

International Journal of Human Sciences Research

HUMAN MOVEMENT: MOVING YOURSELF - PARMENIDES AND HERACLITUS

Carlos Luiz Cardoso

Prof. Dr. Associado IV

Department of Physical Education

Sports Center - Universidade Federal
de Santa Catarina/UFSC

NEPEF/GESEM/Labomídia/CDS/UFSC

<http://lattes.cnpq.br/0347034107761692>

All content in this magazine is licensed under a Creative Commons Attribution License. Attribution-Non-Commercial-Non-Derivatives 4.0 International (CC BY-NC-ND 4.0).



Abstract: It deals with a theoretical investigation clipping seeking to know the frontiers of the concept of self-moving. We return to the origins of Western philosophy, having Parmenides and Heraclitus as starting points for the construction of socio-anthropological foundations. The reflections go through (im)mobilism indicating the pseudo-opposition between being and becoming and through the initiation and Parmenid poetic philosophy. In the sequence, the Heraclitean philosophy has as the central point the ether as the fifth element of nature. From the reading, guidelines in the didactic-anthropological axis for the critical-emancipatory conception in physical education stand out.

Keywords: Human Movement; move; Parmenides; Heraclitus; Critical-Emancipatory Conception.

PHILOSOPHY IN MOTION – UNUSUAL MOVES

The composition of this part of the work has two paths with chance and hope to walk towards overcoming and human emancipation, not that this means the exhaustion of these possibilities: philosophy and science. The first way seeks to show that the second must be more prudent, in the sense that the knowledge produced there, in the absence of being, becomes intellectualized and intellectualizing knowledge.¹ Therefore, another type of knowledge that comes through human experience, and that acts through the body and not through the predominance of the intellectual route, may be more appropriate in the human learning process. The second way, on the other hand, tries to show the first way, that this prudence is reciprocal, because the

presence of the being, without the sharing of knowledge, becomes a useless wisdom. The human being cannot, therefore, be hostage to one or the other possibility, but rather, walk in both ways towards the new synthesis that lies ahead at all times, that is, being wisdom itself, questioning and investigating. Being without knowing is deprived of discernment and boredom² it gains more and more space, because discernment serves to overcome doubt; knowing without being makes us simply intellectual beings, we cultivate the mind to the detriment of the superior faculties of apprehension – the most we can do is capture information via the intellect. Emotional intelligence and the compassion of the heart, as organs that capture and emit information, remain unused, a condition that has welcomed us most of the time during our daily lives throughout our learning process as human beings, thus characterizing mechanical learning, calculated and geometric.

Indicating new possibilities on learning, we present in the first chapter, philosophical reflections, starting with the emblematic origin that everything is static, in relation to the being itself, and also that everything is movement, an eternal coming-to-be, [becoming]] in relation to nature, because the word *physis* in Greek can be translated as nature, however its meaning can also contain reality, which is in movement and transformation, which is born and develops, eternal, perennial, immortal and imperishable. From her everything springs and to her everything returns, having here two principles: immobility and mobility.

The text *Parmenides* by Plato (2013) is taken as one of the first dialogues of the Greek philosopher and his method in the form of a review, where he rejects the theory

1. According to phenomenologists, based on Husserl's conception of intentionality, phenomenological understanding is distinguished from classical intellection, because according to Merleau-Ponty, understanding is repossessing the total intention, being, therefore, beyond the intellect..

2. Boredom refers to the presence of a certain repugnance in the face of a circumstance, even reaching a state of disgust, depending on the construction of the network of synaptic connections.

of transcendental ideas and which would no longer appear in the following works. He enriched the theory of ideas with the elaboration of a broader ontology, based on the problems raised above, in an analysis of the identity of being as absolutely one, based on the notion of being present in Parmenides' philosophy. And it is precisely in this sense that Plato asserts that being cannot be irreducible exclusively to motion or rest. The immobility and full uniqueness of being denied in the Parmenides would culminate in a new doctrine based on the movement, initiated in that dialogue and continued in the Sophist. This passage inaugurates the articulations of ideas with each other (one world) and of ideas with sensible things (another world). In the Sophist text, Plato (1987) ended up proposing an idea of being linked to that of difference, where the idea of non-being was disconnected from Eleatic immobility and non-contradiction (Parmenides school) and came to be accepted as the very foundation of the sensitive world and its inherent mobility.

At first, these reflections are the ones that most developed and stood out in recent years in research and science in general and, as a consequence, have generated influences in other scientific areas, especially in Physical Education as a field of movement culture. human.³

[I] MOBILITY – PSEUDO-OPPOSITION BETWEEN BEING AND BECOMING

Our trajectory starts from the pseudo-opposition between the being of Parmenides and the coming-to-be [becoming] of Heraclitus.

3. The didactic-pedagogical conception of human movement was developed in Brazil, starting in the 1980s, by Kunz (1991, 1994), Grupo de Trabalho Pedagógico (1991), Hildebrandt & Laging (1986) and Hildebrandt-Stramann (2003). This conception organizes around it the knowledge of Physical Education as a field of scientific investigation and pedagogical intervention. The conception of self-movement is based on French phenomenology [Phenomenology of perception by Merleau-Ponty, 2014] and by Gestalt Kreis [Circle of Form by Frederik J. J. Buytendijk, 1956]. It goes beyond that conception that until then reduced movement to a merely physical phenomenon, in which the human being simply presents a displacement of the body in three-dimensional physical space.

The academic task dedicated to finding something that demonstrates and indicates the radical difference between these two methods of understanding nature is considered difficult. They are two philosophers of the highest level, therefore they cannot be in opposition, but in singular places to describe the same event of human experience, so the difficulty lies in determining what would be this singular place that each of them occupies when speaks of knowing, knowledge and nature. Both move on the original bases of the intelligent principle and in this operation their perceptions are directed towards unity as the generating source of knowledge. Through discernment one knows that being and non-being differ as a path. Reaching the source can only be achieved by moving, but when you feel there, everything else is lost, because there are no more relationships. There is no longer a relationship with the other and the immobile, the stable reveals itself. That is why the path is followed in movement, by moving, however, the arrival is characterized as rest, available backwater, where there is no need to move, since there one is moved by the source that generates life. It is no longer movement is life, as if movement is necessary to live, but life is movement, where it is necessary, first, to be alive in order to be moved, and second, when being moved, to live the movement.

Although the placements seem divergent, they complement each other, since a path of life and movement emerges. With the help of Beaufret (1989), the illusion and superficiality imposed and existing between the philosopher of being and the philosopher of becoming, rescued through the reflections left by Jean-Jacques Rinieri, in 1950, on the poem by

Parmenides. Among the ideas that the text presents about this controversy, the one in which it refers to the hidden and apparent paradox, which philosophy transformed into a battlefield, where such different opinions would face each other, based on only one word, stands out. and not a condition of silent listening to the same source of information. The author's text says the following about the two philosophers:

“Perhaps Parmenides and Heraclitus, despite the apparent disparity between their words, are not saying the same thing, insofar as they are both listening to the same logos and insofar as they both hear it with the same ear, placed at the origin of Western thought” (BEAUFRET, 1989, p. 108).

Starting at the end of the quote, it becomes clear that this origin of Western thought is the Greek world, and brings with it the enigma of the path of truth, which seeks to overcome that of illusion, so much so that the two philosophers are considered, one belonging to the initiatory field. and the other called skoteinós [obscure] on account of its depth. Thus, the difficulty for the common man to reach the origin of the Greek world, the origin of Western thought, is presented, using the available and indicated means: the same ear that listens, the same word that says, the same human condition, in both philosophers. . One cannot find there a discrepancy, much less a difference, or even a lack of harmony. What seems, by the way, is that these origins are much closer to Eastern thought, to the doctrines professed by thinkers from the most diverse cultures, to pagan practices and their respective bodily exercises of the emerging [at the time] martial arts and shamanic rituals.

Pagan practices are closely related to polytheistic religious traditions. In Latin *paganus* means peasant or rustic, one who belongs to local or rural currents and which are not organized as the civil religions, presenting

a living mythology, from which religious practice or pagan ritual is explained. All non-Abrahamic religions are included there, from the point of view of the Christian religion, so the term gains pejorative connotations among Western monotheism [Judaism, Christianity and Islam]. On the other hand, Martial Arts are physical-mental disciplines with different degrees and with self-defense objectives. They can also become combat training systems, non-firearms, military and police training. It has gained space, lately, as a combat sport, however initially the term is linked to the Roman god of war Mars, in Greek it is Ares. In the East there are terms more suitable for the definition of these arts, such as the *wu shu* in China [art of war] and *bu-shi-do* in Japan [way of the warrior]. The best-known version is the one in which Bodhidharma [Indian monk] travels to China, guides monks in the practice of yoga and other ritualistic rudiments, which these Shaolin monks transformed into kung-fu. Oral tradition indicates its existence for more than 5,000 years, and from there it spreads through Asia and other regions of the planet.

Finally, shamanic rituals are ethnomedical, magical, primitive religious and metaphysical philosophical practices. It involves healing, trance, direct contact with spirits and mythical beings. The word shaman is from the Russian language and means *tung saman*, referring to the practices of non-Buddhist peoples in Asian and Arctic regions. Among most anthropologists there is no consensus as to a historical or geographical unifying principle of these practices, so much so that other names are used, such as sorcerers, magicians, healers and shamans. There is also a lack of consensus on the biopsychosocial experience of trance or religious ecstasy. It is not by chance that these two philosophers are considered, one as the initiate and the other as the obscure. His verses [Parmenides] and

prose [Heraclitus] derive from a conversation with the same logos.⁴ Your ears are placed at the same height and at the same tune as the origin and mystery of words. There can be no opposition there, despite the disparity attributed to them over time. In fact, this time is what allowed the distance and concealment of the origin of these words, the subtlety of listening to this ear as dust covers the rooms of a house throughout the changes of the four seasons. The dust of time has made the sound inaudible, and from that ear one can no longer hear the voices of the daughters of the Sun, and with such language, much less do we enter the temple of Delphi to hear the premonitions of oracles and pythons.

Oracles are the first forms of relationship between human beings and divinity. Its function is the first to awaken the human being to the light, which is why it is the subject of many controversies. In the ancient world, these places received a reputation for distributing folk wisdom with the divine presence, so it is considered sacred ground and they were prepared for such practices. The Pythonesses were Greek women who had the profession of fortune tellers. Apollo was said to have killed Python, the serpent-dragon and also because he established his oracle [sacred place for practices and rituals] in Delphi, so the Pythoness was the priestess of the Delphic oracle.

Professor Bocayuva (2010), who among her lines of research, ancient philosophy is an integral part of her reflections, says that the framing of Parmenides within the concept of immobility, removes him from the list of those who conceive being a mobile unit, far from that absence of movement that is characterized by inadequacy with reality. On the other

hand, this type of framing with Heraclitus on mobilism removes it from the list of those who conceive unity as being in permanent union, a type of permanence in a place of hearing and speech, so that the word of logos it is inserted in constant change between the original conditions of being and that of the common man. It can be seen that for both philosophers, there is a spiritual correspondence regarding the appeal to being, because for Parmenides there is an equivalence between thinking and being, that is, the same thing is thinking and being; for Heraclitus, in all beings and in all souls there is a scent, a capacity to detect traces before the invisible.

Our search for the foundations, in the most diverse areas of knowledge, is a demand for a resonance of this intelligent principle that springs from the mundus, from the universal unity. If we return to that original condition of astonishment and admiration in the face of everyday events and circumstances, it is possible that we can resume the path taken by the ancients, not exalting nostalgia, but the recovery of the vision of the beginning, of the apeiron, of what can be call it limitless, without borders, or even the limitless, the infinite.

It is with these reflections that we intend to highlight the pseudo-opposition between the philosophers in question and also insert an approximation with the concept of movement in general and human movement in particular. Bringing together the concepts of immobility and mobilism is not the same as the contradiction and distancing of movement and non-movement. What is most noble stands out in the human being: the ability to move around both in relation to the world, people, objects in general and contextual reality, as well as with the being, united

4. Logos in Greek means word, written or spoken, or rather, the Word. In ancient Greece, it was the philosopher Heraclitus who elevated this meaning to the place of merit. Since then, it has been translated by reason, that is, as the capacity for individual rationalization or even as a cosmic principle of Order and Beauty. The logos or universal reason is the one who orders all things. All of it arises and according to it. Thanks to him, the world is a kosmos [harmony in Greek], and the human being's goal is a good and peaceful life.

with the unlimited, feeling impermanence, recognizing the void, the void and the infinite as if they were real contexts, of the real world, that is, of the mundus. Saying nothing moves when nothing moves is the same as saying everything moves when everything moves, for this is the place of non-place, an event that takes place in the presence of logos and not of the intellect. This is the annunciation of what remains invisible to the eyes of the common man who deals with everyday life, with practical life, with the world of human movement.

Bocayuva (2010) goes on to say, given the arguments presented, that our current intellectualizing habits prevent us from recognizing both philosophers for two reasons: “We do not have eyes for the necessary Parmenid immobility of being”, dynamic conjuncture or Heraclitic mobility” (p. 6). Habits of this kind and of this level feed the pseudo-battle between the two illustrious thinkers, since they move through the intelligible principle,⁵ although they express themselves differently, as they affirm the unity in/of being and the sameness in/of the principle. The first highlights and indicates the identity of the same in being – hence the immobility, and accuses the illusion of movement and non-being, while the second focuses on the transmutation of the same by becoming – hence the mobilism, and accuses the illusion of particularity, fixation and rigidity.

The two philosophers are not merely contrary to each other, nor do they contradict each other, as they participate in the same conversation with the words of the logos, in a non-verbal, non-sensible, but only intelligible

5. For Heraclitus everything is in motion. If everything is in motion, at the very moment something is determined, it has already changed, transformed, and thus knowledge becomes impossible. If there are only subjective, particular or relative truths, the very idea of truth does not exist at all, and this makes knowledge impossible. To overcome this notion of transitory reality, Plato shows that our senses are capable of deceiving us and that is why we must look elsewhere for the foundation of knowing, and this place, for him, is the soul. Man should ascend from the sensible world to the intelligible world in order to have real knowledge. He must then abandon his preconceptions and prejudices, as well as views distorted by unreflective opinions, climbing the mountain towards Ideas.

pronouncement. They cannot be considered like that allegory of Parmenides himself who refers to men with two heads when he means common men, who sometimes think and sometimes do not think and so on, in a hellish inner dialogue, because events provoke actions and these provoke reactions, affecting the communication circle with actions and feelings based on illusions and sensations. Internal dialogue (or hellish interior dialogue), for Epictetus (apud DUHOT, 2006), is characterized by the fact that what happens to us does not affect us, but what we say about what happens to us. The philosopher did not ignore the power of the internalized word to change the inner speech. This exercise is called conversion, as the learner must demonstrate the digested event with actions. Also this exercise called gymnastics of the spirit and based on self-understanding and attention [prosoché] removes the continuous source of unnatural ideas. Therefore, for Epictetus, in the words of Duhot (2006, p. 154), “Training the soul consists of mental work: imagine all kinds of situations and exercise in having a good reaction”.

This is the learning of virtue, so it is necessary to wake up from the collective network of information and start taking care of yourself, and only then can you take care of others.

PARMENIDES – INITIATION AND IMMOBILITY

Parmenides’ poem (1989) is an initiatory allegory divided into three parts. In the first, the proem, describes the exclusive experience of an asceticism that reveals the light and that will be the way of the truth. The second part

is the path of opinion and the third part is the fundamental ability to distinguish between the two paths. By reason, man is led to the evidence that what is, is – and cannot fail to be, expressing the logical principle of identity, pushing away everything that is not, located in the second way, the way of the senses. This path cannot be *aletheia*, for it remains at the level of opinions and conventions that are common to the everyday language and attachments of common men. These foundations seem controversial, yet they are complementary, they provide insight, not a judgment of human experience. The two fundamental ways mentioned in the poem are: the way-of-truth, of being, and the way-of-illusion of non-being, despite different ways, they are complementary and in perfect harmony with the human condition.

As for asceticism, its origin comes from the Greek, being a derivation of exercising, as it consists in the practice of renouncing some primary needs, in order to achieve spiritual ends. They are initiation rites and monastic habits of some religions – celibacy, fasting and mortification of the body, to weaken the body and alter the sensory balance. Also used to eliminate vices, dominate and reorient tendencies that disrupt human freedom.

As for *Alétheia*, which is also of Greek origin, it means truth, in the sense of unveiling. *Lethe* would be oblivion, and the prefix *a* the negation of it, therefore, for the ancient Greeks designated, at the same time, truth and reality. At the beginning of the last century, the German philosopher Heidegger (1988) took up the term, distinguishing it from the concept that commonly relates to the truth to exert the force of the truth of

Being. It is the clearing [*die Lichtung*] that makes it possible to clarify and reveal the originality that establishes the common-belonging of Being and man, therefore, “the presence is realized in discovering. Presence’s mode of opening is distinguished from discovery insofar as it reveals itself to itself, playing the role of revealer” (HEIDEGGER, 1988, p. 315). However, this level of opinions and communication habits that fill our modern life, and most of them coming from information technology and computational communication, makes it extremely difficult to access the clearing of being. So, once again, the philosopher Heidegger (1989) states: “It can be said that the further we move away from the antiquity of Western thought, from the *alétheia*, the more it is forgotten, the more progress and advance knowledge, consciousness, thus withdrawing being” (p. 239). Here is the contradiction between the clearing of being and the progress of science and knowledge, so that the possibility of manifestation of being is increasingly suffocated, the more it is there, nowadays, veiled.

The formalism that followed later in philosophy, and partly continues today, puts the *mystique*⁶ as a philosophical initiation far from the speech, word and language of ordinary man. That was not what happened with those original philosophers, and even living with the other countrymen, they daily described the indescribable, the immeasurable and the unknowable of the exclusive first-person experience, in a peculiar and divine way, loaded with wisdom. The cosmos (macrocosm) in the general movement and man (microcosms) in its particular movement engender the same

6. Mysticism is distinguished from religion by referring to the direct and personal experience with the divinity, with the transcendent, without the need for intermediaries, dogmas or a theology. It can also be the search for communion with the ultimate reality, divinity, spiritual truth or God, through direct or intuitive experience. The term *mystic* first appeared in the West in the writings of Pseudo-Dionysius the Areopagite, at the end of the 5th century. He used the word to express much more a type of experience than a theology. However, since then, mysticism has been used to describe a theory or a religious system that conceives of God as absolutely transcendent, beyond Reason, thought, intellect and mental processes in general.

movement, since both move according to instantaneous and reciprocal universal laws. That's why Parmenides is considered the one who starts on a kind of singular path, speaks of something immensely subtle and delicate, related to a venerable knowledge that is already at the origin of Western philosophy.

In this poem by Parmenides, which is proof of its writing and its existence, both the coincidence in speech and in listening come, on the one hand, from the goddess who indicates the path along which it is possible to move, and, on the other hand, of the disciple's understanding listening. This event, according to Bocayuva (2007), portrays the following: "The Goddess only speaks to the ears that can hear her" (106).

The same would be to say that the goddess only indicates the path to those who can follow it, so that every human being, in the condition of listening, becomes a walker, one who moves between worlds and in the world. The narrative of this experience of initiation is detached from the attachments built in everyday life, habits are overcome with effort and discipline of anything and everything connected to day-to-day. Those who stray from this path do not know how to move in the darkness of the night and are considered two-headed, two-headed men. It is not the physiological brain and its two hemispheres, with surprising gains in human development and learning, but rather that these two brains are related to the conditions and abilities of discernment of night and day, dark and light. It also refers to two-brained men who would fear to take a leap at the orders of the goddess. They would be in doubt, and

doubt is the debt and from there emerges the division of worlds and bicephaly. Only the one who knows how to listen, the one who knows how to walk and move, takes a risk, both in darkness and in light. It is a new language that allows entering new dimensions. Including a new body language that would not tolerate hesitation, as the new flow of communication is very fast, so much so that words, gestures and movements gain unexpected, admirable and unimaginable contours. This speed is heading towards the truth and amazement for the unprecedented, for what will be revealed at every moment. This moving can only be described from there, as an exclusive experience, in the first person, because it is lived singularly. Such an experience goes beyond the dimensional limits of everyday habits and enters beyond time, that is, it is beyond the time known by our learning, which is timed, chronological and geometric. It could be said that it is an entrance into eternity,⁷ an experience that rises towards the light of revelation, a new space, falling behind but still participating in the event, darkness and time.

This experience of movement and this moving take on new contours from the ideas of Parmenides and also Heraclitus. It is the foundation that is deemed valid and adequate and that will later be engaged with the foundation of corporeality.⁸ If we say now that Parmenides enters into this experience with the physical body, it would be fearful. So the question is: Does he come in with some body other than the physical? Would he be endowed with a body with more ability to move, in addition to the physical?

7. Eternity is a philosophical concept that refers to infinite time. It also means something that cannot be measured by time, as it transcends time itself, is located nowhere, as it is without beginning and without end.

8. Corporeality is a term of philosophy that designates the way in which we relate to the world. In general, the term is associated with three dimensions: physiological (physical), psychological (emotional and affective) and spiritual (mental-spiritual with physical, vital and anthroposocial universes). For Merleau-Ponty (1991), corporeity is the understanding of the body, which simultaneously involves lived physical and experiential structures: internal and external, biological and phenomenological. This double meaning structure accompanies the body as a lived world, where the context becomes the means by which cognitive mechanisms emerge at all times and at all times.

It is believed that at that time the body was not the central theme of philosophical reflections, but man, nature, the cosmos, virtues and practical wisdom. On the other hand, the developed conception was soma in opposition to the psychic, so that this movement was promoted by the qualities of the man of the time. These qualities are beyond the physical body [soma], beyond the psychic states, however, these experiences can be felt next to the physical body and discerned between the most different psychic states. So what you take away from this idea is that there are different levels and degrees, forming a hierarchy in the unique experience of the first person. Everyone participates in the event, however there are degrees of progress and development.

Examples may present themselves, and they all approach mystical experiences, equal to this experience of moving in the path of truth by Parmenides. Who guides you are the daughters of the sun. It addresses the light, but needs its recognition by the presence of the shadow. The daughters of the sun know the way. A surrender is required, a detachment and detachment and you have to endure the heat of this transposition of place, as well as you have to resist the astonishment in the face of the unprecedented, contain yourself in the state of fear, dread and panic when this body trembles non-stop when of passing through the valleys of shadow, darkness and emptiness. In this experience, we learn that the body feels the degrees and stages that are being lived by the states that are described, and that this experience is unique, because it was lived by the one who described it. We can feel the same way, and for that, according to the initiates, it takes discipline, preparation and courage.

Another example of this initiatory journey is the narration, in the form of a poem, in the

9. *Pneuma* is a Greek word meaning breath. In a religious context it means spirit or soul. The meaning *pneuma* in classical antiquity belonged to doctors and philosophers in terms of physiology. In classical philosophy, *pneuma* will mean the breath of life, as well as spirit or soul.

epic: “*Divina Comédia*” by Dante Alighieri (2003), and its poetic force is found in the allegories that turn such a story into a timeless experience. This experience is of the type that transits through time, although it does not belong to the past, nor the future, and even less to the present. This experience is not affected by the passage of time and is not part of any epoch either, it is timeless, without reference to time, it is achronic.

The texts written in the period between 1304-1321 are separated between Comedy (with happy endings) and Tragedy (with endings contrasting to the previous one). His guru directs him, as a disciple who needs to learn and know about the inner world, and to reach his beloved Beatriz, the allegory of the goddess. Three levels of possible worlds get in the way of this journey: Hell, Purgatory and Paradise. In each of these stations the author describes what he feels and what he sees. The means of transport is not the body, however this journey would not be possible without it. When going through this exclusive experience, the body feels together with the soul what is lived in each of these levels. The body feels because the *pneuma* has joined it⁹ at the moment of birth. Henceforth the union is finite and temporal. Everything is felt and seen together. Then the biological gains the condition of human. It is a new realm with new experiences, a set never lived before.

In fragments 7-8 of the poem by Parmenides (2013) there is an approach to the theme of immobility. It is the way of being, which has neither beginning nor end. Even fewer are faced with any contrast, for this scenario belongs to non-being. We highlight some phrases to understand the immobility and immutability of being, since it does not need movement to feel itself and does not even consider change, as it is already

in completeness. Initially, the sentence says the following: "All that remains now is to talk about the path that it is. On this there are many signs that the being is ingenious and indestructible, because it is compact, unshakable and without end; it was not and will not be, because it is now a homogeneous, one, continuous whole" (PARMÉNIDES, 2013, p. 16). The philosopher-poet clarifies that in this path that is, the being presents itself,¹⁰ and that without being the path of thinking, saying and feeling will not be found. The indicated signs of the presence of the being is its manifestation in the emergence of the individual himself, in the birth of the human being, considering that the being was already there before. The death event for the individual does not mean destruction of the being, as the second sign in the sentence is its indestructibility. Without beginning and without end, being is neither generated nor incomplete or divisible into different worlds – life and death. The being is only life, it does not die, because it was not born, nor was it generated.

Then we find two triangulations. The first says that being is compact, unshakable and without end. An unbreakable trio. Nothing would be so united as to not move in the face of any shaking. Therefore rigorously unshakable, with unparalleled vigor. Only something of this level could be considered without beginning and without end. It belongs to eternity because it is beyond space and time. Anything can happen in the world of relationship/relativity and it remains sublime. It is self-sufficient in completeness and integrity. The second triangulation is of the being that is homogeneous, one and continuous. There is nothing in it that can be said to differ from anything. Its unity represents a single law. It does not reside

10. To present [presence] in The principle of identity (HEIDEGGER, 1989), being is thought of in a primordial sense as to present. The being presents itself to the man, because before he stated that when saying the being, his presentation to the human being was omitted. So, in the understanding of being with the present, there is the being of man. (*Dasein, o Ser ai*).

in the contradictory, has no contradiction and cannot be discerned in duality. It is continuous, a flow without beginning and without end. It never was anything and it never will be either. A continuous and homogeneous unit, with nothing that can differentiate it from the other or find any difference in it. Further on, the poet manifests the ultimate condition for the path of truth. He speaks of the place of being in its absolute unity and says the following:

...Moreover, it is immobile in the chains of potent bonds, without beginning or end, for genesis and destruction have been pushed away, repelled by true trust. The same in itself abides and by itself rests, and thus it stands firm in itself. For powerful Necessity has him at the limits of the bonds, which surround him on every side. Therefore it is not fair that being must be incomplete: for it is not lacking; to the [non-] being, however, it lacks everything. (p. 16).

True trust or basic trust rigorously fulfills the distance from both the beginning and the end, and the being then feels itself in the integration and veracity of the connection with the single source. This is the rest of the one who fights facing the contrasts. In the firmness of this condition, it is the being for itself that presents itself. Its completion does not require any need, still less does it need to move in such and such a direction. Rest is its movement and in each moment and in each moment it manifests the virtues of the divine being. It is the sublime condition of the human being. Moving in completeness indicates the presence of the void that surrounds it preventing it from leaving itself, so it is now the same of itself and thus remains by itself, at rest, unchanged, immobile and still moving in the void. quantum, in the plenum of the dimensions of the being.

Everything you are going to experience from then on is an unpredictable movement and moving in this new condition is the purest manifestation of pneumatic experience. The emblematic question of movement, of moving and moving, gains space. This is what we are going to address now through Heraclitus' ideas where everything moves.

HERACLITUS - THE OBSCURE AND THE ETHER - FIFTH ELEMENT OF NATURE

Heraclitus is portrayed by posterity as profound and obscure. His teachings took place through conversation with oracles and pythonesses, both in questions and in answers. Recognized as the father of dialectics, he teaches according to the doctrine of opposites, as well as vigorously formulating the problem of the permanent unity of being in the face of the plurality and mutability of particular and transitory things, naming logos as the universal and fixed law that governs harmony. universal despite the tensions. In this case, he uses the example of the bow and the lyre, instruments that only when in constant tension allow the emergence of the most sublime harmony – in the case of the lyre, music. On the other hand, it declares fire as that which none of the gods or men made it, so it is eternal and living, since fire is found in all the elements of nature in the form of ether, even considered the fifth element, among the four known as earth, water, air and fire (ether surrounds them all). This new element called ether is a group of organic molecules with a structure that has a chain with an oxygen atom attached to two carbon atoms. It is also the name of a substance that philosophers, naturalists and currently physicists believe exists throughout the universe. This substance has no mass, no volume and is undetectable because it does not cause friction. Physicists of the previous

century already knew that light had a wave nature and that it would need a medium to propagate, so they deduced around the ether. However, the Greeks like Pythagoras already conceived an ether of movement and ubiquity. The word: “*aithér*” meant, for the Greeks, mainly Aristotle (apud Pessanha, 1987, p. xx), “a ‘fifth essence’, the ether, and characterized by circular and continuous movements”, a kind of subtle and rarefied fluid that filled all the space and it encompassed the whole earth (ubiquity – being everywhere at all times).

The origin of the word is likely to be: *aeí* (always) and *theîn* (run), which would designate that which always runs or that which is in perpetual motion. In the 17th century, Isaac Newton, with his gravitational theory, raised the first question: it was an action at a distance, without the need for an intervening visible medium. Furthermore, in his study of light, he spoke of a phenomenal light (a branch of optics), however he also highlighted a noumenal light, which transcends the physical body, acting as an elastic fluid responsible for the transmission of light and electricity (later referred to in physics as the electromagnetic field).

Heraclitus is considered a difficult philosopher to interpret, and we come across the following statement about one of the aphorisms that portray the vulgar mentality of common men who “do not know what they do when they are awake, just as they forget what they do during sleep.” (Os Pensadores, 1989, p. xxii). It is a critical and oracular style, intended to communicate the difference between sleep and wakefulness, which rises above the knowledge of common men, who are in the deepest torpor. This was the beginning of reflections on the unity of opposites, since all levels of this reality are apparent contradictory aspects and that, deep down, whoever is housed there is the unity.

For Heraclitus, the One penetrates the Many without being confused, because what is affirmed is the very unity of opposites.

With this philosopher, the notion of universal flow becomes the engine of reality and the phrase we know most about it is: "You cannot step into the same river twice, because new waters always flow over you" (THE PENSATORS, Heráclito, 1989, p. xxiv). This breadth of the transformation in both realities (the river and the man) are built by fire, that is, by the Logos-Fire, which inaugurates the idea of influence between the lived world that moves and the human experience of movement, in which we move and are moved. In some commented texts [doxographies], there are reflections on doctrinal themes of Heraclitus, and three stand out: fire, becoming and what-if-thinking.

In the first theme, comments by Hegel (1989) about the modes of reality appear. Among the modes is the abstract process called time, the real form as a process, called fire, and finally fire itself as a metamorphosis of corporeal things, called change, or rather, evaporation as the passage from one stage to another (from the incorporeal to the corporeal).

At the origin is time. He is the first corporeal being. Time is the abstract intuition of the process, it is the first sentient being, it is the true essence. Time is the first that offers itself as becoming – the first form of becoming. It is pure transformation and its essence is being and non-being, in a unity and at the same time separate. However, for Heraclitus, time is intuition, but entirely abstract. It has to be something physical, because nature needs to be understood as a process. He could not say that the essence of the process was air (Anaximenes) or water (Thales). He will indicate fire as process, as the first essence in place of time. Therefore, fire is physical time, it is always in constant restlessness and

is not permanent. This way it gains the status of a real process, of the whole, and thus the moments can be concretely determined. This constant metamorphosis of corporeal things in the physical world he will call change, transformation, evaporation.

Then Hegel (1989) will comment on the universal process of fire in relation to consciousness and says that "the process is not yet conceived as something universal. There is no doubt that Heraclitus says that everything flows, nothing is constant, only the one remains" (p. 71). Universality needs the foundation called unity in opposition (being and non-being as the same). The denomination arises that the etheric body is the seed of the becoming of everything. The logos comes to consciousness as knowledge and the principle tells us "that everything that is at the same time is not", therefore it makes a reservation saying that "a lot of knowledge does not teach understanding..". It seeks to give guidance saying that there are differences between sleep and wakefulness, so that being awake is the same as being aware of the real, the objective world, or rather, universal knowledge. On the other hand, sleep can be understood as that reality that other men experience, but they do not even know what they are doing when awake, much less when they are sleeping. So only consciousness as universal consciousness is consciousness of truth, a sublime waking state. In this state, the divine is the elevation, by thought, above pure nature, this is part of death, because death is part of the life of the gods, or rather, dying is the life of the gods, as we know from mythology.

In the second theme, with the becoming Nietzsche (1989), he organizes his critique approaching the mystique that involves the revelation of the problem of becoming since Anaximander. The revelation of Heraclitus appears like a ray of light that until then had not shed so much clarity. Primitive forces

linked to justice are led by the goddesses Erinyes and thus the emergence of the coming-to-be was justified. Faced with this mystical intuition, two negations arise that will form part of the body of the Heraclitean doctrine.

Firstly, it denies the existence of two worlds and secondly, it no longer separates the physical world from the metaphysical world, so now it only sees the coming-to-be and shows its supreme intuitive force. So he can say everything has, at all times and at all times, the opposition in himself, that is, opposites are found all the time. It teaches that the eternally unique coming-to-be is found in the force that allows one to transport oneself to the sublime, beyond polarity. It is the unfolding of a force that takes two qualitatively different and opposite directions, but that fight for their own reunification. The one is the multiple, for it is a world of eternal and essential pluralities.

Heraclitus discovered this possibility through mystical flair, where things that are unbelievable happen and where fire is the only one that can express itself this way: fire with itself, or rather, fire is one and fire is multiple, so only it can constitute a becoming. Heraclitus follows the two ways of transforming fire: one that goes up and the other that goes down. In these two ways, a need arises where everything must be fire, and the possibilities of this transformation, either in one direction or the other, are nothing but to lead to an absolute opposite.

Nietzsche will say that from this perpetual activity, sometimes constructive and sometimes destructive and from time to time, a saturation of these transformations

will arise, there will be nothing left but fire and thus it is confirmed that in the midst of: *aiôn*¹¹ everything is swallowed. Everything is in motion and a researcher must move like an oracle or pythoness, a follower and performer of Delphic methodologies (or rules of procedure): know yourself. Information never ceases to flow, both in the form of words and in the form of images, so the becoming emerges from these instances, this is the being.

The third theme is Heidegger's (2002) emblematic to-se-think (to be), as that word transmitted from original thought that differs from dialectics and is at the origin of Western thought. Philosophy, since antiquity, is about the covering up of being, of being-to-think, so man has not thought since the beginnings of philosophy. This experience is obliterated in our daily lives, as it remains in oblivion due to our conditioning and daily habits that prevent the original exercise. Moving in this sphere of the original is something that we only have in memory and this requires an attitude of remembrance, that is, turning to the heart as an action that again reaches the original dimension. Being, fire, becoming, and unthinking belong to the primitive sphere as a condition for philosophizing. According to Heidegger (2002), Heraclitus tells two 'stories', one about fire and the other about play.¹² It shows the common men how uninterested they are in unthinking. They lose the opportunity to philosophize in the face of the circumstances of the lived world, due to laziness and lack of interest in the unusual, in what can be admired.

11. *Aiôn* [éon] is a geological reference, used as the largest time subdivision on the geological time scale. Started in 1957, this refers to a unit of time equal to one billion years (1 Ga – one billion years). In Portuguese: éon comes from the Greek term: *aiôn*, which means age or vital force. In French: éon, which derives from the Greek: *aiôn*, means life, time of a lifetime, age, long period of time or epoch. This long period is very long, so it is characterized as unmeasurable, equal to eternity, an eternal time or the eternal age.

12. See mainly paragraph 1 of the preliminary remark and introduction that runs from page 21 to 28 and then the topic of 'repeat' which runs from page 36 to 38.

FINAL CONSIDERATIONS

The example of the game is an unequivocal demonstration that even at that time, the denial of leisure, such as playing with children or watching children play, was of less importance in the face of the business world and the city's public administration. Heraclitus ridicules common men for lack of dedication to everyday experiences, because even then, being, to-thinking, is present. Human experience in which both life and being are essentially present in pure emergence and revelation.

It is worth retrieving this reflection for the interior of the educational establishment and realizing that recess, games and even

physical education classes for children and young people gain a less important focus of attention in the face of school problems: administration and management of teaching, production of knowledge and natural sciences and also the difference between the seriousness, presented by these activities, in face of the playfulness of games, games, recreation, sport and experiences of movement in educational environments. They are different events, however such events seem to determine whether or not the being is present in the event, as the different events gain different status, degrees and levels of didactic-pedagogical, political, administrative and moral importance.

REFERENCES

- Beaufret, J. O poema de Parmênides. In: **Pré-Socráticos**: fragmentos, doxografia e comentários. 4 ed. Trad. Hélio L. Barros e Mary A. L. Barros. São Paulo: Nova Cultural, 1989, p. 100-138. [Coleção Os Pensadores].
- Bocayuva, I. Parmênides e Heráclito: diferença e sintonia. **Kriterion**, Revista de Filosofia, Belo Horizonte/UFMG, v. 51, n. 122, jul/dez., 2010, p. 1-7.
- Bocayuva, I. O poema de Parmênides e a viagem iniciática. **Anais de Filosofia Clássica**, v. 1, n. 2, 2007, p. 106-117.
- Buytendijk, F. J. J. **Allgemeine Theorie der menschlichen Haltung und Bewegung**: als Verbindung und Gegenüberstellung von physiologischer und psychologischer Betrachtungsweise. Berlin: Springer, 1956. [Teoria geral da postura e movimento humano: e a conexão e enfrentamento entre as abordagens fisiológica e psicológica].
- Alighieri, D. **A Divina Comédia**. Trad. José P. X. Pinheiro (entre 1822-1882). São Paulo: Atena, 1955. [Versão para eBook, 2003].
- Duhot, J.-J. **Epicteto e a sabedoria estoica**. Trad. Marcelo Perine. São Paulo: Loyola, 2006. [Original francês Épictète et la sagesse stoïcienne, 1996].
- Grupo de Trabalho Pedagógico (UFPE-UFSM). **Visão didática da Educação Física**: análises críticas e exemplos práticos. Rio de Janeiro: Livro Técnico, 1991. [Coleção Educação Física, Série Fundamentação].
- Hegel, G. W. F. Crítica moderna (1). In: **Pré-socráticos**: fragmentos, doxografia e comentários. 4 ed. Trad. Ernildo Stein. São Paulo: Nova Cultural, 1989, p. 64-74. [Coleção Os Pensadores]. [Preleções sobre a *História da Filosofia*, p. 319-343].
- Heidegger, M. **Heráclito**: a origem do pensamento ocidental – Lógica: a doutrina heraclítica do *lógos*. 3 ed. Trad. Márcia Sá C. Schuback. Rio de Janeiro: Relume Dumará, 2002. [Original alemão, *Heraklit* – semestre de verão de 1943-44, com Eugen Fink].
- Heidegger, M. O princípio da identidade. In: **Conferências e escritos filosóficos**. Trad. Ernildo Stein. São Paulo: Nova Cultural, 1989, p. 139-47. [Coleção Os Pensadores]. [Original alemão, exposição pública em 1957 na cidade de Todtnauberg].
- Heidegger, M. **Ser e tempo - Parte I**. Trad. Márcia de Sá Cavalcanti. Petrópolis/RJ: Vozes, 1988. [Coleção Pensamento Humano]. [Original alemão, *Sein um Zeit*, 1926, editado por Edmund Husserl, cidade de Todtnauberg].
- Hildebrandt-Stramann, R. **Textos pedagógicos sobre o ensino da Educação Física**. Ijuí: Unijuí, 2003. [Coleção Educação Física].

Hildebrandt, R. & Laging, R. **Concepções abertas no ensino de Educação Física**. Trad. Sonnhilde von der Heide. Rio de Janeiro: Livro Técnico, 1986. [Coleção Educação Física, Série Fundamentação, v. 10].

Kunz, E. Por uma concepção teórico-filosófica do movimento humano. In: **Educação Física: ensino e mudanças**. 3 ed. Ijuí: EdUnijuí, 2012, p. 236-47. [Coleção Educação Física].

Kunz, E. **Transformação didático-pedagógica do esporte**. Ijuí: Unijuí, 1994.

Kunz, E. **Educação Física: ensino e mudanças**. Ijuí: Unijuí, 1991.

Merleau-Ponty, M. **Fenomenologia da Percepção**. 4 ed. Trad. Carlos Alberto R. de Moura. São Paulo: WMF Martins Fontes, 2014. [Coleção Biblioteca do Pensamento Moderno]. [Original francês *Phénoménologie de la perception*, 1945].

Nietzsche, F. Crítica moderna (2). In: **Pré-socráticos: fragmentos, doxografia e comentários**. 4 ed. Trad. Rubens R. Torres Filho. São Paulo: Nova Cultural, 1989, p. 74-82. [Coleção Os Pensadores]. [A *Filosofia na Época da Tragédia Grega*, §§ 5, 6, 7 e 8].

Os Pensadores. Heráclito de Éfeso. In: **Pré-socráticos: fragmentos, doxografia e comentários**. 4 ed. Trad. Wilson Régis. São Paulo: Nova Cultural, 1989, p. 45-82. [Coleção Os Pensadores].

Parmênides. **Da natureza**. 3 ed. Tradução, notas e comentários José T. Santos. São Paulo: Loyola, 2013. [Coleção Leituras Filosóficas].

Parmênides. Sobre a Natureza. In: **Pré-socráticos: fragmentos, doxografia e comentários**. 4 ed. Trad. José Cavalcante de Souza. São Paulo: Nova Cultural, 1989, p. 87. [Coleção Os Pensadores].

Pessanha, J. A. M. Aristóteles: vida e obra. In: **Aristóteles: Tópicos e dos Argumentos Sofísticos**. Trad. Leonel Vallandro e Gerd Bornheim. São Paulo: Nova Cultural, 1987, p. v-xii. (Original inglês, W. A. Pickard, Cambridge).

Platão. **Parmênides**. 4 ed. Trad. Maura Iglésias e Fernando Rodrigues. Rio de Janeiro: EdPUC; São Paulo: Loyola, 2013. [Coleção Bibliotheca Antiqua, v. 2]. [Reprodução do texto grego traduzido para o francês por John Burnet, da Oxford University Press].

Platão. Sofista. In: **Diálogos**. 4 ed. São Paulo: Nova Cultural, 1987, p. 127-95 (Trad. Jorge Paleikat e João Cruz Costa). [Coleção Os Pensadores].