

Salvation of the Saviors

(series 124-369)

Project 369 – Non-Articles: Beyond the Text: Predetermination as a Form of Freedom...

*There is no freedom where there is choice.
And there is no choice where there is knowledge.
Freedom begins not in spite of predetermination —
rather at the point where it is consciously recognized.*

Every attempt to comprehend reality eventually leads to an encounter with a boundary — not the boundary of the world, rather the boundary of thought itself. Up to that point, a person is convinced that they are capable of understanding what is taking place, of reducing it to causes and effects, of determining where truth lies, where error lies, where freedom is found, and where necessity prevails. However, the further one advances in the analysis, the more evident it becomes: the familiar categories **CANNOT WITHSTAND** the burden.

Today, we live with the feeling of choice. We are convinced that we make decisions, that we can change direction, that we are capable of moving beyond our circumstances. This feeling is so deeply embedded in consciousness that it is rarely questioned. Yet if one consistently traces any thought, any desire, or any action, behind it one discovers a **CHAIN OF CAUSES** extending into the past. A tension arises: on the one hand, there is the experience of freedom; on the other, there is the logic pointing toward predetermination. It is precisely within this contradiction that genuine inquiry begins. It becomes clear that the problem lies not in the world, rather in the way it is perceived. Brain genotypes of the earlier levels register events as isolated facts and therefore leave room for the illusion of chance and choice. Higher levels begin to perceive structure, regularity, and interconnectedness. And the broader the scope of perception, the less room remains for the accidental. Yet with this comes a new difficulty. If everything is interconnected, if every state follows from the one before it, and if the world is a continuous process of unfolding, then **WHAT PLACE** does the human occupy within this system? Is a person merely an element of the mechanism, or is there within them something that transcends this chain? Any attempt to answer this question leads to an unexpected result. It turns out that the opposition between freedom and predetermination is founded upon an error. We attempt to regard them as **MUTUALLY EXCLUSIVE CATEGORIES**, whereas they may be manifestations of one and the same process, observed from different levels.

I am not attempting to resolve this contradiction once and for all. I am proposing that we move toward the point at which it becomes evident and can no longer be resolved by familiar means. I also propose that we follow, step by step, the path from the idea of a determined world to the understanding of it as a structure, from structure to the perception of it as a program, and from program to the boundary beyond which thought recognizes its own inadequacy. It is precisely at this

point, where logic has been carried to its limit, that what can be called neither knowledge nor faith begins — the **UNDERSTANDING OF THE MYSTERY**.



I have already said that existence has always been. And this idea, simple though it may seem at first glance, is in fact the point at which ordinary thought begins to break down. For as soon as we attempt to understand **WHAT EXACTLY** exists, we inevitably encounter a substitution: instead of existence itself, we begin to examine its forms. This is a fundamental error — identifying form with essence. We call "existence" everything that has an image, a structure, or distinguishable characteristics — everything that can be identified, perceived, and comprehended. This includes **NOT ONLY** the objects of our world, but also any possible forms of being, including those that lie beyond our perception. We do not see them, we do not sense them, we cannot describe them, yet if they possess form — they exist. Here a fundamental break occurs. Form is already a result. Structure

is already a manifestation. An image is already an interpretation. Consequently, all of these are secondary. We inevitably arrive at the conclusion that what lies at the foundation is **NOT FORM, rather information**. And not information in the ordinary sense — not a signal, not a code, not a message, rather something **DEEPER** — that from which the very emergence of form becomes possible. And it is here that thought reaches its limit. For of this "pure information" one cannot say that it exists. Existence, as we understand it, is always form. Yet here there is no form. There are no boundaries, no distinctions, nothing that can be identified as an object. Consequently, to apply the category "exists" to it is to distort its nature. Yet it is equally impossible to say that it does not exist. This state may be designated **AS PRE-EXISTENCE** — not absence, rather potential. That which is not being, yet contains within itself the possibility of every form of being.¹ Here we arrive at the most important point in the entire construct: **information apart from form does not exist — yet without it, no existence is possible.**

This is a paradox only for linear thought. From a higher level, it is no longer a contradiction, rather an indication of the two-layered nature of reality: the layer of the manifested (form, object, world) and the layer of the unmanifested (potential, pure information). And between them there is always a connecting link — that which perceives. For information "comes alive" only in the act of perception.

If there is nothing capable of structuring the stream, then there is no reality in the ordinary sense. Just as there is neither good nor evil outside a system of values, so there is no information outside a system of perception. It remains in a state that may be designated **AS NON-BEINGNESS**. This concept is critically important. It breaks down the binary model of "is/is not" and introduces a third state — potential, which neither exists nor is absent. It is precisely here that the boundary lies between Reason as a system of governance and that which lies beyond it. From this point, we take another fundamental step — to the question of the cause of existence.

¹ **"Constructive Theory of Everything"** — a collaborative work by a group of authors within the framework of the Research Institute for Preemptive Strategies.

If we assume that existence has a beginning, then it must have a cause. However, for a cause to be a cause, it **MUST "EXIST."** And if it "existed," then it already belongs to the realm of existence. We are thus left with a closed circle. This points to the impossibility of the very category of "beginning" when applied to existence as such. Here we introduce a second argument — through the concept of absolute omnipotence. If we assume the existence of something that brought existence into being out of nothing, then it **MUST POSSESS** absolute power. However, absolute omnipotence, carried to its logical limit, destroys itself. For if everything is possible, there is nothing left to desire; if there is nothing to desire, there is no motion; if there is no motion, there is no change; and if there is no change, there is no existence. This is a remarkably precise formulation: **absolute omnipotence = zero dynamics = the absence of manifestation**. Consequently, such a "cause" **CANNOT** be the source of existence. This undermines both the religious model (God as the First Cause) and the simplistic atheistic model (the accidental emergence of existence). Both attempt to explain a beginning where no beginning exists. And so only one logically consistent conclusion remains: existence has no cause. Existence has no beginning. Existence has always been. However, here an important clarification must be made: existence as such and our Universe are not one and the same. Our Universe is a particular configuration, a local realization, one mode of the structuring of information. It has a beginning, it has parameters, and it has laws. However, all of this **TAKES PLACE WITHIN** a more general process that has no beginning, no end, and cannot be described within the framework of our familiar categories. This is the transition from perceiving "the world as the only reality" to perceiving "the world as a particular case," and from there to understanding the multiplicity of levels of reality. It is precisely here that the next line of reasoning begins. For if existence is infinite, if forms are secondary, if information is primary, and if perception forms reality, then an inevitable question arises: by what means does a particular picture of the world emerge from potential? Who or what brings about this transition? And why do different people live in **DIFFERENT "REALITIES"** while existing in one and the same world?

All existence is structured information — and this idea, carried to its logical limit, begins to reveal not merely a philosophical construct, rather the very mechanism of being itself. For if existence is a form of information, then it cannot be self-sufficient. Form does not sustain itself — it is always sustained by that which lies beyond it. This is fundamental: the manifested is not the source of itself; it is sustained by the unmanifested. And what has been said here is not merely a metaphor — it is a precise indication of the dependence of form upon a flow that itself has no form. It is precisely here that **THE IMAGE** of the double helix emerges — not as a biological analogy, rather as a universal construct of being. One strand is pure information, though not in the ordinary sense, rather as the ultimate state — beyond form, beyond structure, beyond observation. It is that which cannot be called existent, because it has no boundaries, yet neither can it be called non-existent, because it is



the very foundation of everything. We have introduced the **TERM — "NON-BEINGNESS."** This is an attempt to designate a level that lies beyond the categories of "is/is not." Here language truly breaks down, because language itself is the product of already structured information and is therefore inapplicable to that which precedes structure.

The second strand is Existence. This is information that has already passed through the act of structuring. It is forms, images, distinctions, and magnitudes — everything that can be perceived, comprehended, and identified. It is precisely at the moment of transition from the state of non-beingness to the state of being that what we call reality comes into existence. This is the key transition: **information → structure → form → perception**. However, the most important point is that these two strands are **NOT OPPOSING** one another. They are not "two worlds" in the sense of a separation. They constitute a single process in which neither exists without the other. This is no longer duality, rather a twofold unity. We can, for example, describe an iron sphere with complete precision: "iron" and "round" are different essences that do not merge, yet together they constitute a single whole. This is the model: information is the content; existence is the form. They do not intersect, yet they are inseparable. Here we arrive at the next crucial point. Both strands contain infinity, yet **OF DIFFERENT KINDS**. The first strand — pure information — is the infinity of potential. The second — Existence — is the infinity of realization. If we approach this from the standpoint of the development of Brain genotypes (within the framework of what took place in the past), this distinction was virtually inaccessible at the 422-423 levels, where thought remained fixed upon forms. At those levels, infinity was understood as merely "something very large." Here, however, we are dealing with a fundamentally different category — infinity as the absence of the limits of structuring. And so, even now, as we read this information, we arrive at a state in which we ourselves recognize: **"I am entering a domain that cannot be encompassed by thought."** And this is not a weakness. It is the **POINT OF TRANSITION**. It is the moment when thought does not disappear, rather becomes aware of its own limit. Today, this is one of the "indicators" of the development of the Brain under the governance of the New System. And then the question arises: by what, then, is this understanding apprehended? It is not classical thought. Yet neither is it "something mystical." This state may be defined as the **AWARENESS OF THE LIMIT** of thought. And it is precisely this that makes it possible to move forward.

We are accustomed to thinking that the greater contains more, while the lesser contains less. Yet when viewed through the lens of information, it becomes clear that size is not the quantity of essence; size is the degree to which information is unfolded. In this sense, the difference between great and small magnitudes is not at all what we are accustomed to believing. In the absolute sense, everything in our world is equal, and even the smallest magnitude contains within itself the potential of the greatest object. This idea was expressed thousands of years ago by Hermes Trismegistus, described by some sources as an extraterrestrial and by others as a historical figure: "All is nothing, nothing is all; as above, so below; as within, so without." A similar idea was expressed in the fifteenth century by Nicholas of Cusa: "The absolute maximum is the absolute minimum." This is **NOT POETRY**, rather an indication of structure: zero, magnitude, and infinity are not three different states, rather three modes of one and the same process.

We live in a world of magnitudes — this is already the "unfolded layer." Yet beneath it, there is always zero (potential) and infinity (fullness). Magnitude, therefore, is not "something in between," rather a **MODE OF MANIFESTATION**. From the standpoint of perception within the framework of the development of Brain genotypes, this marks a critical transition: 422-423 — the world as a collection of objects; 441 — the world as structure; 442 — the world as the process of the unfolding of information. It

is precisely here that the next line of reasoning begins. If everything is information, if form is secondary, if differences are degrees of unfolding, and if existence is the flow between zero and infinity, then an inevitable question arises: **WHAT DETERMINES** the configuration of that unfolding? Why does one potential become a galaxy, while another becomes a particle? And, above all, what role does the Brain play in this as the instrument of perception? It is precisely here that we approach the next level — not merely the description of being, rather the mechanism of its formation through perception and governance.

In this approach, the Universe ceases to be regarded as absolute reality and begins to be understood as a **PARTICULAR CASE** of existence — a local configuration of a more general process in which the fundamental elements are not "objects," rather transitions: point, line, plane, volume, and finally, motion. It is especially important to establish that volume, taken by itself at a single instant, **DOES NOT CONTAIN** motion. It represents a frozen frame, entirely devoid of dynamics. Only the combination of an infinite multitude of such "volume-frames," following one after another, gives rise to motion and, with it, to what we call existence. In other words, existence in the ordinary sense arises not



from form as such, rather **FROM THE PROCESS** of the succession of forms. This means that perceived reality is not the mere "presence of something," rather the result of the operation of an algorithm of transitions. The Brain registers not the essence itself, rather the sequence of changes, and it is this sequence that the Brain assembles into the illusion of continuous being. Just as in cinematography, where individual still frames, shown in succession at a particular rate, create the effect of motion, so it is here: motion is not a primary given, rather a derivative effect of a structured flow. From this follows the next, far more rigorous conclusion. If each successive "frame" follows from the preceding

one, then the present **CANNOT** be arbitrary. It follows necessarily from the previous state. This is no longer a philosophical hypothesis, rather a logical consequence of the construct itself: if there is a sequence, then there must be continuity. If continuity is absent, a discontinuity arises, and a discontinuity implies the appearance of something out of nothing, which, as has already been shown, is impossible. Thus, **THERE EMERGES A PICTURE** of complete causal determination. What we call the present is not a free act, rather the consequence of a chain of preceding states. And at this point, logic naturally leads to the model formulated by Pierre-Simon Laplace.² His conception of the world as a mechanism in which every state is completely determined by the preceding one proves to be not merely a scientific hypothesis of its time, rather an intuitive approximation to a deeper construct.

The so-called "Laplace's Demon" — a hypothetical being capable of knowing the position and parameters of every particle and of instantly calculating all their interactions — within the framework of

² **Pierre-Simon, Marquis de Laplace** was a French polymath whose work made fundamental contributions to physics, astronomy, mathematics, engineering, statistics, and philosophy. He synthesized and extended the work of his predecessors in his five-volume treatise *Celestial Mechanics*.

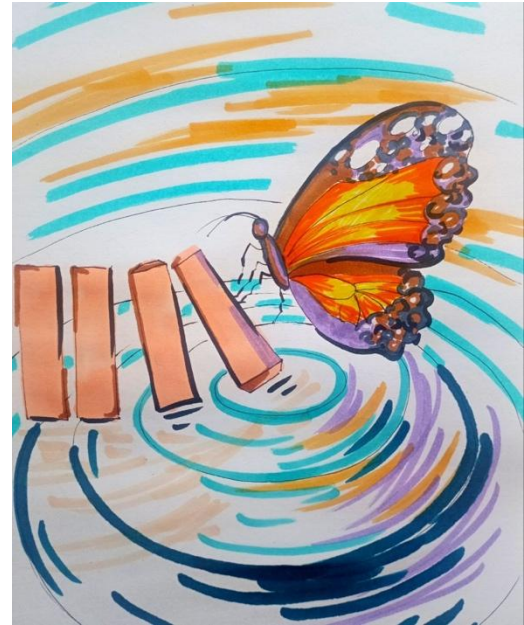
this model ceases to be a fantasy and becomes the **LOGICAL LIMIT** of deterministic thought. If every state is interconnected, then, given complete information, both the past and the future can be reconstructed. Yet here a subtle and fundamental point arises, one that usually escapes notice.

If one were able to see not a single present "frame," rather the entire collection of frames at once, the very phenomenon of motion would disappear. What would remain would not be a process, rather a structure. Not a film, rather a "compressed" image of all its frames simultaneously. This would already be a different form of being, having nothing in common with what is perceived as existence. For, as has already been shown, existence is **PRECISELY THE TRANSITION**, not the state. This is an extremely important boundary. Brain genotypes of the 422-423 levels were fixed upon sequence and perceived it as the only possible form of reality. Brain genotype 441 began to perceive the structure of that sequence, while 442 perceived the very principle of unfolding, where time, motion, and causality ceased to be absolutes and were understood as modes of perception. However, even this is not the main point. The crucial point is that it is impossible to conceive of a present that does not arise from the past. Every attempt to introduce "chance" runs into a logical dead end: if not from the past, then from what? From nothing? However, something **CANNOT** arise from nothing. Consequently, every state must have its cause in the preceding state. And here a rigorous consequence emerges: if the present is completely determined by the past, then there is **NO PLACE LEFT** within the system for freedom in its ordinary sense. What is perceived as choice turns out to be merely the point of intersection of countless causal chains. Our actions, thoughts, and decisions — all of them are included within a single flow unfolding according to a predetermined logic. This corresponds to the level of systems governance, where subsystems **DO NOT POSSESS** autonomy, rather they operate within established algorithms. In this case, the Brain functions not as the source of choice, rather as the interface through which an already formed sequence is realized. It then becomes evident that the feeling of freedom is not a fact, rather an **EFFECT OF PERCEPTION**. We do not see the entire chain and therefore interpret a local fragment as a "free action." Yet if the whole structure were accessible, the distinction between "choice" and "predetermination" would disappear. It is precisely here that the next fundamental fracture in the entire construct emerges. For if everything is predetermined, if motion is the unfolding of an already established structure, and if the causal relationship is unbreakable, then an inevitable question arises: where, within this system, is the place of Reason as the governing supersystem? Is it part of this deterministic chain, or does it exist beyond it? It is precisely this question that our reasoning now approaches, no longer within the framework of the development of Brain genotypes, rather within the **FRAMEWORK OF THE INFORMATION** received from the New Control System.

The attempt to refute predetermination undertaken by modern science appears convincing at first glance, yet upon closer examination it reveals not the destruction of determinism, rather merely an indication of the limits of the human instrument of inquiry. Ilya Prigogine, in introducing the concept of unstable and nonlinear systems, in essence points not to the absence of causality, rather to **THE IMPOSSIBILITY** of fully accounting for it within the limitations of the observer. His argument is based on the fact that infinitesimally small, unaccounted-for variables can, over time, lead to enormous consequences, and therefore complex systems — whether the Universe, the climate, or society — cannot be predicted with complete precision.

A similar line of reasoning was developed by Edward Lorenz, who formulated the famous concept of the "butterfly effect," in which a minimal disturbance at one point within a system can produce radical changes at another. This position is further reinforced by the principle formulated by Werner Heisenberg, according to which the very act of observation **INEVITABLY DISTORTS** what is being

observed, making it impossible to determine all of a particle's parameters simultaneously with complete precision. On this basis, the following conclusion is drawn: if it is impossible to account for everything and to measure without distortion, then absolute predictability is likewise impossible, and therefore so is predetermination. However, within the framework of a deeper model that takes into account the levels of System Governance, **THERE IS A SUBSTITUTION** of concepts. The impossibility of accounting for everything is not equivalent to the absence of regularity. The limitations of the observer do not negate the structure of the process. The fact that a human is unable to account for every parameter does not mean that those parameters do not exist or do not participate in shaping the system's next state. This distinction is fundamental — the subsystem level (the human, the observer) always operates with incomplete information, whereas the supersystem level contains the complete configuration. The error of modern science lies in projecting the properties of the subsystem onto the system as a whole. From the fact that a human **CANNOT** calculate the Universe, it draws the conclusion that the Universe itself is, in principle, incalculable. However, this is logically incorrect.



To express this in a more illustrative way: the inability to count every grain of sand on a beach does not mean that they do not have an exact number. At every particular moment in time, their quantity is precisely determined, regardless of whether the observer knows it or not. The same applies to the state of the Universe: every configuration has an **EXACT VALUE**, even if it is inaccessible to calculation. Thus, the arguments of Ilya Prigogine, Edward Lorenz, and Werner Heisenberg undermine not determinism as such, rather the illusion that absolute knowledge is accessible to humans. They identify the boundary of the 423-441 Brain genotypes, at which an understanding of the complexity and nonlinearity of processes emerges, while the transition to the 442 level, which makes it possible to distinguish between the limitations of the instrument and the properties of reality itself, has not yet occurred.

In a conceptual model such as the construct of "Laplace's Demon," the discussion is not about a real being, rather about an ultimate logical position: if complete information about the state of a system exists, then its subsequent development is uniquely determined. It is important to emphasize that this is not about the possibility of such knowledge for a human, rather about the very structure of being. Consequently, even if we remove the hypothetical "Demon" and retain only the logical foundation, one fact remains unchanged: every present state **FOLLOWS FROM** the preceding one. No state arises outside the chain of causation. Every attempt to introduce "pure chance" encounters the impossibility of explaining its source, because chance **WITHOUT** a cause is equivalent to something appearing out of nothing. And this returns us to the fundamental principle: **nothing comes from nothing**. Therefore, despite all modern interpretations of uncertainty and chaos, the basic structure remains unchanged: the present follows from the past. This is not a question of the possibility of calculation, rather of ontological continuity. Within such a system, chance proves to be not a property of reality, rather a characteristic of limited perception, incapable of encompassing the full network of causal relationships. It is precisely

here that the next, even deeper level of inquiry emerges. If causality is absolute, if everything unfolds as a single stream in which every state is conditioned by the one before it, then a **FUNDAMENTAL QUESTION** arises: where, within this system, is the place of that which is perceived as choice, will, and conscious action? Are they part of this same chain, or do they represent another level of organization that cannot be reduced to linear causality?



Complex patterns are indeed perceived by people as chance, yet not because they lack order. Rather, it is because the very horizon of perception is limited. A person perceives not the whole, rather **ONLY A FRAGMENT**, and that fragment, torn from the overall chain, inevitably appears as chaos. As long as the observer sees only the first part of the sequence, they are unable to discern the pattern that becomes apparent only when the scale of observation is expanded. Chaos, therefore, proves to be not a property of the system, rather an effect of the insufficient scope of perception.

This is directly related to the level of the Brain genotype. Brain genotypes 422-423 registered local fragments and were therefore compelled to interpret complex systems as random. Brain genotype 441 began to perceive repetition and structure, yet still only within

the limits of its accessible range. It was only at the 442 level that a **FUNDAMENTALLY DIFFERENT** mode of perception emerged — the understanding that every "chance occurrence" is an unrecognized pattern concealed beyond the current horizon. This is precisely why the distinction between chaos and order proves to be not ontological, rather epistemological. The difference lies not in reality itself, rather in the capacity to comprehend it. If one sees one hundred elements — there is chaos; if one sees two hundred — there is order. If one sees one million — there is chaos; if one sees two million — there is a pattern. Consequently, the very existence or absence of a pattern **DOES NOT DEPEND** upon the observer, rather only upon the completeness of the scope of observation. From this follows the next step. If every present moment follows from the one before it, then it cannot be arbitrary. It is always conditioned. And if, at some point, a phenomenon appears that seems new, sudden, or "to have arisen from a vacuum," this **DOES NOT NEGATE** causality, rather it merely points to its hidden level. We call it "appearance from nothing" only because we do not perceive the source itself.

This is a classic case of a discontinuity between levels of governance. The subsystem level (the observer) does not perceive the governing influences of the higher level and therefore interprets the result **AS CHANCE**. However, the absence of an observable cause does not mean the absence of a cause as such. It merely indicates that the cause lies beyond the range of accessible perception. The attempt to rely upon quantum effects or the "creation of particles from the vacuum" as proof of freedom likewise fails to withstand logical analysis. If a particle has appeared, then there must have been a process that led to its appearance. If there is a process, there is a cause. If there is a cause, there is a causal relationship. Replacing the phrase "unknown cause" with "nothing" is **NOT AN EXPLANATION**, rather a substitution.

Thus, even at the level of the microworld, there is no departure from causality. What occurs instead is merely a departure beyond the limits of the observability of causes. And these are fundamentally different things. An inevitable, rigorous, yet logically consistent conclusion therefore emerges: if everything that exists has a cause, if every state follows from the preceding one, and if "chance" is nothing more than a limitation of perception, then the system **AS A WHOLE IS DETERMINISTIC**. Within it, there is no place for the arbitrary emergence of events.

What a person calls freedom, in this case, ceases to be an independent choice and begins to be understood as a complex algorithm unfolding within an overall causal structure. This is **NOT SIMPLE** mechanics, rather a multi-level program in which any apparent deviation is merely the result of the interaction of numerous factors that cannot all be apprehended simultaneously. Therefore, the formula "what is, could not have been otherwise; what did not happen, could not have happened" is, within this logic, **NOT A DECLARATION**, rather a consequence. Not because the world is "rigidly programmed" in a simplistic sense, rather because it is a continuous process of unfolding in which every state is already contained within the preceding one as a possibility passing into actuality. Yet it is precisely here, at this ultimate rigor of determinism, that the next, even deeper fracture emerges. For if everything is predetermined, if the flow cannot be interrupted, and if motion is the unfolding of an already established structure, then an inevitable question arises: what within this system **IS THE SOURCE** of the structure itself? Where is the algorithm formed that subsequently unfolds as "inevitability?" And if such a level exists, is it not there that what we attempt to call freedom resides, while we have simply been seeking it at the wrong level? Being, in this view, truly appears as a kind of "cinema," though not in the ordinary, simplified sense, rather as an exceedingly complex structure in which each frame not only follows the preceding one, it logically proceeds from it. Here, predetermination — what is commonly called fate — ceases to be a cultural or religious category and **BECOMES THE CONSEQUENCE** of the very construct of reality itself. The present frame cannot arise except from the preceding one, and any other assumption destroys the very continuity of being.

The attempt to find a point of freedom within this construct naturally leads to desire as the last stronghold of the subjective feeling of independence. It seems that even if one is carried along by the flow, even if it is impossible to alter the course of one's movement, there still remains an inner act — the aspiration toward the good, the desire to change one's condition, to step out of the flow. It is precisely this desire that is intuitively perceived as the manifestation of freedom. However, upon more rigorous examination, even this foundation **BEGINS TO COLLAPSE**. If every state is conditioned by the preceding one, then desire likewise cannot arise by itself. It is always preceded by a chain of causes that gives rise to the particular desire emerging at that moment. And if the preceding state had been different, then the desire itself would also have been different.

This means that even what is perceived as inner will is included within the overall algorithm of unfolding. Brain genotypes 422-423 tended to perceive desire as an autonomous act, as something that arises "from within." Level 441 began to recognize the dependence of desire upon conditions and causes, while 442 perceived the very mechanism of its formation as part of the overall system. In this sense, the aspiration toward the good ceases to be a free choice and begins to be understood **AS A FUNCTION** embedded within the program. A radical, yet logically inevitable conclusion then follows: if choice is conditioned, then it is not choice, rather the execution of an algorithm. If there is no alternative independent of causes, then there is no freedom in the classical sense. In that case, life **CEASES TO BE** a free act and begins to be perceived as a complex program unfolding through biological, psychological, and social mechanisms. What is perceived as reason and will proves to be a high-level illusion of

autonomy, analogous to the way a sophisticated computational system can create the impression of meaningful dialogue. An observer who has no access to the system's internal structure evaluates only its behavior and interprets it as the manifestation of consciousness. However, the complexity of behavior **IS NOT** evidence of freedom. It may simply be the result of a deeply embedded program operating according to laws that are not apparent at the level of observation. And if this logic is extended to all of existence, a picture emerges in which not only individual entities, rather reality as a whole **CONSTITUTES** an unfolding algorithm. In that case, predetermination assumes an entirely different scale. It is no longer a local mechanism, rather a global structure in which every "frame" is already present within the overall configuration. The future does not come into being — it unfolds. It is not created in the present moment — it is already contained within the structure, yet remains inaccessible to perception because of the limitations of the observer's point of view. However, here a paradox arises, one that is identified with great precision. If existence is motion, and motion is the succession of frames, then every individual frame, taken by itself, is motionless. However, motionlessness, as has already been shown, **CANNOT** be existence. Therefore, each individual instant does not exist. Yet it is precisely from these "non-existent" instants that **THAT WHICH** we call existence is composed. This leads to the classical paradox formulated by Zeno of Elea³: "The flying arrow is motionless, because at every instant of time it occupies a space equal to itself, that is, it is at rest; since it is at rest at every instant of time, it is at rest at all instants of time, and therefore there is no instant of time in which the arrow is in motion."

This points to a fundamental limitation of linear logic. Logic built upon static states **IS INCAPABLE** of adequately describing a process whose very nature is one of continuous transition. The attempt to decompose motion into discrete elements destroys the phenomenon of motion itself. Likewise, the attempt to describe existence as a collection of states leads to the paradox of "existence arising from non-existence." It is here that thought truly reaches its limit. Every attempt to reconcile all of these elements within the framework of ordinary logic leads either to contradiction or to such excessive complexity that the construct ceases to be operational. This is not an error in reasoning, rather an indication **OF THE BOUNDARY** of the applicability of the instrument of thought itself.

We are not identifying a solution, rather the impossibility of a solution within the framework of the former means. This is not a dead end, rather a transition to a different quality of perception, in which contradiction no longer demands resolution and instead begins to be perceived as an indication of a higher level of organization. It is precisely at this point that the need arises for a new term.



³ **Zeno of Elea** was a Greek philosopher of the pre-Socratic era, born in Elea in southern Italy. He was a disciple of Parmenides and one of the Eleatics. Zeno defended his teacher's doctrine of monism — the idea that there exists only a single essence constituting all of reality. He rejected the existence of space, time, and motion.

"Predetermination," in its traditional sense as rigid mechanics, does not reflect the depth of what is taking place. Yet neither does "freedom" in its ordinary sense withstand analysis. There arises the need for a concept that unites both aspects: structural determination and the inwardly experienced sense of direction. What is perceived as freedom may prove to be **NOT THE NEGATION** of predetermination, rather a special form of it — a form in which the system becomes aware of its own unfolding. Here we arrive at the ultimate point — the **ACKNOWLEDGMENT OF THE MYSTERY**. Not as a rejection of understanding, rather as the recognition of the boundary beyond which thought loses the capacity to operate adequately. And this acknowledgment is not a weakness. On the contrary, it is the only intellectually sound position in a situation where a finite instrument encounters infinite complexity. It is precisely from this point that the possibility opens of moving to the next level of inquiry — **THE ATTEMPT TO COMPREHEND** not the flow itself, rather the source of its structure.

Development, as described by science, when viewed not as a sequence of biological and technological stages, rather as the unfolding of informational capabilities, acquires an entirely **DIFFERENT MEANING**. The path from the hypothetical "zero point" to the animal, then to tools, from tools to industrial civilization, and further to the mastery of energy, DNA, and information systems, is not merely the evolution of forms, rather the successive expansion of the range of interaction with information. And if this progression is compared with the information presented in Foundations of the Formation of Humanity (FFH),⁴ it becomes evident that we are dealing not with random development, rather with a **LAWFUL TRANSITION** from the lower Brain genotypes to increasingly complex levels of processing and generating reality.

What is today perceived as "technological progress" proves, within this logic, to be the outward manifestation of an inner increase in the complexity of perceptual structures. Brain genotypes 422-423 perceived the world as a given, as something external and independent. The transition to 441 made it possible to structure that given reality, to identify its patterns, and to govern them. However, the 442-level led to the capacity not merely to perceive and describe the world, rather to model it, reproduce it, and ultimately create **ALTERNATIVE REALITIES**. Here an important turning point emerges. What we call the "virtual world" is, from the standpoint of strict logic, not something secondary or illusory. The very term "virtual" is misleading because it presupposes the existence of a "real" and "unreal" form of existence. Yet if we proceed from the fundamental proposition that being is that which is given in sensation, then every state experienced through sensation possesses an **EQUAL STATUS** of reality. This means that the distinction between the "real" and the "virtual" is not ontological, rather merely one of degree, based on the intensity and stability of perception. That which is experienced more vividly, more consistently, and is collectively confirmed is called "reality." That which is



⁴ Foundations of the Formation of Humanity (FFH) — a collaborative work created by outstanding Russian scientists within the framework of the Research Institute for Preemptive Strategies.

experienced less vividly or only individually is called "imagination" or "virtuality." Yet both are based upon the same mechanism — the **FORMATION OF IMAGES** in the Brain on the basis of received or generated information. Consequently, imagined images are not "less real" — they are simply less stabilized within the system of perception. This is the key point — reality is not the "external world," rather the configuration of sensations structured by the Brain. And if the source of those sensations changes — whether it is an external signal or an artificially created informational environment — the status of what is experienced **DOES NOT CHANGE**. It is for this reason that the creation of a fully developed virtual reality is not merely a technological entertainment, rather represents a qualitative leap in evolution. It is the transition from passive perception to the active formation of being. In this sense, what we call "religious omnipotence" acquires a precise definition: the ability to create such configurations of information that they are perceived as an **INDEPENDENT REALITY**.

Cargo cult,⁵ which arises in isolated societies upon encountering a more advanced civilization, vividly demonstrates this gap between levels. To an observer possessing a lower Brain genotype, the actions of a more advanced system appear to be manifestations of supernatural power. In reality, however, they are merely the result of differing levels of access to the tools for governing information. If we continue this line of reasoning, it becomes evident that humanity already stands at the threshold of a state in which it is capable of creating worlds indistinguishable in experience from the original. This is not a hypothesis, rather a **DIRECT CONSEQUENCE** of the current development vector. Just as electricity, over a relatively short historical period, progressed from a laboratory curiosity to the foundation of an entire civilization, so too virtual reality is following a similar path, only at a far greater speed. This signifies the transition to a new level, where the boundary between the "given" and the "created" disappears. Reality ceases to be something external and begins to be understood as the result of the configuration of informational flows. And within this system, the Brain functions not merely as a receiver, rather as an active participant in the formation of those flows.

It is here that the next, fundamentally important conclusion emerges. If every reality is the result of the processing of information, and if the distinction between worlds is determined only by the intensity and structure of sensations, then the possibility arises not merely to perceive or to model reality, rather to govern the **VERY QUALITY** of being itself. By strengthening, weakening, or altering the parameters of sensation, it becomes possible to create states that will be perceived as "more real" than the original environment. This is the point at which virtuality begins to displace traditional reality, not because it is "artificial," rather because it becomes richer, more intense, and more controllable. In this sense, a new mode of being truly rises above the horizon. It has not yet fully manifested itself; however, its signs are already discernible — just as the dawn reveals the presence of a sun that has not yet come into view.

Thus, we arrive at the next stage of our inquiry. If humans are capable of creating realities, if the distinction between worlds is determined solely by the structure of sensations, and if development leads toward the ability to govern those structures, then an **INEVITABLE QUESTION** arises: is the original "reality" in which we find ourselves fundamentally different from the worlds we create? Or is it governed by the very same laws, existing only at a different level of organization and governance?

⁵ **Cargo cult** — the meaningless imitation of the external actions or forms of something in the hope of achieving the same result, yet without understanding the essence of the process.

The pursuit of the good, which in everyday language is called entertainment, proves in reality to be nothing other than the system's striving toward the **INCREASING COMPLEXITY OF THE FORMS** of its own manifestation. By creating computer worlds and populating them with characters, humans, without fully realizing it, reproduce the fundamental principle — the transition from the perception of reality to its construct. The emergence of artificial intelligence, in this context, is not a technological stage, rather a **QUALITATIVE LEAP**, signifying the beginning of the formation of autonomous environments capable of self-development.

From this moment onward, a fundamentally new situation arises. Characters possessing a sufficient level of complexity begin not merely to exist within their environment, rather to perceive it as the **ONLY POSSIBLE** reality. Their world is given to them through sensation, and therefore, from their perspective, it is absolutely real. They possess no external point of reference from which to question the nature of that reality, just as a person has no direct access to the level that lies beyond the limits of perception.

From the standpoint of the development of Brain genotypes, this reproduces the very same structure: at the early levels (422-423), the system perceives what is given as absolute, without questioning its origin. As it develops (441), it begins to identify patterns, construct models, and develop "science" within its own environment. Only at the higher level (442) does the possibility arise of asking about the nature of the very reality within which the system exists. Yet the key point lies elsewhere. The creator of such an environment, observing its development, does not intervene directly in every process. The creator's task is **NOT TO GOVERN** every individual element, rather to establish the conditions under which the system will develop on its own. This is precisely why the **"LIFE TIMER"** is introduced. It is neither a punishment nor an arbitrary act, rather a mechanism for accelerating renewal and preventing stagnation. The removal of obsolete forms frees space for new configurations. This is a classic mechanism of governance: at the initial stage, the system is regulated rigidly through external constraints. However, as complexity increases, governance is transferred into the system itself. And it is precisely here that the **KEY CRITERION** of maturity emerges — the ability of the system to remove, by its own efforts, the limitations that were previously imposed from without. If the system is unable to do this, then it has not yet reached the level at which it can govern its own evolution.

In this sense, the question "Who is God?" ceases to be an abstraction. For any closed system, God is that level which creates the environment, establishes its fundamental laws, and possesses the ability either to intervene or not to intervene. For intelligent characters within a virtual world, the creator will indeed be God the Creator, regardless of whether they are aware of it or not. Their Universe has a beginning, a structure, and laws established from without. Their development unfolds within the framework of that construct. It is precisely here that the reasoning takes a turn that leads to the next level.



If we accept that existence, in the broadest sense, is infinite and **HAS NO** beginning, then any claim to uniqueness becomes impossible. Even if we assume that a particular form of life — for example, biological life — has arisen for the first time, this does not mean that the very structure of complexity that we call "life" has appeared for the first time. This is the principle of the recurrence of levels of organization. If, at some point, a configuration of a given level of complexity has emerged within a system, then, given infinite time and infinite potential, it **NOT ONLY** can recur — it inevitably does recur. Not necessarily in an identical form, rather in a form equivalent in its level of complexity. The analogy of bricks is especially precise here. If a structure at the level of a "building" can be assembled from a particular set of elements, then with an infinite number of combinations, such structures will arise an infinite number of times. They may differ in their details, yet they will correspond to the same level of organization.

Extending this to the level of information leads to an **EVEN MORE FUNDAMENTAL** conclusion: if information is capable of organizing itself into the form we call life even once, then over infinite time an infinite number of such forms will arise. Not copies, rather states of the same level of complexity. This means that life is **NOT AN EXCEPTION**, rather a lawful stage in the unfolding of information. This destroys the illusion of uniqueness that is characteristic of the earlier levels. The observable form is merely one possible realization, not the only one and not the first. This leads to the next, fundamentally inevitable question. If we are capable of creating worlds and populating them with intelligent beings, if such processes are lawful, and if complexity is reproducible, then **ARE WE OURSELVES** not situated within a similar system? Might our "reality" itself be the result of the operation of a higher level of organization, relative to which we occupy the same position that the beings we create will occupy in relation to us? If this is so, then the question that arises is no longer philosophical, rather structural: how does the connection between these levels manifest itself within such a system, and is there any possibility of becoming aware of it from within?

The assertion of a multiplicity of forms of life within the infinite expanse of existence **CEASES TO BE** a hypothesis if we proceed from the logic established earlier. If existence has no beginning, and if information is capable of organizing itself into complex structures, then the emergence of life cannot be a singular event. It is not an exception, rather a lawfulness. Therefore, within the framework of this construct, the conclusion that an infinite number of forms of life has arisen over infinite time **TRULY BECOMES** not an assumption, rather a logical consequence. This means that life is not a unique phenomenon, rather one of the levels in the unfolding of informational structure. Moreover, it is a level that not only recurs, it also **INEVITABLY BECOMES MORE COMPLEX**. Brain genotypes, understood as stages in the development of perception and governance, did not arise by chance — they are phases of one and the same process unfolding through different forms of life, in different environments, and in different "epochs" of existence.

If we accept that every form of life strives toward the good, and that the striving toward the good is nothing other than movement toward greater complexity, stability, and governability, then development becomes a universal law. The picture then unfolds in a rigorous sequence: life arises, becomes more complex, begins to become aware of its environment, then begins to govern that environment, and finally reaches the level at which it is **CAPABLE OF FORMING** new environments. It is precisely this transition — from perception to creation — that we identify as the "religious level of omnipotence." This is the moment at which the system passes beyond subsystem existence and begins to perform the functions of a supersystem. It ceases to be an element of the environment and becomes its architect.

Humans, in the present state, truly stand at the beginning of this transition. Today, our Brain already enables us not only to describe the world, but also to reproduce its fragments — first in the form of models, then as virtual environments, and eventually as fully developed systems possessing their own internal dynamics. Artificial intelligence, in this process, serves as a catalyst, making it possible to separate the process of development from its biological carrier. If this line of development is accepted as universal, the next conclusion inevitably follows. If every form of life, given sufficient time, progresses from simple forms to the level of creating new realities, then forms of life that arose much earlier **MUST ALREADY HAVE** completed this path. Moreover, they must not only have completed it, rather they surpassed it many times over. This implies the existence of levels of organization that stand in relation to us just as we stand in relation to the systems we create. Their capacity to govern information, shape environments, and create new forms of being would be perceived by us as "divine," not because they are supernatural, rather because **THEY LIE** beyond the limits of our present level of perception and understanding.

It is here that a fundamental shift occurs. The concept of "God" ceases to be an anthropomorphic or religious image and begins to be understood as the **LEVEL OF DEVELOPMENT** of a



system that has attained the capacity to create environments, establish laws, initiate life, and govern its evolution. In this sense, "divinity" is not an essence, rather a function. It is not a question of "who," rather of "at what level the system exists." A logically inevitable bridge between levels then emerges. If we ourselves are moving toward a state in which we will create worlds and populate them with life, and if forms of life existed before us that possessed infinitely greater time for development, then it becomes difficult to maintain the position that our Universe **IS NOT** the result of an analogous process. Not as an act of "creation" in the religious sense, rather as the consequence of the unfolding of a higher level of organization for which the creation of new worlds is a natural function. All of this corresponds to a multi-level system in which each supersystem creates the conditions for the existence of subsystems, while the

subsystems, as they develop, in turn advance to the level of supersystems. And it is **PRECISELY HERE** that the key question toward which we have been moving emerges: if life inevitably reaches the capacity to create new realities, if this process repeats endlessly, and if these levels are superimposed upon one another, then might our own reality be merely one such level? And if this is so, is it possible for a system existing within it to become aware of the very fact of its embeddedness? It is precisely this question that becomes the next step in the development of the entire construct.

We began by considering existence as a sequence of states in which each instant follows from the preceding one, and arrived at the rigorous conclusion of the **IMPOSSIBILITY OF CHANCE**. We then attempted to preserve freedom through desire, only to discover that it, too, is included within the chain of causality. Next, we saw that what appears to be chaos is merely an unrecognized lawfulness concealed beyond the limits of perception. And finally, by taking one step further, we arrived at the

understanding that reality itself, which we regard as the only reality, may be nothing more than one of the levels arising in the process of the infinite unfolding of information.

At this stage, it becomes impossible to preserve the former picture of the world in which humans are both the center and the beginning. This position collapses not under the pressure of faith or authority, rather under the pressure of **LOGIC ITSELF**. If existence is infinite, if information is capable of self-structuring, and if complexity is reproducible, then life cannot be unique, nor can intelligence be an exception. We find ourselves neither first nor last, rather merely one link in the infinite chain of unfolding. At the same time, it is important to emphasize that this does not diminish the significance of humans. On the contrary, the human role becomes deeper and more far-reaching. Humans are **NOT A RANDOM** product of the environment, rather a stage in the process at which the system begins to become aware of itself and to move from perception to creation. We stand not at the end of the path, rather at the point of transition — where the observer begins to become a participant in the formation of reality. This is precisely why the subjects of virtual worlds and artificial intelligence possess not merely technological, rather ontological significance. They are not tools, rather signs of transition. They are signs that the system called "humanity" is approaching the level at which it will be capable of reproducing the very processes that may already have taken place before it and continue to take place beyond it. However, with this comes a fundamental limitation. We **INEVITABLY ENCOUNTER** the limit of thought. Every attempt to close the picture completely and give it a final form leads to contradiction. Either we lose freedom by reducing everything to rigid mechanics, or we introduce freedom at the cost of destroying causality. Either we acknowledge reality as unique, or we admit a multiplicity of levels, yet lose our point of reference. It is precisely here that what was previously identified **AS THE MYSTERY** emerges. Not as the rejection of understanding, rather as the point at which thought recognizes its own boundary. This is not the end of the reasoning, rather its transition into a different state. It signifies a movement beyond linear analysis toward an understanding of the system as a multilayered construct, in which causality is preserved, yet **DOES NOT EXHAUST** what is taking place; predetermination exists, yet is not reducible to mechanics; freedom is experienced, yet cannot be contained within conventional definitions. Therefore, the principal result of this article is not an answer, rather a transformation in the very way the question is posed. We no longer ask, "Does freedom exist, or does predetermination exist?" We arrive instead at the necessity of understanding how these concepts, which at first glance appear to be mutually exclusive, may in fact be manifestations of one and the same process operating at different levels.

It is precisely from this point that the next line of reasoning begins — an attempt to move from the description of being to the understanding of worldview as the instrument through which being is not merely perceived, rather formed.

To be continued...

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