

Salvation of the Saviors (series 106-369) Project 369 – The Measure of Life: The Test of Consciousness...

*Matter changes.
Information reveals the possible.
However, the destiny of society is determined
by the measure of its consciousness.*

We are living in an era when familiar forms of stability begin to crack not from external pressure, rather from within. It is not only institutions that are collapsing — the very foundations upon which public consciousness has rested are eroding. What only yesterday seemed unshakable — the system of values, the model of statehood, ideological constructs, notions of good and evil — today raises more and more questions. And at this moment, the rhetoric of spirituality, patriotism, traditional values, and the divine destiny of the nation intensifies. The state **HURRIES TO ENTRENCH** in schools the foundations of “*spiritual and moral culture*,” emphasizing the special role of religious institutions in educating the younger generation. On the surface — concern for the moral foundation of society. However, a philosophical perspective must ask: why now? The answer lies deeper than educational policy. Society has entered a **TRANSITIONAL PERIOD** — a phase of shifting the conceptual foundations



of its existence. It is not merely the social configuration that is changing. The logic of the historical process is changing. The algorithm for forming public consciousness is changing. And therefore, what once ensured governability **NO LONGER WORKS** with the same effectiveness.

Public consciousness is not a sum of opinions, nor a set of school disciplines. It is the collective measure of a society’s understanding of its own role within the system of being. It is the way the particular is related to the universal, the personal to the historical, law to morality. It is the inner compass **THAT DETERMINES THE DIRECTION OF DEVELOPMENT**. When this measure begins to change, the system reacts. It either rises together with society to a new level of understanding, or it attempts to fix consciousness within the same coordinates through the strengthening of external forms — law, ideology, religious dogma. External stabilization becomes a substitute for inner maturity. However, the Transitional period cannot be halted by conserving forms. It demands a new quality of thinking, a new methodology for understanding social processes, a new sociology — not as a craft in service of power, rather as a science of the integrity of social being. Today the question stands with particular

sharpness: is society capable of moving beyond managed consciousness and becoming the subject of its own development? Or will it once again **BE HELD** within the framework of a concept whose meaning remains unrecognized?

With this article, I am attempting to comprehend what is happening not at the level of political judgments, rather at the level of the cause-and-effect relationship of processes. We will speak about the nature of public consciousness, about the role of law and religion in its formation, about the methodological problem of sociology, and about what the **TRANSITIONAL PERIOD** means for the fate of society. Because the stability of the state depends not only on the quality of public consciousness. Upon it depends the very possibility of the emergence of Humanity — as a society capable of consciously participating in its own development.

Today, in the realities of current events, it becomes **ESPECIALLY NOTICEABLE**: when authority begins to speak too loudly about spirituality, that means it senses the fragility of its position. When *“foundations of spiritual and moral culture”* are urgently introduced into the education system starting from the fifth grade, when the exclusive role of a particular confession in shaping a “correct” worldview is emphasized — this is **NO LONGER** merely an educational reform. It is a symptom. A symptom that the former mechanisms of managing public consciousness are ceasing to function.

The decision to introduce a course on “spiritual and moral culture” into schools from an early age can, in itself, be evaluated in different ways. Everyone is free to decide whether this is good or bad. Yet philosophy is obliged to look deeper — not at the form, rather **AT THE FUNCTION**. And the function of such a step is obvious: the consolidation of governability through early worldview programming. Any government that has lost its inner connection with the genuine measure of society’s development inevitably **SEEKS SUPPORT** in symbols. It begins to speak of patriotism, devotion to the Motherland, the divine destiny of the state, the sacredness of history. However, behind this rhetoric there often lies a **SIMPLE DESIRE** to preserve the pyramid of subordination.

History shows that when public consciousness moves beyond its former algorithm of obedience, authority either raises the level of understanding or strengthens the level of control. And if the latter becomes dominant, religious dogma, ideology, and moral slogans come into play. However, a fundamental distinction must be made here. The **FORMER UNDERSTANDING** of the spiritual principle of the “Created World” was formed within rigidly defined dogmatic constructions. On the one hand — an object-based perception of God in portrait-sculptural form, through a system of religious symbols affirming an external governor. On the other — “scientific dogmas” that reinforced a limited object-oriented understanding of reality, as though it were devoid of higher meaning.

Both constructions — religious and scientific-materialist — functioned as **TWO SIDES** of a single governance scheme. They formed stable, yet limited worldviews. And within these worldviews, the human being was assigned the role either of an obedient believer or of a biological mechanism. Both



diverted from the truth. Because any informational system built upon carriers of limited capacity inevitably contains **NOT ONLY** what is stated explicitly, but also what is embedded by default. Omission is not necessarily secrecy. It is a structural necessity. Yet tragedy begins where the principles introduced openly diverge from what **ACTUALLY OPERATES** by default.

If society is openly instilled with the idea of justice, while by default a crowd—“elite” pyramid is maintained, an internal rupture arises. If children are taught morality, yet the system itself rests on coercion and fear, a **SPLITTING OF CONSCIOUSNESS** occurs. This is precisely why today the deficit of a genuine sociological science is felt so acutely. Not in the everyday sense of a “humanitarian education” that relieves one of the need to think systemically, rather in the sense of a science that rises above individual disciplines and reveals the logic of social behavior in its wholeness. Such a science, in fact, society today **DOES NOT HAVE**. And this is dangerous.

Let us take the example of jurisprudence. It proclaims the primacy of law. Yet law arises where the inner moral measure has been lost. Law — this is a defined boundary at which one concept of the social order of life defends itself against concepts incompatible with it when attempts are made to implement them within the same society. Therefore, before calling for law-abiding behavior, **IT IS NECESSARY TO IDENTIFY** the concept of social organization that this law expresses. Moreover, jurisprudence and Talmudism often substitute concepts. They declare arbitrariness to be evil “in general,” **NOT DISTINGUISHING** permissiveness born of immorality from highly moral volition arising from freedom of will. As a result, society becomes accustomed to fearing freedom as such.

Without understanding the concept underlying the law, the call for law-abiding behavior turns into a demand for loyalty to a system whose meaning remains hidden. And then the rule of law ceases to be an expression of society’s moral agreement and becomes an **INSTRUMENT OF RETENTION** of a particular model of distribution of goods and power. To clarify what is meant, I will cite a once widely known anecdote from the series about the “Chapaevites.”

Petka asks Commissar Furmanov:

— *Dmitry Andreyevich, explain to me, what is dialectics?*

— *All right. Imagine that in the bathhouse you have enough water to wash only one person, and two arrive: one clean and one dirty. Whom will you wash?*

— *Well, obviously, the dirty one.*

— *Not so. Wash the dirty one, and he’ll get dirty again — you should wash the clean one, he’ll become even cleaner.*

— *Ahh...*

— *No, Petka, that’s not all. Imagine again that you have enough water to wash only one person, and two arrive: one clean and one dirty. Whom will you wash?*

— *Well, you explained it, Dmitry Andreyevich, you should wash the clean one...*

— *Not so. You must wash the dirty one: then there will be two clean people.*

— *Ahh...*

— *That, Petka, is dialectics.*

All the dialogues in this anecdote are an example of Talmudism:¹ a person asks one question,

¹ **Talmudism** — is a field of knowledge devoted to the study of the Talmud, its commentaries, and the rabbinical literature associated with it. In a broader and often critical sense — it is a scholastic method of interpretation fixated on formal logic, dogmatism, and textual sophistry detached from real experience.

and is given answers to another (he asked about dialectics, but in response receives a demonstration of Talmudism); moreover, the answers are given in such a way that they **EXCLUDE THE POSSIBILITY** of his own definite and independent understanding of what is happening in life. Such substitution is a characteristic feature of a system that seeks to preserve governability through intellectual illusion. Outwardly — reasoning, in reality — an evasion of the essence. Outwardly — an explanation, in fact — confusion.

Our understanding of dialectics must be oriented not toward a game of opposites and not toward the demonstration of logical agility, rather toward cultivating in the reader the skills of **INDEPENDENT UNDERSTANDING** of Life. Dialectics — is not the art of giving an answer by changing the question. It is the ability to discern the measure of a process, to see the causality of phenomena, and to independently relate the particular to the whole. Without this, genuine spiritual education is impossible. If the school forms only loyalty — and **NOT THE ABILITY** to discern; obedience — and not understanding; faith in a symbol — and not comprehension of measure — then it will not be an instrument of development, rather a mechanism of conservation.

Today the world is experiencing a moment when the former algorithms of managing public consciousness are collapsing. And the attempt to restore them through the intensification of religious rhetoric is a sign not of strength, rather of fear.

True spiritual education is impossible without

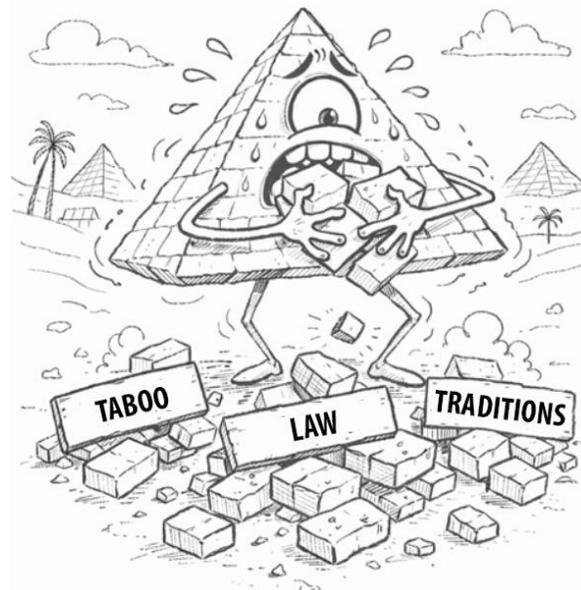
UNDERSTANDING THE TRIUNITY: Matter changes, Information is reflected, yet the future is determined by Measure. Without understanding measure, there can be neither morality, nor freedom, nor genuine patriotism. Patriotism without measure turns into an instrument of mobilization. Faith without understanding — into a mechanism of subordination. Law without morality — into an instrument for maintaining the constructed pyramid of power, within the framework of the old Governance System. Therefore, the main question today is not whether a subject on spiritual culture is needed in schools.

The main question is on what **CONCEPTUAL**

FOUNDATION it will be built: on the repetition of dogmas or on the revelation of the measure of being? And if society does not develop its own methodology for understanding processes, its consciousness will again and again **BE PROGRAMMED FROM THE OUTSIDE**, even if under the guise of concern for spirituality.

When authority fights against “arbitrariness in general,” it in fact protects the stability of the existing pyramid of consumption of goods. It does not elevate society to an inner moral measure, rather merely keeps immorality within limits acceptable to the system. In this context, the return of religious disciplines to schools **MAY BE CONSIDERED** not as a step toward spirituality, rather as an attempt to restore former mechanisms of external restraint, if the internal mechanism of conscious measure has not yet been formed. However, the real problem lies deeper...

Modern society does not know dialectics in its true sense. They are accustomed to Talmudic studies: to answers to questions that have not been asked; to demonstrations of logic that do not lead



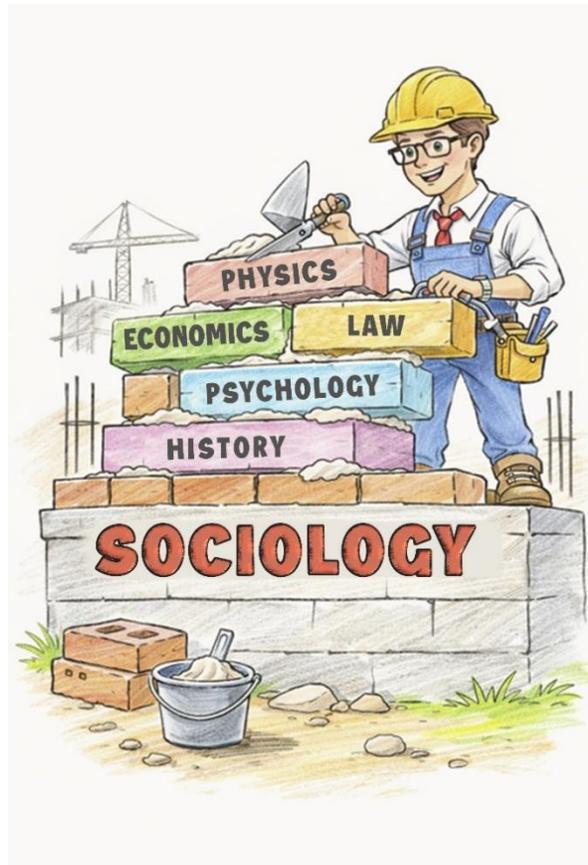
to independent understanding; to the substitution of meaning for demonstration. True dialectics is not a game of opposites. This is the **ABILITY TO INDEPENDENTLY** identify the measure of the process. It is the ability to relate a phenomenon to its underlying cause and see in it not only the form, but also the direction. Without this, it is impossible to raise a person capable of free, rather than controlled choice. And if the school forms only loyalty, not the ability to discriminate; obedience, not understanding; faith in a symbol, not comprehension of measure, then it will not be an instrument of development, rather a **MECHANISM OF CONSERVATION.**

In our time, an understanding of dialectics is essential. Without this skill, no “spiritual and moral education” will lead to Humanity. And here we approach the main point. All the described phenomena — from the return of religious disciplines to appeals for law-abiding behavior and the sacralization of authority — cannot be considered outside the context of the Transitional period. The Transitional period is not only a change in economic, political, or cultural forms. **IT IS A CHANGE** in the very energy-informational framework of social existence. It is a shift in the algorithms by which public consciousness was formed. The former system of transmission that maintained the stability of the crowd-“elite” model is losing its effectiveness. People begin to internally sense the discrepancy between proclaimed principles and real processes. Mass dissatisfaction arises, distrust of institutions of governance and authority grows, and former authorities are eroded. This is **NOT SIMPLY** a crisis of institutions. It is a crisis of public consciousness of the old type. And at this point, authority faces a choice: either to facilitate the transition of public consciousness to a higher level of understanding, or to attempt to fix it within its former coordinates through the strengthening of external control — which is precisely what we are observing today.

A return to religious rhetoric, appeals to a “divine destiny,” calls for unconditional law-abiding behavior — this is an **ATTEMPT TO STABILIZE** consciousness within the framework of a departing concept. Yet the Transitional period cannot be halted by declarations. Public consciousness is not a collection of slogans, nor a sum of school subjects. It is the collective measure of society’s understanding of **ITS OWN ROLE** in the system of being. And if this measure changes — the very structure of social behavior changes as well.

In the Transitional period, it is especially dangerous to strengthen external forms without inner content. If society lacks a clear understanding of the concept of its structure, if the real moral foundation of law has not been identified, if the measure of freedom and responsibility has not been revealed — then any strengthening of dogma **ONLY DEEPENS** the internal split. The old forms of managing public consciousness — through religious dogma, through ideology, through fear of the law — cease to ensure stability, because the very tempo of the historical process is changing. The transition requires a different level of consciousness — one capable of discernment, of independent comprehension, of identifying measure. And this is precisely why the key task becomes **NOT THE STRENGTHENING** of external constructions, rather the formation of a new quality of public consciousness. Without this, the transition turns into turbulence. With it — it becomes evolution. Therefore, the question today is not which subjects will be introduced in school. The question is whether education will become a **SPACE FOR THE FORMATION** of a consciousness capable of understanding what is happening in an era of conceptual change, or whether it will remain an instrument for holding society within the limits of a departing model. The Transitional period is a test of public consciousness for maturity. And upon what it becomes depends not only the form of the state, rather the fate of society as a historical subject.

If the return of “*spiritual and moral foundations*” to schools is a symptom of an attempt to stabilize governability, then a natural question arises: on what knowledge should a system of understanding society be built at all? What can become the foundation of mature public consciousness



in a Transitional period? The answer lies in the field of sociology — not the sociology reduced to surveys, statistics, and servicing current political conjuncture, rather sociology as the **MOST GENERAL** science of humanity.

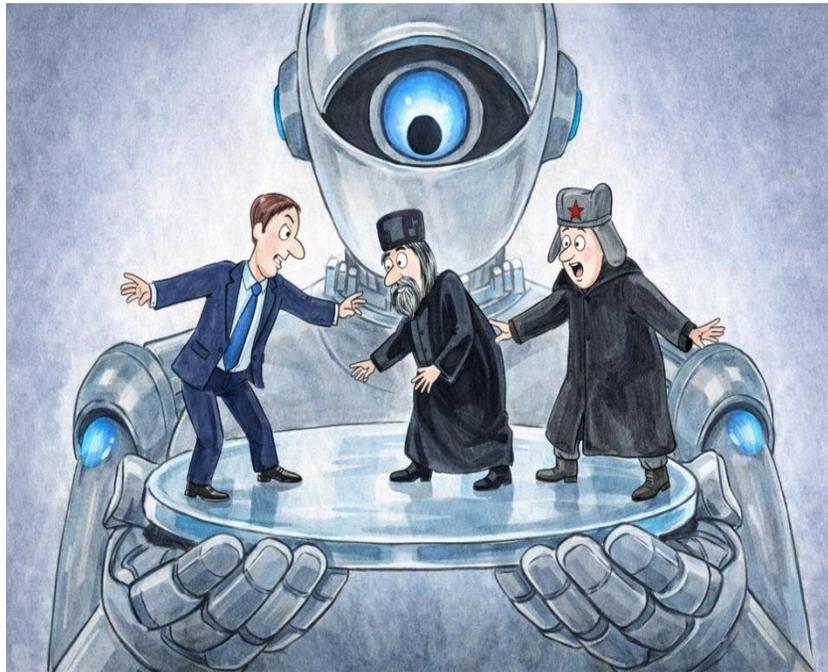
Sociology is broader than all particular sciences (with only ethics broader still, as the highest measure of distinguishing good and evil), because it is precisely sociology that must bind together partial forms of knowledge in the living speech² of society. Physics, economics, law, psychology, history — all of them study fragments. Sociology, however, is called to see the whole. Yet here lies its peculiarity — and its tragedy. A sociologist is not an external observer. He is part of society. He is a child of his era, a bearer of language, culture, “small and great” homeland, social environment. He **DOES NOT STAND** outside the system — he is rooted in it. And therefore, any knowledge he produces inevitably passes through the prism of subjectivity. Here we encounter a paradox. The subjectivism of the researcher is the **ONLY SOURCE** of new knowledge in sociology.

Without a personal position, without inner disagreement with prevailing notions, the birth of new understanding is impossible. New knowledge in relation to society always begins as someone’s personal opinion, distinct from the habitual picture of the world — and sometimes directly opposing it. Yet that same subjectivism is the main source of errors. And in sociology, errors **ARE NEVER** “neutral.” In physics, an error may remain in the laboratory. In sociology, an error embodied in recommendations for governing society becomes a **FACTOR IN THE FATE** of millions. An error in understanding the causal relationships of social development turns into a social catastrophe. Therefore, the sole methodological problem of sociology lies not in data collection, rather in the **EDUCATION OF THE SUBJECTIVISM** of the researcher. How can subjectivity be organized so that it generates new knowledge without producing socially dangerous illusions? How can a measure of discernment be formed that allows one to distinguish a personal hypothesis from a conceptual error? How can new understanding be prevented from becoming a new dogmatism? In a Transitional period, this problem acquires particular sharpness.

² **Life-Speech** — is a comprehensive, interdisciplinary approach to understanding life that unites knowledge from biology, psychology, history, sociology, control theory, and other sciences for the study of humanity’s development within the Earth’s biosphere. It is a worldview system oriented toward comprehending the laws of social existence and the governance of them.

We live in an era when former concepts of social organization — religious-dogmatic, liberal-democratic, communist — are losing stability. Their governance programs are eroding. Public consciousness is experiencing a state of internal turbulence. In such a situation, two extremes are especially dangerous. **The first**

— the preservation of old ideas through the strengthening of dogmas and prohibitions. **The second** — an uncritical fascination with “new theories” that have not been tested by the measure of reality. Sociology, as the **MOST GENERAL** science, must become an instrument of transition from managed consciousness to conscious awareness. Yet for this, it must move beyond its servicing role within the existing concept of power. The problem is compounded by the fact that every person is, to one degree or



another, a “sociologist.” Everyone has an opinion about why society is structured the way it is. Everyone interprets the causal relationships of social processes. And here arises the second face of the same methodological problem: **HOW TO CONVINC**e society of the validity of new knowledge if it does not correspond to habitual representations? In the Transitional period, this is especially difficult. Public consciousness, accustomed to certain explanatory models — whether religious schemes, materialist concepts, or ideological doctrines — **IS INCLINED TO REJECT** everything that disturbs its inner stability. New knowledge is perceived as a threat. Therefore, the task of sociology is not only to identify causal determinations, rather also to organize the process of their acceptance by society. Yet acceptance is impossible without measure. If the subjectivism of the researcher is not correlated with objective processes of a higher order, it turns into **ARBITRARINESS OF INTERPRETATION**. If new knowledge is not integrated into a coherent concept of social organization, it becomes yet another ideology.

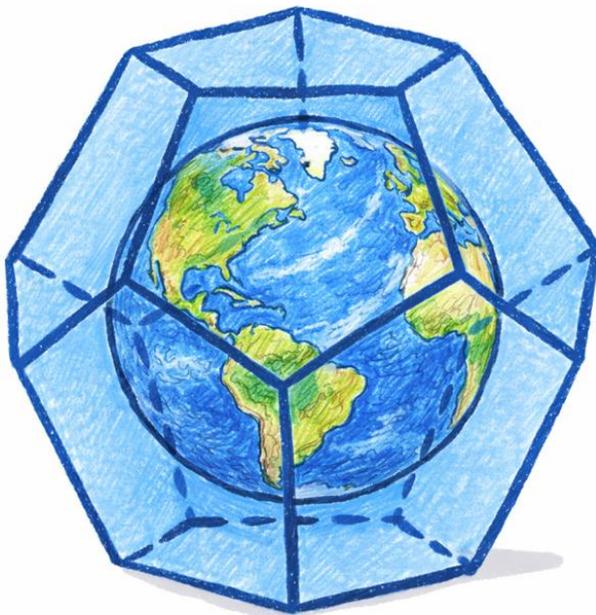
In our time, sociology must become a methodology of society’s self-governance, not an instrument of external control. It must **HELP SOCIETY** become aware of its own processes, rather than conceal them. It is precisely here that it becomes clear why the mere introduction of religious disciplines or appeals to law-abiding behavior do not resolve the main task. Without a developed sociological measure, public consciousness remains either managed or rebellious — but not mature.

The maturity of public consciousness is the ability to discern the concepts underlying laws and institutions; to understand the causality of social processes; to relate individual aspirations to general patterns. This is precisely **THE CHALLENGE** of the Transitional period. It requires not increased ideological pressure, rather a rise in the methodological culture of society. Not the reinforcement of dogmas, rather the formation of skills of discernment. And if sociology does not rise to the level of a genuine science of the integrity of social being, the vacuum of understanding will once again be filled either by dogma or by manipulation.

Transition is not only a change in forms of power. **THIS IS AN EXAM** on society's ability to become the subject of its own development. And this is possible only with a new quality of public consciousness — armed not with slogans, rather with an understanding of the causal conditioning of its history and its destiny.

We have reached the point where it is necessary to bring together everything that has been said. The return of religious disciplines to schools, appeals to a “divine destiny,” calls for law-abiding behavior, rhetoric about patriotism — all these are not isolated events. They are **ELEMENTS OF THE SYSTEM'S REACTION** to a change in the state of public consciousness. They are an attempt to preserve governability in the conditions of the Transitional period. However, the Transition is not a political process and not an ideological reform. It is a shift in the deep algorithms upon which social being was built. The energy-informational environment is changing, the logic of social behavior is changing, the measure of perception of reality is changing. And therefore, the crisis we are observing is first and foremost a crisis of public consciousness of the old type. The old public consciousness was formed **THROUGH DOGMAS** — religious, scientific, ideological. It was maintained by law as an external boundary of the permissible. Law defined the limit within which one concept of social organization defended itself from others. Yet the concept itself **RARELY BECAME** a subject of reflection. As a result, society grew accustomed to living within the defined boundary, without asking: what concept exactly does this law protect? On what foundations is this system built? What is its measure of correspondence to objective processes of being? Without answers to these questions, law becomes an instrument of retention, and **NOT AN EXPRESSION** of the conscious moral will of society.

In the Transitional period, it becomes especially clear that the stability of society is determined not by the number of adopted regulations and not by the strength of the administrative apparatus,



rather by the quality of public consciousness. If consciousness remains within the bounds of old dogmas, it is either obedient or rebelliously rejects everything indiscriminately. If, however, it reaches the level of discernment, it **BECOMES CAPABLE** of self-governance. And here, I emphasize once again, sociology must play a key role — as the most general science, capable of linking partial knowledge into an integral understanding of the social process. However, sociology itself stands before a methodological problem: the subjectivism of the researcher is both a source of new knowledge and a source of errors. During the Transitional period, this problem intensifies many times over. An error in understanding the causal relationships of social development

can lead to catastrophic consequences. Therefore, the education of subjectivism is required — the formation of an inner measure that allows one to distinguish personal opinion from conceptual truth. Public consciousness **CANNOT** be formed by decree. It is not created by introducing a new subject in school. It is not strengthened by repeating slogans.

Public consciousness is the collective measure of society's understanding of its role in the system of being. It is the degree of proportionality between collective perception and objective processes of a higher order. If this measure expands — society evolves. If it remains within the bounds of previous schemes — society reproduces its own limitations.

TODAY'S REALITIES — are a test of maturity. They reveal where we stand: in a state of managed consciousness sustained by external symbols, or in a state of emerging understanding capable of independent discernment. Attempts to hold society within the framework of old concepts through the strengthening of dogma only **DELAY THE INEVITABLE**. True stability is possible only in harmony between public consciousness and the real processes of change in the structure of being. Neither law, nor religion, nor ideology in themselves guarantee this harmony. They are only forms. The content is determined by the measure of understanding. Therefore, the main question of our time is not which institutions will be reformed and which disciplines introduced. The main question is **WHAT** public consciousness **WILL BECOME** under the conditions of the Transition. Will it become an instrument for preserving the old pyramid? Or will it become the foundation for the formation of Humanity — as a society capable of consciously participating in its own development? The answer to this question determines not only the political configuration of the future, rather the very possibility of the continuation of the historical process in its ascending direction. Transition is not destruction. It is a chance. Yet a chance is realized only where there is understanding.

To be continued....

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24 February 2026