PERSONALITY AS A SUBJECT OF RESEARCH: HISTORY, THEORY, METHODOLOGY

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ПСИХОДИНАМИКА ЭКЗИСТЕНЦИАЛА ЗДОРОВЬЯ (БОЛЕЗНИ) ЛИЧНОСТИ

PSYCHODYNAMICS OF THE PERSON'S
HEALTH (DISEASE) EXISTENTIAL

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Аннотация:

Статья посвящена экзистенциальному анализу здоровья/болезни человека как основы построения общей психологически-личностной концепции лечения либо поддержания здоровья. На наш взгляд, экзистенциальный анализ необходим психотерапевтам и не только им, но и врачам именно для того, чтобы оценить место человека в современном быстро меняющемся мире. Причем эти изменения могут носить не глобальный (что тоже имеет место), а именно бытийный (экзистенциальный) характер для какого-то отдельного человека. Время ускоряется, вероятность неожиданных изменений возрастает для каждого из нас. «Бытие в мире» в настоящее время превращает человека в то, что Мартин Хайдеггер называл «постав» (в переводе В.В.

Abstract:

This article is devoted to analysis of the health/disease existential as a basis for building a common personal psychologically concept of treatment or health maintenance. In our view, the existential analysis is needed by psychotherapists and not only them, but also by doctors to assess the place of man in today's rapidly changing world. And these changes may not be global (that too), namely been (existential) for any individual. Time speeds up, the likelihood of unexpected changes increases for each of us. "Being in the world" now turns a man that Martin Heidegger called "set" (Vladimir Bibihin), the goal of human force for the purposes of the company or some of its subsystems. Naturally, this raises a great number of neuropsychiatric and psychogenic diseases, and sometimes directly organic

Бибихина), поставленную человеческую силу для каких-то целей общества или какой-то его подсистемы. Это порождает, естественно, большое количество нервно-психических и психогенных заболеваний, а иногда и непосредственно органических расстройств и травм.

Ключевые слова:

экзистенциал, субъективное время, Прошлое, Будущее, Настоящее, экзистенциальная типология личности, бытие, «просвет», «присутствие», «Я» человека, эмпирическое «Я» человека, социальное «Я» человека, расстройства личности, заболевания.

disorders and injuries.

Keywords:

existential, subjective time, Past, Future, Present, existential personality typology, Genesis, "clearance", "presence", Self, empirical Self, social Self, personality disorders, diseases.

In this article, we will proceed from the understanding of the disease and, accordingly, human health as a kind of holistic state, which in the language of physicians is usually expressed by the formula "it is necessary to treat not the disease, but the person". From the psychological point of view, the extension of this postulate is the thesis that any disease is subject to a person's personality, and his "I" as a substructure of personality. According to William James, the closest to the disease structure of personality is its empirical "I", which, very importantly, includes not only his own body, but also all his surroundings, which can be called "mine", it is clothing, and housing with all its contents, etc. W. James himself wrote about it this way: "in the broadest sense, a person's personality is the total sum of all that he can call his own: not only his physical and mental qualities, but also his dress, house, wife, children, ancestors and friends, his reputation and works, his estate, horses, his yacht and capital. All this evokes similar feelings in him. If in relation to all this the case is successful – he triumphs; if things fall into decline – he is upset; of course, each of the objects listed by us differently affects the state of his spirit (here and here the author's italics), but they all have a more or less similar effect on his well-being" [1].

James is often ranked among one, or even one of the first and deepest, forerunners of existentialism. Indeed, M. Heidegger, who justified the existential of man from the depths of philosophy and metaphysics of the nature of being and being, including in the scientific lexicon of his famous "dasein" ("presence" in the translation of V.V. Bibikhin), wrote: "Presence is being, which, understanding in its being, refers to this being. Thus, the formal concept of existence is declared. Presence exists. Presence is that which is always myself". To existential presence belongs his always-mine" [2].

M. Heidegger defined the existential presence in simpler words as "being-in": "Being-in implies ... the existential structure of presence is existential. But then it is

impossible to think about the existence of a corporeal thing (human body) “in” the existence. ... Being, which is inherent in being-in this sense, we characterize as being, which is always I myself” [2].

Thus, through the existential of man, M. Heidegger places man in the world (“being-in-the-world”). Existential covers also external relations of the person, including social: “to dwell at...”, “to be confidentially close with...”. The purpose of this article is to explain how to reveal the existential essence of human health and disease. Here we need to touch more deeply on the very concept of being in M. Heidegger's existential concept, which we have chosen as a methodological basis.

Man is present in this world, respectively in health and disease he also “exists” in this world. Presence in the world also means presence among other presences-things. What is a thing by origin and by being in the world?

Even Lao Tzu in the 4th century BC wrote: “in order to make a vessel, stir the clay. The use of the vessel is caused by the emptiness in it. In order to build a home, cut through the doors and Windows. The use of housing is caused by the emptiness in it” [3].

Also in Heidegger we find: “the Potter ... forms the void. For its sake, in it and out of it, he gives the clay a certain image. The Potter catches first of all – and always – the elusive void and presents it as containing in the form of a container. The emptiness of the bowl determines each step of production. The materiality of the capacity does not rest at all in the material of which it is composed, but in the enclosing emptiness” [4].

But what then, we ask, are the walls and the bottom of the thicket. It turns out that it is according to the special laws of pot craftsmanship made partitions separating one void from another. What are these laws and how do they work? In our view, these are the laws of psychodynamics, operating in the subjective space of time of man. Thus, man is not among things, or rather, not in the first place, among things. But since things enter the space of his “experiential Self” (beginning with W. James). It is in the midst of the psychodynamic forces that “shape” the void around and through it. Man acts as the center and carrier of this psychodynamics, as N.O. Lossky said, a substantial figure in the process of activity and behavior of which psychodynamic forces and their cycles come into motion [5].

These forces were definitely pointed out by Kurt Levin, who called them valences. Every thing around us is charged and has a certain – positive or negative – valence [6].

Kurt Levin, however, paid attention only to the charge, the valence, of things, not taking into account the vector quantities of the action of psychodynamic forces.

The very emptiness of the physical environment (home) is filled with things in accordance with their (intrapsychic forces) long-term action according to the psychodynamic structure of the subjective space of our “I”. The space of

psychodynamic forces is enclosed in the space of physical forces beyond our control. So, the distance from home to work is constant and does not depend on our mental state, and all the physical forces along the way we have to overcome, but also taking into account the psychodynamic forces and valences. For example, walk past a cafe on the way to work. Similarly, the things placed in the emptiness of the dwelling, once put by us, remain in their place also in accordance with the action of physical forces, which also have to be overcome. Thus the void in which we live is formed, forming the surrounding space of physical things and forces. But, as already mentioned, this emptiness is “formed” by us already in accordance with the action of psychodynamic forces. Heidegger comes to the same conclusion: “an empty glass means “collected in its release” and “able to let in the contents”. To put the removed fruits in the basket means “to give them this place”” [4].

The verbs “to let in”, “to omit”, obviously, one root with the word “emptiness”. Heidegger emphasizes that language itself explains to us the role of emptiness, which creates space. Language also generates a name for a place, as well as a thing that has found its place on it. In this sense, Heidegger emphasizes: “the Word gives the thing being” [4]. But putting things in place requires forces, both physical (gravity, friction) and mental. Without being distracted by the arrangement of natural objects by physical forces, we determine at once that the place in the space of our “I” for a thing is determined by the ensemble of psychodynamic forces acting in subjective time [5]. “From presence, presence, the present sounds. The latter, together with the past and the future, forms the characteristic of time. Being as presence is determined by time.... Each thing has its time” [4]. Let us add that each person has his own time, despite its General structure, it is subject to a number of changes that cause diseases.

Here it is appropriate to ask the question, if each thing has its time, how all these material times are collected in a single subjective time of our personality and our “I”.

It turns out that Being in a certain sense is Time, and Time too (not being just any predicate, as well as Being) “takes place”. But where? It is in the self-enclosing presence, which is the present in its unity with the past (according to Heidegger – “no longer”) and the future – “not yet”.

Hence, the Present is no longer a sequence of vanishingly small “now”, as Aristotle said about time. According to Heidegger, the sequence of times defined with varying degrees of fragmentation is calculated time, what in psychodynamics we call physical time in contrast to subjective, psychological and historical time. Let us briefly reproduce here how subjective psychological (historical) time differs from physical time [5].

Looking ahead, in order not to break away from the topic of the article, it should be noted that many, at least, mental illness and personality disorders (generating and bodily disease) associated with the violation of subjective time and space of spiritual entities in our subjective space-time, from physical clutter in the home and the loss of

ability to cope with it and to split personality, schizophrenia, suicide, death or ending of deadly diseases as a waiver of future-present, phobias as the destructions of the present-past (Pic. 1). Physical time is linear, continuous, and dense.

Picture 1.

**Spiral structure of mental time of the adaptive substantial worker (psychoid)
 in comparison with nonadaptive**

Subjective psychological (historical) time is nonlinear, spiral, and necessarily discontinuous, and precisely at the point of the present.

In physics, we examine precisely the connection between the past and the future, the unity of which, together with the vanishingly small present, creates the Aristotelian “now”, and therefore we emphasize, for example, that a stone thrown from a tower will necessarily fall continuously until it touches the ground (in Galileo's experiments, for example).

At the same time, we are absolutely indifferent to the fact that the same stone will then again be raised to the tower. And perhaps it will plunge into the historical present, which has no duration, becoming a Museum exhibit.

Thus, in history, for us, on the contrary, the fate of this particular stone in its present, which will be repeated with the second throw, until the experiment is completed, is important. And historically, this one, though torn, is real.

Therefore, historical (psychological) events can be interrupted, that is, what began long ago, may not last now, then begin to last again. For physical duration, this is impossible.

Mozart once said that the highest forms of inspiration he feels when he sees his Symphony, like an Apple on his hand, that is, at the same time. And this is more than

30-40 minutes of physical time.

As a result, we intend to assert that subjective psychological time is the subjective time of human presence in the world. From the General psychological point of view, a person completely immersed in physical time is not adaptive, he seems to flow with the flow, bumping into all the temptations and obstacles of passions and despondency. From a medical point of view, as a variant of the disease, this condition is called the “vegetable” state, when the brain is practically not working or even coma.

If the above statements about the structure of psychological time are correct, then the main components of the psyche must be somehow oriented in this time. By the basic components we mean the well-known psychological triad-emotions, cognition and will.

Emotions (as experiences) are connected with the psychological past, will (with its acceptor of the future) – with the future, knowledge is in the present, and it is in the psychological present. Note, however, that this is the present (according to the leagues in Pic.1) includes both the “no longer” past and “not yet” future. “The present as a presence,” writes Heidegger – “and everything belonging to such a present would have to be called time proper (in our terminology subjective time), although directly it has in itself nothing of the habitually imagined time in the sense of an incalculable sequence of “now””.

So, let us compare the main types of mental phenomena with the components of subjective time: emotions (e) = past (PR), will (C) = future (B) and cognition (Po) = present (N). There are only two (combinatorial) possibilities of different sequences of inclusion of volitional, emotional and cognitive processes. The first option is the sequence (Epov) = (Vepo) = (Pve). Parentheses indicate the cyclic movement of the three components. Equality here means that the cyclic change can start with any component, but always e goes to Po, Po to B, and B again to e, then the cycle repeats.

The second option is (Evpo) = (EE) = (PoE). There are no other options. The difference between these two sequences is, first of all, in the moment of inclusion of the volitional factor (B) – the necessary future, according to P. Anokhin.

For the nonadaptive type, emotions directly trigger a certain cognitive process (Epov), thereby mastering it and the whole personality, since it is cognition that is the defining property of a reasonable person.

Purification of knowledge from passions (emotions) is known to many world religions as a practice of spiritual development. Thus, the Orthodox Holy fathers from the first centuries of Christianity can find a detailed step-by-step dynamics of falling into sin and the loss of the inner, spiritual man.

If to return to Picture 1, then we see that the timely inclusion of the volitional component makes it possible to connect the “no longer” past with the “not yet” future, connecting with the present, thus gaining a slow extension of the presence and action of man, i.e., his treatment of surrounding things. Thus, “what we call (subjective)

space-time is highlighted. By the word "time" we only mean no longer a succession of "now" one after the other. Thus, space-time also means no longer the distance between two points of "now" calculated time, which we mean when, for example, we state: for a period of time in 50 years, this and that happened. Space-time means now openness, shining through in the mutual course of the coming, the realized and the present. This openness alone, and only this openness, for the first time accommodates the space we know in all its possible breadth. The lumen of the interpenetration of the coming, the realized and the present is itself extra-spatial; only for this reason can it contain space, that is, have a place" [4].

The foundations of this understanding of the subjective time of the inner man were laid by St. Augustine. In Augustine the Blessed, time consists of three tenses or components, which are in inseparable unity and interaction. It is the Present of the past, the Present of the present, and the Present of the future.

From Picture 1 it shows that, if you place time cycles on top of each other (what actually is our whole life), present, past and future are in vertical sequence, which is three time in Augustine, which is perpendicular to physical time as sequence Now.

Heidegger writes about this: "there is no Time without a man. ... Time is not something made by man, man is not something made by time. There is no place for any moderation. Here there is only a Place in the sense of the above-mentioned openness of the lumen of space-time" [4].

In this open space of time are also the voids that we call things, together with their partitions, separating one void from another and an invisible ensemble of psychodynamic forces that control our movement in this void and filling it with things. Things, as was said still James in the near (and not only) our environment there is our empirical "I", which tends to hurt, if recall about title articles, but about this below. But what are the things themselves? Earlier we cited the example of the emptiness of the pitcher, bowl, dwelling, we will continue the analysis of these examples. We have already said that this is not just a void, but an emptiness like a field of intense psychodynamic forces that determine the actual existential, and then the functional of the bowl, in General, the existential of everything, including man, that is in this void.

"The cupidity of the Cup," writes Heidegger, "is realized in the offering of what is poured into it. It is obvious that something is not poured into the bowl to bury it in the ground forever. The pour is for someone.... The offering in the bowl may be a drink. In a bowl give to drink water, wine. Brought in water is present in the source. In the source there is a rock, in it-the dark slumber of the earth, taking in the rain and dew of the sky. In the water of the spring there is a marriage of heaven and earth. It is present in wine from the fruit of the vine, in which the juices of the earth and the sun of heaven are mutually entrusted to each other. In the offering of water, in the offering of wine, heaven and earth are in their own way. But their offering is the very Cup of the Cup. In

the being of the Cup are the earth and the sky. Served in a full bowl-a drink for mortals. It quenches their thirst. It amuses their leisure. It encourages their sociability. But the offering of the Cup is sometimes made for a sacrificial libation. If its contents are for libation, it does not quench thirst. It elevates to a height of the solemnity of the occasion. ... In such an offering the Cup is not offered to guests, and the offering is not a drink for mortals. The contents of the Cup-a drink, sacrificed to the immortal gods. Offering a Cup of drink to the gods is an offering in the proper sense. In the offering of the consecrated drink, the pouring Cup manifests itself as an offering of a gift. Dedicated to the gods drink is what is actually called the word "libation": sacrifice. In the offering of the libation-Cup are the deities in their own way, who accept the gift of the offering as the gift of sacrifice. In the offering of the chalice, mortals and deities are always present in their own way. In the offering of the Cup are earth and heaven. In the offering of the full Cup are earth and heaven, deities and mortals at the same time. These four are bound in their original unity by mutual belonging. Preceding everything present, they are folded into the simplicity of a single four. In the offering of a full Cup is the monosyllable of four. The offering of the chalice is a gift because it allows earth and heaven, deities and mortals to abide. Staying here, however, is no longer just the permanence of something cash. Stay is an event. It brings the four into the clarity of their own being. The only difference is that they are entrusted to each other. United in this mutual belonging, they come out of hiding. The offering of the Cup allows the monosyllables of the four of all four to remain" [5].

What has been shown in the example of the chalice with respect to its being can be shown with respect to any thing entering into our empirical Self. One can take, for example, the clothes we wear, and to which W. James attached special importance, saying that in the comic quotation of the ancients: man consists of their body, soul and dress - there is a share of quite serious psychological fact. Creature clothing can also be painted as a game of "four" – heaven, earth immortal spiritual forces and humans. So the earth grows cotton, for growth you need water from the sky. Clothing exists to accommodate the human body, clothing can be everyday, work or sacred to serve God and the gods. Clothing is the same offering not only for vestments, but also for everyday stay and it does not matter whether it is an offering of a loved one or a self-offering. Heidegger speaks of the "crossing" of the four as a mirror game of the four. The word (logos) endows a thing with being. The thing gives the presence of the "four" here and now in the monosyllables of the world. "What will become a thing will come true from the mirror game environment of the world. Then only the world will appear as the world" [4]. Only then will man find his being-in-the-world and his experiential Self.

We could reproduce this "game-four", "mirror game of the world" in psychodynamic cycles of interactions that will allow to construct psychodynamic types of empirical "I", on criterion of distinctions of four-dimensional ("considering a

gleam”) subjective time. We also expect that the resulting psychodynamic typology will also allow us to construct some psychodynamic typology of human disease/health.

So, we have four components of the game of the world: earth, sky, relatively speaking, “gods”, and people. It should be explained that we have no intention of falling into paganism, violating the Christian principle of monotheism. Under “gods” we understand all immortal essence, ranging from Orthodox saints, as positive moment, and ending various superstitions, fetishes, as negative moment, so or otherwise generating mental, and following them and corporal disease.

So, let us try to build a psychodynamic game of these forces, as we usually did in the psychodynamic diagnosis of personality typologies with the help of the Latin square [5].

Table 1.

The game of the “four” in the four-dimensional space of subjective time of the empirical “I” of the human personality

	Бессмертные «боги»	Смертные Люди
Небо «Уран»	Просвет в вечности	Будущее «Апполон»
Земля «Гея»	Прошлое «Аид»	Настоящее «Хронос»

The sign of circular motion inside the table symbolizes the spiral of subjective time: over the first turn of the spiral is built the second, over the second the third, etc. until the end of the earth's history or life of a particular person. The movement begins from the “no longer...” past, which opens a gap, then passes into the future (Pic. 1), then into the present. The present is realized and becomes the new past or realized (Past 2), which starts a new round of the spiral of subjective time. But, as Heidegger writes, “the Realized does not fall out, as simply the past, from the previous Now. The realized is present, however, in its own special way” [4].

The “lumen” reveals to subjective time a part of divine eternity, as a result of which subjective time is deprived of physical duration and acquires an extended (similarity of Divine omnipresence) present. The components of subjective time that represent the first stage of Heidegger's game of “four” in their combinations (the second stage of the game of “four”) form what Mikhail Nenashev, interpreting

Heidegger, called “regions of objectivity” [5].

According to the combinatorial possibilities of transitions in Table 1, there can be only six such regions. And, accidentally or not, in the description of M. Nenashev, proceeding from the logic of possible areas of existence, they also get six. Next, let us try to interpret all possible pairwise combinations of components of four-dimensional subjective time in the order of assigned numbers (Table 1) and combine them with the classification given by M. Nenashev. In this game of mutual transitions of components of four-dimensional subjective time, obviously, some violations, “breaks” of a spiral are possible, that is the primary cause, an existential, being essence of a disease. When there is some deformation or even rupture of some of the leagues of the spiral (Pic. 1) there is actually an existential disease of the empirical “I”, or rather the disease of the whole personality. Depending on where the violation of the spiral of time occurs, one or another type of disease occurs. This violation of the spiral of subjective time, in our opinion, is the root cause of the disease, its existential content, as its “being-in...”, the psychodynamic structure of personality, as a modified (painful) way of its existence.

So, let us move on to the regions of objectivity, according to M. A. Nenashev, in comparison with our structure of spiral four-dimensional time and its ancient mythological history. Let us not forget that most diseases were known in ancient times (and even preserved many of their names), and their knowledge was carried out by ancient metaphysics through mythology. These mythological roots of the disease are not only preserved in modern medicine, but even had a significant development in the traditional psychodynamics of deep psychology, “Oedipus” complex and a similar “Electra” complex, etc.

Consider the mutual transitions from Table 1 in more detail and give them an interpretation. Parentheses, in which mutual transitions are given, mean the cyclic transition of one state to another and back [7]. In what sequence the binary components of the cycle are written does not matter, because we are talking about a constant, continuous and indivisible cyclic interaction. However, we will put the components of the cycle according to the time spiral (Pic. 1).

Mutual transitions in Table 1 and their interpretation:

* (Lumen-Future) – the cyclic interaction of the lumen, which contains “no longer” the Past with “not yet” the Future is characteristic, in our opinion, for creative activity, arts and Sciences [5]. In this psychodynamic cycle of Prometheus, the fire of creativity is replaced by the laurels of Apollo, whose attributes in Greek mythology are not only laurels, but also the “wise” Raven. But Prometheus paid for his sacrifice to humans with his liver, which can be the cause of bile and aggression. Prometheus not only gave people fire, but also taught to build houses, which gave rise to a sedentary lifestyle, especially since Apollo taught people to enjoy the beauty and his arrows always hit the target. Thus, this psychodynamic type can also suffer from inactivity with all the ensuing painful consequences.

* (Lumen-Past) is the area of own experiences, accumulated experience, resource of childhood memories, regressions and introversions. According to M. Nenashev, "the so-called psychic, which is comprehended in internal perception. This psychic does not coincide with the simple experiences of consciousness. ... For example, I suddenly realize that something is happening in me that I did not know before; or it happened, and I only now learn about it" (ibid.). As in the myth of Hades (God of the afterlife) and Persephone, daughter of Demeter – the goddess of fertility and beauty of nature. Hades steals our experiences and feelings, as he stole the beautiful Persephone, which Zeus promised him in marriage. Demeter became sad, and the earth ceased to bear fruit and has lost its beauty. Then Hermes, at the request of Gaia (the goddess of the earth), asked Hades for two-thirds of the time in the year for Persephone to stay on earth with her mother. Since then, the earth blooms in the spring and withers in the autumn and winter comes (the time of Persephone's stay with Hades). The very cyclical nature of the seasons is reflected in this psychodynamic cycle, which also constitutes the empirical "I" of man. Hades, undoubtedly, brings people and depression not only in times of finding Persephone in his realm, but and its eternal dependence from him. On the spiral of time, such patients are stuck in the past of dead experiences. The fire of Prometheus becomes only a means of livelihood, not a creative impulse, the construction (arrangement) of the house is a heavy duty. For such a person chases the past, he runs away, which, in our opinion, generates and destruction of internal organs, primarily the gastrointestinal tract and musculoskeletal system.

* (Lumen-Present) is the field of human labor and life-sustaining activities in all their forms. Chronos created fire, water and air, and Prometheus passed the skills of using them to people. Man-controlled interaction of these elements generates the necessary food and things. But for activities required of other people, except my own "I". Therefore, M. Nenashev designates this kind of objectivity as "someone else's mental, which is present in the person with whom I communicate. There is no doubt that I am acquiring knowledge of someone else's inner world. After all, otherwise it would be impossible to work together" [5]. Diseases caused by interactions between people are, first of all, personality disorders, including organic disorders, which are psychogenic in nature.

* (Past – future) is, according to M. Nenashev, mathematical objectivity. As the poet wrote: "theory is Dead, my friend, but the tree of life is luxuriantly green". Such is the meeting of the God of death Hades and the radiant Apollo in this psychodynamic cycle. And "the grain, as the Scripture says, if it does not die, it will remain one, and if it dies, it will bring forth much fruit". Killing creative impulses figures and calculations, mathematics generates many knowledge and so-called scientific and technological progress. On the other hand, such a person seeks to catch up with the Future, since he "defeated" Hades (laid the foundations of the future) with the help of mathematics. He

is constantly striving to catch up with all the beauty of Apollo, and just like this God, each of his arrows must hit the target. This can cause cardiac abnormalities and rhythm disturbances. With such damage to the spiral in the transition to the future, cardiovascular diseases, heart attacks and strokes are possible.

(Future – Present) is, if you follow our time spiral in its psychological interpretation of the transition of the Will to Knowledge. The ultimate organization of behavior, as an individual and a person in society. And consequently, According to M. Nenashev, and “social institutions, for example, ... University, as well as Parliament, district court, Academy of Sciences, library, etc. as a special region of subjects” [5]. Such systems have different degrees of closure. In addition to the University, there is, for example, the Ministry of internal Affairs, the Federal security service, the Federal penitentiary service, etc. Closed systems to a greater extent give rise to the so-called “people of the system” who live by special rules of internal regulations, some of their own norms and service orders and instructions. From the point of view of comorbidities, this gives rise to the so-called professional deformation and all associated personality disorders. The system distorts the present time of man, limits his will. Like Chronos, who famously devoured his children, for which he was defeated by Zeus in Tartarus, the system devours its employees, who lose the existential of the present, being on the verge of a personal crisis. This in particular is expressed in the crisis of retirement age of servants of closed systems, who retire young people, and can not arrange their lives, because they can only carry out orders. Often this leads them to addictive behavior (alcoholism drunkenness...) or to a criminal lifestyle.

(Present-Past 2) – another (last) region of objectivity, it is actually “things, processes and events that are connected by causal relations” [5]. As far as our empirical Self is concerned, these are the things I can call mine. This last League in the spiral of time forms a transition to a new round, that is, it is not a return to the Past, which is “no longer...”, and which is present as “realized”, however, in its own special way (see above). This is the completion of the old and the beginning of a new search from the Past 2 in the Future 2, from a psychological point of view, the formation of a new Gestalt, which is still at the stage of cathexis – “something wanted”. This is a chance for a person to start life anew, to change something, including his way of existence and the existential of health. Chronos in this cycle, in revenge for opposing the birth of his children by Uranus, casts Him, himself, as his son. Such is the meeting of Chronos with Hades. Chronos avoids the return force of the Uranium back into the womb Gay, but commits a terrible crime – the violence against his own father, and in consequence, as already mentioned, falls down by Zeus to Tartarus. Thus, the present of man is initially clouded by the prospect of death, what Heidegger called “being to death”. If it takes possession of a person, he acquires the existential of disease. “Being in the world” loses its meaning, a person destroys himself through a network of addictions, bad habits

and the whole complex of personality disorders.

So, we have four types of subjective time and six types of existential empirical “I” personality, as markings on the spiral of four-dimensional time. These are six personality types directly rooted in the very foundations of ancient metaphysics and mythology, so thoroughly analyzed by Martin Heidegger. The result of this analysis was, as we know, existential philosophy and psychology, which introduces into philosophical circulation the famous “dasein” by M. Heidegger, which (in Bibikhin's translation) we understand as “presence” or as “Being-in...”. Presence as “Being-in...” “implies ... the being-structure of presence and is the existential ... the Being which is inherent in being-in this sense, we characterize as being which is always I myself” [2]. However, this formulation requires a continuation: Being in... what? Obviously, it should be about peace. The world is full of things. As we have stated above, in things it is not the substance that is used, but the emptiness within it. Emptiness is filled with psychodynamic forces, the center of which is the “I” (“I am”). In order to answer the above question and to obtain for the “I” “being in the world”, i.e. its existential, M. Heidegger draws on the components of the world order of things: “the Substance, the thing allows the Assembly of the four – earth and heaven, deities and mortals-to remain in the monosyllables of their most single Quartet”.

Having described in the article this game of the “four” in four-dimensional subjective time, we have obtained six psychodynamic types of existential empirical “I” of the personality as a “being device of presence” of the “empirical I” in the world. In fact, these are existential psychodynamic personality types, since the third component of personality according to W. James – “pure Self” – does not lend itself to scientific empirical research [1]. The definition of the existential type of the experiential Self of a person is usually carried out by the psychotherapist (and by a physician familiar with the basics of psychotherapy) intuitively based on the analysis of the type of Gestalt contact as it is presented in Gestalt psychology. But schemes contact have different authors different enough many. We proposed a scheme of Gestalt contact based on the model of subjective time [5], a detailed description of which is not included in the tasks of this article. We can only add that in our opinion, in accordance with the terminology adopted in depth psychology, “pre-contact” corresponds to the “enlightenment” in Table 1 and all three of his transitions to the Future, Present, and Past. The transition of the Past into the Present corresponds to cathexis, the transition of the Future into the present catharsis and the transition of the Present into the Past 2-post-contact and the origin of basic anxiety (“what next?...”). In our opinion, the existential of health/disease is the knowledge that will allow to treat not the symptoms, but the whole person.

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