) metaphysics in general

(2) identity of "blink of the eye," and thus phenomenology

b. descriptive irreducibilities in ITC:

(1) they are:

(a) re-presentation to presentation

(b) secondary memory to retention

(c) imagination to primordial impression

(d) re-produced now to now perceived or retained

(2) possibility of distinguishing and comparing these is trace

c. JD sets out to show that LP is composition of presence and non-presence: first he has to deal w/ EH's claim in ITC 17 that would tame retention and protention by assimilating them to perception

2. first point: retention is still a perception [ITC 17]

a. "perception" here = LP as a whole

b. LP as whole [vs. recollection] is self-identity;

(1) perceiving of past as modified present

(2) retention = presentation of non-present

c. radical discontinuity btw retention and reproduction

d. but continuity of retention and primal impression

e. EH quote: "no question of assimilating perception [here = LP as whole] to its opposite [here = secondary memory]"

3. second point: expulsion of retention from perception [ITC 16]

a. "perception" here = primal impression [vs retention] w/in LP

b. so, w/in LP we have opposition of retention and perception

c. so that we have non-perception w/in LP

(1) moment of alterity: logic of identity and difference

(a) this is an essential alterity constituting identity

(b) this is difference

d. RECAP: so we have now seen that retention is undecidable:

(1) re: perception:

(a) is both same as perception [as LP]

(b) and opposite of perception [as primal impression]

(2) re: recollection

(a) is both opposite of recollection [bcs part of LP]

(b) and same as recollection [both opposite of primal imp.]

4. third point: difference btw retention and reproduction is difference btw two modifications of non-perception

a. since retention is non-perception,

(1) and perception is relation to presence,

(2) then non-perception is relation to absence

b. then retention as recall of absence.

c. since recall of absence is indication

d. and since retention is necessary for LP [as perception]

e. then LP has structure of indication w/in it.

f. this destroys "blink of eye" as non-signification

C. despite EH, we see link of retention and signs [66b-69b]

1. EH wants to keep retention and signs apart

a. only signs belong to representation

b. giving this up threatens principle of phen [=intuition]

c. force of his maintaining this distinction [=hierarchy] reveals his intent and uneasiness

- (1)CF: "SEC" force skews opposition into hierarchy
- (2)CF: Freud: force of maintaining contradiction = desire
- d.uneasiness from irreconcilable positions:
 - (1)retention vs. primal impression w/in LP:
 - (a)LP [perception] = continuity w/ retention as nonpercept] e.retention w/in LP as whole:
 - (b)primordially of now as source of certitude means retention must be w/in sphere of certitude;
 - (c)this means shift of frontier: btw 2 forms of re-turn
 - i)btw re-tention [same as perception = LP as whole]
 - ii)and re-production [recollection; 2nd mem]
- 2.trace = common root of distinction of retention and recollection
 - a.constitutes now through movement of differance
 - (1)retention is different than primal impression
 - (2)protention is deferral of final saturation of LP
 - (a)unity of LP as form = indefinite repetition
 - i)form here then is IKS {Idea in Kantian sense}
 - ii)i.e., rule dictating always add more content
 - a)content: that form of LP will be same
 - b)through retentive auto-affection
 - b.auto-affection: re-turn of form = return of same = finite retention
 - (1)present now must become different [=past]
 - (2)but this past different now must re-turn, as retention of past now,
 - (a)to constitute new [different {content}]
 - (b)now [same {form}]
 - i)NB: this is a generation in Aristotle
 - c.relation to infinity
 - (1)= opening of form of presence to ideality
 - (2)= possibility of indefinite re-turn
 - d.non-self-identity allows possibility of reflection and recall
 - (1)since passive genesis of LP involves non-presence
 - (2)then this must be ground of active recall
- 3. *pli du retour*
 - a.trace then is always older than presence
 - b.breaks open "blink of the eye", spreads it out, spaces it
 - (1)thus contaminates expression w/ indication
 - (2)thus indication must be rooted in T temporalization
 - (a)and all the concepts related to indication:
 - (b)existence, nature, mediation, empiricity
 - i)NB: relation of empirical and T is irreducible
 - c.fracturing of this early reduction in LI implies same for later reductions
 - (1)T reduction in general
 - (2)reduction to sphere of ownness [in CM]
 - d.need to rethink/rename "time"
 - (1)"time" always thought on basis of present
 - (a)Aristotle's exoteric
 - (b)Augustine
 - (2)time to be conceived anew on basis of difference in auto-aff
 - (a)through logic/liminology/differential series, we get
 - i)difference in same = trace
 - ii)exterior in interior = contamination

iii)space in time = time/space or spacing

(b)EH himself gave us analogy of time and other [*CM 52*]

4."dialectic" of same and other

a.before speculative subsumption

b.opens up living to differance [Freud: life/death]

c.constitutes divergence in indication and signification in general

d.this is important bcs EH wants to exclude expression from sense