

# Salvation of the Saviors (series 108-369)

## Project 369 – Non-Articles: Beyond the Text: Exit from the Cistern...

*Text is a trace of thought.  
Thought is a trace of Mind.  
However, Mind cannot be contained in words.  
Therefore everything most important begins  
where the text ends.*

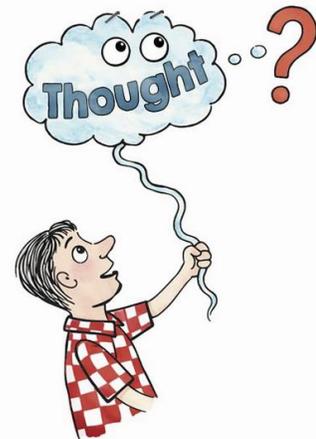
Sometimes a text appears not in order to give answers. Sometimes it arises because the familiar answers stop working. And then thought is forced to look for a path to where words end. That is exactly where the conversation beyond the text begins.

In the history of humanity there come moments when familiar words stop explaining what is happening. We continue to use the same concepts, the same formulas of thinking, the same explanations of history and modernity, yet gradually **WE BEGIN TO FEEL** that they are no longer capable of encompassing reality. They seem to slide across the surface of events without touching their true depth. Today is exactly such a moment.

Before our eyes, a vast layer of ideas that for centuries **WERE CONSIDERED THE FOUNDATION** of human civilization, is collapsing. Political structures are crumbling, social forms are changing, the historical foundations of states and peoples are being reconsidered, and along with this, humanity's very understanding of its role in the world is changing. What only yesterday seemed to be a solid and unchanging basis of social order is beginning to reveal its conditional nature. Systems that appeared eternal are proving to be temporary. Concepts that were considered indisputable are **BEGINNING TO DISINTEGRATE** under the weight of new facts and new knowledge. However, the destruction of former ideas is only the external side of the processes taking place. Far more important is that along with this, a gradual rethinking of the very nature of human civilization itself is beginning.

Many feel that the processes taking place **ARE NOT** accidental. More and more often there is a sense that we are witnessing the completion of one great historical stage and the beginning of another. However, explaining this within the framework of familiar concepts is becoming increasingly difficult. The very picture of the world proves to be too complex, and the causes of the events unfolding are too deep.

For a long time, I reflected on how it might be possible to speak about what is happening in a way that would be understandable to people, not in the form of abstract theories, not as dry scientific schemes, and not as journalistic commentary on current events. I wanted to find a form of conversation

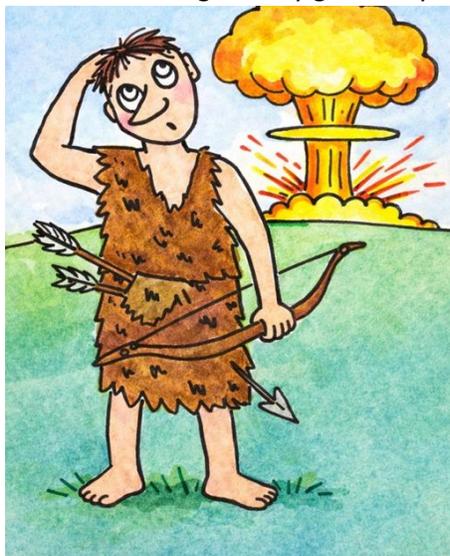


that would allow me to **GRADUALLY LEAD** the reader to an understanding of why history is developing in this particular way, why such large-scale changes are occurring precisely now, and what role the human being plays in these processes. In searching for such a form, I came to the decision to build my reflections on the basis of emerging from (together) historical information about the development of events. History remains that field of knowledge which **IS STILL** perceived by most people through categories that are understandable to them. The emerging historical process is the line to which human thinking can hold on — thinking that has been formed within the limits of brain genotype possibilities.

Human consciousness was formed over the course of thousands of years, and its ability to perceive the world is largely determined by the level of development of brain genotypes that emerged during humanity's long historical path. Therefore, it is precisely historical material that becomes the point of support from which one **CAN PUSH OFF** in an attempt to comprehend what is happening. Yet history itself does not explain what is taking place.

Historical facts may be known, events may be described, dates may be established — and yet the meaning of what is happening remains hidden if one does **NOT SEE** the deeper mechanisms of the development of civilization. That is why, in historical analysis, it is necessary to add the knowledge that has become available to humanity only in recent decades, knowledge that is gradually beginning to change the very view of the structure of the world and of the place of the human being within it. This knowledge is connected with the works of outstanding researchers of our time — Nicolai Morozov, Alexander Khatybov, Nicolai Levashov, as well as with the fundamental materials of contemporary Russian scientists presented in the series of works "Foundations of the Formation of Humanity."

These works opened before the attentive reader a completely different view of the development of civilization, showing that a significant part of the familiar ideas about the past, about the nature of man, and about the structure of the world **WAS BUILT** upon systemic distortions. Gradually it becomes evident that many processes which seemed natural and inevitable to us are in fact the result of long-term historical programming of human consciousness. It also becomes clear that the civilization in which we live has, for thousands of years, developed under conditions in which the **VERY IDEA** of Life has gradually given way to systems oriented toward the production of Death.



For thousands of years **PEOPLE HAVE LEARNED** to create death. They learned to create weapons capable of destroying cities and entire nations. They learned to build systems that generate social and spiritual destruction. They learned to turn science into an instrument of devastation. They learned to create technologies capable of destroying not only individual societies but the entire planet. And all of this occurred under various slogans — progress, security, development, and the protection of state interests. Yet behind all these explanations lies the same reality: for centuries humanity has **PERFECTED THE ART** of creating death.

That is precisely why today a task of an entirely different scale is gradually beginning to emerge before civilization. This task goes far beyond the boundaries of politics, economics, and even science. It is the task of **Victory over death**.

It is important to understand that we are speaking not only about extending human life and not only about overcoming aging as a biological process. Overcoming aging is only a small part of a much larger task. The true victory over death means **NOT ONLY** extending life, rather also eliminating the very civilizational logic that for thousands of years has produced death on Earth. It means rejecting systems built on destruction. It means ending the historical practice of creating wars, catastrophes, and civilizational crises. It means humanity's transition from a civilization that reproduces death to a civilization oriented toward the preservation and development of life. In fact, we are speaking about a change in the very vector of civilization's development — a vector that **FOR THOUSANDS** of years has shaped people's thinking, their social systems, and their ideas about power, strength, and even the meaning of life. It is within this context that the need arises for a new conversation about humanity, history, and the future. This is why this series of texts appears. However, an immediate question arises: what kind of texts are these? One could call them articles. One could call them philosophical reflections. One could call them an attempt to analyze the processes taking place. Yet **NONE** of these definitions **REFLECTS** the essence of the conversation that begins here.

An article presumes the completeness of a thought. It implies a logically structured result of reflection, a system of arguments, and a conclusion that summarizes what has been said. However, a conversation about the fate of civilization, about the nature of life and death, and about the future of the human being and humanity cannot be completed within the framework of a single logical construction. That is why it is more accurate to call these texts something else. These are **NON-articles...** Not because they lack thought, rather because the thought within them **DOES NOT STRIVE** to be final. It only attempts to approach an understanding of processes that always prove to be broader than any text. That is why this entire series received the title: **NON-articles — Beyond the Text...**

Why is it called **"Beyond the Text?"** Because any text is only a trace of thought. Thought, in turn, is a trace of the work of the Mind. Yet the Mind **DOES NOT FIT** within words. It is always greater than any formulations, any theories, and any philosophical systems. Any text is only an attempt to approach an understanding of processes that by their very nature are far broader than language. Therefore, what you see before you are **NOT SIMPLY** articles. They are an attempt at reflection — an attempt to move beyond the familiar patterns of thinking, an attempt to look at his(s)tory, at the human being, and at the future of civilization from a higher perspective. These texts do not claim to provide final answers. Rather, they represent an invitation to reflection — an invitation to move beyond **FAMILIAR CONCEPTS** and try to see what is happening on a broader scale: on the scale of the development of civilization, on the scale of the formation of human consciousness, on the scale of the evolution of the Mind. And finally, on the scale of the task that is gradually beginning to become the main task of human history — the task of **Defeating Death**. Perhaps it is precisely now that humanity is approaching the moment when this task **CEASES TO BE** a philosophical metaphor and begins to turn into a real goal of the development of civilization. That is why the conversation about the future of humanity must begin where familiar explanations end, where texts end. Beyond the text...

At first, a person has only a desire, almost nothing, yet just a light inner movement, a barely noticeable impulse of consciousness. A desire may arise suddenly, without a clear form or understanding of where it will lead; it has no direction, no boundaries, and no definite meaning. It is only the **INITIAL MOVEMENT** of thought, the first signal that consciousness is beginning to search for something greater than what already exists. From desire a dream is born, and this is no longer merely an inner impulse: the dream begins to take shape, and an image of the future appears. A dream is the **FIRST ATTEMPT** of consciousness to imagine a reality that does not yet exist yet may come into being, and at

this level a person begins to see the outlines of something that still exists only within the inner space of the mind. From the dream an idea gradually emerges; if a dream is an image, then an idea is already a **DIRECTION OF MOVEMENT**. An idea gains meaning, a vector appears, and an understanding arises of where one should move. An idea no longer simply inspires — it begins to organize thought.

The next step becomes a hypothesis. A hypothesis is an attempt to answer the question: what exactly must be done for the idea to move closer to reality. At this stage, a structure of reasoning appears, along with assumptions about the mechanisms that could turn an idea into reality. Then a theory is formed. A theory relies **NOT ONLY** on inner conviction or intuition, but also on facts, calculations, observations, and comparisons. A theory seeks to explain phenomena and arrange them into a logical system. It attempts to see patterns where previously there seemed to be only separate events. Then comes experience. It is **PRECISELY EXPERIENCE** that becomes the test of the theory. It shows how correctly the logic of reasoning was constructed and how closely the idea corresponds to reality. If a theory withstands the test of experience, it gradually turns into knowledge. And knowledge, in turn, becomes the instrument through which the original desire begins to be realized in reality.

Thus, the path of thought passes through a long chain of transformations: **desire → dream → idea → hypothesis → theory → experience → knowledge → realization**. This is how, throughout human history, many discoveries, many scientific fields, and many philosophical concepts have formed. This path is a natural mechanism in the development of human consciousness. However, here an important question arises: why do some ideas become a driving force in the development of



civilization, while others disappear **WITHOUT EVER FINDING** a response in society? The answer to this question is connected not only with the ideas themselves, rather also with the level of consciousness at which society stands at a given historical moment. The ability to perceive new knowledge is directly related to the development of human thinking, and the development of thinking, as research of recent decades suggests, is connected with the formation and transformation of brain genotypes. That is why many ideas that today begin to **SEEM OBVIOUS** were, not long ago, almost impossible for people to perceive. Human consciousness gradually expands its possibilities; it learns to see more complex connections, to understand **DEEPER** patterns, and to ask questions that previously never even arose. This series of texts is born precisely from such a desire — the desire to move closer to understanding the processes that are now beginning to reveal themselves more and more clearly. I would like this series of articles to become not merely a presentation of individual thoughts, rather an attempt to unite people who care about the direction of the development of human civilization. I would also like the information presented in these texts to spread according to the principle: **“freely you have received — freely give.”**

I have not bought a single thought. Everything that I have learned and understood came to me through the books, research, and reflections of other people. Therefore, I consider it natural to pass this

information on freely. Perhaps one day these articles will be assembled into a printed book. It may be designed, illustrated, and supplemented with diagrams and visual materials. Such a book will, of course, have a price. However, that price will not be for the information. It will only be for the cost of paper, printing, and the work of artists, designers, and all those who take part in its creation. The information itself **MUST REMAIN** open. Because knowledge, the understanding derived from processing this information, ceases to be knowledge the moment it becomes restricted. It transforms into an instrument of power. Conversely, knowledge that spreads freely gradually **BECOMES PART** of the shared intellectual space of humanity. And perhaps this is one of the most important tasks today — the return of knowledge to the space of free exchange. Along with this, another fundamental question arises, without answering which it is impossible to understand many processes in human history: what are the concepts of good and evil? Are they absolute categories, or are they merely derivatives of deeper goals that guide a person or a society?

Some believe that good and evil **DO NOT EXIST** as independent categories. In their view, they are always tied to the higher goal that a person or a society sets for itself. This means that any action can be evaluated only from the perspective of the goal toward which a person is striving. If the goals are different, then the evaluations will also be different.

For example, an atheist and a believer may have fundamentally different goals, and accordingly the assessment of the same action will differ. Believers consider the highest goal to be the salvation of the soul and the attainment of Heaven. Therefore, for them, good is everything **THAT CONTRIBUTES** to achieving this goal, and evil is everything that prevents it. At the same time, whether an action brings pleasure or discomfort in the moment **DOES NOT HAVE** decisive significance. For example, the renunciation of earthly pleasures for the sake of fasting, prayer, and religious rituals may be accompanied by inconvenience, limitations, and even suffering. However, from the perspective of a religious worldview this is evaluated as good, because it brings a person closer to the main goal.

At the same time, an action that brings immediate pleasure yet contradicts religious norms may be considered evil, because it moves a person away from the goal. Thus, good and evil turn out to be not so much absolute categories as reflections of the **GOAL VECTOR** that determines the direction of human life. And therefore, in order to understand what good and evil mean in a broader sense, it is first necessary to understand what the highest goal of the development of human civilization is.



Atheists, unlike the religious worldview, consider earthly life and the material well-being of a person to be the highest goal. Accordingly, within this understanding of the world, good is everything **THAT CONTRIBUTES** to the preservation of life, the strengthening of health, and the increase of material well-being, while evil is everything that interferes with this goal. If an action at the moment brings pleasure or benefit yet ultimately harms a person's life, health, or well-being, **IT IS EVALUATED** as evil. Conversely, if an action is accompanied by temporary inconvenience, discomfort, or even suffering yet ultimately leads to stronger health, a better life, or greater well-being, it is considered good. For example, a person undergoing a painful

surgery may experience fear, pain, and serious discomfort, yet perceives the operation as good because they understand that temporary pain will free them from constant suffering and help preserve life or health. In the same way, a religious believer who renounces earthly pleasures, accepts limitations, and even suffering, **HOPES TO RECEIVE** a reward in another, higher form of existence. Such a person perceives these deprivations as good because they believe they bring them closer to the main goal — the salvation of the soul and eternal life. However, there is also a third point of view. Some believe that the concepts of good and evil are absolute categories. According to this view, they do not depend on human goals, circumstances, or the environment in which a person lives. Good and evil supposedly exist on their own — as eternal and unchanging moral laws. From this perspective, **ANY ACTION** is either good or bad, regardless of the purpose for which it is done, the situation in which it is done, or the person who performs it. At first glance such a position seems attractive, because it creates the feeling of a stable and unchanging moral foundation. However, real life shows that most people **IN PRACTICE** use two systems of evaluation at the same time. On the one hand, they evaluate actions based on their main goal — personal, social, or spiritual. On the other hand, their consciousness continues to operate with attitudes inherited from religious traditions, cultural norms, and social expectations. As a result, a duality arises. A person simultaneously relies on different criteria of evaluation that **DO NOT ALWAYS** coincide. This produces internal contradictions, hesitation, and uncertainty. In the end, the person finds themselves in a state of half-measures: unable to fully follow any one system of values. Such a condition makes a person average, undefined, lacking inner integrity. They become what people sometimes describe as “neither fish nor meat” — a person without a clear inner foundation.

Personally, I am a convinced supporter of the first approach — evaluating good and evil through the **GOAL VECTOR**. I consider good to be everything that leads me toward the main goal, and evil to be everything that prevents its achievement. Such a position allows one to stand firmly on one’s feet and to avoid ambiguity and contradictions when evaluating intentions, thoughts, and actions. If an action brings me inconvenience at the moment yet helps move me closer to the goal, I consider it good. If an action brings immediate pleasure yet ultimately interferes with achieving the goal, I consider it evil. At the same time, it is entirely possible that I **DO NOT ALWAYS** have enough determination to perform the action that I consider correct. However, this does not change my understanding of good and evil. It only shows the limits of my inner capabilities and those attitudes that still **DO NOT ALLOW** me to step beyond my own limitations.

However, an even more important question arises here: where do our ideas of good and evil come from in the first place? A human being does not exist by themselves. They are a continuation of the environment in which their consciousness is formed.

A person’s ideas about good and evil **DO NOT ARISE** from emptiness. They are formed under the influence of culture, society, historical conditions, and the behavioral models accepted in the surrounding world. For example, most people consider cannibalism an unquestionable evil. However, this perception is formed because a person grows up in a society where such an evaluation is the norm. If we imagine a situation in which a person is raised from birth in a tribe of cannibals, where cannibalism **IS CONSIDERED NATURAL** and even necessary, their assessment of this phenomenon would be completely different. In other words, our moral judgments are largely shaped by the environment in which our consciousness develops.

When the goal changes, the entire system of evaluation changes as well. Emotionally, it may be difficult for a person to accept such a thought. Our consciousness is accustomed to seeking simple and unambiguous answers. However, if we try to rise above emotions and look at what is happening

rationally, it becomes clear that there is **PRACTICALLY NOTHING** to object to in this logic. Therefore, in order to truly understand what good and evil are, it is first necessary to answer a much deeper question: **what is the highest goal of the development of human civilization?** And it is precisely toward this question that the ensuing conversation gradually leads.

My concepts of good and evil are determined by an idea. An idea is something that stands above money. Everything that **IS NOT ABOVE** money ultimately becomes either a way of earning money or a form of entertainment. Money can be a tool, it can be a means of exchange, it can serve as the material foundation of human life, yet **IT CAN NEVER** be the goal that determines the meaning of a person's existence. An idea exists on a different level. It is broader and deeper than any material values. It goes beyond everyday interests, advantages, and conveniences. It is precisely the idea that sets the direction of human life, forms the inner vector of movement, and determines what a person is willing to act for, endure hardship for, overcome fear for, and continue moving forward.



My idea exists exactly on this level. It is above money, above material well-being, and even broader than many familiar human values. I am **ABSOLUTELY CONVINCED** that it concerns the most fundamental question of human existence — the question that for thousands of years has troubled people of all cultures and civilizations: the question of the meaning of life for a mortal human being.

If a person is born only to live a short life and disappear, then the meaning of their existence inevitably becomes limited to the boundaries of a single generation. However, if a person **IS CAPABLE OF GOING BEYOND** these boundaries, if they are able to set a goal that extends beyond their own life, then their existence takes on a completely different scale. That is why the idea underlying these texts concerns not only the individual, but also the fate of the entire human civilization. All the previous articles, and the series of texts that I intend to write, are permeated with this idea. It is their inner core, their semantic axis around which reflections about the past, present, and future of humanity are built. And if it turns out that this idea is close to you as well, then it will become yours just as much as it is mine. Because ideas **DO NOT BELONG** to people in the same way that things can belong to them. An idea cannot be bought, cannot be patented, and cannot be permanently appropriated. An idea lives only when it begins to live in the consciousness of many people. That is why any true idea, by its nature, is open. It **DOES NOT BELONG** to a single person. It becomes part of a shared intellectual space in which new ideas about the world and about the place of the human being in that world begin to form. This thought opens the door to understanding why and for what purpose we are following this path. Why this conversation becomes possible at all. Why questions are arising now that only recently seemed impossible. There is only one thing stronger than all the armies in the world. **IT IS AN IDEA whose time has come.**

The history of humanity has repeatedly confirmed this simple truth. States may possess enormous armies, powerful economies, and complex systems of governance, yet if an idea appears that

begins to take hold of people's consciousness, it gradually changes the very course of historical processes. Ideas have changed the world far more often than armies. **IT WAS IDEAS** that lay at the foundation of religions, philosophical teachings, scientific revolutions, and civilizational turning points. Ideas shaped the worldview of peoples, determined the direction of cultural development, and set new vectors for historical movement. However, it is equally important to grasp another point: an idea becomes a true force only when it aligns with the level of consciousness that a society has attained at a specific historical juncture.

If an idea appears too early, society is not ready to perceive it. It may be heard by individual people; however, it **DOES NOT BECOME** the driving force of civilization. If, however, an idea appears at the moment when society is already internally ready to perceive it, it begins to spread with astonishing speed. People begin to recognize in it what they have long been thinking yet could not formulate. Perhaps it is precisely such a moment that we are experiencing today.

The world is gradually approaching the understanding that many fundamental ideas about life, death, and the fate of humanity require reconsideration. That is why the conversation that begins in these texts concerns **NOT ONLY** philosophy, history, or science. It concerns the deepest and most ancient task of human existence — a task that for thousands of years seemed unattainable: the task of the **Victory over Death**.

I wrote about this in previous articles; however, once again I decided **TO EMPHASIZE** this with a clear example. Let us try to imagine humanity as a train. At the front moves the locomotive. Behind it follow passenger cars, then freight cars, and at the end of the train are heavy tank cars. People are traveling in the locomotive, in the cars, and in the tankers. All of them are on the same train, moving in the same direction, and belonging to the same human civilization. However, each of them sees the surrounding world differently.

Those sitting in the locomotive look at the world through a huge front windshield and wide side windows. Their horizon is **MAXIMALLY WIDE**. They see not only the space around them, but also the road ahead — the direction in which the train is moving. They are the first to notice turns, climbs, descents, and obstacles. That is why they are able to understand the logic of the movement of the entire train.

People in the passenger cars have a **MORE NARROW VIEW**. They see the surrounding world only through the side windows. The future is revealed to them only partially — if they try to look ahead by

pressing against the glass. Therefore, they clearly perceive the present, feel the movement, and sometimes sense changes in the path, yet they cannot see the whole picture.

An **EVEN SMALLER** view is available to those traveling in the freight cars. There are no windows there — only narrow cracks through which light breaks in. If one looks carefully, it is possible to see only a small fragment of the outside world. From such fragments it is difficult to understand where the



train is moving or what is happening around it. People here live in conditions of fragmented perception of reality: they see separate pieces of what is happening yet are unable to connect them into a complete picture.

And finally, there are the tank cars. A tanker is a **HERMETICALLY SEALED** metal container. Neither light, nor sound, nor smell penetrates inside. For those within it, the only reality becomes the space of the barrel itself. The outside world simply does not exist for them — not because they deny it, rather because they have no basis to assume its existence. Thus, all the passengers are on the same train, yet their ideas about the world are **RADICALLY DIFFERENT**. Some see the road ahead. Some see only the present. Some observe only fragments of what is happening. And some do not even suspect that an outside world exists at all. Human society is structured in much the same way. People live within the same civilization and participate in the same historical processes, yet their ability to understand what is happening differs greatly. Horizon determines understanding. Understanding determines the goal, and the goal determines the direction of movement. The result is: **horizon → goal → movement**. Therefore, the breadth of one's horizon directly determines the scale of one's goal. The more a person is able to see, the more clearly, they begin to understand where the "train" of human civilization is moving. Yet there is **ONE MORE** ability that distinguishes those who are closer to the locomotive: the ability **to see not only with the eyes, rather also with the mind**. It is called intuition, inner knowledge, or the vision of the soul. In essence, it is the capacity of consciousness to go beyond immediate sensory perception and to connect separate facts into a broader picture. This ability develops as human consciousness evolves. Modern research increasingly connects it with the development of brain genotypes — the capacity of thought to perceive more complex relationships and larger processes. When this ability **BEGINS TO DEVELOP**, a person sees not only individual events but also the directions of historical movement. They begin to ask questions that previously never even arose: where is human civilization moving? Why is its history filled with destruction? And is it possible to change the very logic of this movement?

If a train moves along the same rails for thousands of years, sooner or later the question arises: **who laid this path and where does it lead?** It is precisely here that the conversation begins about what kind of idea could change the direction of movement of the entire train. Thanks to their broad horizon, the people in the locomotive are able to have a goal **LYING OUTSIDE** the train itself. They see the road ahead and orient themselves by it. When junctions appear on the track, it is they who decide the direction of movement. Without a goal, movement turns into randomness. If such a goal did not exist, the train could switch onto any tracks, change direction without any logic, and the movement itself would lose its meaning. That is why, for the people in the locomotive, the goal is not an abstraction rather a necessary condition of movement.

People in the passenger cars **MAY ALLOW FOR** the existence of a broader world and more distant goals. However, most of their time and energy is spent on everyday concerns: work, family, responsibilities, and daily tasks. They speak about great questions rarely — more often in kitchen conversations or in rare moments of reflection. In real life, however, their goals remain within the limits of the carriage.

Passengers in the freight cars are occupied with even simpler and more urgent concerns. They know that the outside world exists because they sometimes see it through narrow cracks, yet they have neither the time nor the strength to think for long about **WHAT IS HAPPENING** beyond their car. Their lives are completely absorbed by the immediate tasks of survival. Yet all of them are on the same train. And if the train is moving in a certain direction, sooner or later that direction will affect every passenger

— regardless of whether they understand what is happening or not. Therefore, the question of the goal of civilization’s movement is not an abstract philosophical issue. In the end, it concerns the fate of every person.

For people inside the tanker, the horizon equals zero. They have **NO CONCEPTION** of the outside world. Their reality is completely limited to the inner space of the metal shell. They live, communicate, build relationships, and solve everyday problems — and all of this takes place inside a closed volume that, for them, constitutes the entire reality. That is why the thought of a goal existing beyond the train **DOES NOT EVEN ARISE** for them. From this a simple conclusion follows: if your goal goes beyond the boundaries of the familiar world, you should address it first to those who are capable of seeing further — to the people in the locomotive, to many of those in the passenger cars, and to those in the freight cars who sometimes still look through the cracks and ask questions. Addressing such an idea to people inside the tankers is almost pointless. Not because they are worse or less intelligent, rather because their consciousness exists in a closed space that **DOES NOT ALLOW** them even to imagine the existence of another reality. However, there is one important circumstance. I myself spent most of my life in such a closed space. And if I speak honestly, that life suited me quite well. I was a person from the tanker. The world I saw seemed sufficient to me. It contained familiar goals, understandable rules, and known values. I lived the way millions of

people live: solving everyday tasks, making plans, working, resting, rejoicing, and worrying — and **NOT SUSPECTING** that beyond this closed reality something else might exist. Yet at some point, through a chain of events and what are often called “coincidences,” **SOMETHING UNEXPECTED HAPPENED**. I “stepped out” of that tanker — not literally, of course, rather in terms of understanding. I began to encounter information whose existence I had



never even suspected before. Questions began to open before me that had never previously arisen: Who am I? Where did I come from? Where is the human being moving? Why does human life exist? What is its true meaning? These questions do not appear by accident. They arise when a person **FIRST STEPS BEYOND** their previous understanding of the world — when the familiar picture of reality begins to expand, when consciousness begins to see more than it saw before. And at that moment one of the deepest questions of human existence emerges. If human life is only 70-80 earthly years — or, if one is lucky, a hundred — after which comes disappearance, a departure into emptiness and complete nonexistence, then what is the meaning of life? In that case the logic becomes rather simple: the **MEANING OF LIFE** reduces to living the allotted time as comfortably as possible and calmly reaching death. What comfort means differs for each person. For some it is material well-being; for others, pleasure; for some, power; for others, peace and the absence of problems. Yet in any case the horizon of life remains limited to the boundaries of one short human existence. However, if life **IS NOT LIMITED** to this temporary segment... if beyond these seventy or a hundred years there is continuation... if human life is only part of a longer and more complex process... then the entire logic of existence

changes. **THEN THE MEANING** of human actions changes. The understanding of goals changes. The understanding of good and evil changes. The understanding of human history itself changes. And at that moment a person can no longer simply dismiss the questions that have arisen.

One may try not to think about it. One can occupy oneself with work, tasks, entertainment, and everyday concerns. However, once these questions arise, they begin to return. They appear in the mind again and again — first quietly, then more insistently — and gradually they begin to **DEMAND AN ANSWER**. It is like an inner stream of thought that cannot be stopped. It presses upon a person, forcing them again and again to ask the same question: why? Why do human beings exist? Why does life exist? And where is that very “train,” in which all of humanity is traveling, actually moving? It is precisely here that the real conversation begins.

While I was searching for answers to the questions that arose, there were many wanderings and extremes. When a person first begins to move beyond the familiar picture of the world, their thinking **INEVITABLY PASSES** through a stage of doubt, contradictions, and searching. Old ideas no longer satisfy, while new ones have not yet formed into a coherent system of understanding. During such periods a person may rush from one extreme to another. They try different explanations, test various philosophical or worldview frameworks, and attempt to find a point of support that would allow them to build a complete picture of the world. This path is rarely straight. More often it consists of many attempts, mistakes, disappointments, and new searches. Yet it is precisely in this process that a deeper understanding of what is happening **GRADUALLY BEGINS** to form.

As of today, for me the answer has been found. And from this I draw one important conclusion: life in the tanker **IS NOT** a final sentence. A person may live within the limited space of familiar ideas shaped by their era, culture, education, and personal fate. However, these boundaries are not insurmountable. Every person is capable of stepping beyond the limits set before them by the circumstances of their life. They can move beyond the environment in which their consciousness was formed. They can move beyond the ideas that once seemed to be the only possible ones. They can begin to see more. Yet only in one case — if **THEY THEMSELVES** truly want it.

No external efforts can force a person to see more than they are ready to see. No arguments can convince someone of the existence of a broader reality if their consciousness is not prepared to accept such a possibility. That is why leaving the tanker always begins with an inner desire — with the desire **TO UNDERSTAND MORE**, with the desire to ask oneself questions that previously seemed unnecessary or even dangerous, with the desire to look beyond the familiar picture of the world. Therefore, the text you are reading now — or rather, the information it carries — is addressed not only to those who are already in the locomotive and are accustomed to looking far ahead. It is addressed not only to many people in the passenger cars who sense that beyond their everyday life there exists a wider world. And it is not even addressed only to those few in the freight cars who sometimes approach the narrow cracks and try to see what is happening outside. This text is **ADDRESSED TO EVERYONE**, regardless of which car of the train of human civilization a person is traveling in at this moment of their life. Because the possibility of seeing more exists for everyone. Sometimes all it takes is a single question, a single thought, a single unexpected encounter with new information for a door to begin opening in a person’s consciousness to a wider reality. That is why this conversation continues — because the train of human civilization continues to move forward. And in the end, the fate of the train itself, and the fate of those traveling in it, will depend on how many people **BEGIN TO UNDERSTAND** the direction of its movement.

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At some point in life, every person faces a choice: to continue living within the familiar picture of the world or to try to step beyond it. For some, this choice remains unnoticed — life passes within the boundaries of the space formed by environment, upbringing, and culture. For others, **ONE DAY** an inner question arises that can no longer be silenced. This question forces a person to look around and try to understand what is really happening. Where do the rules of life that seem natural to us come from? Why does humanity live the way it does and not otherwise? Who and in what way shapes people's ideas about good and evil, about the purpose of life, about what is possible and impossible? The answers to these questions cannot be found immediately. They require time, reflection, and a willingness to move beyond familiar explanations. That is why this article is only the **FIRST STEP** in the conversation. Its task is not to provide final



answers, rather to show that the very possibility of seeing more exists — that the boundaries of the familiar picture of the world are not final, and that a person is capable of stepping beyond the ideas that once seemed the only possible ones. However, as soon as a person takes this step, another question inevitably arises. If human civilization moves like a train along certain rails, then **WHO LAID** this path? Who formed the ideas about the world that for centuries have shaped human thinking? Who created the systems through which society is governed? And why do these systems prove to be so stable that they can determine the direction of development of entire civilizations? The answers to these questions cannot be obtained **WITHOUT TURNING** to hiz(s)tory — not the history that is limited to listing dates and events, rather the history of the formation of the mechanisms by which human society is governed.

In the next series of these **NON-articles**, we will try to examine precisely this side of human hiz(s)tory. We will talk about how, over the centuries, mechanisms for governing people were constructed. We will discuss the role played in this process by the so-called **EBR Control System**, and how religions, states, financial systems, and later various forms of so-called democratic transformations were created.

We will try to look at these processes not as a random development of historical events, rather as the **SEQUENTIAL FORMATION** of a complex system of influence over human consciousness and social life. Understanding these processes is necessary in order to see how humanity arrived at the point of development at which it finds itself today. And perhaps this understanding will allow us to look anew at the question of where the train of human civilization is moving.

This conversation is only beginning. And it continues where familiar explanations end — **beyond the text...**

**To be continued...**

**F. Shkrudnev**  
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