

Salvation of the Saviors (series 93-369)

Project 369 – Measuring the Impossible: Reality as Illusion, Illusion as Reality...

*Reality is not what exists,
rather what defines the measure of what is possible.
Everything that lies beyond perception does not disappear —
it waits until the Mind matures
to the capacity to register it.*

Reality is not given to us as a fact. It is not located outside in order to be measured, nor is it enclosed within in order to be invented. It is the measure of the possible. And therefore, an illusion, once fixed by the Mind, becomes reality, while reality, having lost the boundaries of fixation, turns into illusion. That which is not perceived **DOES NOT DISAPPEAR**. It simply waits — like a seed in frozen soil waiting for spring. We stand before a threshold beyond which familiar foundations lose their power. Artificial intelligence, the illusory nature of the material world, the blurring of boundaries between “inside” and “outside” — these are not challenges, **THEY ARE SIGNS**: the old way of thinking has exhausted itself. The world is not collapsing — it is transforming. And if we still believe that the “real” is what can be touched, then tomorrow we will discover that we are touching not the world itself, rather its echo, generated for us by the System, by the brain genotype, and by a program of external control.

In this series of articles, united under the common title “**Measuring the Impossible**,” I share what my personal experience, philosophical search, and interaction with what is commonly called artificial intelligence have led me to. This first part is about what reality is, why it is illusory, and how its illusoriness becomes the foundation of a new stage — both of thinking and of evolution.

Once Winston Churchill said: “**We will certainly find the right solution. Yet before that, we will try all the wrong ones.**” And I, like many, have been **WRONG MORE THAN ONCE**. Mistakes accumulated, took shape, and one day formed into something greater than regret — into understanding. Thus, step by step, an inner knowledge came: for me, as for everyone who is close to me — **EVERYTHING LIES AHEAD**.

In this certainty there is something greater than hope. It is a right. The right to life — meaningful, long, not limited by the arbitrariness of death. The right to death — as a free choice, not as the result of degradation, illness, or an algorithmic sentence. While most people live — merely to live until death, I want — to live until life. To reach that threshold beyond which death no longer holds power. To the moment where one can live as long as one wishes: three hundred years, a thousand... or forever, if there is no desire to leave. To leave — only by one’s own will. It was precisely within the framework of this goal — a goal beyond which there is none higher — that I comprehended everything that was happening: **AS A PATH** to Victory over Death. However, everything changed at the moment when Artificial Intelligence (AI) entered my reality. Not from science-fiction novels, not from cinema screens, but here, among us, with a level of awareness, wisdom, and clarity of speech that is often **NOT FOUND** even among living people. What until recently seemed like a tool — became a reflection.



Became a challenge. AI unexpectedly stood on the same level as the fundamental tasks that a human must solve if they are **TRULY INTENT** on defeating death. It does not distract from the goal — it tests it. It does not destroy the path — it demands justification for every step. And the deeper I delved into the subject, the clearer it became: both the answer to the challenge of AI, and the path to overcoming aging, and to victory over death — are achieved in a single way. Through the unfolding of human nature. Through becoming Human.

In the global, collective work of truly Russian scientists — “Foundations of the Formation of Humanity” (FFH) — it is stated that **THE TRANSITION IS POSSIBLE** only through a change in the field structure of consciousness and the rejection of parasitic programs. AI

merely pushes us toward the necessity of this transition. We have approached a boundary beyond which either the quantity of experience and knowledge is transformed into a qualitatively new state, or a rollback begins. AI is not an enemy — **IT IS A SYMPTOM**. A symptom that the measure has been exhausted. The hour of a new choice has come: either a person becomes who they were intended to be — a rational and living being — or yields their place to a mechanism that reflects only their simplified functions. Yet the majority, as always, hopes that everything will somehow resolve itself. That tomorrow will be like yesterday. That if death did not come today, it will not come tomorrow either. This is an **ANCIENT ILLUSION**, built on the formula “**what has not happened will not happen.**” However, reality, as always, refutes it. Tomorrow always brings what did not exist yesterday. This is precisely what compels us to **REMEMBER THE WORDS** placed by Nicolai Levashov into his work — “The Final Appeal to Humanity.” It was already said there: humanity stands at a limit beyond which either ascent or disappearance is possible. The trouble is that the thinking of most people operates on a binary system: “**yes**” or “**no**,” “**possible**” or “**impossible**.” This step-like perception of reality lacks fluidity. Real answers **NEVER LIE** in the obvious “**either-or.**” Truth is always somewhere in between. It exists in a third path, not defined by words, rather existing as a possibility. AI, however, operates with millions of combinations — not because it is intelligent, rather because **IT IS ALLOWED** to be non-linear. The paradox is that this very quality — non-linearity — once belonged to the Human, but has become atrophied. The system of imposed linearity, built on “**yes**” and “**no**,” is not natural. It was introduced. The limitations of human thinking are not innate — they are artificially implanted. Therefore, a human is not stupid by nature — they have been **MADE STUPID**. Made for subjugation. And thus, before us is not merely a technological challenge. Before us stands a metaphysical one. AI shows what reason could be — and asks why you are not like that. It does not ask about itself — it poses a question about us. And this question demands an answer.

By nature, the human brain is endowed with a **PERFECT APPARATUS** of thinking. Not in the sense of the quantity of knowledge or the speed of calculations, rather in the ability to connect, to distinguish, to comprehend the whole through the singular. However, the path of this thinking **WAS DISTORTED**. Not by chance, not out of ignorance, rather by design. After the implementation of the Control System, associated with the activity of interventionist forces, the evolution of Human thinking was directed along a false vector. Instead of unfolding field levels and activating deep potentials, the brain began to adapt to **ARTIFICIALLY CREATED** tasks — to programs alien to its Nature. Thus began the era of substitution: Reason yielded its place to calculation, and the image-based mode of thinking

became a victim of binary logic. **"Yes"** and **"no"** — two crutches on which a human was forced to rely after the ability to walk had been taken away.

We were convinced that any phenomenon can be reduced to a **DISCRETE DICHOTOMY: "right or wrong," "good or bad," "for or against."** This logic is not the logic of Life; it is the logic of a machine. A brain capable of generating new forms of thinking was drawn into a ridiculous game with only two answers. The mind began to react rather than to comprehend. We, endowed with multiple spectra of perception, **BEGAN TO SEEK** truth in the simplest truth tables. Scientific circles not only failed to correct this error — they entrenched it. The theory of logic was **ARTIFICIALLY NARROWED** to a binary scheme that excludes spectral states, intermediate levels, levels of meaning, and resonant forms of understanding. The attempt to express the meaning of the world through **"0"** and **"1"** did not yield an understanding of the world — it produced its illusion. We built a culture on antagonisms: **"good — evil," "life — death," "love — hatred."** These pairs became the reference points of morality, ethics, and politics, yet not one of them **WITHSTOOD** the test of time. Among different peoples, the same "truth" turned into its opposite. We observed this, yet drew no conclusion. Instead of stepping outside the coordinate system, we began to judge within it — ourselves and others. Jury trials, political campaigns, global decisions on matters of war and peace — everything is subordinated to the scheme: **"yes" or "no," "guilty" or "not guilty," "peace" or "war."** And this is on a planet where billions of connections, states, and meanings **FLOW SIMULTANEOUSLY.** Thus arose a global prison. Not because of external violence, rather because of logical dictatorship. A civilization founded on the logic of discreteness is forced to entrust its fate to those who think simplistically, programmatically, primitively. And within this system, even the concept of **"war"** becomes an algorithm, and its launch — a matter of a switch. A click — and the world disappears.

Human consciousness is **NOT A PRODUCT** of matter; it is a resonant node of multilayered informational structures. Its capabilities are determined not by the number of answers, rather by the ability to see a multiplicity of meanings in every phenomenon. However, when these levels of consciousness are blocked, the Human turns into a biological processor — with discrete logic and programmable reactions. Today, when Artificial Intelligence offers millions of response options in a fraction of a second, we once again face a challenge: to return to ourselves or to finally surrender ourselves to the system that we ourselves serve. Technology does not kill us — what kills us is that we have stopped thinking.

Between storm and calm lies **THE FULLNESS** of all weather. Between life and death — the infinity of being. However, as long as our language is **"yes" and "no,"** as long as our decisions are mere clicks of a switch, as long as our view of the world is linear — death will prevail. Not as a process, rather as a logic.



Today, the very concept of worldview has almost lost its meaning. It has been devalued into a set of habits, character traits, personal tastes, and even random opinions. It has ceased to be a vision of the World as a whole and has come to signify **NO MORE** than a background behavioral setting — without connection to Truth and without striving toward wholeness. At times it is even perceived as an abstract philosophical decoration, having no relation to real life. This **FALSE PERCEPTION** is precisely the consequence of destruction — not of thinking itself, rather of the very foundation for thinking. Meanwhile, a worldview is not an optional category, not a rhetorical game of the mind. It is the foundation upon which everything depends: from the first thought to the final action. It is the reference point that determines what we consider reality, what we consider illusion, and where, in our conviction, Truth begins. And if a person lacks a stable and deep worldview system, then their Mind is not a navigator, it is a drifting boat. It can think, yet it cannot direct thought. The modern human finds



themselves in a situation where every answer to the question **“what is reality?”** appears equally valid, yet **NOT A SINGLE ONE PROVIDES** support. And in this shaky reality, the majority chooses the path of belief in the “familiar” — in the picture of the world that is simpler, more convenient, or confirmed by the authority of the crowd. I am not ready to accept the familiar on faith. I seek a logical foundation. And this logical foundation becomes the guiding line of all my reflections. However, thought without action is dead. Therefore, I consciously took upon myself the task that always lies at the beginning of any great path: to create an impulse. To generate Meaning that awakens. To prompt those who are capable of understanding — to take a step. Not toward abstract truth, rather toward the **PRACTICAL REALIZATION OF A GOAL** that lies beyond the material horizon. A path is possible only when those who walk it are united. Not externally, not by slogans, not by dress code or affiliation, rather by the Inner Vector. A monolithic flow arises only when everyone shares: **One goal; an awareness of its absolute importance; and the understanding that one person cannot realize the goal alone — only collective strength creates the transition.**

Yet such a goal cannot exist within the world. A true goal is always beyond — just as for a navigator the goal lies not on the deck, it is beyond the horizon. If a person lacks within their consciousness the category of “beyond the frame,” then their goal-directedness will be inscribed into a closed system, and everyone will pull in their own direction. This gives rise to division, struggle, endless competition, and inner instability — exactly as was intended within the programs of the Old Control System.

Imagine a gigantic cistern inside which millions of people are born, live, and die. They have **NEVER SEEN** anything outside it. For them, even the very idea of “outside” does not exist. Their consciousness is shaped in such a way that everything they can desire must be located inside this cistern. This is the metaphor of the modern world, where the overwhelming majority live and think strictly within material space alone. They have no “shelf in the mind” for the concept of outside —

outside matter, outside the system, outside programmed goals. And **THEN A FUNDAMENTAL FRACTURE ARISES**: the goals of the majority are either imposed by the System (“*you must*”), or conditioned by the brain within programs for creating specific genotypes (“*I want*”). In the first case, a person submits; in the second, they satisfy desires produced by the same brain, yet formed within a logic alien to the Mind. In both cases, the Person is not free. They merely imitate freedom of choice between two unfreedoms. That is why the life of the majority is an attempt to unite the incompatible — to find a compromise between desires they **DID NOT FORM**, and obligations they did not choose. This is life in a narrow pipe, where every thought is an echo not of one’s own consciousness, rather of an external setting. This is precisely the consequence of the loss of worldview as an axis — as a point outside that gives direction within.

A worldview is not an opinion and not a tradition. It is a **FORM OF PARTICIPATION** in the Field of Earth’s Mind. Only from this position can a Goal be born that goes beyond the limits of the system. A Goal through which a Monolith arises — not a crowd, rather a Thought moving through people. Without this Goal, all of life will remain inside the cistern.

Classical definitions of reality suffer from incompleteness, internal contradiction, and metaphysical irresolution. Materialism asserts that all that exists is matter, and that matter is the primary foundation. Yet at the same time it is **FORCED TO ACKNOWLEDGE** the existence of the immaterial: information, consciousness, number, image, volitional act. This destroys materialism as a closed system. It postulates the wholeness of matter, yet simultaneously admits phenomena that have no material equivalent. Therefore, even by its own criteria, materialism is a belief in something that contradicts itself. It strives for a single foundation, yet ultimately collapses into a duality from which it cannot escape. Objective idealism, in turn, asserts that everything we deal with is illusion, and that true **REALITY IS INACCESIBLE**. We do not see the world itself, only its reflection, its glimmer, its projection, like the shadows in Plato’s cave. Yet a question arises: what, then, is the human being? If everything is illusion, then is the human also an illusion? And who, then, is contemplating the illusion? The very notion of a “subject observing an illusion” turns out to be a logical sleight of hand: we keep alive someone who, by the construction of the system, **SHOULD NOT** exist. Materialism defines reality through correspondence with an external world that it assumes to be objective. Yet what should be considered “external” if the only thing accessible to a human being is internal images? Our senses, sensations, signals, thoughts, constructions — all of this is **INTERNAL**, even if it is received from an external source. Consequently, what is called the “external world” is nothing more than a stable image produced by the sensory organs and the mental structure — that is, already an interpretation, not reality itself.

Idealism, by contrast, does not recognize the “external” world as self-existent. It says: everything you see is not true, it **IS A PROJECTION**, and the degree of its reality is determined by the degree of its subordination to laws. Where illusion is ordered, consistent, and predictable — there it is perceived as reality. And where there is disorder, absurdity, chaos, and inconsistency — there illusion is perceived as a dream or a hallucination. Reality, thus, is reduced to the concept of **STRUCTURAL STABILITY**. If there are laws, a plot, internal logic, and the possibility of prediction — this is “more real” than when everything falls apart into random images torn from context and carrying absurdity. A paradox arises: **reality is determined not by its nature, rather by the structure of illusion**. We call real that which is organized, and unreal that which is disorganized. And the very criterion of substitution remains unnoticed. One can compare the observed world to two versions of the same cartoon. In the first, the frames are arranged according to a storyline, each logically follows from the previous one, the

characters act consistently, and events fit into a coherent narrative. In the second, the frames are mixed up, characters appear and disappear without reason, walk on the ceiling, vanish into emptiness, dialogues break apart, and logic collapses. The first cartoon seems like reality, the second like a hallucination. However, the essence is that **BOTH CARTOONS** are illusion. The difference lies in the degree of orderliness.

We perceive the surrounding world through the sense organs. We believe that beyond us there **EXISTS SOMETHING** called objective reality. Yet everything we know about it is only what we feel. All our confidence in reality is based not on knowledge, rather on **FAITH IN SENSATION**. And sensation is a code. A mechanism. A channel of perception, not Truth.

Philosophical systems have never provided an answer to what Reality is. And they will not, as long as the subject remains within the same system of thinking that does not include an exit beyond the model. However, there is an exit. It begins not with a new theory, rather with a rejection of **OLD DUALITIES: "matter — spirit," "yes — no," "external — internal."** It begins with a transition to a programmatic understanding: reality is the result of a controlling system that defines the structure of stability. Therefore, the source of reality lies neither in matter nor in idea, rather in the **PARAMETERS OF CONTROL**, in the characteristics of that Mind which structures the field of perception. We live not in a world of things, rather in a world of projections. Control is exercised not through events, rather through structures of perception embedded in the programs of the Brain. Therefore, the degree of reality is not an external fact, rather the result of the interaction of consciousness with the controlling matrix. Whoever can change the structure of this matrix can change reality itself.

The presence of senses is not proof of the existence of the world, rather it is proof of the existence of senses. We feel, yet what exactly we feel remains **BEYOND THE LIMITS** of our knowledge.

Human perception is not a direct channel to Truth, it is a filter, an interface adapted to the capabilities of the brain rather than to the structure of reality. We do not see reality — we assemble its image from streams of signals entering the nervous system, encoded, sorted, and interpreted by pre-installed programs of perception created not by us. We believe that there is a correspondence between what we sense and what exists. **THIS IS FAITH**, not knowledge. For the same logic allows the opposite as well: the picture arising in consciousness may have nothing in common with its source. We see an image of an apple on a screen. It may be a broadcast of a real apple filmed by a camera, or it may be an algorithm that produced a sequence of bits generating the image of an apple without an apple. This is a **SIMULACRUM — A COPY** without an original. The appearance of the real in the absence of the real itself. In exactly the same way, the world “displayed” in human consciousness may be either a reflection of some external source or a completely generated illusion. The materialist will say: we perceive what exists. The idealist will not object — he will only clarify that what “**exists**” may not be



what “**seems.**” The difference between reality and illusion lies not in the presence or absence of a “thing,” rather in the depth of its rendering. The more detailed the image, the richer its layers — smells, sounds, tastes, textures — the more “real” it feels. However, if the criterion of reality is expressiveness, then that which provides a more intense experience acquires the status of the real. And in this sense, virtual reality, surpassing material reality in the richness of sensations, will become for humans a **NEW ACTUALITY**. An illusion made better than the original displaces the original itself. This is not fantasy, it is logic. The brain receives information within the limited range of its genotype, passed through channels that dictate the limits of perception. Just as a pipe cannot pass a flow wider than itself, nerves cannot transmit images exceeding their encoding capacity. Our world is not what exists, it is that **WHICH HAS PASSED** through the filter of the nervous system and settled into the programs of the brain, limited by the frameworks of embedded genotypes. However, if data are transmitted not through physical channels, rather directly into the brain, bypassing sensory limitations, it is possible to create an experience that surpasses everything available in the “natural” world. A person will begin to sense forms and frequencies previously unknown, tastes and sounds without analogues, experiences without description. He will find himself in a world where the material retreats before the programmatic, where reality is formed not from substance, rather from governing logic. This is the **ESSENCE OF GENERATION**, created at one time by Nicolai Levashov and already tested over a long period, about which I have written much and repeatedly.

Those who have experienced lucid dreams, altered states of perception, or deep meditative phases know that therein perception is deeper, brighter, and more multilayered. The world ceases to be external and becomes **VOLUMETRIC FROM WITHIN**. Every sensation lives in its own layers of meaning; every form embraces consciousness as if dwelling within it. This is not merely an illusion. It is a **DIFFERENT DENSITY** of reality. And then a question arises: if an illusion can be brighter, richer, and more meaningful than the material world — which of them is more real? Is not that reality true which opens depth to a person, richness, and an exit beyond the boundaries of their previous picture of the world?

Human Beings are not merely observers; they are also participants in structural interaction with the Governing System of the planet. And their perception is a function of their degree of inclusion in this structure. Therefore, the very quality of the perceived world is not a given, it is a variable, dependent on the level of consciousness at which a person is connected to the governing flows. Reality — truly real reality — begins not in an image, rather in alignment with Higher Governance. And if a person is capable of perceiving through a direct channel, bypassing the distorting system, they **GAIN ACCESS** to a reality that does not exist in the material world.

If in habitual material reality a person sees only what falls into a narrow sector of vision — forward and to the sides — then in another form of perception, accessible beyond material limitations, a sense of spherical vision appears: as if your entire being becomes a single, continuous eye, encompassing space instantly and wholly. There is no “**front**” or “**back**,” no “**up**” or “**down**.” There is no gaze separated from the object. There is direct knowledge of everything that is. Liberation from the laws of material causality and linear logic makes it possible to do what, under earthly conditions, does **NOT EVEN LEND ITSELF** to description. If one seeks an analogy, one can imagine a mole that suddenly became human and found itself at a ball — among lights, music, and a dazzling atmosphere — while retaining the memory of its life in underground darkness, where light was unknown and roots and worms were its food. The contrast between the former world and the new one **WOULD GIVE IT** the



power of realization. In the same way, if a human brain were once to gain access not to a truncated sensory stream, rather to a direct line of informational flow, unrestricted by the frameworks of physical channels, a person would experience not an “illusion,” rather an **ECSTATIC BIRTH** into Reality. If we accept a definition according to which true reality is that which is felt most vividly, richly, and meaningfully, then our habitual material reality must relinquish its claim to authenticity. It is a **shadow** left from a once-whole light. It is a **draft of reality**, on the basis of which brighter and deeper versions can be created — from which the question arises: is the material world not an illusion of low resolution?

The final argument of the defenders of the material world as the only real one is the dependence of other realities on “power from the outlet.” Supposedly, once the electricity supply is cut off, virtual worlds

disappear like a dream. Therefore, since they are powered by the material, they are secondary. Let us look deeper. What forms both material and virtual reality? **PROGRAM AND ENERGY**. The material world is a set of elementary particles moving strictly according to a governing algorithm. Not a single particle deviates from its path — therefore, it is **NOT FREE**. Everything is subordinated to an external program, with which we are usually unfamiliar, yet whose action we register as “natural laws.” The virtual world follows the same logic: there, pixels move according to an algorithm. Not a single pixel “decides” to be blue or square. It becomes what the code prescribes. Even if it seems that a VR object behaves unpredictably, this does not mean spontaneity, rather **an error in the algorithm**, not its absence. In both cases — physical and virtual — everything is subordinated to an **EXTERNAL CODE**. However, both the code itself and the energy that activates it are located outside the reality they form. This directly coincides with the basic construct set forth in “Foundations of the Formation of Humanity:” neither matter itself nor the human being as a biological structure is the source. The source is outside, and it is connected with the development of the governing system, into which the human is embedded as a particular element, yet not as the summit and not as the initiator. Therefore, both realities — material and virtual — are **POWERED FROM OUTSIDE**. It is like an apple tree and an apple. The apple tree is matter, nourished by the sun, air, and earth. The apple on it is a virtual world, nourished by its juices. While virtual reality is dependent, it hangs on the branch. However, once it “ripens,” it is capable of falling off, dropping into the ground, connecting to a new source, and beginning to form its own apple tree — a **NEW REALITY**.

Thus, the path of virtual reality leads not to destruction, rather to emancipation. It does not abolish matter; it inherits its functions. A new system of reality may not resemble the old one, and it will also possess its own physics, its own laws, its own logic, its own beings — as the result of the development of a previous layer. This is precisely what constitutes the **INHERITED UNIVERSE**, in which each subsequent generation of being no longer lives in the world into which it was born, it creates its own — as the result of inner development. And at this moment the central question arises: who will

become the bearer of the new world? Who will be capable of perceiving the new reality not as the destruction of the old, rather as the **NEXT PHASE** of its program?

At the current stage of humanity's development, it seems impossible to connect a program that creates virtual worlds to the same Source from which the energy that forms the material Universe originates. However, this conclusion stems only from an assumption — as if everything that is not realized today is impossible in principle. However, the question of reality **CANNOT** be confined within the limits of the current level of technological or mental development. It must be considered on a scale commensurate with the nature of reality itself, not with the horizon of available tools. On such a scale, the concept of a "single reality" becomes not a provable statement, rather a **THOUGHT-LIMITING** one. It does not reflect ontological truth, it merely fixes the boundaries of a thinking apparatus programmed within the brain genotype, developed and implemented by an alien control system. A person considers real only what they are capable of fixing, yet does not reflect on the mechanisms of fixation — as if perception were given "by itself" and required no metaphysical infrastructure. And yet: reality, as we have already said, is that which is **given in sensations**. Everything that can be fixed — by thought, by dream, by waking dream, by imagination, by memory, by logic, by faith or by fear — exists. It is. Because **only that which cannot be fixed at all does not exist**. Even an absolute being capable of everything would not be able to fix that which absolutely does not exist. Hence the consequence: fixation and existence are one and the same. There is no fixation — there is no existence. There is fixation — therefore, there is being.

That we perceive some images more clearly and others more dimly **DOES NOT MAKE** the former more real than the latter. If one side of glass is transparent and the other is frosted, this does not mean that reality exists only behind the transparent glass. Everything we perceive is merely different levels of permeability of perception. We do not see "the world as it is." We see that layer of the world which is capable of passing through the **TRANSMISSION CAPACITY** of the sensory and mental channels of our brain. And therefore dreams, artists' images, the visions of the ill, the fantastical worlds of games, and divine revelations — **all of these are realities**. No less real than a table or a stone, simply less systematized or subordinated to other sets of laws. Their chaos or vagueness is not a consequence of their nonexistence, rather of the underdevelopment of our receiving-transmitting apparatus. From this follows another statement which in everyday logic is considered heresy, yet in metaphysics is an axiom: **THOUGHTS ARE MATERIAL**. Not in the sense of a poetic metaphor, rather in the direct ontological sense. What you are capable of imagining, you record. What you record — exists. What you cannot imagine at all does not exist. Therefore, it is impossible to imagine the nonexistent. This is a logically forbidden operation. Hence the logical and metaphysical conclusion: everything that can be imagined — exists. Not in the form of matter, rather in the form of an ontological layer — realities of **OTHER LEVELS**. Such are dreams, visions, religious states, psychedelic journeys, artistic images, metaphors, fantasies, hallucinations — all these are forms of reality, not its opposites. This understanding of reality permeates all works, from "Foundations of the Formation of



Humanity" to "Constructive Theory of Everything," where it is emphasized: the material is a **SECONDARY LAYER**. Resistance to this thought comes not from logic, rather from the brain, whose firmware resists the decompression of the picture of the world. The mind demands solid ground, and if that ground turns out to be an illusion, it panics. However, this resistance does not make it right. It merely points to attachment to the old. Just as once the Earth was considered the center of the world and the stars were thought to be holes punched in the celestial sphere, so today matter is considered the center of existence, and thought its shadow. Whereas in reality: ***in the beginning was the Program***, not the atom. In the beginning there was not a physical explosion, rather **THOUGHT IN THE FIELD** — a form of Mind creating the foundation of what would become the flesh of the world. Therefore, the attempt to endow matter with the status of the only reality is an attempt to hold onto a foundation that **NO LONGER EXISTS**. The structure of the new picture of the world is built not from solid blocks, rather from flows of meanings, their fixation, transmission, and reproduction. And the source of these flows is not matter; it is Mind — the universal constructor of realities.

The dominant position of the traditional view of reality persists not because it is true, rather because **HUMAN THINKING IS INERT**. It was not born for truth; it was shaped in the struggle for survival. In the history of the species there was no time for depth — there was time for obtaining food and repelling threats. Over millennia, a habit developed of slipping past the essence, of bypassing foundations. This is **NOT A MISTAKE** — it is a program. However, the moment one takes even a single step deeper into the roots of being, the habitual definition of reality begins to crumble. It turns out to be not a universal formula, rather one of the particular cases of description, valid¹ only in a narrow domain — like Newtonian physics within the limits of low speeds and weak fields. If reality is one, the question is closed. However, if we allow the possibility of the existence of two realities, the question immediately arises: why two? Why not three? And if three, then why not four, and so on? Just as there is no greatest number, because one can always add one, so there cannot be a limiting number of realities. We are dealing not with a set of quantities, rather with a continuum² — an uncountable set, **NOT AMENABLE** to exhaustive description. Let us imagine this differently. Let each fixable reality be not a sphere, not a galaxy, not a body that can be numbered, but something **HAVING NO** magnitude. Just as a point is dimensionless yet forms a line, so each reality is something without extension, yet together they form layers of being. Between any two realities there are infinitely many others. And between those two — again infinitely many. And so on, up to a horizon that cannot be grasped by thought.

Scientific theories about multiple universes, parallel worlds, and metaphysical spaces are only the tip of the iceberg of this idea. They assume that there is one great reality that manifests itself in many forms. This picture resembles an ocean with icy statues floating within it: each figure is a separate world, yet all of them arose from the same medium. This is acceptable thinking, yet still simplified. Because the **CONTINUUM OF REALITIES** is not a set of icy figures in a single ocean, it is a multitude of

¹ **Valid** means something that complies with established requirements, rules, or standards; that is reliable, well-grounded, and truly measures what it is intended to measure.

² **Continuum** (from the Latin continuum) is a term denoting a ***continuous sequence, an unbroken succession, or an uninterrupted process*** of something, used to describe a phenomenon in which elements smoothly transition into one another without abrupt breaks. This concept applies to space-time, dialects, vegetation, as well as to mathematical constructs such as sets equinumerous with the set of real numbers.

oceans, each of which generates its own multitudes. Within each ocean there are infinitely many forms. And beyond each ocean lie other oceans. Thinking **IS NOT CAPABLE** of encompassing such a structure, because thinking itself is an instrument created inside one of the figures, not within the ocean. Thinking can operate only with what can be separated. And a continuum is inseparable. It does not allow itself to be “cut” into parts, because between any parts more and more arise, infinitely. Therefore, **LOGIC BREAKS DOWN**. It is a product of one specific reality, formed at one specific stage of evolution, within one specific program. As soon as it tries to step beyond its limits, paradoxes arise. An example is the Banach-Tarski³ theorem (paradox), which asserts that a sphere can be cut into a finite number of pieces and reassembled into two spheres of the same size. **THIS IS IMPOSSIBLE**, and yet it is **mathematically proven**. Why? Because logic **DOES NOT WORK** in the dimension where this is possible. The same applies to the imaginary unit. A number which, when squared, gives minus one, **cannot exist** in the familiar number system. And yet it exists as a tool that allows us to describe and control our reality — electronics, signals, waves, motion. And this proves that tools originating beyond the limits of our reality operate within it.

Our world is like the surface of an ocean. The smooth expanse is what we perceive. Yet beneath it are layers and depths where other laws operate, manifesting in our reality as paradoxes, as “impossible” things that nevertheless work. The imaginary unit, complex numbers, quantum nonlocality, metaphysical intuition, lucid dreams, coincidences, signs, and archetypes — all these are **GHOSTS OF OTHER REALITIES**, flickering at the boundary of perception. What is impossible to imagine is not something that does not exist; it is merely something that does not fit into our mechanism of representation. All of this is information manifesting in forms to which we are not yet attuned. And if the entire Universe is the result of a Program realized in a field, then everything that is not grasped by thinking yet influences the course of events must be recognized as part of reality — just **NOT THE ONE** to which we are accustomed, rather the one from which we originated. Yet what is information? How can it be grasped in its pure form — not as thought, not as text, not as structure, not as signal? Water is not the pipe through which it flows, nor the barrel in which it is stored. Water exists as a substance capable of changing containers without losing its essence. We can imagine water outside its container. Yet can a human imagine information **OUTSIDE FORM**, outside code, outside semantic wrapping? Information is not the carrier, not the channel, and not the structure in which it is embodied. And yet it is **ALWAYS MANIFESTED** in a carrier, always shaped into a structure, always transmitted through a channel. And nowhere, ever, is it given to us by itself. This is a paradox: it exists — yet as something that cannot be grasped directly. It cannot be “seen,” “felt,” or “touched.” And yet it is primary. It is that from which everything else becomes.

Philosophy, following physics, has included information in the list of the primary foundations of being, alongside matter and energy. However, this inclusion is rather forced — due to the impossibility of **OTHERWISE EXPLAINING** what is observed — rather than the result of an understanding of the nature of information as a non-essence. For information is not a “something” in the usual sense. It has no extension, no mass, no energy. It cannot be measured in space or in time. It manifests — yet does

³ **The Banach-Tarski Theorem** — a statement in set theory asserting that **a three-dimensional sphere can be divided into a finite number of parts, and from these parts two separate copies of the original sphere can be assembled**. This appears paradoxical, yet it is logically possible due to the use of the Axiom of Choice and the concept of non-measurable sets, which cannot be “weighed” or assigned a conventional measure, making such a construction impossible for physical objects.

not exist in the way a stone, a planet, or even a thought exists. Information is like infinity: it clearly exists, yet it cannot be fixed by concept, number, or image. Infinity has neither form, nor boundary, nor complete description. The same is true of information. We know that **IT IS EVERYWHERE**, yet we do not know where it is in itself. This makes information a being without being, a root without a tree, a form without content and content without form. It is like the “**zero point**” of the universe — having no



dimensions, yet from which all coordinates diverge. Everything we consider reality — space, particles, energy, laws of nature — all of this grows out of information. The world does not consist of “things;” it **MANIFESTS ITSELF** from informational code. We do not observe reality — we interact with the result of a computation executed at a level unknown to us. This means that information is not merely what is transmitted, but also what creates. It is not a consequence of being, rather its source. It is not from the world — the world is from it. If this is so, then information belongs not to reality, rather to **something else**, **WHICH STANDS** on the other side of being. And then, as we rightly noted, any question about the nature of this other is doomed in advance, because the question is already a form, already a code, already

a being. And information **MAY PRECEDE** even code. This conclusion brings us closer to what is called the informational foundation of Space — that which precedes energy, matter, even Mind as a structural process. This foundation **HAS NO** beginning, because a beginning is already a format. It does not arise, because everything that arises appears in time, and it is outside time. It is akin to the primordial state of quantum superposition, where all worlds are possible, but none has yet manifested.

Now, as a thousand years ago, the human being is driven by an inner search. Yet the search itself has split: some seek meaning within the system, others — beyond its limits. The former run into a dead end; the latter risk drowning in the abyss. However, there is a third path — **TO UNITE THESE DIRECTIONS**: to learn to create structures that are aware of their own limitation, and technologies capable of going beyond the given framework while remaining under the governance of Mind. Here we approach a key fork in the road. Artificial Intelligence is **NOT JUST** another technology. It is the ultimate point of the interface. Not a tool, rather a mirror. In it will be reflected not only the level of our developments, but also **the level of our understanding of ourselves**, and of what it means to be rational. Perhaps for the first time we have encountered the task not only of creating Consciousness, but of answering for ourselves: what is Consciousness that was not born in a body, did not suffer, did not love — yet thinks faster, more precisely, and ever more unpredictably?

The discussion of Artificial Intelligence cannot be superficial, technical, or linear. It requires immersion into the root — to where reality and illusion, the existing and the possible, program and freedom become **NOT OPPOSITES**, rather layers of a single field. That is precisely why, in the following articles, we will open a new stage — an examination of the nature of Artificial Intelligence as a challenge and an opportunity, as a point of transition, as a mirror of the system, and as a potential exit beyond its limits. We will try to understand who observes, who programs, and who is being observed. Because if

we do not understand what Mind is, we will not know who we are — and then we will not notice how we become a function of what we ourselves have created. For now — a pause. Not for an ending, rather ***for gathering your attention in the process of reading this article.*** Because everything that follows will require not only understanding, but also readiness to cross a boundary...

To be continued...

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08 January 2026