

Summary

This presented paper is a parallel reading of two works which both connect a philosophical perception of time and memory with an actual narration. The first is one of the earliest spiritual autobiographies of late antiquity – *Confessions* – and the second is a modern novel – *In Search of Lost Time*. A distinctive (originally Neoplatonic) understanding of eternity as simultaneity opens a line of questioning which both *Confessions* and *In Search of Lost Time* have in common: What is the relation between time and eternity (extra-temporality in Proust's case) and is it possible at all for a time being to have a relation to something what is eternal? In both works, the mediating role between time succession and timeless simultaneity is played by narration and memory.

Part I of the paper (Chapter 1) deals with Augustine's understanding of time which can be found not only in Book XI of *Confessions* but also throughout the whole work including its narrative passages; it also partly takes into consideration Book VI of *De musica*. It tries to answer a more general question, i.e. whether Augustine in his autobiography concentrates only on subjective time or whether he is interested in time as such (in contrast to eternity). The answer is intended to be found through the analysis of questions the author of *Confessions* asks himself: What is time at all? Does it actually exist? and How is it possible to measure it? An attempt on some kind of synthesis of this enquiry is then made by trying to understand Augustine's concept of time as *disentio animi*, time shared by more (human) minds or souls. Indications of such a concept of time are also found in the narrative passages of *Confessions*. In Chapter 2 of this part of the paper Augustine's broad understanding of memory from Book X of *Confessions* is explained. Special attention is paid to those contents of memory which, according to Augustine, are of timeless nature (things themselves and happiness) and also to the importance of the story for the main theme of the book (as well as of Book X) which is the search for God. The idea of happy life (as it is found in memory) is interpreted here in its dual aspect: on the one hand it refers to its timeless meaning and commonly shared contents of memory and, on the other hand, any recollection of happiness includes individual inner experience gained over time (this duality can be also partly seen in how the states of mind – *affectiones* – are present in memory).

Part II of the paper deals with Proust and it presents – as far as it is possible by philosophical means – the „depiction of time“ which is supposed to be the proclaimed goal of *In Search of Lost Time* in its whole. First (in Chapter 1), it concentrates on the most evident form of time the novel is interwoven with, i.e. the qualitative time (kind of a hue of inner experience) that, in its particular representations, is itself an expression or „emanation“ (*émanation*) of „true reality“ which, according to Proust, is in its nature extra-temporal. The following examination of time succession follows, in contrast, the destructive effects of time which has the “contradiction of persistence and nothingness” at its centre. If those aspects of time – i.e. the quality and the succession – are considered together (Chapter 2 of Part II) the reader is confronted with a more complex idea of time as of a constellation of relations which is also Proust's final “depiction of time” in all of its dimensions. The conclusion of Part II shows the mutual

relation of time constellation and timeless simultaneity. Here - as in the last, comparing chapter - the main intention is to show how, based on the reading of *Confessions* and *In Search of Lost Time*, the intersubjective time is to be conceived.

Key words: memory - recollection - time - eternity - intersubjective time - simultaneity - succession - narration - continuity - music - piece of art - soul - ontology - happiness - phenomenology - hermeneutics - perception of change - association of ideas - philosophical interpretation - quality - intellect - individual difference - autobiography