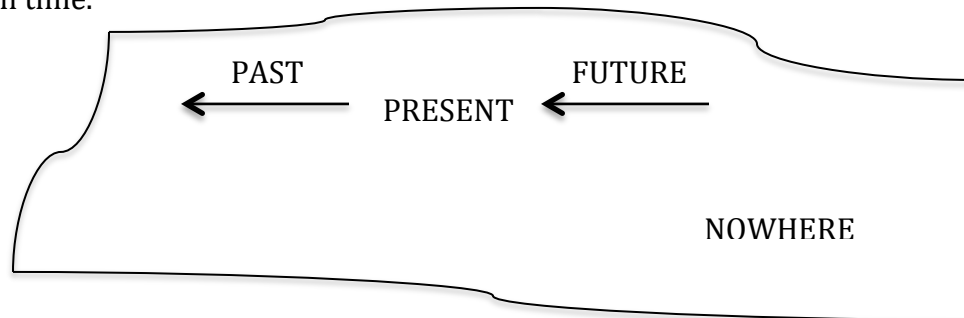


*The Art of Time:  
The Logic of Re-Cognition<sup>1</sup>*

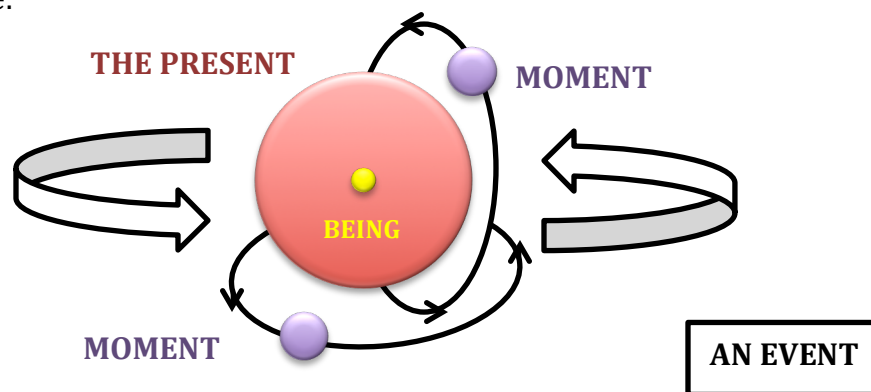
Common notion regarding the clockwork of time consists of past, present and future – what were, what are and what will, respectively. Such notion of time is then in a linear motion through and in which things evolve (i.e. go through changes) and are remembered as things gone (i.e. once were). From this emerges a thought that time is eternal – that regardless of the existence of things it moves towards infinity and discards infinitely, and that things exist *in* time. However, such linear notion of time begs a question: *if time is linearly eternal, then where does the future come from and where does the past go?*

The only logical sense is that future emerges out of nowhere and, at the same time, past is discarded into nowhere, then in this “nowhere” there must exist every moment in time.



But since “nowhere” is still “somewhere,” time in the linear sense is nothing but an abstraction unless we can define what this “nowhere” is in terms of “somewhere”-ness. What is worth keeping in the linear notion of time is that present *simultaneously becomes* past and future. That is, everything in time is in the process of continuous *becoming and non-becoming of the “present”*, and that what we consider as “present,” in actuality, is time itself. The common “past-future” opposition is only an illusion to fit time into the structural model that our languages require.

Two notions that the logic of the linear conception of time reveals: 1) “past-future” opposition is non-existent and 2) time in the linear logic is abstract because it bears “nowhere”-ness as its origin and its ultimate fate. In short, *time as we linearly treat it is as virtual and abstract as language*. Mending time out of these two notions, we have:



<sup>1</sup> This paper shamelessly utilizes the philosophies of Hegel, Deleuze, Zizek, Kant, etc. without quoting them, for in order for a work to be “New” it must abandon its historical contexts and re-cognize the past, and emerge as a time-being itself.

Here, “past-future” opposition is turned into “past/future”. That is, past and future are not bound by their previous oppositional relationship, but rather are conceived as singular things called “*Moments*”. Moments orbit around the Present. A Moment is *always-already is/was*, and there are infinite amount of moments that orbit around the Present. The Present is the pure flow of time that we can call *eternity*. The Present is *the field of the Being* that defines the *Presence of the Being*. Thus, the Being and its Presence are the one and the same – together they are a thing in and of itself. We can call this thing (Being and Present) an *Event*. An Event is also in an orbit – it orbits around other Events and those Events orbit around each other. Each Event has its own eternality of time.

Here is a map of the relationship between Moment, Present, Eternity, Being and Event:

Being = Present = Eternity  
and

Moments = Past/Future

→ [(Being)/(Present)/(Eternity)] = Event

→ Moments orbit around an Event

→ [Event(Moments(Past/Future))]

→ Events orbit around each other

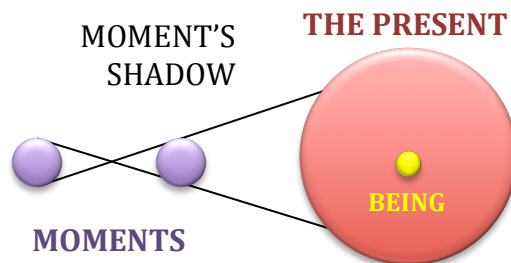
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→ Events are altogether a thing in and of itself as Being and its Present

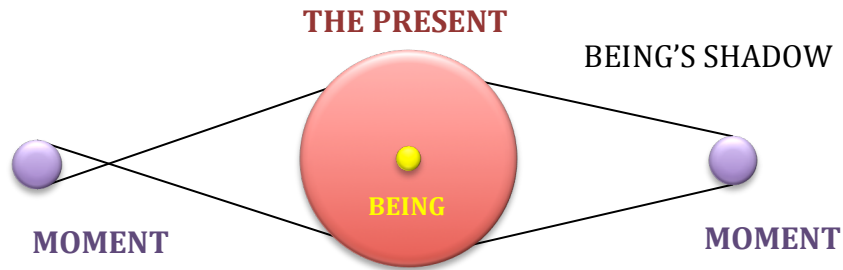
In such conception of time, Present is still under its constant state of becoming, Past-Future opposition is non-existent and time at large is not an abstract concept, for “nowhere”-ness that is prevalent in the linear conception of time is eliminated.

The process of Re-Cognition occurs when a Being *happen to encounter an Eclipse of Moments*. There are two cases of eclipse: 1) *Momentary Eclipse*, when a Moment’s shadow crosses the Presence of a Being, and 2) *Presentary Eclipse*, when a Moment enters the Being’s shadow.

Momentary Eclipse:



Presentary Eclipse:



These Eclipses are like planetary eclipses but different in a way that everything revolves around an Event, which is a single source, unlike the Moon revolving around the Earth, which revolves around the Sun. In short, the solar system is inter-dependent whereas the system of *an Event* is independent. I will soon make my point that the system of *Events* (two or more Events interacting) is actually inter-dependent.

During the Momentary Eclipse, the Moment's shadow is *projected*, and during the Presentary Eclipse, the Being's shadow is *concentrated*. Although these two are different phenomena, they are actually not different in their effects, or rather in and of itself in relation to the Being. What this means is that *in both Eclipses, a Moment is "perceived" differently by a Being*. And when a Moment is perceived differently by a Being, it is called *Re-Cognition*.

But how do Moments orbit around an Event to cause such Eclipses? Moments actually do not naturally orbit around an Event. That is, an Event does not possess some sort of a gravitational pull. Rather, Events interact with each other, bump into each other, cause frictions with each other, etc. and cause their Moments to be exchanged, shared and "orbit" (like a covalent bond between atoms). As a result, the system of Events is inter-dependent. Here is when the scientific concepts such as physics, chemistry, etc. and those of art and philosophy coincide as time – all because time is eternal and is the embodiment of all. Here, note that a Being can only Re-Cognize if and only if it happens to Be in a state in which it can experience one of two Eclipses.

In art, cinema is truly an art of time, for unlike most art such as painting, sculpture, theatre, music, etc. that directly presents its thing, cinema is an art of projected shadows – in order for cinema to present its thing, light must strike and project the medium that contains the very thing. In other words, cinema is a form of art that manifests Re-Cognition as Re-Cognition in front of our beings as well as placing the state of other Beings to Re-Cognize. Cinema embodies Re-Cognition as the thing in and of its self. Cinema is the art of time.

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