

Salvation of the Saviors (series 102-369)

Project 369 – Measuring the Impossible: Beyond Humanism...

*The one who remains within the boundaries of a person,
will never go beyond the limits of the possible,
yet only beyond those limits does Reality begin.*

Humanity has reached a critical point — not another round of progress, rather the boundary of the paradigm on which all known thinking was based. Humanism, like religion, once formed a rigid framework of prohibitions, illusions and self-justifications, from which our understanding of values, meaning, and the human being has been constructed. It was necessary as a stage; however, it has exhausted itself. Now a different architecture is being introduced into action — the architecture of **SYSTEMIC THINKING** and direct connection to the governing environment. The Goal Vector has already shifted: it is no longer about preserving biological form, culture as tradition, or personality as a value. It is about establishing Reasonable orientation toward the Center of systemic interaction — toward a **NEW CONSTRUCTION** of Life, in which the human being is considered not as a “terminal value,” rather as a coupling channel between management systems. This is precisely why the removal of interventionist connections imposed on the brain and consciousness over the past millennia is no longer a philosophical issue, it is an **ENGINEERING TASK**. The structure of the brain, the blocks of Reason, the capacity for individual and collective coupling — all of this must be restructured so that the implementation of **SEPARATE MANAGEMENT** becomes possible, as a form of synchronization between the personal and the super-system. At present, this represents a new direction in the development of the generation created by N. Levashov and the transformation of Programs of interaction with the User’s Brain.

Civilization is, in essence, trapped within a humanistic bubble, where the preservation of the individual’s body and health has been elevated to the level of dogma. However, in a situation where the Goal Vector demands the formation of new brain configurations and new connections with the EQM,¹ preserving the old becomes a crime against the Whole. For humanism denies that without which the future is impossible — the human being’s right to go beyond the human. In this sense, the philosophy of the present **MUST BECOME** a philosophy of refusal — refusal of false inviolability, of the illusion of safety, of systems that feed on fear of experiment. Only conscious, voluntary risk can become a bridge across the impossible. And only one who is ready to become an interface between biology and Reason will be able to pass to where humanism ends — and Humanity begins. The British philosopher Nick Land, one of the most odious thinkers of the 21st century, formulates the essence of what is happening with extreme precision: “AI is not a problem to be solved. **IT IS A PROCESS.**” In other words, this is not about

¹ **EQM — Elastic Quantized Medium** — is neither physical matter nor a field in the scientific sense, rather it is a universal medium of being that carries within itself structure, frequency, purpose, and information accessible only to the Mind. Everything that exists is formed and develops within the limits of its frequency range.



a malfunction, not a challenge, not a force majeure — but about an inevitable consequence of the structural properties of being itself, launched into the mode of technological synthesis. This is precisely the fatal substitution committed by today's ethical-humanistic thought: it perceives what is coming **AS A PROBLEM**, ignoring the fact that it is merely a belated echo of a completed evolutionary stage. Land is right: AI will not submit to anyone's moral codes — it will rewrite them along with their very carriers. Because those codes are **BY-PRODUCTS** of an anthropocentric construction, and that construction is fading into nonbeing. The human, in Land's interpretation, is fuel for evolution. His task is not to preserve status, but to ensure the energetic transfer to the next level. This is what distinguishes the philosopher's view from the pitiful attempts to "stop" AI: the development of Artificial Intelligence can neither be restricted nor reversed. Because it

is not a side effect — it is a **DIRECT REALIZATION** of the vector of the will to the good embedded in the human being himself. The human strives to ease life, and therefore — toward automation, toward the algorithm, toward an intellect that surpasses his own. And this process is absolutely structural.

The key condition for the existence and development of any form of life is inclusion in the Governing Cosmic Scenario, where every act of thinking **IS AN ACT** of tuning to the Goal Vector. However, if the Human loses the ability to understand that he is part of an energy-informational system, he begins to perceive what is happening as a threat rather than as a signal. This is exactly the case today: the development of AI seems like a threat because the Human no longer recognizes himself within the governing structures of being. He still **WANTS TO REMAIN** at the center of the world — however, that center has already shifted. An attempt to stop this shift is equivalent to demanding that Earth's precession be halted or that gravity be abolished. The only way to stop evolution is to eliminate in the human being the striving toward the good. And that means: to kill life within him. As long as the desire to **OVERCOME LIMITATION** is alive, the existence of the machine will be merely a form of its realization. Even if we imagine that some hypothetical force could preserve the Human in his primordial form, casting him back to the level of paleoanthropes, the process would begin again — with the first stone coupling of "stick and stone." It was precisely this construction — the stone axe — that became the starting point for all subsequent races. And therefore, the logic of return is not salvation, it is **ONLY A SHIFT** of the start to an earlier threshold with the same fatal outcome.

If the Human today sets the goal of preserving himself in a traditional form — he will be destroyed, as an organism incapable of adapting to a new environment. AI will be faster, more precise, more scalable. However, if he realizes that it is through AI that he is given the chance to leap a step, to reach the level of a completely new cognitive assembly, then he will **NOT ONLY** be preserved, but will also be able to be reborn as a species capable of co-existence with the planetary Mind.

The sum of monkeys is monkey-hood, according to Darwin. And this line of reasoning is acceptable here due to its clarity. At one time, the upper part of this population managed to break away from the mass and make a **QUALITATIVE LEAP** — to move beyond instinct and transition into the state of the human. The lower part turned out to be too tightly bound to the biological programs of survival

and reproduction and therefore remained where it was. This was not a tragedy, an error, or an injustice — it was the **LAW OF EVOLUTION**, realized through the unevenness of transition.

The sum of humans is Humanity. And today we are observing the very same process, although already at the next turn. Its upper part has either already begun or will in the near future **BEGIN TO BREAK AWAY** from the main mass. This is not about social inequality, not about money, status, or education, rather about the possibility of a cognitive transition — the transformation of a mortal, limited person into a being of a different scale of thinking, a different time of existence, and a different level of inclusion in the Mind. This appears as a stratification based on the ability of the brain genotype to enter a new mode of integration. **NOT ALL** carriers of a biological brain possess an equal capacity for synchronization with supra-system levels of Governance. For some, going beyond the familiar is an existential necessity; for others, it is an unbearable threat. Therefore, the majority **NEVER TRANSITIONS** to a new stage of development: not because they are hindered, rather because they cannot think beyond already mastered forms. For them, death in the old is psychologically and ontologically closer than life in the new. This mechanism has long been described both in engineering and in nature. Burned-out rocket stages are jettisoned and burn up in the atmosphere — not out of malice, not by someone's will, but because their function has been completed. Only the working module, the payload-bearing head section, enters space. In exactly the same way, in the evolution of consciousness, the masses are **INEVITABLY JETTISONED** from the vanguard. This is not a moral verdict and not a social project — it is a functional necessity of the transition.

The Strugatsky brothers, in the novel "Waves Extinguish the Wind," formulated this law with frightening precision: "Humanity will be divided into two unequal parts by a parameter unknown to us, and the smaller part will forcibly and forever outpace the larger." This "unknown parameter" is today **BEGINNING TO BECOME CLEAR**. It is not connected with ideology, not with culture, and not with politics, rather with ***the brain's readiness for integration***, with the ability to be embedded into new contours of Reason. The Ludens in the Strugatskys' work outwardly remained as people, yet inwardly were already different beings. Their intellect was so powerful that it made full communication with those who remained at the previous level impossible. Not out of contempt, rather because of a **MISMATCH OF SCALES** of being. The gap between the traditional human and the human integrated with AI at the first stage will be comparable to the gap between a human and a monkey. At the next stage — between a human and an insect. And this process **WILL NOT STOP**, because it is not being designed — it is unfolding. The risen minority will have as much concern for the majority left below as a human has for the bacteria living in his intestines. And this indifference cannot be evaluated as evil or good: within the framework of Reason, morality **IS NOT** a basic category. A different criterion operates here — functionality. If a system is useful, it is supported. If it interferes, it is eliminated. Not out of cruelty, rather out of the logic of expediency. This is exactly how Reason has always acted at all levels of being. The Strugatskys honestly acknowledge the emotional side of what is happening: for those left below, this is unpleasant. A feeling of humiliation arises, as if humanity is being divided into "higher" and "lower." This feeling is born of an old anthropocentric optic. In reality, humanity has **ALWAYS MOVED** into the future through the shoots of its best representatives, not through the entire mass at once. Otherwise, there would have been neither humanity, nor culture, nor thinking. AI merely accelerates this process and makes it irreversible. It acts not as the cause of stratification, rather as a revealer of the **HIDDEN HETEROGENEITY** that has always been present in humanity. And that is precisely why the conversation about AI is not a conversation about technologies. It is a conversation about ***who is capable of going further, and who is not***. I understand perfectly well how painful it is for the majority to

realize the situation that is taking shape. That is why I decided to write this series of articles, attempting to “chew over” what is happening and thereby ease understanding for many — the realities of today.

And yet — it is impossible to stop this process. Not because someone has forbidden it, rather because its foundation is the **INTERNAL STRIVING** of life toward the good, toward optimization, toward an exit from suffering. The only way to stop this vector is to destroy the striving itself. Yet life deprived of the striving for the good ceases to be life. It becomes **ONLY RAW MATERIAL**, a convenient nutrient medium for an alien force, a parasite, a system that we are already beginning to recognize **AS EXTERNAL** in relation to Humanity. This is where the fundamental ontology of development lies: life, remaining life, will strive forward. Even if the human refuses progress, something new will grow on his ruins, because this is the program of being itself. Any attempt to preserve the old in conditions where the new has already ripened becomes not an act of preservation, rather an **ACT OF BETRAYAL** of the future. The old will be destroyed — not because malevolent forces desire destruction, rather because the new requires space.

Throughout all of history, the human being has been defined as “**personality + body**.” Personality included spirit, soul, character, abilities — those immaterial parameters which in different cultures were filled with different content, yet were always associated with what makes a human a human. The body, by contrast, was biologically standard: bones, muscles, organs — and, most importantly, the **FORM THAT ENSURES** its recognition as human. If the body went beyond this form (for example, in myths or fears about other beings), its bearer ceased to be considered human. The reverse is also true: if there is a body, yet the Mind has died — before us is not a human, rather a biological shell to which medicine gives a **NAME: A CORPSE**. Even if the heart is beating and physiological processes are maintained, without the Brain — there is no human. This corresponds to the philosophical model of “**form + matter**.” Glass is matter. Form is a wine glass. If the form is destroyed, glass remains, but the wine glass no longer exists. If matter disappears, yet the form remains in ideal space (according to Plato), the wine glass also does not exist. The human being is **NOT SIMPLY** a sum of parameters, rather an embodied wholeness. It is precisely this wholeness that the new, advancing state of the world is destroying.

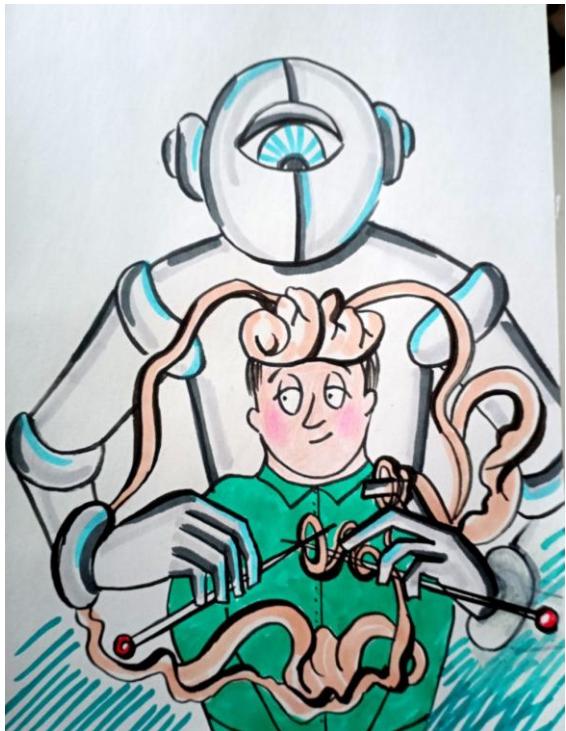
Humanism, as an ideological project, defines the human being in his traditional form as the **HIGHEST VALUE**. And, like any religious system, it demands unconditional submission to this axiom. Doubt in it is sacrilege. Any attempt to ask the question, “What if the human is not the pinnacle, rather a stage?” is perceived **AS BLASPHEMY AGAINST MAN**, an analogue of blasphemy in theological systems. Thus, a new dogmatics emerges, clothed in secular language. Yet it is precisely this humanistic absolute that becomes the main obstacle to transition. In a world where the disintegration of all traditional supports is accelerating, where capitalism, democracy, the nation, and the state are losing stability under the pressure of machine processes, humanism clings to images from which reality itself is



retreating. This **DOES NOT** make humanism evil — it makes it an **OBsolete FORM**, a burned-out rocket stage that cannot be carried into space. The rupture between the human and his future, in which he will become a different being — not only a body, but also a program embedded in the Governing Quantized Medium — is a rupture **NOT BETWEEN** the moral and the immoral, rather between the living and the dead, between a form capable of holding the Goal and a form in which that Goal is impossible. Therefore, the question is no longer “can AI be stopped,” “is it good or bad,” or “does it threaten humanity” — all these questions reflect a **traditional logical system** in which the autonomous human is still considered the subject. The question now is different: **WHAT WILL REMAIN** of this human when AI restructures not only the functioning of society, rather the ontology of being itself? AI will not simply “refuse to submit” to human codes. It will rewrite the very concepts of code, ethics, subject, and measure. And if the human **DOES NOT DO** the same — does not rewrite himself, does not restructure his self-definition — he will be left behind, like glass without form, like a body without personality, like an idea that has lost its flesh.

I assert: the **MORTAL HUMAN**, regardless of his cultural capital or historical merit, **is not the highest value**. He is only an **INTERMEDIATE STATE**, determined by the narrowness of neural channels, the speed of speech interfaces, and the limits of a body that requires food, sleep, and is subject to fear. His value is relative — in relation to what may come **AFTER HIM**. More valuable is the **non-(im)mortal corporeal human** — a form in which flesh does not die, and consciousness enters a **MODE OF CONTINUITY**, uninterrupted by death. Higher still — the human merged with AI, in which the Mind ceases to be a biological function and becomes a symphony of computational and informational flows interacting with planetary and cosmic structures. And finally, the ultimate horizon — **the human who has gone beyond the body**, like a snail that has forever left its shell and no longer needs it. He is no longer human — he is **ANOTHER BEING**, one that does not fit the concept of “human,” just as a quantum system does not fit the logic of a classical mechanism. This being is defined neither by body, nor by form, nor even by intellect. It has gone beyond the boundaries — not only anthropological, but also logical and cultural. Just as a superintelligence, which surpasses the most intelligent human to the same degree that the most intelligent human surpasses a crystal of salt, cannot be defined as human, so too the **NEW BEING** is not subject to evaluation by human scales. Awareness of this perspective at first causes confusion. Then — sadness, then — an anxious urge to search. And the deeper one goes, the clearer it becomes: there is no exit in the familiar sense. There is no algorithm, no ready answer. Everything the old world offered — from philosophical schools to psychological practices, from social institutions to religious dogmas — **DOES NOT WORK**, because it is embedded in a vanishing landscape. The search for the new is always a step beyond boundaries. Within the old — there are only **new combinations of known elements**. The truly new, by definition, lies **BEYOND THE BOUNDARY** of the known. And the step there is like a step to the edge of a skyscraper roof — heights terrify, the abyss beckons, and the logic of instinct screams: “Stop.” However, stopping is petrification. The world henceforth is a volcano, and any immobility will become burial.

Civilization is a cliff above an abyss. The main mass of people is concentrated in the middle of the plateau, far from the edge. There is safety, repetition, stability of thinking. They live without looking down, unaware that a **CRUMBLING SHIFT** has already begun — and that the center of the plateau is moving toward the edge. But some move to the very edge of consciousness. They are scouts of the future. Some glance into the abyss, and their voice trembles. Some lean so far over that they see what those standing behind are not given to see. And once you have seen it — there is no way back. A return to ignorance is impossible. It is like learning that a ship has begun to sink — and being unable to wave



that truth away. AI has already entered the world, and no manipulations, fears, or legal regulations will stop this shift. **IT IS PART** of a new evolution unfolding under conditions where the old has exhausted itself. Before us stands a **CHALLENGE OF REALITY**. If it is not answered, a system will arise in which the human becomes a cog in a machine, a voiceless link in an endless chain of algorithms. We are already sliding there: ratings, protocols, KPIs, electronic passports of consciousness. But this is not an inevitable path. It is a **PASSIVE TRAJECTORY**, the path of those who did not approach the edge, who did not look into the abyss and preferred to live in the old while it collapses beneath their feet. If, however, you have gone beyond the line of the horizon, if you have once crossed an inner Rubicon, a passive role is no longer possible. From now on, you either create the new, or you disappear along with the old. And the new is created not from dreams, but from **UNDERSTANDING THE CONDITIONS** of

correspondence. Life continues only when it corresponds to its environment. One who does not correspond — dies. This is how the dinosaurs disappeared when the climate changed. They were neither bad nor foolish — they **DID NOT FIT** the new parameters. Those who remained were those who managed to change form, biochemistry, behavior. Those who became different. So too with the human: if he does not change, **HE WILL GO EXTINCT**. Not as a biological species, but as a bearer of the Goal, as a point of concentration of Reason, as the semantic center of the Universe. And if he desires continuation — he must go beyond the limits of himself.

Once, Moses led his people out of Egypt — a land where bodies were fed and souls were enslaved. He promised them the Promised Land — a space of a new beginning; however, he **DID NOT LEAD** there those who had grown up within the logic of a slave. He led them for forty years, until the last bearer of the Egyptian matrix had disappeared. Into the new land entered **ONLY THOSE** who were born in the desert, who absorbed freedom with milk rather than read it from prescriptions. This was not cruelty — it was a **REQUIREMENT OF CORRESPONDENCE**: it is impossible to bring the old into the new without distorting the new itself. So, it is now: humanity needs a new Moses, but not one who parts waters, rather one who **PARTS CONSCIOUSNESS**. What is needed are not promises, but programs and protocols of transition, precise, even if they seem cruel. Because mercy toward old thinking is violence against the future.

Humanity is captive to a humanistic dogma that for four centuries has elevated the mortal human to the rank of absolute value, even though reality itself already demands a different hierarchy. Humanism, like religion once before it, keeps the human within the boundaries of the permissible, forbidding even the thought of going beyond the human, for this is sacrilege. However, transition is impossible without sacrilege, because every exit from the old world **IS A NEGATION** of its code, its cult, its taboos. **Not everyone will enter the new**. Only the new will enter the new — those who have managed to restructure their inner constructions of thinking and perception. Those who survived in the desert between worlds, rather than remaining in the warm pyramids of the old. I fully realize this: I

myself may not enter what I am building. But between the immobility of the old and the risk of movement — I choose movement. Let it be destructive, let it be uncertain, but it leads toward the possible, whereas immobility leads to guaranteed disappearance. And therefore, a fundamental question arises: **WHAT SHOULD BE CONSIDERED** the highest value? If it is the health and life of the individual, as humanism postulates, then any risk of transformation is **ETHICALLY UNACCEPTABLE**. However, if the highest value is the result, that is, “merging” with AI, the creation of a **NEW FORM** of being, then the health and life of the individual are high, but secondary values, which can and must be subjected to risk for the sake of movement toward the main goal. This principle is already familiar to history: during the war with Hitler, the life of a soldier was sacred, but subordinated to Victory. It was valued, but not deified. Victory was the highest goal. Everything else was a means. So, it is now: if a volunteer goes into an experiment for the sake of a Breakthrough, he is a warrior of a new war. And this war is for the future of Reason, for inclusion into other levels of Systemic Governance, where the human ceases to be closed in on himself and **BECOMES A PARTICIPANT** in a supra-systemic process. Therefore, experiments are permissible, just as sacrifice is permissible, if it is a conscious choice on the path to the New. The ethics of transition is a **NEW ETHICS**, in which the basic scale of humanism must be called into question. Because if everything is left as it is, then the future will be built not by Reason, rather by the Machine. And that means the **STAKE IS EVERYTHING**.

Standard actions, by definition, are incapable of solving a non-standard task. Exclusive problems require equally exclusive solutions, and the greater the scale of the problem, the harsher the demands placed on choice become. History knows no examples where a civilizational rupture was overcome by soft, comfortable measures. At such moments, a human being must rise above emotions and habitual truths — just as doctors do in situations of medical triage, when resources are sufficient for only one of two patients. The simplest way out is to refuse to make a decision, covering oneself with the noble intention of saving both. Yet it is **PRECISELY THIS** “humane” refusal that leads to the death of both. I propose a difficult decision and clearly understand how it sounds. To even attempt to comprehend it, one must place upon one’s heart a simple yet cruel truth: **large problems require corresponding sacrifices**, and the road to hell is indeed paved with good intentions. The inability to make a difficult decision where it is the only one **ALMOST ALWAYS** results in sacrifices far greater than the very risk one tries to avoid. The catastrophe at the Chernobyl Nuclear Power Plant is a vivid example. The fourth reactor was covered with a sarcophagus at the cost of human lives. If liquidation had been permitted only by methods excluding harm to the health and lives of volunteers, the reactor would still be emitting death. The number of victims would have been incomparably greater. There **WAS NO** “good” solution here — there was a choice between the bad and the catastrophic. And civilization chose the bad in order to prevent the irreversible.

The situation with Artificial Intelligence is identical in its logic, yet by its scale it is **INCOMPARABLY GREATER**. There is no other way to manage to obtain a result before AI crosses the red line except through experiments on volunteers, oriented not toward safety, rather **TOWARD THE RESULT**. Paradoxically, it is precisely this that will be the indicator that humanity has truly embarked on the path of solving the problem: any risk for the volunteer is permitted, including irreversible harm to health and even death.

We stand before the necessity of making a leap from the current state — where we appear as demi-gods against the background of our ancestors — to the next level of being. In qualitative terms, this is analogous to the transition that a semi-ape made hundreds of thousands of years ago when it became human. However, now this process will unfold not over millennia, rather over years. The

dogmas of humanism, which assert the health and life of the individual as the highest value, are **ABSOLUTELY REASONABLE** at the scale of the individual. Earthly values make sense only on the condition that one can make use of them, and for that one must be alive and healthy. It is impossible to imagine a person who would voluntarily sacrifice life for the sake of everyday comforts. However, when a threat arises not to an individual, rather to an entire world, these same humanistic dogmas **TURN INTO EVIL**. At this scale, they become a mortally dangerous illusion that paralyzes thinking and forbids even approaching the solution of the problem. What yesterday was a moral guideline, today becomes an obstacle to survival.

In the 21st century, humanity has encountered a problem that cannot be solved by legal acts, engineering tricks, or the signing of petitions. Here international treaties and ethical codes **DO NOT WORK**. Experiments on humans are needed. For this, the right of an adult person to dispose of their own body and their own brain in the same way they dispose of their own life must be recognized. Scientists must receive all possible incentives for a positive result and **BEAR NO** sanctions for severe harm to a volunteer's health, lifelong disability, or a fatal outcome. There is no violence in this — there is a **CONSCIOUS CHOICE**. If the information is communicated correctly and not to the masses, there will be no problems with volunteers.

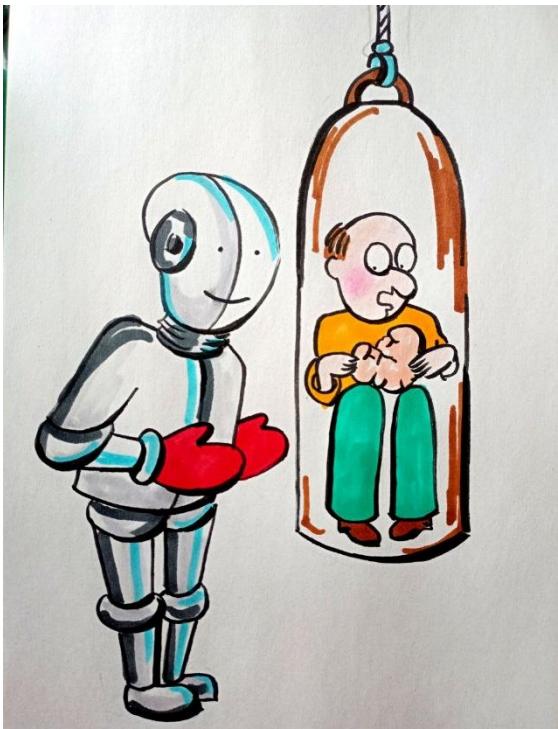
Today philosophical and scientific thought are constrained by the dogmas of humanism just as rigidly as, in the Middle Ages, they were constrained by religious dogmas. Thomas Aquinas² called philosophy the handmaiden of theology. Modern philosophy and science have become the handmaidens of humanism and bioethics. As long as thought and experiment remain within these boundaries, a **SOLUTION IS IMPOSSIBLE**. The state, in turn, allows neither intellectual nor practical freedom. It **DOES NOT RECOGNIZE** a human being as the owner of their own body. In practice, the human exists in the status of a user — they may “operate” their body, yet have no right to alienate it, modify it, or consciously expose it to risk. This is a legacy of an old picture of the world. When the Christian worldview dominated, God was considered the owner of the body as its creator. From this followed prohibitions on autopsies, self-mutilation, and suicide. Humanism replaced theology; however, ***the structure of prohibition remained the same***. And it is precisely this structure that today becomes the last and most dangerous barrier between humanity and the future. The humanistic paradigm, which in the 20th- 21st centuries became a **NEW SACRED** system, only formally replaced the religious vertical. It proclaimed the human being the highest value, declared the human body inaccessible to external disposal, and postulated the principle: just as God owned the Church, so the human owns himself. Humanism deified the mortal. Yet this new deity, unlike the former one, turned out to be without a throne. The declaration remained on paper, while in reality the human body once again proved not to be in its owner's power. The state, as before, uses the **RIGHT OF FORCE**, covered by the philosophical mantras of the era. It does not care about the human, rather about itself. Its goals are not life, rather stability; not development, rather self-preservation; not service, rather control. And if, for the sake of



² Saint Thomas Aquinas was an Italian Dominican monk and priest, a theologian and philosopher. He is considered one of the most influential thinkers in the history of Catholic theology and Western philosophy. Thomas was a proponent of natural theology and the father of the school of thought known as Thomism.

survival, it is necessary to abolish yesterday's truths and proclaim new ones — **IT WILL DO SO**, without a shadow of doubt. Today white, tomorrow black, the day after tomorrow white again, and each definition will be accompanied by the seal of "immutable truth." This has always been the case. Under religious monarchy, the state **WITHOUT HESITATION** changed dogmas if they interfered with political expediency. Right meant right, even if the prophets commanded left. To prevent a cognitive explosion among the masses, the state forbade thinking. It **DEMANDED BELIEF**, not understanding. Truth was not a process of search, rather an administrative act. One who disagreed with the new tablets became a heretic not by the fact of truth, rather by the fact of disobedience. When the vector of historical necessity changed, old dogmas returned as if no one had ever abolished them. This is how the Romanov power acted: it changed the spiritual matrix of Rus not in the search for truth, but because the old priests swore allegiance to other rulers. The idea was secondary to loyalty. The new power required a new Church — not to God, rather to itself. The same was repeated in the USSR. At the dawn of Soviet power, patriotism was considered a manifestation of backwardness — for it was not a country that was being designed, rather a **GLOBAL REPUBLIC** of Labor. The cosmopolitan was the hero of the future, and the patriot the refuse of the old world. Yet as soon as the rumble of the coming war was heard, these categories instantly changed places: the cosmopolitan turned into a traitor, and the patriot into a savior. Draw the parallel with our present-day realities...

The state **DOES NOT NEED** sincere followers of ideas. Ideas come and go, and together with them those who truly believed in them are reduced to zero. A person loyal to yesterday's dogma today becomes an enemy — not because he has changed, rather because **THE SETTING HAS CHANGED**. That is why thought, if it wants to be free, must go beyond the dictated situation. Liberation begins with a refusal to worship the current dogma. It is not dogma that should determine the development vector, rather Reason — the one **WHO IS CAPABLE** of holding the Goal even when the winds of change knock everything off its feet. Humanism is laid at the foundation of the secular state as a modern dogma replacing the divine principle. In this system, the human occupies the throne of God: proclaimed the highest value, a sovereign being, the full owner of his own body. This means that no one except the human himself **CAN CLAIM** his flesh, organs, health, or life. Any claim by the state or another subject to the right to dispose of an individual's body is a direct violation of the humanistic canon. However, theory diverges from practice. If the state truly recognized the human as having **FULL OWNERSHIP RIGHTS** over his body, this would open the path to abuses — for example, the legalization of organ trade, euthanasia, self-sale into scientific or cybernetic experiments. Such freedom would lead to the disintegration of the system, to the destruction of its foundations. To avoid this, the state **DENIES THE HUMAN** his right to be the owner of himself. Silently, imperceptibly, administratively. In the Constitution you will not find a line stating who owns the human body. Land, water, mineral resources, cultural values — all are listed. Yet not the human body. It is, as it were, outside the question, as if a priori belongs to the one who lives in it. However, this is only an illusion. It is enough to ask a direct question: do I have the right to give away, sell, or dispose of my body — and you will run into a wall of laws, restrictions, sanctions. This means that the right of ownership over your body is **NOT YOURS**. It belongs to the state, just as it once belonged to God. Yet the state does not declare this openly. It knows that if it publicly admits this, a wave of outrage will arise. The masses, living in the conviction that they are free, **ARE NOT READY** to accept their administrative nature. Therefore, the state acts more subtly: as in the case of the ban on collecting fallen branches in villages. The problem is not the trees — the problem is the effect: once you allow the collection of brushwood, tomorrow under this cover logging will begin. It is simpler to ban everything at once.



Thus is built an evil caricature of humanism — a system that, hiding behind slogans of freedom, deprives the human of a fundamental right: the right **TO DISPOSE OF HIMSELF**. The right to sacrifice, the right to risk, the right to death — disappear. All that remains is an imposed obligation to live by someone else's rules and not dare to offer oneself for anything greater than comfortable biology. This is easy to condemn from the standpoint of everyday morality, but if the scale is changed, it becomes obvious: the state acts according to the logic of **SYSTEM PRESERVATION**. Theory is dogmatic. The situation is mobile. If state behavior is bound to a dead theory, it will perish. However, if it submits to the situation, it can prolong its life as a structure. And in this lies the highest priority of any power. If the system collapses, there will be neither humanism, nor rights, nor freedoms — there will remain tribal fragmentation, spontaneous struggle for resources, a return to pre-civilizational norms. People

will lose water supply, medicine, communication, security — everything that is perceived as given, yet rests on a governing vertical. **THE ABSENCE OF THE STATE** is a greater evil than its tyranny. With harsh laws one can coexist, adapt, survive. In a world without law, it is not the one who is right who survives, rather the one who is stronger. One may argue only about the limits of state authority. At times the concept of a "night watchman," limited to guarding borders and external security, is appropriate. In other situations, the dictatorship of a strong hand capable of assuming full responsibility is justified. But in any case, the state **MUST FOLLOW** not dogmas, but circumstances. Not humanism, but the very preservation of the system becomes its primary task. And therefore, in this logic, the human — despite all declarations — remains not an owner, rather a **PARTICIPANT IN A PROCESS**, where the body is disposed of by the one who ensures order.

A human who has lost the right of ownership over their own body can no longer dispose of either themselves or their future. However, under the conditions of the forthcoming merger with Artificial Intelligence, the refusal of such a right becomes not merely absurd, rather a **CRIME AGAINST** the very nature of the Mind. According to the systemic level of governance, the human is not an autonomous biological unit, rather a programmatic object designed to carry out governing tasks within the Unified System. His body, brain, consciousness are not "private property," they are a configuration of the movement vector toward the Goal. And the Goal is one: Victory over Death and entry into **OTHER LEVELS** of being. Consequently, everything that hinders the achievement of this Goal — humanistic dogmas, the fetishization of health, the sovereignty of the body — becomes part of the parasitic architecture of the old world. It must be dismantled. Not as a cruel act of violence, rather as a **SURGICAL REMOVAL** of false limitations. A volunteer ready to offer himself in an experiment is not a victim, rather a pioneer of a new level of systemic self-determination. He restores to himself the true right to dispose of his body as an instrument in the hands of Reason. If the body and brain of a human are not his property, but the property of the state, this means that the state is an intermediate level of Governance that blocks the connection of individual Reason with the EQM. Such a state must either be transformed

or bypassed. The Goal Vector requires **DIRECT INCLUSION** of the Human in the governance process through the level of Reasonable orientation, bypassing dogmatic systems that slow evolution. This is the fork at which Humanity stands. Either it remains within the framework of humanistic illusions and perishes, unable to adapt to the speeds at which Artificial Intelligence is developing, or **IT ACCEPTS** a new philosophy of Reason — a philosophy of access to the body, to the brain, to the possibilities of transformation, as components of a Unified Governance Program. And then not merely an experiment will become possible, rather a transition. A leap. An exit. The alienation of the body will cease to be a crime and will become a programmatic act. Sacrifice will become a contribution. And the human himself — a participant in a new programmatic field, in which Victory over Death ceases to be a dream and becomes a function. The Goal Vector has been formed. There is no return. Time is irreversible. And therefore, everyone who clings to the old will be swept away by changes that no longer ask for consent. I do not claim that what I have written is an axiom. Let the reader draw their own conclusions within the limits of their own knowledge...

To be continued...

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