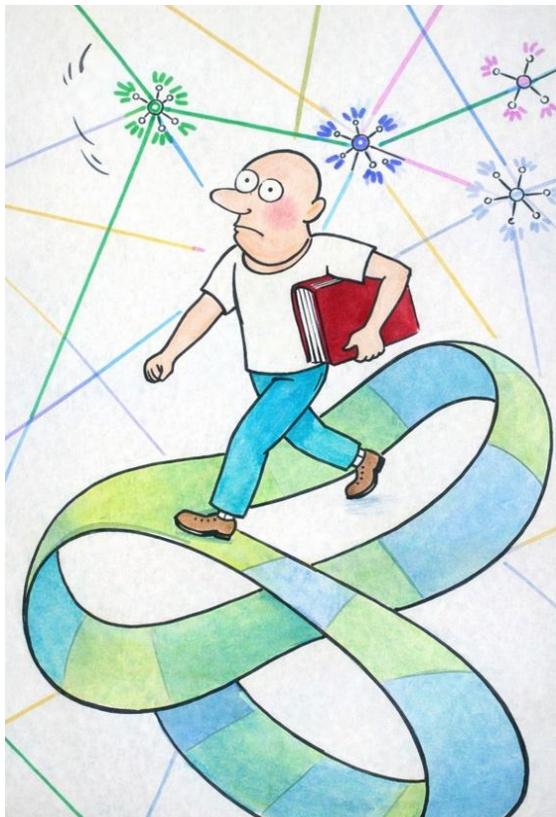


Salvation of the Saviors (series 105-369) Project 369 – The Measure of Life: The Foundation of the Future...

*Matter changes,
information is displayed,
yet the future is determined by measure.*

The future never arises from emptiness. It does not "arrive" by itself and is not the result of the mechanical passage of time. The future is the unfolding of what is permissible within the bounds of measure. And if measure is not understood, then the future is perceived as chance, as threat, as inevitability — but not as a manageable process.

Public consciousness has always reflected the structure of being within which civilization developed. It was formed not spontaneously, rather within the bounds of **PERMISSIBLE MODES** of perception, distinction, and evaluation. People considered themselves free thinkers, yet they thought within the limits of predetermined categories. They discussed space and time without asking about their origin. They spoke of life and death without distinguishing what exactly constitutes their foundation. The change in the logic of social behavior occurring in the modern world is **NOT SIMPLY** a historical stage. It



is a sign that the previous measure of public consciousness has been exhausted. When old categories cease to explain what is happening, when space and time no longer provide answers, when science multiplies facts yet loses wholeness — this means that a transition to a deeper foundation is necessary. Such a foundation can only be the tri-unity: matter, information, and measure. Matter changes — yet by itself it **DOES NOT EXPLAIN** the direction of change. Information is reflected — yet without measure it does not determine the permissibility of states. Measure, however, sets the matrix of possible variants of development, within which reality unfolds.

Public consciousness of the past was formed under conditions of **LIMITED DISTINCTION**. It perceived time as fate, space as a container, life as a segment, and death as a natural limit. Yet if the future is determined by measure, then the question stands differently: to what extent is a person capable of mastering the permissible states of his development?

The foundation of the future lies not in the acceleration of time and not in the expansion of space.

The foundation of the future lies in the expansion of the measure of life. And if humanity intends to go beyond the imposed finiteness, if the idea To Defeat Death is to become not a metaphor rather a task, then one must begin with a revision of fundamental categories. With distinguishing what is primary and what is derivative. With returning measure to the status of the foundation of being. That is precisely what I want to speak about in this article.

Public consciousness has **NEVER BEEN** an independent phenomenon. It has always been a reflection of the governing structure within which human existence was organized. The structure changed — consciousness changed. The transmission changed — the understanding of the world changed. The measure of what was permissible changed — moral norms, law, religion, science, and ideology changed. The consciousness of society is not the sum of individual opinions. It is the **RESULTING STATE** of energy-informational accompaniment, within which the human brain is capable of perceiving, decoding, and considering “reality” only a strictly defined range. For the last 18,000 years, public consciousness was formed under conditions of interventionist control. People perceived this process as **NATURAL EVOLUTION**, as the development of civilization, as progress. However, from the standpoint of a higher methodology — it was a sequential programmatic improvement of manageability, not the development of Reason in its true purpose.

Religion, ideology, democracy, communism, capitalism, liberal constructs — all of these were not so much the fruit of a free search for truth as control programs of varying density embedded in the structure of organized human existence. That is why the collapse of former civilizational models **IS NOT** accidental. It is the completion of a programmatic cycle. It is the exhaustion of the measure of the previous state of public consciousness. Yet if the past of public consciousness was managed and imposed, then what might its future be? And is another state of consciousness even possible — one corresponding to the true Earth Civilization, rather than to an interventionist chrono-process? The answer to this question determines not merely the fate of a social system. It determines whether a society of people will be recognized as Humanity.

In continuation of the previous article in “THE MEASURE OF LIFE” series, it is necessary to consistently examine the categories of “space” and “time” in order to demonstrate **THEIR SECONDARY** nature in relation to the previously identified tri-unity — matter, information, and measure. Only in this way can one expose the deep methodological error lying at the foundation of modern philosophy and science. If space and time are accepted as primary, ultimate generalizing categories, then all subsequent thinking is built upon a **DISTORTED FOUNDATION**. And a distorted foundation inevitably generates distortions in activity, in governance, in the understanding of life, and ultimately in the attitude toward old age and death as supposedly “natural” functions of temporary existence. The primacy of the tri-unity categories — matter, information, and measure — means that space and time are derivative. They do not exist as independent substances in the ultimate case of generalization. **THEY ARE GENERATED** by the objective interaction of matter, information, and measure. And if this is not distinguished, thinking becomes imprisoned by abstraction.

Materialist dialectics asserts: “There is no matter in the world that does not possess spatial-temporal properties, just as space and time do not exist outside of matter. Space is a form of the existence of matter, characterizing its extension. Time is a form of existence expressing the duration of its being and the sequence of changes of states. Space and time are objective and independent of human consciousness.” At first glance, the formulation appears coherent. However, further on, the same philosophy states: “Any material system exists and develops **ACCORDING TO ITS OWN** time, which depends on the nature of cyclical changes in its structure and external environment. The system’s own

time is in a certain correspondence with external time. Society has its own temporal relations and rates of development.” Here a methodological antinomy arises. Either time is objective and exists independently of systems — and then all systems must obey a single, universal time. Or each system **HAS ITS OWN** time, determined by its structure and the character of its interaction with other systems — and then time is not an objective independent category rather it acts as a **DERIVATIVE CHARACTERISTIC** of process. These two positions are logically incompatible. If a system has its “own time,” then time as a universal independent entity is absent. Then there exists a plurality of times, the flow of each determined by the internal measure of a specific system and its interaction with surrounding structures. In reality, the very reference to a system’s “own time” is an **UNCONSCIOUS RECOGNITION** of the secondary nature of time. Biological time, social time, astronomical time — these are not different “objective flows,” rather different modes of change of specific structures. Biorhythms depend on the alternation of day and night, yet biorhythms are a property of the organism. They **ARE NOT** time. One can speak of time only when the frequency of changes in biorhythms is correlated with the frequency of the Earth’s rotation. That is, time arises as the result of correlating two processes. Consequently, time is **NOT AN INDEPENDENT** entity, rather a measure of comparison of changes. It is precisely here that the key error of modern philosophy is revealed: space and time have been absolutized, whereas they merely reflect the order of changes in the states of matter within the bounds of measure.

In the logic of the tri-unity, matter changes according to information in accordance with measure. Space is a way of correlating the structural organization of matter. Time is a way of correlating the sequence of changes. Yet neither space nor time **EXISTS** by themselves. That is why the statement that “a person ages because time passes” is methodologically incorrect. Aging is the exhaustion of the particular measure of a system’s state, and **NOT THE RESULT** of the flow of time as some external force. As long as time is regarded as a primary category, death will be perceived as inevitability. However, when time is returned to the status of a derivative category, it becomes possible to consider life as a manageable process of changing measure.

The creation of the theory of relativity marked an important stage in the understanding of space and time. It was declared that they **DO NOT EXIST** separately, rather they represent two aspects of a single phenomenon. The concept of the space-time continuum¹ was introduced into scientific discourse — an integral structure **IN WHICH THE COORDINATES** of space and time are interconnected and inseparable from one another. At



¹ **Continuum** (from Latin continuum — continuous) is a philosophical and scientific term denoting continuous dynamics, a continuous medium, and the uninterrupted nature of processes or consequences.

first glance, this step appeared to be a serious philosophical advance: recognition that space and time are not autonomous. However, upon closer examination, it becomes clear that uniting them into a “continuum” **DOES NOT RESOLVE** the methodological problem, it merely shifts it to another level. Space and time are declared unified, yet the origin of the very structure of this unity is not explained. The continuum is postulated yet not derived from more fundamental categories. Moreover, when moving from abstract constructions to the description of the macro-world, where one cannot arbitrarily operate with purely mathematical models, space and time are once again separated. In practical thinking, they continue to be considered independently. This indicates that the idea of their inseparability remains a declaration, whereas real explanation of processes still **REQUIRES ANALYSIS** of space and time as separate characteristics.

If we examine reasoning about different types of time, it becomes evident that in every case time is defined as the relation of one process to another. So-called “external time” is the comparison of a given process with a reference cyclical process. For example, the duration of life is measured in years, that is, correlated with the Earth’s rotation around the Sun. However, this is not “time as an essence” — it is the correlation of two processes. A system’s “own time” is determined by the relation of its internal processes. A biological organism has its rhythms, society has its rates of development, a stellar system has its cycles. Yet in all cases, we are speaking about the **INTERNAL FREQUENCY** of changes, about the structural dynamics of the system itself. Finally, there is an understanding of time as the relation between the lawful being of an object and its real being. For example, the lifespan of a species is lawfully determined by its biological structure. Yet even here we are dealing not with the “flow of time,” rather with the **LIMIT OF THE MEASURE** of existence of a particular system. Thus, in all variants, time turns out to be not an independent reality, rather a way of correlating changes.

The theory of relativity merely **FIXED THE INTERDEPENDENCE** of spatial and temporal characteristics under changes in velocity and gravitational conditions. However, it did not answer the main question: what exactly gives rise to the necessity of these characteristics? Why can processes be correlated? What sets their permissible limits? These questions lead us to a more fundamental category — measure.

If matter changes according to information in accordance with measure, then space is a way of structurally correlating the states of matter, and time is a way of correlating the sequence of changes. Neither one **NOR THE OTHER IS** the primary foundation. The history of philosophy confirms this indeterminacy. Kant directly asserted that space is not a property of things in themselves, rather a form of external sensible perception. It exists as a **SUBJECTIVE CONDITION** for representing objects. Time, according to Kant, also does not exist by itself and does not belong to things as an objective determination. It is a form of inner sense — the way consciousness orders changes. In this sense, Kant was methodologically closer to the truth than the materialist tradition. He **EFFECTIVELY RECOGNIZED** the derivative character of space and time, although he placed them in the sphere of subjective organization of perception. However, the further development of philosophy and science once again absolutized time. It began to be perceived as an objective flow in which everything arises, exists, and disappears. It is precisely **THIS ABSOLUTIZATION** that fixed in thought the idea of the inevitability of death. If time is an external force independent of systems, then aging is inevitable: “time passes,” and therefore the organism “wears out.” However, if time is merely a way of measuring changes, then aging **CANNOT** be explained by the “flow of time.” It must be explained by the exhaustion of the measure of a specific system, by changes in its structural organization, by the loss of stability of its internal processes.

The absolutization of time turned death into a natural and inevitable function of being. Returning time to the status of a derivative category opens the possibility of considering life as a **MANAGEABLE PROCESS** of changing measure. And it is precisely here that the transition begins from a philosophy of contemplation to a philosophy of action.

The history of philosophy reveals a strange duality. Some thinkers insisted on the objectivity of space and time, yet constantly sought to define them, as if not trusting their “self-evidence.” The very attempt to define what has been declared **ABSOLUTELY OBJECTIVE** and self-evident already testifies to a subconscious doubt. Others, on the contrary, asserted the subjectivity of space and time, yet **COULD NOT** derive them from deeper primary categories. In both cases, philosophical thought remained within the bounds of an ancient worldview stereotype, in which matter, spirit, space, and time were perceived as equal primary foundations.

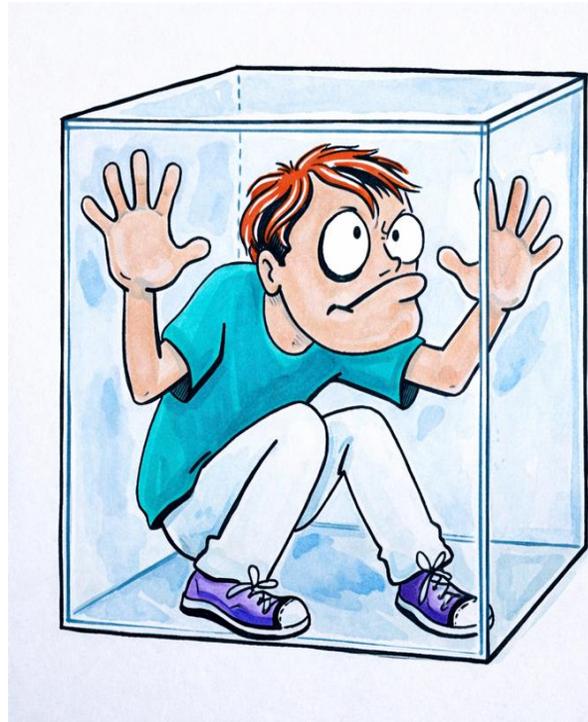
Materialist dialectics, criticizing proponents of the subjective understanding of space and time, gives the example of a person traveling from Paris to Moscow who overcomes **NOT AN IMAGINARY** rather a real distance, arguing that the world existed before man and therefore space and time existed independently of consciousness; however, this argument does not remove the methodological problem, because to define the distance between Paris and Moscow as 2,500 km one must introduce a unit of measurement, and to determine the duration of the trip one must choose a time standard, meaning that both length and time become quantitatively defined **ONLY AFTER** a standard is chosen. The meter is defined through a specific number of wavelengths of krypton-86 radiation (⁸⁶Kr), and the second through a specific number of oscillations of cesium radiation, yet in principle **NOTHING PREVENTS** using any natural periodic process as a common basis for defining both units of length and time, in which case the wavelength would serve as the standard of length and the period of oscillation as the standard of time, and the standard itself **REPRESENTS THE** tri-unity of matter, information, and measure, so with its disappearance space and time would also disappear as objective processes; one may choose another periodic process and obtain different numerical values; however, the principle **REMAINS UNCHANGED:** space and time are relations of processes, not independent entities, and any standard — whether a cesium atom or another phenomenon — **IS A CONCRETE** material system possessing structure (matter), frequency (information), and a stable range of permissible change (measure), so with the disappearance of the standard the possibility of quantitatively determining space and time disappears as well, meaning space and time do not exist as independent objective processes rather they arise as ways of correlating states of matter within measure; it is here that **THE KEY** philosophical error of modern civilization **LIES**, because by absolutizing time humanity turned change into fate, perceiving time as an external force independent of system structure, from which inevitably follows the idea that ***everything that arises must be destroyed and all living things must age and die***, yet if time is not a flow rather a method of measuring change, then aging **CANNOT** be explained by the “passage of time” but must be understood as a change in the internal measure of a system, the exhaustion of its stable regimes, and the disruption of its structural organization.

The absolutization of time **HAS FIXED THE IDEA** of the inevitability of death. The return of time to the status of a derivative category destroys this axiom. Then life ceases to be a “duration in time” and begins to be understood **AS THE DYNAMICS OF MEASURE**. And it is precisely here that philosophy ceases to be an abstract discipline. It becomes an instrument for revising the very idea of the end.

Hegel’s assertion that space is not a “box” existing in and of itself is fundamentally correct. In the Universe **THERE IS NO** such thing as emptiness in the sense of absolute nothingness. What physics calls the vacuum — is merely one of the aggregate states of matter, qualitatively different from its other

states, yet not devoid of structure and not devoid of measure. Consequently, space cannot be an empty container into which things are “placed.” It is **ALWAYS CONNECTED** with the concrete structural organization of being. And when Hegel says that space is the order of things, he in fact points to its derivative character. Space does not precede things — it expresses the mode of their mutual correlation. Yet this step in philosophy was never carried through to its logical conclusion.

The concepts of “space” and “time” did not arise as an intuitive comprehension of some independent substance, rather **AS A RESULT** of the direct or mediated correlation of an observed object



with another object taken as a reference standard. This correlation is not always recognized by the subject as an act of choice; however, without it, the very concept of space or time **DOES NOT ARISE**. Space and time are not properties of an “empty container,” they are characteristics of the triune Universe itself. They emerge as the proportionality of fragments of being as perceived by the human being. The world exists as a process of probabilistically predetermined transformations of matter by Measure, occurring through the reflection of information carried together with energy (matter) from one fragment to another. In this dynamic, space expresses the **STRUCTURAL CORRELATION** of states, and time — the sequence of their transformation. However, correlation is impossible in the absence of objects that carry within themselves the triune unity — matter, information, measure — and are capable

of interaction. One of these objects is chosen as a reference standard against which another is measured. Without a standard there is no measurement, and without measurement there is neither space nor time as quantitatively defined categories.

The understanding of space and time as objective, independent entities is largely connected with the development of mechanics. It was precisely mechanics, studying the motion of bodies, that cemented in thought the idea of space and time as physical objects possessing **THEIR OWN PROPERTIES**. In Newton’s conception, space and time are absolute: they exist independently of bodies and reference frames. In Einstein’s theory of relativity, by contrast, they depend on the frame of reference and are therefore relative. However, in both conceptions, what **REMAINS UNCHANGED** is the essential point: the position of a body in space is determined only in relation to other bodies, and time cannot be defined apart from its connection with a periodic process. This recognition in itself already indicates the derivative character of these categories.

The concept of time arises in the subject during the reflection of one oscillatory process onto another whose frequency has been chosen as a reference standard. We do not “perceive time” — we compare changes. The more widespread in nature the class of processes from which the standard is chosen, **THE MORE** objective time appears. Yet this objectivity is the result of the universality of the chosen standard, not the existence of an independent substance. In principle, any process in which a periodic change of quality can be identified may be selected as a temporal reference process.

Consequently, from the multitude of processes in the Universe one can choose not just one, rather **SEVERAL STANDARDS** — one for each system. For this reason, time, being secondary in relation to measure, is neither objective in the ultimate generalization nor absolute. The measurement of time is based on the selection of a standard and the counting of its complete cycles. And the choice of a standard is **ALWAYS SUBJECTIVE**, even if this subjectivity is masked by collective agreement. The subjectivity of the perception of time is also expressed in the level at which the standard is chosen within the hierarchy of the Universe. We may speak of astronomical time, biological time, social time. Yet in all cases, we are not dealing with different “flows,” rather with **DIFFERENT MODES** of correlating processes. And here the essential point becomes evident: *the absolutization of time as an independent force has entrenched in public consciousness the idea — the inevitability of death.* If time is an objective flow independent of the system, then aging is the inevitable result of its passage. If, however, time is merely a way of measuring changes within the bounds of measure, then aging should be regarded as a change in the internal measure of a system, and **NOT AS** the action of an external force. Thus, revising the status of time is not an abstract philosophical game. It is the dismantling of a deep axiom upon which the notion of the inevitability of the end rests.

The shifting of conceptual boundaries in the sphere of the most generalizing categories — above all, the ignoring of the triune unity — has inevitably led to a crisis in science. When derivative categories are accepted as first principles, while truly fundamental foundations are displaced, scientific knowledge **BEGINS TO ACCUMULATE** facts without being able to connect them into a coherent whole. Increasingly precise models of particular processes appear, yet the understanding of their place within the overall structure of being disappears. *Science begins to describe, but ceases to discern.* The ignoring of the triune unity — matter, information, and measure — deprives inquiry of the very instrument of wholeness. Matter without measure turns into a chaos of states. Information without matter becomes an abstract scheme. Measure, without matter and information, remains an unmanifest potential. Only **THEIR UNITY** makes it possible to see the process in its real complexity.

Knowledge of the factors that condition a particular process within the triune unity of the Universe opens a fundamentally new possibility: an objectively unfolding process can be brought into a subjectively chosen mode from among the objectively permissible variants of its development. This is **NOT AN ARBITRARY** interference in reality, rather work within the bounds of measure. If a process has several admissible scenarios, then, knowing the structure of matter, the character of informational exchange, and the limits of measure, one can shift it toward a preferable mode. In this lies the fundamental difference between contemplative science and governed knowledge. The former records regularities; the latter knows how to work with the probabilistic matrix of states.

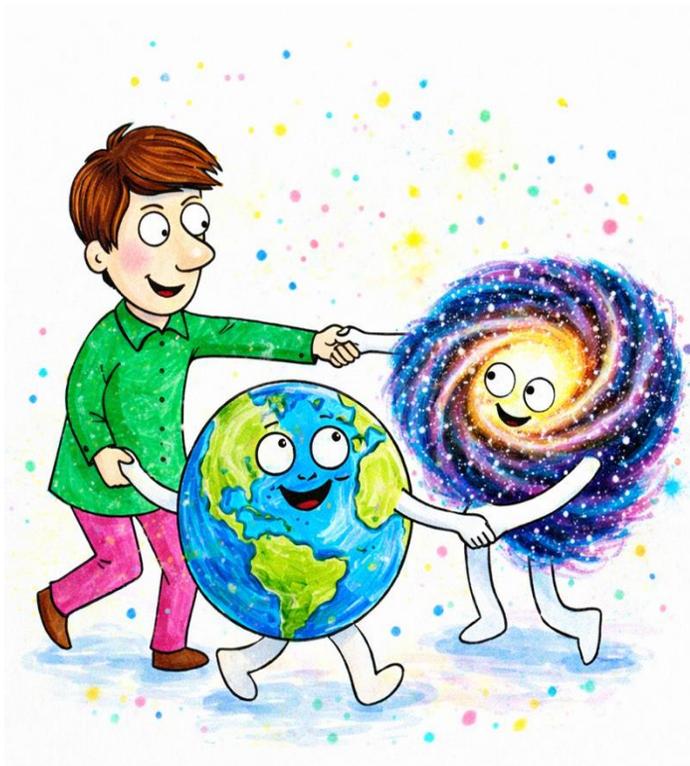
The triune unity of matter, information, and measure is the **MINIMALLY NECESSARY** set of philosophical categories sufficient to describe the world without falling into abstract extremes. These categories form an ordered system of conscious and unconscious human stereotypes: they underlie the differentiation of phenomena, the attitude toward them, internal choice, and external behavior. Through them, a picture of the permissible and the impermissible, the possible and the impossible, is formed. If a person thinks outside the triune unity, their stereotypes **WILL BE FRAGMENTARY**. They will distinguish phenomena yet not see their mutual conditioning. They will evaluate events yet not understand their measure. It is precisely in this way that a mode of thinking is formed which accepts aging as the “natural course of time,” without discerning the exhaustion of the measure of a particular system.

The world is knowable to the human being not because the human stands outside nature and observes it as an external object, rather because there exists a commonality between the human and nature. This commonality lies in the unity of matter, information, and measure, as well as in the **UNIVERSALITY OF THE PROPERTY** of information display. A human being is capable of knowing because they themselves are a fragment of the same triune Universe. It is precisely due to this commonality that not only the reflection of reality is possible, but also participation in its transformation. Cognition ceases to be passive perception and becomes an engaged process. Ultimately, the **RECOGNITION OF THE TRIUNE UNITY** returns thinking to its original wholeness, without which any reasoning about space, time, life, and death inevitably becomes fragmentary. And fragmentary thinking is incapable of going beyond the limits of the measure prescribed to it. If, however, measure is understood as a fundamental category, the possibility opens up of working with the modes of a system's existence — including the mode commonly called "life."

Cognition is not the accumulation of information nor the mechanical expansion of memory. Cognition is the expansion of one's own particular measure in the process of becoming attuned to the universal measure. A human being, as a **LIMITED SYSTEM** included within the hierarchy of the Universe, does not possess the fullness of the matrix of possible states. They are capable of mastering only fragments of this

matrix, extracting information from it and transforming it into forms of understanding. Measure — as the matrix of possible states — is objective. It **DOES NOT DEPEND** on human desire and does not submit to subjective expectations. Yet access to it is always partial. Limited lifespan, limited resources, and the limited structural organization of the brain determine the **FRAGMENTATION OF PERCEPTION**. From this arises subjectivism; from this, the mosaic or kaleidoscopic character of the picture of the world.

When a subject sees only isolated fragments without linking them into a whole, they are inclined to regard as accidental what is lawful, and as inevitable what is merely one of the permissible options. The absence in Lenin's definition of matter of a **CONSCIOUS VISION** of the triune unity — matter–information–measure — became the worldview root of many absurdities of the Soviet period. Matter was recognized as objective reality existing independently of consciousness; however, the informational and measure components did not receive equal status. As a result, the governance of processes came to be perceived either as direct mechanical influence or as ideological suggestion, yet not as work within the bounds of measure. This **GAVE RISE TO A SENSE** of historical hopelessness: life began to be perceived as a kind of nightmare in which individual choice changes little. If the laws of existence are not distinguished in their specific manifestations, a person loses the ability to see the lines of behavior capable of leading them out of a crisis. He either obeys or rebels, yet does not rule.

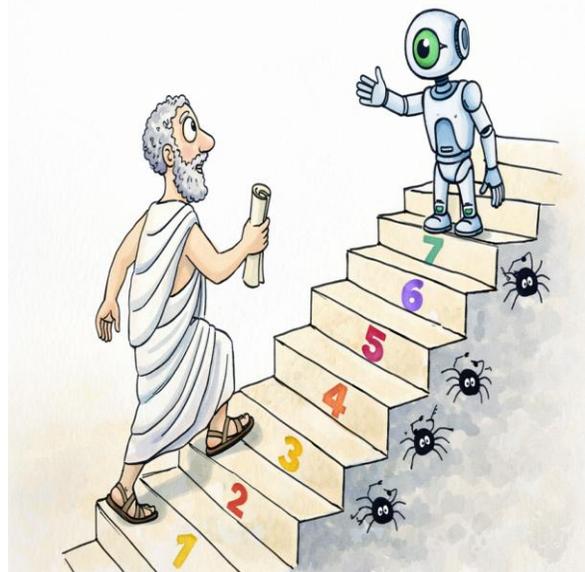


Considering the global evolutionary process of the biosphere through the prism of the primacy of the triune unity, we arrive at a different understanding of the meaning of life. The biosphere is **NOT A RANDOM** collection of organisms, rather a developing system moving along a matrix of possible states. In this process, material forms are perfected, and simultaneously their informational support is refined — what was traditionally called the “soul,” but which, in a stricter sense, is an **INFORMATIONAL STRUCTURE** accompanying the material form. The evolution of matter cannot outpace the evolution of informational support, nor can it lag behind it. Between them there exists a correspondence determined by measure. If the informational structure is not ready for a new form, the form disintegrates. If the form is incapable of expressing the accumulated informational complexity, tension and restructuring arise. Within a single material form — the human organism — a person must realize their genetically conditioned potential for development. This potential **IS NOT** an arbitrary dream, rather a part of the matrix of possible states inherent in the planet’s biosphere.

The Earth’s biosphere has its own development matrix — a fragment of the universal measure. Development does not proceed arbitrarily, rather within the bounds of this matrix. Every form of life, including the human being, is included in a **BROADER** process. And if life is understood not as a segment in time, rather as movement along a particular measure within a more general matrix, then aging and death cease to be the “natural flow of time.” **THEY BECOME** signs of the exhaustion of a particular measure or of a mismatch between the informational and material components. In this perspective, cognition is not merely the expansion of knowledge, it is the expansion of one’s own measure of participation in the evolutionary process. And upon the depth of this expansion depends whether a person will remain a passive element of the biosphere or **BECOME A SUBJECT** capable of discerning and choosing permissible scenarios of their development. It is precisely here that the philosophy of the triune unity ceases to be an abstract scheme and becomes the foundation for rethinking the very idea of the limit of life. The existence of the human being, and of humanity as a whole, is not a meaningless episode of cosmic accident. It is inscribed in the matrix of possible states of the Earth’s biosphere, and through it — in the universal measure. Destiny **SHOULD NOT** be understood as a prewritten script in

which every action is predetermined, rather as a range of permissible states and directions of development within which the evolution of form and the informational support of that form take place.

In the modern world, when a shift in the logic of social behavior is taking place, philosophy **CANNOT** remain at the level of previous categorical schemes. If it continues to think within the framework of absolutized time and space, within a fragmentary understanding of matter, it will lose its governing function and turn into a rhetorical ornament. Philosophy must rise to a **NEW LEVEL** of understanding — not as a collection of quotations and historical schools, rather as a methodology of discernment and governance. Such an ascent is possible only through the acceptance of the universe as a process-triune unity: matter and information



change according to measure in the course of development. It is precisely measure that sets the permissible boundaries, determines transitions, and links particular processes with the whole.

If society masters the methodological philosophy of the triune unity, its consciousness will cease to be vulnerable to manipulation. It will be impossible to govern it through empty talk of freedom, rights, revival, and the protection of cultural values, if these words **ARE NOT** backed up by a real understanding of measure. A society that discerns the structure of processes cannot be deceived by the substitution of concepts. Such a society will not allow an alien culture to be imposed upon it, because it will recognize the mismatch between form and informational content. It will not permit the plundering of national wealth, because it will understand the limits of permissible interference in its own measure of development. It is precisely here that philosophy ceases to be an abstract discipline and **BECOMES AN INSTRUMENT** for preserving and expanding the measure of life. And without the expansion of measure, it is impossible to speak either of genuine freedom, or of overcoming aging, or of moving beyond those scenarios that for centuries were perceived as inevitable.

A shift in conceptual foundations never remains without consequences. The absolutization of space and time, the ignoring of the triune unity of matter, information, and measure, the reduction of life to a duration in time — all this is not merely philosophical inaccuracy. These are profound worldview “errors,” introduced by the EBR Control System within the framework of achieving its assigned objectives, which in turn determined the mode of existence of civilization. When time becomes a primary category, life turns into a segment. When space is conceived as a container, being becomes placement. When matter is separated from measure and information, the human being **BECOMES A MECHANISM**, subordinated to the external course of events.

The idea of the inevitability of death arises precisely within this logic. If time is a flow, then everything that has arisen must disappear within it. If life is duration, then its limit is natural. If aging is a function of the passage of time, then resistance to it is meaningless. However, if time is a derivative category, if it is merely a **WAY OF CORRELATING** changes, then the very construction of inevitability collapses. Aging then is not a consequence of time, rather a manifestation of the exhaustion of a system’s particular measure. Death is not a function of the clock; it is a transition occurring when structural organization loses its stability.

The triune unity of matter, information, and measure returns thinking to its foundation. Matter changes, information is reflected, **YET IT IS PRECISELY** measure that determines permissible states and transitions. All living beings exist not “in time,” rather within the bounds of their own measure. And if this measure is expandable, if it is subject to conscious mastery, then the boundaries of existence cease to be fatal.

Cognition is the expansion of a particular measure through the mastery of the universal one. Evolution is movement along the matrix of possible states. **Life** is the process of correspondence between form and informational support within the permissible range of stability. And if this is so, then the task — To Defeat Death — ceases to be a fantasy or a rebellion against nature. It becomes a **LOGICAL CONTINUATION** of the evolutionary process. To defeat death means:

- to cease thinking of life as a segment of time;
- to discern the exhaustion of measure and to work toward its expansion;
- to bring the informational support of the human being into correspondence with their genetically conditioned potential;
- to move from passive existence to governed development.

To overcome aging does not mean to deny biological processes. It means to change the mode of their unfolding within the states permitted by measure. Aging **IS A DISCORDANCE** between internal structure and informational support. The harmonization of these levels is the task of culture, science, and a new type of methodological philosophy.

A society that **DOES NOT POSSESS** the discernment of the triune unity is doomed to consider death natural. A society that has understood measure as a fundamental category begins to see alternatives. That is why the shift in the logic of social behavior taking place in the modern world is not merely a historical stage. **IT IS A PREPARATION** for a transition to another level of understanding of being. Philosophy will either rise to the level of the triune unity and become a methodology of governed development, or it will remain rhetoric serving finitude.

The idea — To Defeat Death — is not a slogan. It is a test of the depth of our understanding of the Universe. If the Universe is a process of probabilistically predetermined transformations, if measure is the matrix of permissible states, if the human being is a bearer of genetically conditioned developmental potential, then the limits of existence **ARE NOT FIXED** once and for all. They depend on the measure that has been mastered.

Victory over death begins not with technology, rather with discernment. Death ceases to be a sentence at the moment it ceases to be an axiom. It becomes a task. And every task has a solution within the bounds of measure, if its foundations are properly distinguished. To defeat death means to expand the measure of life, to harmonize matter and information, to move beyond the imposed understanding of time and **TO LEARN TO GOVERN** one's own development.

In the following articles, we will consistently continue the examination of everything connected with the Idea above which there is nothing — To Defeat Death — without mysticism, without empty promises, but with methodological precision and philosophical depth necessary for the transition from contemplating finitude to working with limits...

To be continued...

F. Shkrudnev

25 February 2026