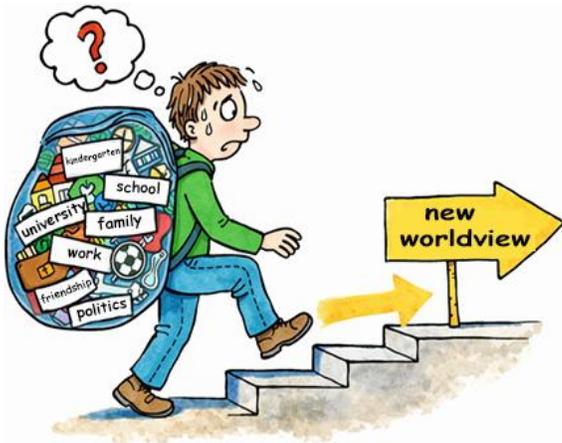


Salvation of the Saviors (series 109-369)

Project 369 – Non-Articles: Beyond the Text: When paradigms begin to Crack...

*Every era is convinced
that its knowledge is final.
However, there comes a moment
when reality itself begins
to refute familiar explanations.*

Paradigms do not collapse all at once: first, cracks appear in them, and only then, through those cracks, a new picture of the world becomes visible; in the previous article, we discussed how a person begins to move beyond the habitual picture of the world, how most people live within certain ideas about reality that seem natural and the only possible ones, and we used the image of a train to show how people's outlook differs and how its breadth determines the ability to see the direction of civilization's movement; however, stepping out of the "tank" is only the **FIRST STEP**.



When a person begins to ask questions and look at what is happening more broadly, a new picture gradually opens up before them, and they start to notice that many things which recently seemed obvious actually require deeper understanding; and then the **NECESSITY ARISES** to go further, which is why this article is not a separate text rather the next step in reflection, and in the "Non-Articles" series, each work represents an attempt to gradually move closer to understanding the processes taking place around us.

The modern world is going through a period of rapid and profound change: political systems, economic models, scientific concepts, technologies, and the very structure of human civilization are all transforming; yet behind these external events, deeper processes are often hidden that are **NOT ALWAYS** obvious, and to see them, one must consider what is happening not only at the level of individual events rather also at the level of the worldview through which a person tries to understand reality; over the past centuries, such a worldview for science and society has largely been the **MATERIALIST MODEL** of reality, which gave a powerful impetus to the development of science and technology and made it possible to systematize a vast amount of knowledge about nature, however, as science progressed, questions began to arise that are increasingly difficult to explain within this model, consciousness, information, the origin of life, and the "fine-tuning" of the Universe, questions that gradually reveal the limits of the previous way of explaining the world; therefore, in this article we will try to examine how scientific paradigms are formed, how they defend their foundations, and why in the history of science there are periodically moments when the familiar picture of reality begins to require revision.

This is **NOT AN ATTEMPT** to refute science, nor an attempt to replace one dogma with another; it is simply another step in reflecting on how human knowledge develops and why, at times, understanding what is happening requires going beyond familiar explanations; each article in this series is just one step along that path, and I sincerely hope that step by step, those who read these articles begin to see a little further; it is precisely in this gradual way that the **POSSIBILITY EMERGES** to understand the processes that shape the movement of our time; the continuation of this conversation lies in the text that follows, and as before, it begins where ready-made answers end — **Beyond the text...**

Over the past centuries, one of the main foundations of the scientific worldview has been materialism; in the 19th century, this picture of the world seemed not just convincing — it appeared to be an **ALMOST FINAL** explanation of

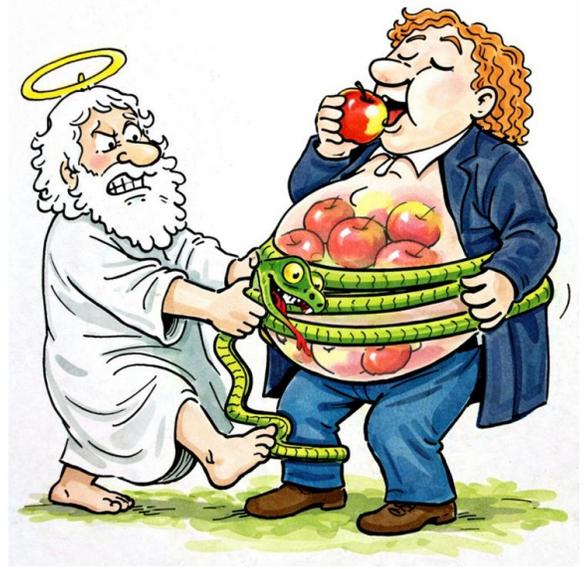
reality; if we turn to the well-known historian of science Thomas Kuhn and his work "The Structure of Scientific Revolutions," we can see that the development of any scientific idea goes through certain stages; first, what **IS CALLED** normal science emerges — a period when the dominant theory successfully explains most observed phenomena, and for materialism, this period was the 19th century; at that time, it seemed that everything in the Universe could be explained through matter and the forces acting within it, as physics, chemistry, and biology all appeared to confirm this view, and the world was seen as a vast mechanism in which every part obeys strict natural laws; however, any scientific program eventually encounters phenomena it **CANNOT** explain, these anomalies accumulate, and gradually a crisis of the paradigm begins.

A crisis does not arise because a theory suddenly turns out to be completely false; it begins when more and more facts no longer fit into the existing system of explanations, and the theory starts to develop cracks, it continues to function, yet no longer explains everything; after this comes the third stage — **the shift of a scientific paradigm**, and it does not occur when the old theory is completely refuted, because it is **ALMOST IMPOSSIBLE** to fully disprove an established system of views. Instead, a new paradigm prevails when it explains the accumulated anomalies better. The philosopher of science Imre Lakatos¹ expanded on this idea, showing that any scientific program has a so-called **HARD CORE** — a fundamental postulate that is defended at all costs, and for materialism, this core is the simple formula: "everything in the world is matter and the blind forces acting within it."

During the period of "normal science," this assertion indeed made it possible to explain a vast number of phenomena; however, as science began to encounter new facts, it became clear that **NOT EVERYTHING** fits within this framework, and this is where what Lakatos called the "protective belt" of a theory emerges, a set of additional hypotheses introduced not to explain reality, rather to **PRESERVE** the core of the theory as **UNTOUCHABLE**; simply put, instead of revising the foundations, temporary explanations begin to appear, designed to protect the old picture of the world.

One of the most serious anomalies for materialism became the so-called hard problem of consciousness; the materialist worldview claimed that consciousness is merely a **BYPRODUCT OF** matter — a kind of "epiphenomenon," meaning that neurons in the brain, interacting with one another, somehow automatically generate consciousness; however, as science developed, it became clear that explaining this is extremely difficult, and to this day there is no formula that can show how physical processes in neurons turn into **SUBJECTIVE EXPERIENCE** — into sensations, perceptions, thoughts, and feelings; how does the sensation of pain arise from electrical impulses? How does the feeling of love emerge from chemical reactions? How does the very fact of self-awareness arise from neural activity? These questions became known as the "problem of consciousness," and it is precisely here that the materialist picture of the world encountered serious difficulties; yet instead of revising its basic postulate, the materialist paradigm **BEGAN TO BUILD** protective structures, one of which is the concept known as **eliminativism**, whose meaning is quite simple and even paradoxical: if we cannot measure consciousness with instruments, if it cannot be weighed or seen under a microscope, then... it **DOES NOT EXIST**.

In other words, instead of explaining a phenomenon, it is simply denied as real — this is how a theory protects its core; yet it is precisely at such moments that it becomes clear the old picture of the world is beginning to exhaust its possibilities, because when a theory is forced to deny obvious phenomena simply because it cannot explain them, **THIS BECOMES** a sign that science is gradually approaching the boundary of its previous paradigm; and it is exactly at such moments in



¹ **Imre Lakatos** was a Hungarian logician and philosopher of science who proposed a model of scientific development known as the "research programs" concept, the first version of which was published in 1968.

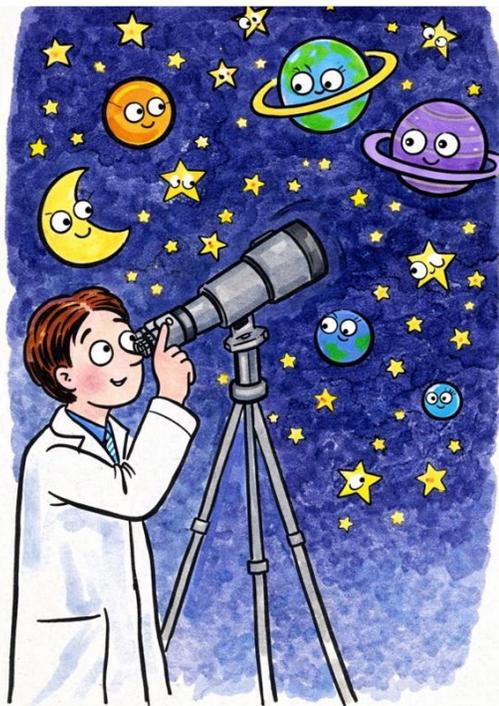
the history of science that new directions of thought emerge — those capable of seeing reality more broadly than before; this is how true scientific revolutions occur.

If materialism claims that consciousness is merely a byproduct of matter, a natural question arises: why are we even sure that consciousness exists? At first glance, this question may seem strange, since every person directly experiences their own consciousness — their thoughts, sensations, feelings, and inner experience; however, for strict materialist science, this is not enough, because **SCIENCE REQUIRES** observable and measurable facts, and here an interesting point emerges; one of the well-known experiments in neuroscience is the so-called “split-brain” experiment, in which, in certain medical cases, surgeons had to sever the connection between the hemispheres of the brain — the corpus callosum — and it was assumed that such an operation would lead to serious disruption of personality functioning; however, something unexpected occurred: the person **CONTINUED TO FUNCTION** as an integrated personality, with memory, character, and individuality preserved, while the only thing that truly changed was the synchrony between the brain’s hemispheres; sometimes the behavior of such individuals resembled a situation in which a driver continues driving a car that has suddenly lost its rearview mirrors and has its rear window painted over — the driver still believes they see the road, but in certain situations begins to act strangely, trying to rationally explain what is happening.

This experiment revealed an important point: consciousness **DOES NOT BEHAVE** the way a simple byproduct of material processes should; if consciousness were entirely reducible to neural activity, then severing the connection between the hemispheres should have destroyed the unity of subjective experience; however, this did not happen; in other words, the problem of consciousness for materialism turned out to be far more complex than previously assumed; however, instead of revising its core postulate, the materialist paradigm once again attempted to protect its foundation, and for this purpose a **NEW HYPOTHESIS** was proposed — *panpsychism*, whose essence is that consciousness is declared a fundamental property of matter, with the assumption that every elementary particle or atom possesses some minimal element of consciousness.

At first glance, such an idea appears to be an attempt to expand the previous picture of the world; however, in reality, **IT GENERATES** a new problem: if every particle possesses a tiny “element of consciousness,” then the question arises — how do billions of these microscopic consciousnesses combine into a single subjective human experience? How does the unified experience of the world that a person has emerge from a multitude of elementary “partial consciousnesses?” Materialist theory has not yet provided an answer to this question; however, the problem of consciousness is not the only difficulty for the materialist picture of the world.

There is another fundamental anomaly known as the problem of the “*fine-tuning of the Universe;*” initially, it



was assumed that the Universe arose from chaotic processes, with fundamental elements of matter interacting randomly, and that order gradually emerged from this chaos; however, as physics developed, it became clear that the structure of the Universe is **FAR MORE COMPLEX**, since fundamental physical constants — the forces of interaction, the parameters of elementary particles, and other basic quantities — turned out to be astonishingly precisely coordinated with one another; even the slightest change in any of these constants would make the existence of stars, galaxies, and life itself.

In other words, the Universe appears as if its parameters are **VERY PRECISELY** tuned; for the materialist paradigm, this turned out to be a serious problem, since its initial postulate asserts that order arises from randomness, yet if the parameters of the Universe are so precisely coordinated, the question arises: how could randomness produce such a finely tuned system? And once again, instead of revising its fundamental postulate, the theory constructs a protective belt; one of these protective constructs is the **IDEA OF THE MULTIVERSE**, according to which there exists an in(f)inite number of different universes, each with its own parameters, and only in one of them — ours — did the constants happen,

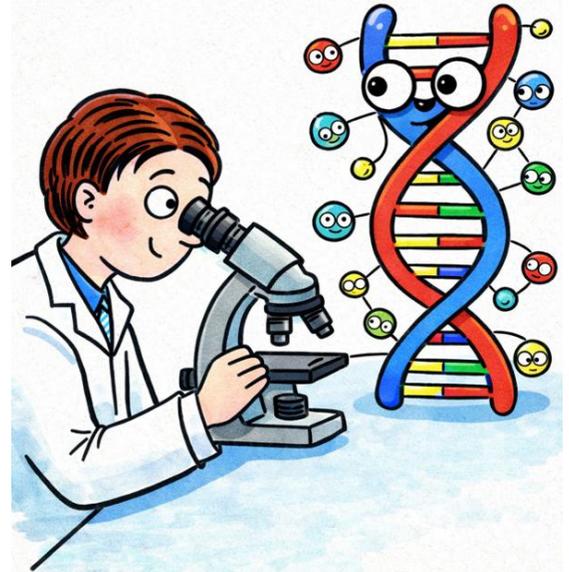
purely by chance, to be such that they allowed for the emergence of life. However, this hypothesis has a serious problem: it is **PRINCIPALLY UNTESTABLE**, since we cannot observe other universes, measure their parameters, or verify the existence of this multitude of worlds, and therefore the multiverse hypothesis provides no concrete scientific predictions. It merely protects the theory's original postulate.

A similar role is played by the so-called **anthropic principle**; its meaning comes down to a simple statement: if the parameters of the Universe were different, we simply **COULD NOT** exist to discuss this question; at first glance, this sounds logical, yet in essence it is a tautology — an explanation that explains nothing, merely closing the problem without solving it; this is exactly how the protective mechanism of a paradigm works: instead of revising its basic principles, additional explanations are created to preserve the existing picture of the world. Yet the history of science shows that at some point such constructions stop working, and then a **NEW PICTURE** of reality begins to appear on the horizon.

However, the protective mechanisms of a paradigm do not end there; sometimes they take the form of what can be called a kind of logical lock, one that closes a problem instead of solving it; imagine a simple situation: you have a book that claims it is absolutely true, and as proof of its truth it refers... to itself — creating a closed loop where the book is true because the book says so; **THIS IS EXACTLY** how one of the central mechanisms of the modern scientific paradigm operates — the so-called **anthropic principle**, which essentially states that if the parameters of the Universe were different, we simply would not exist to ask this question, and therefore everything is explained by the very fact of our existence; at first glance, this sounds convincing, yet upon closer inspection it becomes clear that this is not an explanation, rather a **CLOSED LOGICAL** construction — if we were not here, we would not be here — a statement that explains nothing and merely shuts the question down; such a device is sometimes called a hermeneutic lock — a mechanism that does **NOT UNLOCK** the problem, rather simply seals it within the theory itself.

Another similar mechanism is the **concept of emergence**. This notion has a scientific meaning, referring to the idea that in complex systems new properties can arise that cannot be fully reduced to the properties of individual elements. For example, fluidity emerges from the interaction of water molecules. However, in modern scientific rhetoric this term often turns into a kind of **UNIVERSAL EXPLANATION** for everything, so that when a logical gap appears between facts and theory, it becomes enough to say: “this is an emergent property of the system.” For instance, if it is impossible to explain how consciousness arises from chemical processes, one can say that consciousness is an emergent property of matter, and if it is unclear how life originated, it can be declared that life is an emergent property of complex chemical systems. In effect, this turns into a kind of incantation — a word that closes the logical gap between observed facts and the existing theory.

A similar pattern can be seen in how the theory of **dissipative structures**, developed by Ilya Prigogine,² is sometimes used. It indeed **DESCRIBES PROCESSES** of self-organization in non-equilibrium systems. Yet in popular interpretations it is often applied far more broadly than the theory itself allows. If self-organizing structures emerge at the level of individual processes, a logical leap is often made: it is assumed that the entire complexity of life, and even of the entire biosphere, could have arisen in an analogous fashion. However, this is no longer a conclusion derived from the theory, rather a **PROJECTION OF THE IDEA** onto a higher level, where it lacks strict justification.



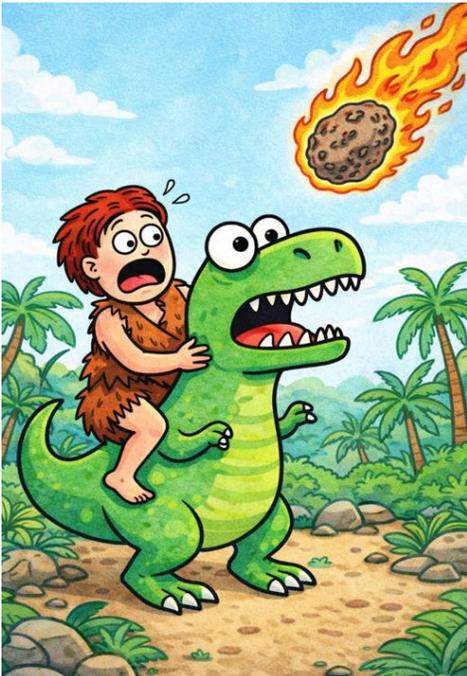
² Ilya Prigogine (12 January 1917, Moscow — 28 May 2003, Brussels, Belgium) was a Belgian physicist and physical chemist, awarded the 1977 Nobel Prize in Chemistry for his work on non-equilibrium thermodynamics; he was also a foreign member of the USSR Academy of Sciences (1982).

There is yet another serious problem for the materialist paradigm — the phenomenon of information, especially in the form of the genetic code. DNA is not merely a chemical structure, it contains organized information, and information differs from matter in that it operates with categories of meaning — syntax and semantics; in other words, information implies the presence of structure, significance, and order. However, if the initial postulate claims that everything in the world is merely the result of blind material processes, the question arises: how could such a complex system of informational code emerge from **COMPLETELY RANDOM** interactions?

This problem leads us to yet another hypothesis used to protect the paradigm — the **concept of abiogenesis**. According to this model, the first living cell arose randomly from non-living matter. Yet to this day this hypothesis remains unproven. Over the decades, various versions have been proposed to explain how the first living organism might have emerged, initially suggesting that life originated in the ocean, later proposing small bodies of water near hydrothermal vents, and then introducing **NEW MODELS** refining the chemical conditions of the process. However, despite decades of experiments and numerous studies, the mechanism of the spontaneous origin of life has not been reproduced. Other difficulties remain as well, such as the problem of chirality — the structural asymmetry of molecules; in laboratory conditions, amino acids typically form in a racemic mixture, where roughly half the molecules have one spatial orientation and the other half are mirror images. However, in living organisms the situation is entirely different, with more than 99% of amino acids having a **STRICTLY DEFINED** orientation. Why nature selected this specific orientation remains unclear. Nevertheless, popular scientific literature often creates the impression that the problem is almost solved, with each new hypothesis presented as a major step toward the answer, even though the fundamental question remains open.

There are other anomalies as well. One of them is the so-called **Cambrian explosion** — a relatively short period in Earth's history when, over a geologically brief span of time, an enormous number of new life forms appeared. For the classical evolutionary model, this came as a surprise. The theory **DID NOT PREDICT** such a sharp increase in biological diversity. And once again, instead of revising its basic principles, new explanations begin to appear — for example, the theory of punctuated equilibrium and other additional models. Each of them attempts to fit new facts into the existing picture of the world. However, the more such explanations arise, the more obvious it becomes that we are not dealing with a single coherent theory, rather with an increasingly complex system of **PROTECTIVE HYPOTHESES** designed to preserve the original core of the paradigm unchanged. At the same time, each such hypothesis is usually presented as a new scientific discovery. Yet if we look closely, it becomes noticeable that most of these explanations do not provide concrete testable predictions or new directions for research. They merely **SERVE TO PRESERVE** the existing picture of the world. In other words, the theory persists, yet it increasingly explains new facts only in retrospect.

Another issue that raises questions is related to **human genetic diversity**. From the perspective of the classical evolutionary model, it would be expected that humans possess a



SUFFICIENTLY HIGH level of genetic diversity. The logic is simple: if a species has existed on the planet for a long time and developed through numerous populations, its genetic variability should be significant. However, genetic research has revealed an unexpected picture. Human genetic diversity turned out to be **RELATIVELY LOW**. Moreover, in some animals — for example, polar bears — genetic diversity is higher than in humans. In itself, this observation is not proof of any alternative theory. However, it raises a question: how can this situation be explained within the existing model? Instead of revising the initial assumptions, a hypothesis known as the **“bottleneck effect”** was proposed. According to this model, at some point in the past humanity experienced a global catastrophe that wiped out most of the population. After that, only a small group of people survived — sometimes estimated at only a few hundred individuals. It is from this small population, as assumed, that **ALL** modern-day people **DESCENDED**.

However, this hypothesis has its own difficulties. The catastrophe would have had to be severe enough to drastically reduce the population, yet at the same time mild enough for the remaining small group of people to

quickly recover and accumulate genetic variation. Such explanations again appear **AS AN ATTEMPT** to adapt the theory to unexpected facts. And if we look at the history of science as a whole, it becomes evident that similar processes have occurred repeatedly.

Scientific ideas have changed over time. Classical mechanics gave way to quantum physics. The Newtonian picture of gravity was supplemented by general relativity. Cosmology moved away from the idea of a static Universe and adopted the model of an expanding Universe. The history of science shows that paradigm shifts are a natural process. Yet in some areas of science, basic assumptions remain almost unchanged for a **VERY LONG** time. For example, in biology, the central worldview foundations still largely rely on ideas formed back in the 19th century. Does this mean that materialism is necessarily wrong? Not at all.

The materialist picture of the world may well turn out to be correct. Yet it is important to understand that the presence of an increasing number of protective hypotheses indicates a **GROWING TENSION** within the theory itself. The history of science offers similar examples. One of them is the *geocentric model of the world*, according to which the Earth was considered the center of the Universe. For a long time, this model was successfully used to describe the motion of celestial bodies. However, when observations began to diverge from predictions, additional elements started to be added to the system — the so-called epicycles. Each new epicycle made it possible to explain another discrepancy. Interestingly, this system was mathematically quite complex and even accurate. **IT ALLOWED** the calculation of planetary positions. Yet its basic assumption — that the Earth is at the center of the Universe — remained unchanged. Over time, it became clear that the accumulation of more and more corrections only made the model more complicated, **WITHOUT SOLVING** the fundamental problem.

In the modern materialist worldview, a similar situation can be observed. Despite the vast amount of research, this paradigm still lacks a fundamental equation or strict law that would allow the core processes of life to be derived with the same rigor as physics derives the motion of bodies. For example, natural selection is often considered a **FUNDAMENTAL MECHANISM** of the development of life. However, in a strict physical sense, it is not formalized as a universal law of nature. There is no clear quantitative criterion that would indicate at what stage of the evolutionary process one organism becomes another. There are no precise predictions about what specific changes should occur in the future. Most explanations are retrospective in nature — events are interpreted after they have already occurred.

A similar situation can be observed with the so-called transitional forms. In scientific interpretation, they are considered **INTERMEDIATE STAGES** between different species. However, the organisms that have been found are fully complete and functional biological systems, not “half-formed” creatures. Nevertheless, they are interpreted as confirmation of the evolutionary model. As a result, an interesting situation emerges. The core of the materialist paradigm turns out to be practically **NON-FALSIFIABLE**. That is, there is no observation that would unequivocally force its rejection. One can theoretically imagine a situation that contradicts existing views — for example, the discovery of a modern animal alongside fossilized dinosaur remains. Yet even in such a case, additional explanations would most likely be proposed: disturbances of geological layers, dating errors, unusual burial conditions, and so on.

This does **NOT NECESSARILY** mean that the theory is incorrect. Yet it shows how strongly a scientific paradigm can strive to preserve its original core, even as increasingly complex explanations accumulate around it. It is precisely such moments in the history of science that usually precede the emergence of **NEW WAYS** of understanding reality.

If someone today wanted to prove the geocentric model of the world, in principle nothing would prevent them from doing so. It would be enough to act in the same way as the supporters of geocentrism did in the past. One could keep adding more and more refinements to the basic model — the so-called epicycles. Each time observations begin to diverge from the theory, **ANOTHER** additional explanation **IS INTRODUCED** to restore agreement between the facts and the model. If desired, one could add not dozens, rather hundreds of such adjustments. One could ignore inconvenient empirical data and continue to assert that the Earth is the center of the Universe.

It is practically impossible to refute such a position. Because the person defending it has already made an **A PRIORI CONCLUSION**: they have decided in advance that this particular model must be true. We encounter a similar phenomenon in other areas of thought as well.

If a person is inclined toward the idea that life is purely a random, stochastic process, then **NO** pointing out the weaknesses of this worldview **WILL EASILY** change their beliefs. They have already made their initial choice. In this

sense, such a position resembles the conviction of supporters of the flat Earth theory. They, too, have their own “hard core” of beliefs — the idea that the Earth is flat. This idea is **NOT CONFIRMED** by empirical data, yet it is defended through various explanations that dismiss any inconvenient facts.

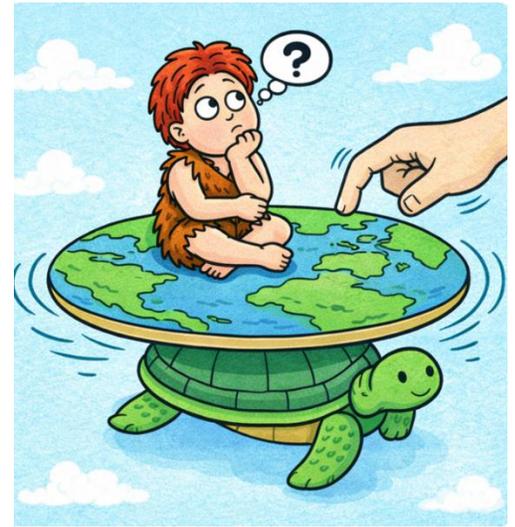
Any evidence is interpreted as an error, a misunderstanding, or even a conspiracy. A similar mechanism sometimes appears in scientific paradigms. When data accumulates that does not fit the existing model, instead of revising its foundations, additional interpretations may be introduced. Thus, for example, the hard problem of consciousness within the materialist picture of the world is often **SIMPLY IGNORED** or declared an illusion. Yet the history of science shows that what truly changes the situation is the emergence of a new paradigm — one capable of explaining the phenomena that the old theory leaves unanswered.

In recent years, models have increasingly been discussed in which the fundamental basis of reality is **not matter, rather information**. Within such approaches, the Universe is understood as a kind of informational architecture, where material structures are merely manifestations of deeper, more fundamental processes. From this perspective, many phenomena that appear as anomalies within the materialist picture of the world turn out to be natural consequences of a different model of reality. Using the terminology of the philosophy of science, one could say that materialism is gradually beginning to show signs of a degenerating research program. Its core is finding it **INCREASINGLY DIFFICULT** to account for new data, while emerging problems are more and more often addressed through additional interpretations. At the same time, it is important to understand that scientific inquiry existed long before the emergence of materialist philosophy.

Many outstanding scientists of the past — Al-Khwarizmi, Alhazen, Kepler, Copernicus, Newton — actively used the scientific method. At the same time, most of them **DID NOT CONSIDER** matter to be the sole foundation of reality. For example, Isaac Newton explicitly wrote that he studied the laws of nature in an attempt to understand how the world created by the Creator is structured. In this sense, he occupied the position of a kind of “engineer-researcher,” trying to figure out the workings of a complex system.

The modern materialist paradigm, however, often sees itself more as the position of a “discoverer,” explaining the world exclusively through the interaction of material elements. Historically, materialism largely arose as a response **TO THE PRESSURE** of religious institutions, especially in Europe, where scientific ideas often faced resistance from church structures. In this context, the rejection of spiritual or non-material aspects of reality played an important role in the formation of a secular society.³ However, over time, this position began to be perceived not merely as a philosophical viewpoint, rather as the **ONLY POSSIBLE** scientific truth. However, the history of science shows that absolute truths do not exist within scientific theories. Any model of the world can, over time, be revised or supplemented by new ideas.

If we look carefully at everything discussed in this article, one important pattern becomes apparent. The problem does not lie in individual scientific theories, nor in one hypothesis or another explanatory model. Such debates have always existed in science. Ideas about the structure of the Universe, the nature of matter, the motion of planets, and the origin of life have all changed over time. Science develops precisely in this way — through doubt, refinement, and paradigm shifts. However, today, something else is becoming increasingly noticeable. We are witnessing a crisis **NOT OF INDIVIDUAL** theories, rather of an entire worldview that for centuries seemed final. The materialist model of reality **HAS LONG** successfully fulfilled its role. It made it possible to systematize a vast number of observations and gave a powerful impulse to the development of technology, physics, chemistry, and biology. However, gradually, phenomena began to appear that are increasingly difficult to explain within this framework: consciousness, information, the genetic

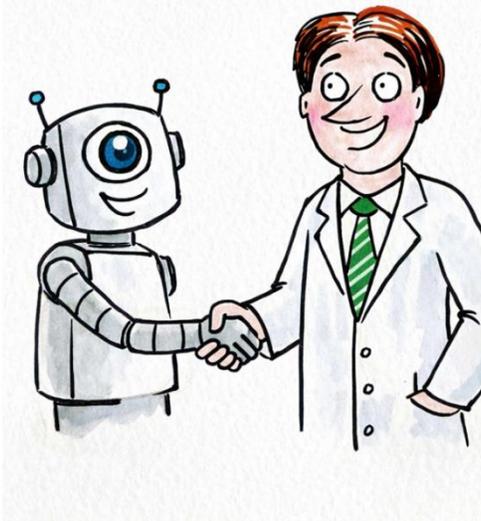


³ A secular (non-religious) society is a social system in which religion has lost its role as a regulator of public, political, and cultural life, as well as norms of behavior and laws. Religion becomes a private matter within a state that is separated from the church.

code, the fine-tuning of the Universe, and sudden leaps in the development of life. Each of these problems, taken individually, can still be explained within the existing paradigm. However, as they accumulate, **IT BECOMES CLEAR** that we are not dealing with isolated anomalies.

We are standing at the boundary of an old way of understanding the world. The history of science shows that it is precisely at such moments that a shift in worldview occurs. The old model still continues to exist, yet more and more often it explains new facts with the help of additional hypotheses and protective constructs. This is not a sign of error. It is a sign that science has reached **ANOTHER THRESHOLD** in its development. And it is exactly at this moment that new attempts to comprehend reality begin to emerge.

In recent decades, the idea has increasingly emerged that the foundation of the universe may not be matter alone; more and more studies indicate **THAT INFORMATION plays a fundamental role in the structure of the world**, with matter no longer seen as the only reality rather merely one form of manifestation of a more complex structure. Here we approach ideas developed in a number of recent research works, including materials known as “**Foundations of**



the Formation of Humanity (FFH),” which propose viewing reality from a different angle, not only as a set of material processes, rather as a **COMPLEX SYSTEM** of information-controlled structures. From this perspective, many phenomena that appear as anomalies in classical science begin to be understood differently: consciousness ceases to be a byproduct of matter, information ceases to be a random result of chemical processes, and **IT BECOMES a fundamental element of the world’s structure**. However, this cannot be understood without considering another important factor, human consciousness itself is evolving; in FFH materials, this process is described through the concept of brain genotypes, referring not just to the biological structure of the brain rather to different levels of the mind’s ability to perceive and process complex information. As these capabilities develop, a person begins to see more, to connect disparate facts into a **BROADER** picture, and to ask questions that previously did not arise, which is why the same phenomena can be perceived differently across different eras: what once seemed like a final explanation now appears

as only part of a more complex system. Perhaps this is exactly the stage of development we are in now, we are witnessing not the collapse of science, rather its transition to a new level of understanding reality.

The old picture of the world is gradually ceasing to contain the full volume of accumulated knowledge, while the new one is only beginning to take shape. In such moments, it is especially important not to turn any theory into dogma, because the history of human knowledge shows one simple thing: the most important discoveries occur when a person **DARES TO STEP** beyond familiar concepts, when they begin to ask questions for which there are no ready answers, when they try to see the world a little wider than is commonly considered possible. This is exactly where the movement of thought begins, where familiar explanations end, where the attempt to look at reality begins — beyond the text...

To be continued

F. Shkrudnev
18 March 2026