

Salvation of the Saviors (series 56-369)

Project 369 – The Invisible Fabric of Being.

*"Everyone moves forward relative to themselves.
Only a common goal can bring us together
and guide us in the same direction,
to achieve victory —by reaching the goal."*

The beginning of the third millennium has presented civilization with questions upon which the future of both the Individual and Society depends. The ideals of freedom, equality, and fraternity, once an inspiration for the pursuit of social justice, have today revealed a darker side — a post-industrial era marked by **MASS FLIGHT** from responsibility. Individualism, elevating personal comfort and limitless self-expression, has become the **FOUNDATION OF A NEW** consumer culture. Superficial intellectualization, the cult of property, civic ignorance, and growing social fragmentation have led to a state where fear of disillusionment has become the **DOMINANT EMOTION** of modern humans. The rejection of collective creativity, decisive action, and personal responsibility has generated a crisis of values, where personal well-being outweighs moral obligations and social connections. Thus, the world has lost its spiritual and moral compass, and daily routine, elevated to the status of the highest value, has emptied all meaning from that which lies beyond the narrow confines of individual interest.



At the intersection of the individual and society, contradictions have emerged that threaten civilization with a rollback to new forms of feudalism and veiled slavery. **GROWING ILLITERACY** has deepened social passivity, the loss of purpose in life has become normalized, and the unpredictability of emotional reactions has rendered the individual an increasingly unstable element within economic and industrial systems. As a result, digitization, convergent technologies, and automation are rapidly taking the place of human agency. We have arrived at a threshold where words lose their power. Further progress now **REQUIRES A TRANSITION** from words to deeds — the creation of **OUR OWN STATE**. A new state, built not upon foreign standards and laws, but emerging from our own meaning of life. Only in this way can we transcend external moral dogmas and

limitations. A logical question arises: how do we acquire our own state? At first glance, the answer seems simple — gather supporters, form a political party, win elections **AND TAKE POWER**. If successful, the state and all its resources fall into our hands. Yet here it is crucial to remember: a mistake at the beginning renders all subsequent steps incorrect. Choosing the right direction is more important than rapid motion in the wrong one. Sometimes, the slow but precise path is the only one that reaches the goal. To understand the importance of the right direction, imagine a swimmer who has ventured so far

out to sea that the shore has vanished from sight. Now, it is not speed, rather bearing that matters: a single miscalculation, and instead of land, he will end up lost in the open ocean.

The more vigorously he swims the wrong way, the sooner he meets his end. This is why the very concept of seizing power must be critically examined — the cost of an error is too great. Before moving forward, we must ask fundamental questions: what is a **MODERN STATE**, why is it structured this way, who created it this way and for what purpose? Only by answering these can we consciously choose the kind of state we aim to build for the realization of our greater task — the Victory **OVER DEATH**. It is crucial to clarify: this does not refer to granting individual immortality, as some have mistakenly interpreted my earlier reflections. It



concerns a triumph over death itself, a transition of human existence to a new plane, where the matters of statehood, governance, and societal function become just one part of a larger, grand strategy.

All ideas can be divided into two categories: those that require the construction of a new world, and those that seek integration into the existing one. Christianity and communism, for instance, demanded the destruction of the old order, it was impossible to plant a new seed in a swamp; the mire first had to be drained before a new world could be built. Other ideas — such as ecology, feminism, careerism, or the pursuit of fame and wealth — on the contrary, imply embedding within the existing system, adjusting it gradually, but **NOT DESTRUCTION**. And here lies the critical choice: our idea — **DEFEATING DEATH** — belongs to the former category. It is fundamentally incompatible with current frameworks. Therefore, our path demands an understanding of the nature of the state and power at a far deeper level...

The idea — **CONQUERING DEATH** — cannot be realized within the framework of the existing world. Just as Christianity could not take root in a pagan society, and communism could not be sustained within a feudal system, this goal requires a radical restructuring of the entire model of human existence. At first glance, it may seem that to accomplish this, we must **GAIN POWER**. The usual explanations — flawed theories, incompatibility with human nature, pressure from historical development — sound plausible. But to uncover the true nature of the problem, we must ask a different question: why have **ALL IDEOLOGICAL** movements, upon gaining power, betrayed their original intentions? Why has their actual policy diverged so dramatically from the very slogans they proclaimed before taking power?

Let us imagine a thought experiment: the bearers of an idea, who have not yet attained power, put on trial their future selves, the very ones who have gained that power. One can safely assume that the Bolshevik Party, on its path to power, would have condemned the CPSU as the main enemy of communism. The persecuted Church would have denounced the entrenched Church for betraying the teachings of Christ. This paradox repeats itself endlessly: the moment an idealistic group takes the helm, it **BETRAYS ITSELF**. Why? Let's trace the path of an idea, from inception to its moment of triumph. Once an idea captures a critical mass of supporters, it inevitably crystallizes into an organization and enters into a struggle for power. At this stage, all energy is consumed by the fight itself, there is no room to implement the ideals. Upon victory, the party is confronted with an unforgiving reality: to retain power, it must devote itself around the clock to a ceaseless stream of political, economic, and social tasks — from timber tariffs and fishing quotas to pension reforms and utility pricing. Trivialities devour time and

strength. As Valentin Pikul wrote in *The Favorite*: "At five in the morning (darkness still behind the windows), the new chief of police Chicherin would find Catherine holding her first cup of coffee, a small dog warming itself by her feet, and the report began — market prices, the most urgent matters: bread, firewood, meat, codfish..."

The state, by its very nature, is under constant pressure — external (diplomatic, trade, cold and hot wars) and internal (opposition, spontaneous movements). Ignoring these pressures leads inevitably to weakening, followed by a **POWER GRAB** and collapse. Thus, an idealistic movement first exhausts itself in the struggle to gain power, and then again in the struggle to keep it. The idea that sparked it all is gradually buried under the weight of **DAILY ROUTINE**. Every ideological movement has dreamed of using the state as an instrument to realize its ideals. In reality, it is the state that **USES THEM**. Power



We integrate into the system, we build,
we integrate into the system, we build

ensnares the ideological party like a spider traps a fly. The slow, grinding jaws of the system chew up all without exception. Once in power, the idealists face a brutal choice: either submit completely to the logic of the state, or be destroyed by it. And every time, the choice has been made in favor of survival — at the cost of **ABANDONING THE IDEA**. At this point, I would refer the reader to my article [27-369¹](#), and offer a vivid example still in front of us today — though we rarely pause to reflect on it. A telling example of this transformation is the evolution of slogans. The early Bolsheviks said, "*I serve the working people!*" — service to the ideal. Over time, the slogan became: "*I serve the Soviet Union!*" — service to the state. Today, this has transformed into the familiar: "*I serve Russia!*" — recognition of the state as the highest value. There is a **DEEP MEANING** in this shift. At first, one serves the people — the idea. In the end, one

serves the state — the system. And so, revolutionaries became cogs in the machinery of government. Grand words about communism, democracy, or equality before the law still echoed from the podiums; however, the real goal had narrowed to just one — **HOLDING ONTO POWER**. The party had begun to seek power for its own sake.

When an idea loses its place at the heart of a movement, a vacuum emerges, one that quickly fills with afflictions: pedantry, hypocrisy, corruption, cronyism. "*By their fruits you will know them.*" (**Matthew 7:20**). Thus, ideals die, leaving behind only a beautiful shell of slogans — and a system that functions not for creation, rather for self-preservation. What takes shape before us is a dead end. In order to create the conditions for **VICTORY OVER DEATH, THREE COMPONENTS** are necessary: the ability to enact laws, laws oriented toward a higher purpose. The presence of intellectual resources, because all global crises are rooted not in a lack of money, rather in a shortage of ideas. An educational system — that forms a worldview in alignment with reality, rather than relics of bygone eras. All these

¹ "To find a connection between the facts..." <https://shkrudnev.com/index.php/home/seriya-369/item/2367-027-369-najti-svyaz-mezhdu-faktami>.

conditions are achievable only within the framework of **ONE'S OWN STATE**. And to create such a state, it would seem, power is necessary. Herein lies the paradox: as soon as a party gains power, it becomes entangled in alien tasks — daily maintenance of structure, endless responses to external and internal challenges. When is there time left to implement the great idea? **Never**.

Pursuing power makes sense if the goal is practical — ecology, career, money, fame. However, when the aim is the worldview transformation of the individual and society, power becomes an obstacle. Once power is attained — all our energy is consumed by the struggle to retain it. Yet our pursuit of power is **NOT FOR** a temporary seat in office, rather for the realization of a great purpose. That means power becomes a crown removed only with the head. The issue isn't even the danger, it's that once we try on this crown, we can no longer move freely: service to the state pulls us into routine, robbing us of the focus needed to bring the idea itself to life.



Based on what has been said, we can firmly state: in its current form, power is not only **UNNECESSARY** to us, it is harmful. To proceed down the path of traditional power seizure is like a swimmer stubbornly heading into open sea instead of toward the shore, as already mentioned. To **ACHIEVE VICTORY OVER DEATH**, we need new knowledge:

- about the nature of the state,
- about power itself as a phenomenon,
- and, most importantly, about people.

It is not enough to merely change laws, we must rebuild the entire value system, reframe what is considered normal, and redefine taboos. However, this requires access to state resources — and that, in turn, requires power. Here, once again, we find ourselves trapped in a vicious circle: **WITHOUT POWER**, there are no resources or a state to act through. With power, we become bound and distracted from our primary goal. *"There, where the state ends — there look, my brothers!"* Friedrich Nietzsche reminds us. And perhaps it is in this direction that we may find the path beyond the old world. Those familiar with Russian history know that the country has **REPEATEDLY** experienced total collapse of state structures and social bonds. This happened before the baptism of Rus, during the Tatar-Mongol invasion, during the Time of Troubles, during the revolution of 1917, in 1991, and again — today. Another cycle of betrayal and failure by those entrusted with governance. Once again, Russia faces a challenge: Is there meaning in arbitrary historical borders in a globalizing world? **Kenichi Ohmae**², one of the key theorists of globalization, argued that from an economic point of view, old borders are becoming irrelevant. And for Russia, this is not new: its borders have collapsed and shifted five times already. **K. Ohmae** described four global forces, the ("**four 'I's'**"):

1. **Investments** — capital is no longer tied to territory and flows to where returns are highest.
2. **Industry** — production moves to regions where resources are most accessible and cost-effective.
3. **Information** — knowledge and technology are transmitted without the need for physical

² **Kenichi Ohmae** is a Japanese organizational theorist, management consultant, former professor and dean of the Luskin School of Public Affairs at the University of California, Los Angeles, as well as an author known for developing the 3C model.

movement of specialists.

4. **Individual consumers** — people around the world seek to buy the best goods at the lowest prices, regardless of national borders. Against this backdrop, the role of nation-states appears to be diminishing.

Against this backdrop, the role of nation-states appears to be reduced to that of intermediaries, whose necessity is increasingly being questioned. Russia has **ALREADY FOUND ITSELF** at such breaking points in the past. The question of the fate of Russians arises in connection with the fate of Russia. Professor **S. P. Kapitsa** introduced the concept of the "global demographic transition," which he argued would be followed by a period of cultural stabilization — globalization. **Sociologist Manuel Castells**³ noted that *"today's teenagers, raised in an information-saturated environment, have more in common with their peers in other countries than with their own parents. One can easily see in this the future dissolution of Russians — like other European peoples — into the global mass. Russia, with a population of 2% of the world's population, risks becoming a rootless society of "people of the world" — without a nation, without a Motherland, without a history. Today, in practice, the concept of the four "I's" is beginning to collapse: Europe is reassessing multiculturalism, Italy and France are discussing abolishing the Schengen Agreement, global flows of capital and information are colliding with national interests. Why? Because in 2011, a new system of global governance of the Earth began to operate — the New Control System (NCS), **CHANGING REALITY**. The world today is in desperate search of a way out of the dead end created by the Washington Consensus and the policies of the U.S. Federal Reserve — systems never designed for such prolonged global dominance.*

Russia finds itself in a situation where it is difficult to fit into:

- vague concepts of democracy,
- distorted interpretations of sovereignty,
- strange phenomena like "humanitarian interventions."

The Russian state is fighting for survival, politically masking symptoms of systemic degradation as battles against corruption, drug mafias, capital flight, and oil dependency. In reality, what we are witnessing is a **PROFOUND CRISIS** of trust: While the country gains financial capital, it is rapidly losing social capital — the trust people have in one another. Only 23% of Russians are willing to trust those around them, compared to 74% in Sweden. This social fragmentation has become a threat to national security: The youth **DO NOT UNDERSTAND** what to defend or whom to serve. The state is perceived as an alien force. Armies are assembled by orders, not by the will of their hearts.

The structure of the state **ALWAYS REFLECTS** the will of society. When public consciousness changes, so does the form of power. The final stages of reform in Russia — the neoliberal transformations of the late 20th century — effectively erased the will of the indigenous peoples as the foundational base of statehood. The newly imposed model, branded as "liberal-democratic," in practice established a state dictatorship of bureaucratic will over the will of the people. As a result, the current state: **DOES NOT REPRESENT** the national will, does not build connections between citizens, and instead imposes violence as a mode of existence.

If one carefully analyzes the events that have unfolded in Russia since the 1980s, much becomes clear. The very fact of the state's complete dominance over society's will, as even modern sociologists

³ **Manuel Castells** (Spanish: *Manuel Castells*) is a Spanish post-Marxist sociologist and one of the founders of the theory of the new urban sociology. He served as Spain's Minister of Higher Education from 2020 to 2021.

admit, is a manifestation of classical fascism — albeit in a new, liberal-democratic shell, created during that period not only in the former USSR but also across all newly formed states after its collapse, including Russia. This is precisely the **HIDDEN NATURE** of the modern state system — one that operates through programmatic forms of violence: financial fascism, administrative-bureaucratic fascism, national-demographic fascism. These three pillars uphold a new form of statehood, in which the genuine will of the people is **COMPLETELY DISPLACED** by the will of the ruling apparatus. Under the guise of liberal and democratic slogans, a programmatic function is being implemented: the construction of organized life without the active participation of Russia's indigenous peoples. Classical fascism, as a system of governance, has **NOT CHANGED** in essence: its core is the **FORCIBLE IMPOSITION** of the state's will onto society. Only the facade has changed — slogans simulating freedom and rights now mask a system of strict control. Today, fascism operates **NOT ONLY** as a political regime but as a methodological foundation of governance — a technology of the old control system. Its legacy is visible in residual manifestations across Europe, Ukraine, the United States, and in global projects aimed at eroding national identities. The roots of this control model, created in its time, go back to the work of a special Control Complex, known as "**Alps-1**," which conducted informational targeting of specific brain genotypes — primarily genotype 441, with partial engagement of genotype 423, and a specific programmatic parasitic function assigned to genotypes 42 and 44, for whom parasitism, realized **THROUGH VIOLENCE**, became a natural state for them. Thus, fascism in its modern interpretation is not



merely an ideology — it is a functional **MANAGEMENT PROGRAM** embedded in the executive processes of society, with a final goal: the threshold of the so-called "Golden Era." By the early 2000s, within the framework of the old control system, three distinct forms of modern fascism had fully taken shape: administrative-bureaucratic (control through bureaucracy), financial (control through economic dependence), national-demographic (control through the substitution of identities and the destruction of ethnic foundations). All these phenomena became integral components of a global transitional stage toward a new management program — the "Golden Era," meant to replace the old structure of

world governance. Each of these three directions within the old system added **ADDITIONAL INVISIBLE LAYERS** to Russia's political architecture after the events of the 1990s. As a result, in addition to the three constitutionally defined branches of power — Legislative, Executive, and Judicial, three **HIDDEN FORCES** were introduced: Administrative-bureaucratic, financial and national-demographic. Today, their more explicit expressions can be seen in Ukraine, the U.S., and the so-called "united Europe." These three "invisible facets" still operate, independently of society's will, shaping the real architecture of governance in these nations.

Public power — the one that operates in plain sight — is managed by people. But hidden power — the **INVISIBLE PART OF THE SYSTEM** — governs the executive processes of individuals regardless of their will or intent. This covert governance is carried out through energy-informational accompaniment, which exerts influence on the collective consciousness of society. In this way, society

was integrated into the framework of the three branches of new fascism, and the hierarchy of power ceased to be transparent, transforming into a structure of permissions and subordinations:

- Some are permitted to use violence without regard for the law.
- Others are assigned the role of those who can only timidly remind others of their so-called rights within a "vague legal field."

As previously noted, the control mechanisms of the old system have been completely dismantled. However, this **DOES NOT MEAN** Russia's automatic salvation. The true nature of change must be revealed in something deeper: in Russia's acquisition of a **NEW HISTORICAL FUNCTION** — to become the Leader in the salvation of the entire world. And the signs of this process have already begun to manifest clearly before our eyes. Today, the role of those who have endured the trials of the Special Military Operation (SMO) is especially significant. These individuals, who have passed through fire and undergone inner transformation, have earned both the right and the opportunity to actively participate in the creation of a new future. They, representatives of Russia, a nation endowed with territorial-functional purpose, — are destined to become the **MAIN FORCE** upon which the fate of all humanity depends, no matter how lofty that may sound today or how many obstacles may be placed in their path by those who still believe themselves to be "rulers and arbiters" of our fate.



Everything depends on how actively and creatively these people act in the new world. This is **NOT JUST** a strategic issue — it is the core philosophical and conceptual challenge of our time: their choices will determine not only Russia's future, but also the survival of the human community as a whole. They must grasp the true scale of what is unfolding. They — and all of us who have embraced the greatest of all possible ideas: **THE IDEA — OF DEFEATING DEATH.**

The collapse of the USSR and the looming threat of a similar scenario unfolding in Russia have exposed a fundamental error in both mass consciousness and among political elites: the conflation of the concepts of Country, State, and Motherland. In reality, these are distinct psychological and political constructs, and the nature of their interconnection determines the fate of a society: it either leads to its collapse or consolidates it into a **GREAT POWER**. During times of prosperity, the Country, State, and Motherland merge into a single entity — indistinguishable from one another. And in times of crisis, they drift apart, losing their unity of interest and purpose.

The Country is the highest construct — uniting within itself the **State, the Motherland, Production, and Money**. On the international stage, it is the Country that acts as the subject of diplomacy, war, and peace. As **D. S. Likhachyov once wrote: "The Country is the unity of the people, nature, and culture."** Only the Country is capable of truly representing the interests of its citizens and **TAKING RESPONSIBILITY** for their fate. Not the State, not the Motherland alone, rather the **COUNTRY** as their integral unity. Today's calls for patriotism are doomed to fail because they target the State, not the Country. Yet the State is merely one part. So long as service to the State is elevated above service to the Country, young people will avoid military service, the population will remain indifferent to

state symbols, emigration will continue to rise, and laws will be widely disregarded. Factor analysis materials,



Рис. 1. Страна, Государство, Родина, Производство, Деньги, Власть полностью конгруэнтны и предстают одну из великих держав

Власть абсолютная/для Г,Р,П,Д - Absolute power/S,H,P,M
 Страна - Country
 Государство - State
 Родина – Motherland
 Производство - Production
 Деньги – Money

Fig. 1. Country, State, Motherland, Production, Money. Power is fully congruent and represents one of the great powers.

once shared with me by **A. I. Yuryev**⁴ (to whom I remain immensely grateful), revealed the root of the Country’s crisis lies in the "fragmentation" of its four constituent factors: the State, Motherland, Production and Money. All other societal factors are subsets of these four. When there is no crisis within the entity of the Country, these **FOUR FACTORS** are congruent, perceived as near-synonyms and blending into a unified whole (**Fig. 1**). However, on the threshold of social crisis, within the broader set of the "Country," these four begin to crystallize into distinct subsets, each with its own interests, regulated by Power only within their area of overlap.

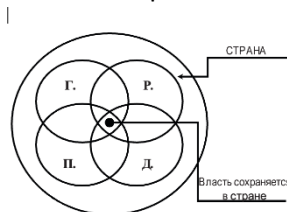


Рис. 2. Государство, Родина, Производство, Деньги обособляются, начинают «работать» только на себя, находясь внутри страны

СТРАНА – COUNTRY

Власть сохраняется в стране - Power remains in the country
 Г. – State, Р. – Motherland, П. – Production, Д. – Money

Fig. 2. State, Motherland, Production, Money become isolated, begin to "work" only for themselves while remaining within the country

⁴ **Alexander Ivanovich Yuryev** (6 October 1942 – 26 November 2020) — Soviet and Russian psychologist. Founder of the scientific field of political psychology in the USSR and modern Russia. Doctor of Psychological Sciences, professor.

The possibilities of Power are **ALREADY LIMITED**. In all other areas, the State, the Motherland, Production, and Money, become isolated, starting to "work" only for themselves. Though they remain within the country, they may act in ways that no longer serve its interests (**Fig. 2**). If the crisis becomes political, the four subsets of the Country still intersect to some extent, and a limited Authority is preserved within that intersection. In this case, the Country continues to exist nominally, as it **CANNOT** prevent the State, Motherland, Production, and Money from stepping beyond its boundaries — since the Country is the border between these subsets and the outside world. Yet, as long as the State, Motherland, Production, and Money maintain some shared interests within the area of their intersection, they permit the existence of Authority to regulate their relationships in this zone, under the name of the Country (**Fig. 3**).

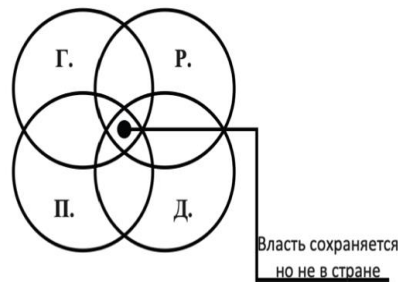
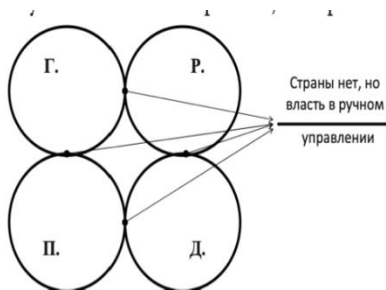


Рис. 3. Государство, Родина, Производство Деньги сохраняют некоторую общность интересов в зоне их пересечения

Г. - State, Р. - Motherland, П. - Production, Д.- Money
 Власть сохраняется но не в стране - Power remains but not in the country

Fig. 3. State, Motherland, Production, Money retain some commonality of interests in the area of their intersection

When the crisis becomes economic, the subsets of the Country "scatter" so far apart that they move into relationships of mere contact points with one another. In this case, Power is preserved, but only at the **CONTACT POINTS** between the State, Motherland, Production, and Money. Its functions are limited to regulating specific issues in the relationships between them, and possibly at the emerging points of contact between these subsets and the structures of other countries (**Fig. 4**).



Г. - State, Р. - Motherland, П. - Production, Д.- Money
 Страны нет, но власть в ручном управлении -
 No country, but power is under manual control

Fig. 4. Power is preserved, but only at the points of contact between the State, Motherland, Production, and Money

Рис. 4. Власть сохраняется, но только в точках касания Государства, Родины, Производства и Денег

In the event of a total crisis, which is the very mystical collapse and disintegration of Russia, the subsets of the virtual Country: The State, Motherland, Production, and Money, "scatter" to the point that even their points of contact disappear. Only in this case does the Country cease to exist, because Power, which is only possible at the points of intersection of its four subsets, completely disappears. This is the scenario where **K. Ohmae's FOUR "I's"** in a world without borders for information flows, money, masses of people, and moving industries make the existence of Power, and with it the Country, unnecessary. Each of the Country's subsets begins to live only for itself and according to its own Laws. However, this doesn't last long, because there are always external forces strong enough to stop the centrifugal disintegration and to absorb these subsets into the system of their own Countries. (**Fig. 5**).

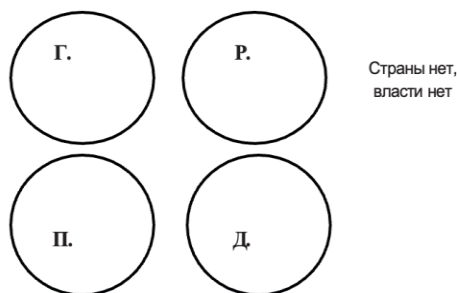


Рис. 5. Каждое подмножество Страны начинает жить ТОЛЬКО для себя и ТОЛЬКО по своим по своим Законам

Г. - State, Р. - Motherland, П. - Production, Д.- Money
Страны нет, власти нет – No country, no power

Fig. 5. Each subset of the Country begins to live only for itself and only according to its own laws

Each subset of the Country **BEGINS TO LIVE** solely for itself and solely by its own Laws. It is a complete illusion to believe that the State, Motherland, Production, and Money can exist independently of each other, without their Country and without Power. They become like the Gingerbread Man of fairy tales, hunted outside the borders of their Country. The State shifts to a mode of manual control. Results from the factor analysis yielded unexpected outcomes, especially considering that such stages of a Country's life and death are **NOT CONSIDERED** in traditional political science. It is crucial to note that when discussing the issue of collapse, one decisive factor is omitted, the **MOTHERLAND FACTOR**, which has been **COMPLETELY REMOVED** from political science and political thesaurus⁵. Meanwhile, Money is treated as an autonomous and dominant force, as if the State, Motherland, and Production serve it, rather than the reverse. Yet financial wars are just beginning to intensify, even as all parties pretend to follow the ten commandments of the Washington Consensus. At the same time, Production has been pushed out of politics, as though it were optional, based on the assumption that one can live off the production of other countries. That said, trade wars are growing fiercer, and even signatories of the consensus increasingly regulate the flow of goods across their borders. The catastrophe of the USSR and the current situation in Russia have revealed one critical experimental fact: the Country is **NOT A**

⁵ **Thesaurus** — a structured collection of terms that describe a specific subject area, indicating the semantic relationships (connections) between them.

MONOLITH, rather a composite of interconnected yet distinct subsets — Motherland, State, Production, and Money. It is precisely the nature of interaction among these **FOUR FACTORS** that determines whether a Country remains stable or collapses.



The Motherland is a key concept for understanding the structure of the Country. In S. I. Ozhegov's dictionary, Rodina (Motherland) is interpreted as a synonym for Otchestvo (Fatherland), or native land. In V. I. Dal's dictionary, the word Rodina is linked to the roots "**to give birth**," "**kin**," "**to be born**" — yet it is given only **ONE LINE** of definition. For comparison, the word "Horn" (Rog) in the same dictionary is given **TWO FULL PAGES**. In political and philosophical dictionaries in Russian, the

concept of Motherland does not exist at all. There is no theoretical framework in Russian politics for comprehending the Motherland as an independent reality. Meanwhile, in the anthems of all globally competitive nations, their national idea begins with the word "**land**" — the analogue of the Russian "Motherland." The Motherland is **NOT A METAPHOR**. The Motherland is both the physical native land and the spiritual space of human relationships, without which a true society cannot exist. It is the highest value for a people, the source of strength, meaning, and life's purpose. The native land unites the efforts and feats of generations — in art, literature, architecture, science, and on the battlefield. Not the State, not Money, but precisely the Motherland is **WHAT IS DEFENDED** to the last drop of blood.

Historical eras succeed one another, governments fall and rise again, yet the Motherland remains eternal. In modern Russia, the concept of the Motherland has virtually disappeared from academic discourse and collective consciousness. Only in old memoirs can one find vivid testimonies of what it means to the human soul.

Officer **Andrei Bolotov**, returning home in 1762 after long campaigns, wrote: "***Now I can in no way describe the sweet rapture in which my whole soul was when approaching our home. Ah! How my heart leapt and trembled with joy and delight when I suddenly saw before me those tall birch groves surrounding our village...***"

This genuine bond with the Motherland is a feeling that gives a person not just a place on Earth, but the very root of their being. We, in the broadest sense of the word — Russians — are often **DEPRIVED OF A SENSE** of a Motherland: hence the mass emigration ("brain drain," the flight of skilled professionals, the evacuation of the business elite). Hence the feeling of humiliation, brutality, and danger on one's native soil. Hence the self-destruction of society. **THE REASON IS SIMPLE**: the Motherland was replaced by the State. The State became a system of governance devoid of any living connection to the land and the people. When in 1941 the fascists stood at the gates of Moscow, Stalin was forced to change the ideological formula: the concept of the "**PATRIOTIC WAR**" was introduced, and the battle cry was amended to include the words "**FOR THE MOTHERLAND!**" When it comes to the Motherland, it awakens forces that cannot be stirred by appeals to serve an abstract State.

Today, as the Special Military Operation (SMO) unfolds, we once again face the same necessity: to return to the understanding of the Motherland as the **HIGHEST VALUE**, as the foundation of a

people's existence. Only through the revival of the Motherland can we restore the shattered fabric of public consciousness and begin the great movement toward victory over death. The **State** is the central institution of power in society and the concentrated embodiment of political governance. From a political-philosophical perspective, it is a means of organizing common affairs and regulating the relationship between power and the people. From a class-based viewpoint, the State is seen as a **MACHINE OF OPPRESSION**: a tool used by the ruling class to establish and maintain its economic and political dominance. From the perspective of jurisprudence, it is the source of law and order, organizing public life and the activities of its own institutions within the political-legal system. At the level of **MASS CONSCIOUSNESS**, a dangerous conflation of terms has occurred: the State has come to be identified with the Motherland in literary language, and with the Country in geographical language. This substitution leads to a **PROFOUND DELUSION**. The State is merely a form of ruling regime, which can be monarchical, communist, anarchist, totalitarian, liberal, or any other. Historically, the State has behaved toward the Motherland much like the British Empire did toward India, or France toward Algeria. Regimes are transient and temporary. But by manipulating consciousness "ruling elites" often call for defending the State — as though it were the Motherland. In reality, the foundation of a state's stability is not the army or security forces, rather the **LEVEL OF SOCIAL CAPITAL**. Social capital is defined as: the trust of citizens in one another, and the presence of shared norms and values necessary for the provision of public goods. When trust declines, civil and political society are weakened.

Civil society is based on the **PRINCIPLE OF FREEDOM** — the free exchange and interaction among individuals. Political society is based on the **PRINCIPLE OF JUSTICE** — the rational distribution of resources and opportunities. And when the State removes political society from public life, it destroys its own foundation. Civil liberties become inaccessible, and trust rapidly deteriorates.

By the early 1990s, social capital in Russia was nearly lost: only 23% of Russians were inclined to trust others. This was one of the key reasons why, in 1991 — during the collapse of the USSR — the Motherland **DID NOT RISE** to defend the State. The people silently watched as flags, the Constitution, and the symbols of what was once a great State crumbled. The State stood alone in history, **DEPRIVED OF PROTECTION**, support, and meaning. At that moment, the interests of the State and the Motherland diverged completely: the State had its own laws and constitution, while the Motherland lived by its unwritten laws, rooted in memory, culture, and the natural bonds between people. The State began to exist for itself, by itself, detached from the Country and the Motherland — and this can hardly be considered right or safe for the people or for civilization.

Production is the foundation of a Country's viability. Despite the importance of high technologies and innovation, it is the labor force — people — that plays the decisive role in Production. However, in modern Russia, the citizen is **ALMOST COMPLETELY** excluded from the system of Production: they have no rights, they do not own the results of their labor, and they have no influence over the production process. The State, through bureaucracy and security structures, controls and suppresses all productive activity, initiative, and entrepreneurship. This is what has led to the near-total disappearance of effective labor in the country. Production is **NOT ONLY** the creation of material goods — it also shapes **human capital**, meaning people equipped with the qualities necessary to survive and thrive in a rapidly changing world.

Key qualities of human capital include:

- **Viability** — the ability to continue life through descendants and to lead a meaningful life despite hardships.
- **Efficiency** — the ability to work beyond one's limits while producing at a world-class level.

- **Capacity to learn** — the skill of mastering new knowledge and applying it to solve continuously emerging problems.
- **Capacity for innovation** — the ability to create something new without losing faith in oneself or one's life goals.

Today, Russia is rapidly losing these essential qualities, falling to 57th place globally in terms of human capital. As human capital deteriorates, production weakens and is increasingly sabotaged by millions of citizens through disorganized resistance: **LOW PRODUCTIVITY**, poor-quality work, alcohol abuse, absenteeism. The country faces widespread refusal to work for "this State," for "this Money," under "such living conditions." This phenomenon is familiar from the USSR era: infamous smoke breaks, fake sick leaves, idleness, evasion of labor. The remaining industrial enclaves — rockets, aircraft, defense technology — are produced under such inefficient conditions that their actual cost far exceeds the market value. With the widespread rejection of productive labor, the country survives by selling raw materials (oil, timber), siphoning off loans, and exploiting natural resources — the very "lifeblood" of the Motherland. Instead of selling the fruits of intellect and labor, Russia is selling itself. This collapse of productive labor leads to devastating consequences: declining health, rising drug addiction, premature death, and the loss of cultural, economic, and educational competitiveness — and these are only the **SURFACE-LEVEL CONCLUSIONS**. Russia has practically transformed from a producing country into a consuming one, incapable of feeding, defending, or developing itself — something that has become blatantly evident with the imposition of so-called "sanctions." Today's crisis demands the immediate revival of Production as the core of development: the creation of conditions for initiative-driven labor, for the regeneration of human capital, and for the restoration of the country's internal strength. Without reviving Production, **VICTORY** in the global struggle is **IMPOSSIBLE**, as is the creation of a world capable of **DEFEATING DEATH**.

Money is one of civilization's most significant achievements. In terms of importance, it stands alongside such fundamental phenomena as the State and the Motherland. Russia's relationship with its own Money over the past century has resembled a cowboy's struggle with an unbroken stallion: Money has vanished, been devalued, or recreated anew. Therefore, in the structure of the Country Money **HOLDS SIGNIFICANCE** comparable to that of power, territory, and population. The economic side of civilization is shaped by the totality of monetary exchanges. Money is easier to govern than people: monetary relations are formal, easily accumulated into capital, and their growth and movement do not encounter direct resistance of will.

Money **DOESN'T MERELY** accompany the economy — it shapes the very character of the Country:

- Civil society (the economy) becomes the "organism";
- Political society (ideas) is perceived as the "psyche."

Today, the entire media agenda begins and ends with money: currency exchange rates, market



conditions, budget discussions, deficits, deals, profits, and losses. At the same time, neither government officials nor financiers almost **NEVER EXPLAIN** what money actually is or why it rules the world. The main error of society is a **MISUNDERSTANDING OF THE NATURE OF MONEY**. People view money as something material — a card, a bill, something that can be stored or saved. The reality, Money is an autonomous, living phenomenon: it obeys its own laws, it belongs only to itself, it multiplies when free, and escapes at the first opportunity.

When the State weakened, money "escaped" just like wild animals flee from broken cages. Money has its own philosophy. Balzac wrote: *"The bank is the place where kings are weighed, the value of nations is measured, and even God keeps track of His income."* Sergei Moscovici noted: *"Money is not just a form of capital or a market instrument. It is an autonomous reality, governed by its own laws."* Georg Simmel added: *"Valuation is a genuine psychological event. Money penetrates all human relations, weaving them into a single fabric of reality."*

Money in a country functions like blood: it connects the country's subsets — the State, the Motherland, and Production — into a **UNIFIED WHOLE**. It ensures the circulation of resources, energy, and opportunities. Without a stable monetary system, neither the development of Production, the support of the Motherland, nor the functioning of the State is possible.

Power arises only within the space of the Country — where the Motherland, State, Production, and Money intersect or **FULLY COINCIDE**. It is precisely in this intersection that a force emerges, capable of regulating their relationships. The broader and deeper the zone of mutual overlap, the stronger the Power. Without intersection — there is no Country, no Power. Today in Russia, as in other nations, we observe the disintegration of these subsets: the Motherland becomes detached from the State, Production leaves the Country's territory, Money loses its connection to the real economy. To halt the crisis, it is **NECESSARY TO BRING** these elements back within the Country, ensure their interaction, and create conditions for their organic convergence. Only then can widely recognized Power be restored. **WITHOUT THIS**, neither unified Laws nor political decisions will carry authority. All attempts to impose laws separately on the Motherland, Production, or Money are doomed to failure. Laws created **WITHOUT CONSIDERING** the intersection of all four subsets' interests **WILL BE SABOTAGED** by society. The people will always find ways to bypass such laws — and that is exactly what is happening in Russia today.

True political work lies not in the struggle for power, but in the **DESIGN OF NEW** mechanisms of Power for the Country: mechanisms that unite the Motherland, the State, Production and Money. In laws that reflect the shared nature of the interests of all parts of society. Political parties and public movements **MUST BECOME** research institutions working on the creation of these mechanisms. Otherwise, if they remain focused solely on electoral technologies and the fight for administrative resources, they will lose all meaning.

Today, a fundamental question stands before us: either political forces will begin to fulfill their true function — to design a unified system that integrates the Country — or Russia will disappear from the political map of the world. Without restoring the intersection of the interests of Motherland, the State, Production and Money, there will not only be no Great Russia — there **WILL BE NO** Russia. This is precisely the aim of today's informational "efforts" within the framework of the New System of Governance. For this reason (without any pathos), the world has entered the era of final choice. Delay is no longer possible: humanity now faces the task of either constructing a new order of existence based on the **VICTORY OVER DEATH**, or dissolving entirely into the chaos of disintegration. A country is not a geographic space nor an administrative mechanism. A country is the **SACRED UNITY** of Motherland,

State, Production and Money, merged into a coherent system where true Power is born: the expression of the people's collective will. Today we stand at the boundary of epochs: where the collapse of the Country would mean the disappearance of Russia as a civilizational essence, while the revival of its true structure would open the path to a new world — a **WORLD OF KNOWLEDGE**, responsibility, and immortal striving toward the highest goal that we have defined. A goal higher than which nothing exists for Man — **TO DEFEAT DEATH**.

The creation of a new state, capable of expressing and embodying the **IDEA TO DEFEAT DEATH**, requires from us an infallible choice of paths. These paths can no longer be a mechanical repetition of old models — they must become the result of a conscious act of creating a new reality. The historical challenge has already been issued. The response depends on those who are ready to see beyond the fleeting, feel deeper than the surface, and act not for the sake of power, rather for the sake of this global idea. Victory over death begins with victory over the disintegration of the Country. And only through that overcoming will the gates to a new epoch of human existence be opened. This is, today, the invisible fabric of our being. I have tried to make this fabric visible... The judgment is yours.

F. Shkrudnev

30 April 2025