

László Hortobágyi (Hortator):

Exodoom 2011

CD Liner TxT

Music of *Exodoom* is not against reality, it is only aware that reality sometimes breaks away from things and begins to live an independent life. And *vice versa*. In any case, it is a fact that in contemporary mutant popular culture, a flow beyond reality or rather based on the quasi-telepathic communication of music is imagined as a higher form of communication (this is called *ishin-denshin*). The music feedback to *moebius* consciousness represents the otherworldly polyrhythmic and multidimensional ambiguity precisely, because it is the only way to make an *eL-Horto* - type quasi-telepathic dialogue with the extraterrestrials living within us.

(László Hortobágyi 2011. <http://www.guo.hu/> and corresponding member of the site "Puppies and Kittens of Budavār")

writes about this:

S. Augustinus

(354-430)

CONFESSIUNUM LIBRI TREDECIM

Augustine, Saint, Bishop of Hippo; Raumer, Karl von

Publisher: Gutersloh : Bertelsmann

page 303-304

<https://archive.org/stream/sanctiaugustinic00auguiala#page/302/mode/2up/search/Ecce+respondeo+dicens>

Ecce respondeo dicenti, Quid faciebat Deus antequam faceret coelum et terram; respondeo non illud quod quidam respondisse perhibetur joculariter, eludens quaestionis violentiam: Alta, inquit, scrutantibus gehennas parabat. Aliud est videre, aliud ridere; haec non respondeo. Libentius enim responderim, Nescio, quod nescio; quam illud unde irridetur qui alta interrogavit, et laudatur qui falsa respondit. Sed dico te, Deus noster, omnis creaturae creatorem. Et si coeli et terrae nomine omnis creatura intelligitur; audenter dico, Antequam faceret Deus coelum et terram, non faciebat aliquid: si enim faciebat, quid nisi creaturam faciebat? Et utinam sic sciam, quidquid utiliter scire cupio, quemadmodum scio quod nulla fiebat creatura, antequam fieret ulla creatura.

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Augustine, the Saint, Bishop of Hippo.

SANCTI AUGUSTINI
C O N F E S S I O N U M

LIBRI TREDECIM.

AUF GRUNDLAGE DER OXFORDER EDITION

HERAUSGEGEBEN UND ERLÄUTERT

VON

KARL VON RAUMER.



GÜTERSLOH.

DRUCK UND VERLAG VON C. BERTELSMANN.

1876.

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http://guo.hu/?page_id=145

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It can be seen that one of *St. Augustine's* most famous and one of his earliest analyses of the philosophical concept of time is found in *Book XI* of his *Confessions*. In this writing and experience, he not only reveals the cognitive activity of consciousness as constituting the experience of time, but also speculates fundamentally on the state of being of man as a cognized temporal being in relation to (in my view, in fact, in opposition to) eternal truth.

We arrive at another - now more elaborate - self-analysis of the irrationality of the human spirit, where the *Author* visibly turns away from the previous analyses of time and directs his attention towards the dimension of the inner time consciousness.

This is the moment where the *East's* static and infinite (time of existence) view of time diverges from the *West's* disintegrating but dynamically structured notion of time as a kaleidoscope. According to *St. Augustine's* contemporary consciousness, if time is viewed as something objectively given (alienated) independently of us, it is seen to fall apart into distinct points in time. This is because the past is no more, the future is no more, and the present is but a droplet (about 5-6 seconds) of the meeting of past and future.

This shows, *St. Augustine* believed, that time does not belong to the concept of existence. It is like the *neutrino*, it has *spin*, but no mass - we could add.

The fact that we do experience time (here in the *West*) and have physical knowledge of it, that is, we have, and even standardize, measures of time (later, the *normal A* sound or the light-year measure will also suffer the same fate), is possible, - *St. Augustine* believes - because the human mind has the capacity to retain the traces that sensory impressions leave on the mind as mnemograms, and to associate a duration with them simultaneously (and chronologically).

[*Time cells in the human hippocampus and entorhinal cortex support episodic memory*]
(<https://www.pnas.org/doi/10.1073/pnas.2013250117>)

Thus time can be understood according to a structured method, where time, as the present moment of the past and present but also as the possible future, is the only cell of time-factor that changes at every moment of the present.

In *St. Augustine's* time, however, these three concepts of time dimension were found only in man's consciousness ("soul"), i.e. time was measured "in the soul".

It is the history of the anthropologically later superseded view of time (from *Democritus* to the *Higgs boson-s*), which the humanoid perception of the time still claimed: memory: present of the past, perception: present of the present, anticipation: present of the future.

(*Hortobágyinak Látzó 2011, <http://www.guo.hu> és a "Budavári Kutya & Cicak" honlap levelező tagja.*)

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