

Temporistics is a typology. Each person understands time in his own way, builds relationships with his past and future, present and even with eternity in different ways. Some smart people have discovered that there are 24 types of human relationships with time. Each type has strengths and weaknesses, features, outlook on life,

values and common mistakes in behavior. Knowing your type is a great opportunity to better understand yourself, to find out what exactly makes you happy and what prevents it, to establish relationships with others, to understand how their values are in contact with yours.

This theory works exactly like Attitudinal Psyche/Psychosophy in terms of positions of aspects.

1st = Me +, You -

2nd = Me +, You +

3rd = Me -, You -

4th = Me -, You +

The thing is that it is about time. So aspects are:

Past - P (Proshloe/Прошное) - main question "Who am I?"

Present - N (Nastoyashchee/Настоящее) - main question "Where is my sitting?"

Future - B (Budushchee/Будущее) - main question "Where am I going?"

Eternity - V (Vechnost/Vечность) - main question "Why am I?"

In the human mind, most categories are somehow connected with the perception of time, namely, with the past, present or future. In most situations, you can tell where the "inner look" of a person is directed in relation to time.

So, for example, thinking about the origins of certain events, about causality, about experience, about unfinished business, we turn our eyes to the past. Also, such categories as history and traditions are connected with the **past**. In the context of self-perception, this is a vision of oneself as the sum of one's actions. It is in the past that we find the answer to the question "Who am I?" Therefore, looking into our own past is closely related to self-identification, relationship with one's own self.

It is also easy to determine when the "inner gaze" is directed to the present. This is evidenced by the perception of short-term events taking place right now, the feeling of being involved in the current process, the feeling of connections with other people or phenomena, or in other words, the feeling of being in the present time.

The **present** is closely connected with space, both in the direct and in a more general sense. "What is my place in the world?" is the main question that the present answers. Whether a person feels "in his place" or "superfluous" or able to find "his place" on his own depends on his relationship with the present.

The **future** is associated with setting goals and determining steps to achieve them, strategic thinking and planning, seeing yourself, your capabilities in the future, how the current situation affects your own prospects.

But, sometimes, it is impossible to accurately indicate the direction of the "inner look". Quite often we think in general terms, covering with a glance several time layers at once, or we look, as it were, from the side, abstractly. To determine where such an "inner look" is directed, in the future, the word **eternity** will be used.

A look into eternity is closely connected with the perception of such a category as meaning. Meaning summarizes the vision of the present, past and future.

Also connected with eternity is the vision of cyclicity - events from the past, repeated in the present with conclusions about the future. The simplest and most accurate description of looking into eternity is an abstract look, a look at one's life from the outside. In a philosophical context, such a view is needed to answer the question "what is my purpose?" or, in other words, "why me?".

In everyday life, the past, present, future and eternity are not perceived directly, rather, it can be said that they are perceived through the prism of thousands of smaller concepts, but at the same time it is always

possible to determine which thought refers to the perception of the past, which to the perception of the present, etc. P.

Therefore, the past, present, future and eternity will be defined as aspects of the perception of time. Or just aspects.

Sources: <https://grouple.co/forum/posts/list/304494.page>
<http://temporistics.ru/>

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FUTURE aspect

Objectively, the future does not exist until it becomes the present. However, this does not prevent the future from occupying an important place in the personal philosophy of many people. The future has not yet arrived, but we already have some idea in our heads about what will happen - more or less thought out, more or less detailed.

If we consider life as a movement, then in the future there are points of our route to which we have not yet reached. How to relate to the untraversed part of the path, whether to consider the future real or not, whether to consider your route predetermined or whether it depends on us - everyone answers these questions in their own way, in accordance with their personal philosophy.

For the names of types of relationships with the future, the theme of navigation is well suited, and each type will be associated with one of the roles on a sea vessel: Captain, Helmsman, "Free rider" and Passenger.

1st B – The captain

The future is the strongest aspect of the captain. From the point of view of temporistics, the ability to influence the future lies in feeling and seeing the dynamics of what is happening, i.e. "where it's all going." Therefore, the captain has a strong sense for changes in his life, their potential, possible consequences. Wanting to have some definite future for yourself, the captain is able to lay a route to him, make a plan of what needs to be done, through which "points" you need to go through to get to your cherished goal. This is the difference between a strong future and a strong intuition. Intuition can tell that some event is about to happen, a strong future is able to tell what will happen all the way from the current moment to the event. The future is the area of the captain's self-realization. It sets goals for him, it also motivates him to fulfill them. Wanting to achieve something, the captain, first of all, creates a process in his life.

"To go with a flow" is not his strategy, the first aspect is directive, controlling, the captain believes that shaping his future is only his task, the future will not come by itself. During the execution of the plan or during the passage along his imaginary route, it is important for the captain to feel the dynamics, that things are moving, not slipping, that then it changes. Feeling positive changes, whether they are real or only imagined or planned, the captain feels a wave of inspiration. This emotion is one of the most important in his life. Often, the importance of inspiration is not realized by the captain, as it is a natural background of his life. However, it is worth the captain's life to lose momentum, his mood and vitality plummet. The same thing happens when the captain loses the opportunity to influence his future. The future is real for the captain, and the change of plans is painful for him, as his real world is being destroyed - this is one of the weak points of the first aspect.

The first aspect is strong, high-energy, but also a little infantile. To a large extent, the behavior of the first aspect is controlled by the inner child. The captain follows his imagination, often not caring how real his goal is. Feeling it as real comes at the expense of a lot of energy, spent on strengthening the picture of the future in the mind. Inspiration can block the captain's sober look, and, of course, he happens to do the impossible, but he can also often waste his energy in vain. The captain constructs the future, he cannot look at it calmly, he wants to do something, change something, make his contribution. Since the carriers of the future in other aspects (2-3-4) behave differently, sometimes it may seem to the captain that there are only idlers or blind people around. As a rule, when shaping his future, the captain focuses on one thing. In his life there is some one dominant process, in extreme cases, a group of processes directed in one direction. The captain pays the lion's share of attention to the dominant process, doing everything else according to the residual principle. As soon as a new important process appears in the captain's life, interest in the old one drops sharply. The frequency of the change of the dominant process depends only on one's own self-discipline and the desires of the inner child.

2nd B – The Helmsman

From the position of the Helmsman, the future does not look as clear-cut as that of the Captain. At the Helmsman, the future is in the creative aspect, this is not a goal, it is only a tool to achieve it. Since the

Helmsman is not interested in building an image of his future, the future is open to him with all the variety of life paths and routes.

The helmsman will not hesitate to change his long-term plans if his interests change; relatively easily, he will survive the "troubled" period of life if, due to circumstances, he does not have the opportunity to plan something. At the same time, it is not difficult to imagine the fate of a real ship with a helmsman, but without a captain. The helmsman will keep the ship afloat, but a steering tactician, not a strategist. The future does not require anything from the helmsman, the question "where am I going" is not a matter of principle for him. Subordinating your life to a long-term goal for the Helmsman is much harder.

But the remarkable feature of the processional future is that when the Helmsman takes one step, he immediately sees what step should be next. His position is observant and expectant, Helmsman is good at monitoring changes in life that can affect his future and reacts to them. As a rule, he is inclined to trust the natural course of events, rightly believing that he will always notice a threat to his future in time to intervene. He knows how to achieve his goals, knows how and can help others not to be afraid to choose a path and make decisions necessary to create something new in life. As one Helmsman (PBNV) said: "The best thing I can do is to act so that tomorrow's me says "thank you" to today's me."

3rd B – "Free Rider"

When the future is in the painful, third aspect, such a person is called "Free rider". Since the future in our perception is associated with directional movement, the term "free rider" betrays an attitude towards the future as a place to which he has no rights. The future is a realm of fear and loneliness for the free rider.

He usually feels weak and defenseless against the future. The future does not depend on him - he depends on the future. Prospects and opportunities (the main tools of the future) are to a large extent a criterion for the quality of life for a free rider and have a very strong influence on self-esteem. Actually, the free rider constantly lives under the yoke of a formidable inner judge, constantly asking - "where are you going?", "are you doing enough?", "what is your contribution to the future?"

Being constantly judged is difficult and unpleasant. It is the attempt to avoid evaluation, it is the avoidance of the criterion, that makes a person with the 3rd future free rider. In his misguided strategy, the free rider tries to keep his influence on the future to a minimum - he does nothing to make things worse. Let the future come by itself, and maybe it will be good. In reality, the free rider cannot completely turn away from what awaits him, and this contributes to the growth of anxiety, the main negative emotion of the future. Often a person with a painful future can be recognized by a strange mixture of nonchalance and anxiety. The fear of the passing time and the impending future is also a background for the free rider.

To avoid anxiety, it is useful for a free rider to take actions, to concentrate on actions that somehow that change his life. Not fake activities and not redundant planning that free riders are so famous for, but something real, really useful for the future. Then the inner judge will begin to give positive marks to the free rider and the future will no longer be so frightening. A free rider can also be advised to trust himself, since such a person usually doubts that he is able to make the right decision and change the future in the right direction. Since the future is a sphere of loneliness for him, the whole burden of responsibility for ensuring that everything is fine in the future is on him - and for this you need to make an ideal decision - but every decision, every change has its own risks - therefore, the free rider does not want to change anything, but at the same time he cannot not change.

4th B – The Passenger

The passenger, as a rule, does not understand well how he can influence his future. According to the passenger's philosophy, the future is something objective, it's not what he participates in - it's what happens to him. If you ask a passenger how he sees himself in a year - perhaps we will get a detailed answer, but tomorrow the answer may be completely different - The passenger's future is too ephemeral, unrealistic, and he cannot keep it in his head all the time.

To imagine the desired event in the future and determine the steps for its implementation is a very difficult task for the passenger, as a rule, they understand what needs to be done as the first step, more thought is needed for deeper thinking.

If it is necessary to make a decision regarding the future, they take time to bring the future closer to the present. Often, passengers do not consider the future worthy of thinking about it much at all. Why think about it if it comes by itself? - here is the logic of the passenger. The future is a resource, a bargaining chip - without thinking about it, it releases energy for other aspects.

“I don't like making plans. But we have to. They weigh me down, I want to get everything at once. I can simply forget about my plans. I planned something, and then life just brought me in its pace and I forgot about the plan.” That's how 4thB describe himself.

PRESENT aspect

The present is a special aspect of perception. It is no coincidence that the word “real” has two meanings - you can use this word to describe time, or you can use it as a synonym for authentic, reliable. It is in the present tense that any actions are performed, any activity, no matter what aspect it relates to. And much closer to real life those of us who know how to get involved in the present moment.

Involvement is a key point in understanding the present as an aspect of temporistics. When we get involved in some process, business, we automatically find ourselves in it, we **find our place**. Someone practically does not separate himself and the place that he occupies, someone is “like a fish in water” wherever he is, and it is not easy for someone to find their place, their role. These are different types of relationship with the present.

The names for each representative are: Owner, Local, Exile and Guest.

1st N – The Owner

A person whose present time is an area of self-realization is called the Master. He does not necessarily do housework or know how to cook well, but he feels responsible for what is happening here and now, and extends the field of his presence to everyone who is nearby. The present is its target aspect, which means that all his aspirations are directed precisely at this time.

The owner is involved in any business quickly and easily, and he determines his own role in this matter. The owner can become both an organizer and a performer, and a key figure and an extra - he will choose what he likes and is capable of. In any situation - that at a business meeting, that at a party with friends, that in line at the store - both the owner himself and the role that he has chosen for himself will be noticeable. This is inevitable, since the present is the area of self-realization of the owner, the expression of oneself through one's place in the world is not only natural for him, but also necessary. Whatever the owner does, he non-verbally broadcasts a message to others - "I'm here", and the key word here is not "I" at all, but "here". Owners of other target aspects do not express themselves in the present tense, therefore it is the owner who, more often than others, is able to involve others in his activity. At the same time, he does not necessarily involve at the expense of the will - the owner, merging with his role as much as possible, creates space for activity. Another thing is that due to the monologue of the first aspect, the present of the Owner may not be sensitive to the presence of other people in the present, they are either captured by "his world", his rhythm of life, his presence, or feel superfluous, out of place (especially "Exile", 3rd present). But for the "Guest" (4 present), the Host is just a gift - after all, the Guest does not know how to get involved in the process himself and does not consider it necessary to waste energy looking for some place for himself (whatever they give, that's okay), and the Host can capture the Guest with your energy, nourish it with an excess of its target first aspect. The Guest does not need interaction (dialogue) in the present tense, like the Local (2 present) and the Exile (3 present), the Guest will adjust and get involved, receiving energy in his blind aspect.

The owner knows how to be happy in the moment, his motto is "Here and Now". The owner is a hedonist, which does not at all imply a materialistic worldview (although this happens), it's just that the Master, like no one else, knows how to enjoy the simple joys of the earth. Often the Owner loves nature very much, almost mystically, sometimes almost deifying it. Of course, many people love nature, but the present especially appreciates it, because nature is closely related to the ability to enjoy the process of life. And the Owner knows how to savor the slightest sensations: the breath of the breeze, the scent of a flower, the rustle of trees, the sound of the sea. This does not mean that any 1 present loves nature by default, tastes are different, but it means that he knows how to saturate life with experiences, and just experience, or rather live the moment ... One person with 1 present told that he "created his own way of having sex", touching his wife with only the tips of his little fingers. The owner is inclined to delay business and, in general, any processes. Starting to do something, and the Owner starts quite easily, often cannot stop in time (especially if the Future (B aspect) which is responsible for changes in the situation, is the 3rd or 4th). Getting involved in the work already begun before him, he can destroy the existing atmosphere with his own vision of the roles of the participants, so you can sometimes hear about the host that “there is too much of him”.

2nd N – The Local

The position of the “local” allows its owner to comfortably be exactly where he is. If for the owner the role is important for self-realization, he creates a role for himself rather than chooses it, then the local will simply occupy one of the existing niches that best suits his, the local, interests. The local will not keep “his place”, some then one role, one line of behavior. He sees the present in all its diversity, notices all current processes and easily switches. If someone, having come to an unfamiliar team, very quickly became “one of his own”, then either his values coincided with the values of the team, or this someone is local. The local is characterized by a desire for partnership, partnership and co-creation in relation to what is happening at the moment. But, at the same time, the local knows how to immerse himself in what is happening without losing himself. He does not merge with the present, the present is only his instrument.

The local knows how to enjoy the moment, enjoys and draws strength from nature. Knows how to celebrate life knows how to color this life for others. Unlike the Owner (1st N), he does not drag out time, he is completely adequate to the moment, and if you need to switch to something other than what he was involved in, he can do it quite easily. He does not necessarily feel at home at a party, because he knows that this is the home of those to whom he came (the Owner, the 1st N, he can sometimes forget about it), but he will feel "at home" in the chair on which he sits and in general will quite easily settle in the space and build a nest in a new place. One of the quotes of 2ndN Physical condition: a little relaxed - finally found a comfortable place on the chair, and even near the battery. Mental condition is good. Half of the guys from our group went to wait somewhere else, the rest stayed here - someone communicates in a video chat, others just chat. The atmosphere is quite friendly. I like it.

Also one of the statement of one of the representatives of the 2nd N: "No matter how bad it is, I go out into the street and feel - dampness, and I know that no one will take away this dampness from me."

The Local understands that there is a place for everyone - it is important to just take it and not fuss.

3rd N – The Exile

A phrase "not find a place for myself" is quite possibly created by the "exile".

The third present makes a person feel that what is happening to him and where / with whom he is now is not what should be happening to him and not the present where he should be now. Perception according to the third aspect is always thinned - therefore, any imperfection of what is happening is perceived tragically. At the same time, one should not think that if everything is perfect, then this will suit the “exile”. In the most - even by his own standards - perfect minutes, the "exile" may feel separated from what is happening.

He may not understand, but what is he doing here, what is his role? He wants to escape, because he feels like a stranger, but it is precisely in this that the tragedy is that wherever he runs away, he will not feel like “his own” until he makes a conscious effort to “get involved” in the present, come to terms with imperfection. the place he occupies and accept as "one's own", like "home" what is happening to him.

Ironically, a person with a third aspect of the present is often in reality an exile. (Or this aspect makes him perceive the changes happening to him as an exile). The feeling of loneliness, separation from the world is the main pain of the third present.

The "exile" often feels that he has no place in this "celebration of life", that his home is not here. But where is he? The "exile" does not realize this, but his underlying desire to make what surrounds him become "his place" would accept him as a native and would be his safe haven, but since this aspect of the exile is extremely refined and painful, everywhere he stumbles upon thorns and thorns. Where is my world? What do I belong to? These are the questions to which the exile seeks answers all his life.

4th N – The Guest

For the 4th N, the present moment is something fleeting, ephemeral. The present is not something important, therefore the Guest is usually ready to *sacrifice* his perception of the present in order to strengthen other, more important aspects for him, the Guest. As a result, under rapidly changing circumstances and simply in unfamiliar surroundings, when involvement in the present is important, the Guest is quickly lost, he does not see his place, his role in what is happening and, as a rule, goes with the flow, agreeing to the role to which circumstances push. If the guest is too confused in dynamically changing events, he will prefer not to rack his brains, to wait, until the present fades into the past and the current

situation can be viewed from the point of view of a stronger aspect. But when the present fades into the past and the question "what is my place" is transformed into "who am I?" - the guest's disregard for his role can change dramatically.

At the same time, the awareness of one's passivity in the present (until this present has passed) is not something critical for the guest's self-esteem. Boredom, loneliness is experienced by him an order of magnitude easier than an exile. He is less inclined than others to attach importance to feelings of involvement and happiness. The Guest's strategy is aimed at minimizing efforts to determine their place (very sp5, yeah?). Among the huge variety of social and other spaces, the Guest chooses only those where he needs to spend less energy for self-determination. Often the Guest has little concern his role in the family, at work and chooses for self-determination, for example, some interest club, only because in this space is a good place, expressed, for example, respect, is given to him without difficulty. The guest has little connection to the present moment, because usually he does not need to feel his place in time and his attention is scattered towards the past or the future.

It is often thought about the Guest that this is a person who "lost in dreams", "absent in reality" - this is also not at all necessarily about him. A person immersed in his experiences, sensations and dreams may well savor them in the present and simply not pay attention to the outside, but at the same time the process inside will take place in quite real time.

PAST aspect

The past is one of the most interesting topics of our personal philosophy. You can relate to the past in different ways, consider it important or insignificant, see your experience as a burden or wealth. To illustrate the types of relationships, let's take literature as an analogy - let our past be a book.

Then we ourselves can take one of four positions: Author, Chronicler, Critic or Reader.

1st P – The Author

For the Author, the past is an area of self-realization. His inner question is "Who am I?" almost always transforms into "who do I want to be?". A person with such an active position in relation to his past acts like an author writing a book of his life - he forms himself in accordance with his idea - gains experience, let useless or even dangerous, but, most importantly - interesting. "My years are my wealth." An author is a person who looks at any, even dramatic, event of his life - consciously or not - also from the point of view of its artistic merits. He can go on an adventure simply because it will be a neat plot move, which will decorate or simply make more interesting his life path.

The Author sees in the past a motive for action, he feels well what needs to be done in order to complete the processes once begun. This approach has a downside - the past is extremely demanding on the author. He often cannot "leave alone" situations from the past that have not been completed to their logical end. He is sure, that if "a gun hangs on the stage in the first act, it will definitely shoot". At the same time, in most cases, the author's philosophy gives him the confidence that "everything can be fixed" - a new page, a new chance.

Probably, the main thing in the author is the subconscious confidence that the answer to the question "who am I" is his and only his task. He is confident that he is up to the task. "I am an author. It is my book." Other people's opinions will not be taken seriously, the author is sure that only he knows who he really is.

2nd Past – The Chronicler

The Chronicler, unlike the Author, is in an observational position. He does not invent, does not realize himself, he fixes. If for the author the past is an area of goals, then for the chronicler the past is a tool. The self-realization of the chronicler lies somewhere outside the realm of the past, outside the answer to the question "who am I".

If the author shapes his story, then the chronicler **uses** his history. He has a good memory, he has the ability to see in the past the sources of current events or analogies with what is happening now. The chronicler perceives the past as something natural that does not need to be changed, but at the same time - as an endless storehouse of knowledge about the world. He loves to talk remembering the past in company with other people, it is an endless source of information and joy for him. At the same time, he is not fixated on his own past, willingly remembers other people, listens to them.

The past is a tool. The chronicler knows his qualities, he knows his inclinations. This allows him to determine what he is capable of and what he is not. He quite easily picks up old connections and uses them, he never forgets a successful or unsuccessful experience.

The past of the chronicler is not demanding on him, he does not have to answer the question "who am I?", it is not necessary to think about who he wants to become, it is not necessary to complete what he started. The past is for him only a tool to achieve goals, but a reliable tool, a favorite tool that the chronicler uses often, with pleasure, with or without reason.

3rd P – The critique

Each type assigns a specific role to the personal past. For the critic, the past is the criterion. The past is a source of answers to the question "who am I?", awareness of one's strengths, capabilities, and character traits. For the critic, the answer to the question "Who am I?" - this is the main criterion for the quality of life, one of the main tools for self-assessment.

Past criticism is in the painful aspect, which corresponds to the pattern of behavior "Me minus, You minus" (I'll just simplify to -). "You -" means that the critic will not trust other people's judgments about

himself. He can take into account someone else's opinion, he can think about it for a long time or even worry, but the "last word" will always remain with the critic. The critic himself must decide who he is, the search for an answer to the question "who am I?" he considers it his and only his task.

"Me -" comes from the negative, limiting aspect. The critic cannot choose who to be, he can only judge himself. The evaluative, "parental" pressure of one's past often makes the critic weak, defenseless in front of his past, and underestimates his self-esteem. For example, Herbert Wells (VBPN), who wrote 40 novels and an equal number of volumes of forecasts and journalism, whose works, when published, broke the circulation records of all other books in the entire history of English literature, writes: as if under a stick, with irritation, in a hurry, poorly edited, pale and flabby, like a nun overfed with potatoes." (I know that it's worded kinda weirdly, but I hope you get the thing) - he demonstrates the position "Me -, You -" (this shit is so E4 lmfaio)

The past puts pressure on the critic with its immutability, static character. Unlike the future and the present, it is not subject to control, and therefore the critic perceives his past mistakes more painfully. As a rule, when trying to get out of the assessment, the critic uses one of the following strategies:

- break with the past, step back, forget
- Take a break from the past by immersing yourself in activities on the first, positively motivating aspect
- Give yourself such a low rating that nothing external could hurt you more

The European writer Franz Kafka (3rd past), the author of "The Castle" and "The Metamorphosis" used the latter method. In the surviving letters written by Kafka to his friend Max Brod, Kafka constantly refers to himself as "an insignificant, miserable writer." He is sincerely surprised when someone shows him favor, admires his work. "For me, this is touchy and embarrassing," Kafka writes to journalist Milena Esenskaya, who took on the task of translating his prose into Czech. "Touching and embarrassing" is a fairly natural response from a critic when he suddenly receives a positive assessment about a dubious piece of his past. Before his death, Kafka bequeathed to burn all his drafts, letters and unpublished books.

You can easily recognize a critic by asking him to tell about himself. Depending on whether the critic uses flight or overcompensation, we will hear either an embarrassed, confused and short story, or a vivid description. But, in any case, the critic will try with his story to create a certain image of himself in the listener. This image may be different, including negative ones, but it is important for criticism that he will know, control how exactly the other person sees him. This gives the critic a sense of security, because if the critic knows how they see him, he will not fall on an unexpected assessment.

4th P – The Reader

For the "Reader" the past is a resource, a fuel, a bargaining chip. He does not consider the past important, he ignores the search for an answer to the question "who am I" in order to leave himself the strength to answer other, more important questions in his personal philosophy. The "Reader" does not create his own history and does not criticize it. Since the past is closely related to self-identification, then "Readers" are often perceived from outside as "dark horses" - you can communicate with them for many years, but you still don't fully understand what kind of person he was. However, the "Reader" does not understand this himself. It is difficult for the reader to use his "baggage", to highlight useful experience, to understand whether he has certain qualities.

The reader is, as it were, removed from his past - this is not his book, and it is not his duty to write new chapters there. At the same time, the reader willingly interacts with a friendly author, allows him to use his qualities, skills, acquaintances - this allows the reader's past to be more fully revealed in its true purpose, after all, the reader (consciously or not) sacrifices his past for something more important, and it is important for him that the sacrifice was not in vain.

ETERNITY aspect

You can know who you are, where you are now and where you are going, but one important question remains - "why?". When we are interested in the meaning of other people's actions, the meaning of something external, this may not be related to temporistics. And only the application of the category of meaning to oneself, to one's own life, connects us with eternity.

Despite the fact that eternity is associated with an impersonal, detached perception, the answer to the question "why me?" cannot be objective, just as there is no objective and correct answer to the question "who am I?" and other temporal issues. The question of one's own destiny can be approached in different ways: for some, the search for the meaning of life is

this is a fascinating journey into the unknown, for someone a painful, but inevitable process, and for someone it's not so important whether there is some kind of washed away, or whether it doesn't exist and never has.

For the types of relationships with eternity, the names associated with science and philosophy are chosen: Guru, Philosopher, Everyman and Student.

1st V – The Guru

Guru creates his own ideology, his own faith, his own principles and is distributing them. Within the framework of personal philosophy, eternity is an individual way to answer the question "why?", to comprehend one's life, one's activity.

For the guru, eternity is the area of his self-realization, and meaning is the driving, motivating force of his existence. In the realm of meaning, the guru is in the position of "I am plus, you are minus." This means that the guru considers the definition of the meaning of certain things to be his and only his task (you -), and at the same time he has little doubt about his right to decide (I +). For example, after getting a job, a person gets a position and why this position is needed in the company, determined by the employer. Suppose an applicant is taken to the office management department to work with documentation. However, if the applicant is a guru, he will definitely determine the meaning of his work himself. He will work with documents, because this is his role, but if the guru decided that the meaning of his work, for example, was to establish communication between departments - he will invest most of his energy in communications. This does not mean that the guru does not understand the meaning, just in relation to eternity he is in the position of a child (basically works for every 1st position, that's literally PY but with time), often acts out of "I want", ignoring the real situation.

Guru has the power and ability to give meaning to everything around. After watching a boring movie, someone will simply consider this time deleted from life, the guru will draw conclusions. The weekend is approaching, which has nothing to fill - the guru will figure out why he needs this day. He is constantly extracting meaning, morality, and cannot stop, even if he doesn't have enough information to think about. Giving meaning to the past, many gurus cannot fall asleep until they sum up some results of the day, draw conclusions. Other gurus perform similar acts in relation to the future - for example H.G. Wells (WBPN), writes about planning:

"... I pinned a "Scheme" on the wall, where it was planned how I should use my time and opportunities with the greatest benefit. I have pedantically titled this sheet "Scheme" instead of simply calling it "schedule." Every moment of life had a purpose."

The main positive emotion of eternity is the feeling of belonging, which always arises when something makes sense. The Guru aspires to this feeling, he is actually dependent on it. Perhaps that is why the guru has a strong sense of calling, of destiny. The guru does not always know his calling. The guru does not always consider his calling to be the same throughout his life. But the very feeling of his destiny rarely leaves him. If he was left without the meaning of existence for a long time, then feeling longing (negative emotion of eternity), the guru will do everything to know again why he lives.

Eternity is characterized by an abstract perception, a look at oneself, one's life from the outside. Since eternity is stronger for any guru than the present, then in the abstract perception of the guru is much more powerful than in the perception of the personal, involved. To quote "Gone with the Wind", Ashley Wilkes (GPNB)'s description through the eyes of Scarlett O'Hara (NBPV):

"He was always impeccably attentive to her - *but somehow reserved, somehow aloof*. No one seemed to be able to penetrate his thoughts, let alone Scarlett even more so. This restraint of his drove everyone crazy - after all, here everyone is accustomed to immediately blurt out the first, what came to mind. In any traditional entertainment of local youth, Ashley was second to none in anything: he was equally dexterous

and skillful both at the hunt, and at the ball, and at the card table, and in political dispute, and was considered, moreover, indisputably, the first rider of the county. But one feature distinguished Ashley from all his peers: these pleasant activities were not the meaning and content of his life. And in his passion for books, music and writing poetry, he was completely alone”

Other gurus, especially those with a second present, may be more involved, but their capacity for detached, impersonal perception is no less strong than Ashley's. Describing, for example, his impressions of the trip, the guru can completely exclude himself from his own story, describe everything not as seen personally, but as a set of facts, as if quoting a book or almanac. Due to their ability to "look from the outside", gurus easily see patterns, repeated events. Gurus with a strong past are excellent historians who can discern the cyclicity and orderliness of historical facts. With a strong future - good forecasters, science fiction writers and inventors. With a strong present - ideological leaders, preachers of ideas.

2nd V – The philosopher

The aspect of eternity is interested in long-lived things coming out beyond one human life. Why do I live? How is the world? Creative aspect approaches this issue philosophically. Perhaps eternity will open slightly if I join the harmony of numbers? Or maybe this path lies through music? Is there a God? And if not? Who is closer to the truth Aristotle or Socrates? Not so important, I'll try on I will understand myself. This is the position of the Philosopher.

The second eternity is almost as strong as the first, but more flexible and tuned in to dialogue. People with a creative eternity are characterized by the presence of good analytical skills, the ability to see the relationships between events, to detached perception. Unlike the first eternity, which, if it is impossible to see the meaning of something, often synthesizes and creates it, the second does not see any reason in this.

For a philosopher, meaning is a tool that helps in solving problems, both everyday and global. A philosopher is easier than other types to perceive other people's worldview concepts, it is easier for him to “try on” them for himself, since the question “why do I live?” not so critical for him. It is important for a philosopher to feel the general meaningfulness of life, his work, activity, and sometimes even better without the constraining specifics. This gives him a feeling of freedom and strength.

For a philosopher, eternity (as an aspect) is an endless riddle and one can solve it all his life (basically answering a main question of this aspect – Why am I?).

3rd V – The Everyman

Eternity is transcendence, meaning, harmony, ideas, integrity. The third aspect is always an area of loneliness and darkness. In the case of the third Eternity, a person may feel a lack of global meaning in his life, and at the level of worldview have some kind of duality - he will crave for something to be "there" and want to have with this something (or someone) to have a connection, but at the same time be sure that even if there is something or someone there, then he does not care about him at all, the little man (this sounds stupid, ik).

The third aspect is also a criterion for how well a person lives.

The name "Everyman" for the third eternity was chosen due to an erroneous strategy, which is sometimes used by the carriers of painful eternity to get out from under the oppressive assessment of their criterion. The answers to questions of meaning are almost never obvious. Constant doubts about the meaningfulness of his life, what he does, can lead the bearers of painful eternity into a state of permanent anguish, and they often find a way out to hide behind the mask of an inhabitant.

However, for the Everyman - all other categories of time - past, present and future – are free from some kind of burden, they are not constrained by the pain of the third aspect. Thus, the Everyman, often the most adapted person for life, and he is given success (future) and happiness in his personal life (past and present) more easily than others, it would seem - what else to look for?

For eternity in the painful aspect, questions of meaning are the most critical. Meaningfulness for such people is an important criterion for the quality of life, but the desire for meaningfulness in the Everyman is expressed in a completely different way than in the Guru. If for the Guru the meaning is a positive,

motivating aspect, then for the layman it is limiting, requiring “not to engage in nonsense”, directive-pointing.

Having chosen the path of escape, the Everyman moves away from the questions “why”, does not try to look at his life from the outside, completely devotes his life to everyday life, falls into vanity, trying to drown out the feeling of uselessness of his existence with abundant activity. But, since eternity does not leave the area of the criterion, it only gets worse. When the Everyman succeeds in isolating himself from the meaningfulness of life in general, he begins to be tormented by the meaninglessness of a smaller scale - he judges himself for a useless day, for a useless evening, for a meaningless conversation. Tosca is not far behind.

For example, one of the quote of PNVB: “..The study was very difficult... And it was then that I began to ask questions – why am I here? Then the brainwashing began. Then the former emotionality disappeared, carelessness disappeared, the joy of life disappeared. I got depressed. It dragged on for 2 long years. Saved by talking to my parents. But sometimes I cleared their brains like that, which is embarrassing now. If today I need emotional support and their words that “everything will be fine there, ahead, don’t worry,” then it was “why did you give birth to me?” “What am I even doing here?” “People are born, die, are born, die - what is all this for? what’s the point?” Am I just another piece of meat to fulfill my biological role and get out?”... I didn’t feel sorry for my parents, in short. Then thoughts of suicide often floated in my head. But, fortunately, didn’t have the courage”

4th V – The Student

The Student is in some way the antipode of the Guru and his complementary pair. The student knows his weakness and does not have enough strength and desire to create the eternal, to convey to others his way of thinking, to look for meaning, realize your mission. He has other, more pressing concerns, but he ready to take what lies nearby. Adopt someone else's ideology participate in someone else's big in fact, to contribute to someone else's heritage. Its aspect of eternity is half-blind, therefore

The Student does not walk on the most attractive path, but on the path that is better lit. For the Student, questions of meaning may be interesting, but they are in last place in the hierarchy of temporistic values. Actually, The student sacrifices the search for meaning in order to free up time and energy for other, more specific, "close to life" tasks. The carrier of the fourth eternity can easily succumb to the influence of someone else's ideology and, having succumbed, will not consider alternatives until he is completely disappointed. But of course

Everyone needs meaning, including the Student, and therefore the Student can suffer greatly if his need for meaning, for harmony in a holistic picture of the world is not satisfied. The most important thing about the student with eternity is that the student does not consider the answer to the question "why" as his personal task, neither in the context of his whole life, nor in specific cases. He is happy to delegate this task to someone else. And wait for an answer from outside.