

Bianca Maria d'Ippolito

*Tempo e temporalità storica. Le lacune dell'anima e la storia*

Università di Salerno, Italia

e-mail: dippobm@libero.it

Once parted from the vault of heaven, where Plato had it placed, in the Aristotle's philosophy the time is submitted to experience and concept, turning to a philosophy-problem. The time cannot be traced back to its parts, because each part of it is a not-being. But is just this lapse in the being that makes it thinkable: it is not *res*, it is *line*. What makes possible the Aristotelian operation is the theme-issue of the "now", through which the time becomes calculable and detachable as pure line. So the time is suspended between nature and soul. In the Leibniz' philosophy the time internalization opens up to an internal otherness, which splits the soul. The lapse as a hidden thought: as such is the time. The time is the soul distance, which makes possible that self-answering return called thought. Similarly in the Kantian theory of history the excess of the desire in front of the need opens up to the space of the possible and brings the human dimension out from the nature.