

Salvation of the Saviors (series 125-369) Project 369 – Non-Articles: Beyond the Text: The Limit of the System as the Boundary of Transition...

*A limit is not an end.
It is the point at which the old structure
loses its right to exist, while the
new one has not yet acquired its form.*

Every system, once it reaches a certain level of complexity, inevitably encounters its own limits. Until that moment, it grows, strengthens, becomes more complex, expands its influence, and appears stable and self-sufficient. Yet it is precisely within that stability that its limit is concealed — the point beyond which further development by the old means becomes impossible. Modern civilization has reached such a limit. We have learned to control matter, energy, and information. We have begun to touch the very code of life. Yet we **REMAIN WITHIN** the same structures of thought and governance that have been taking shape over thousands of years. The System has attained great power, yet it has not advanced to a new level of understanding of itself. Therefore, the central question is no longer what we are capable of achieving, rather whether we are capable of stepping beyond the limits of the very System that defines our goals, our methods, and the boundaries of what is possible. It is precisely here that not development in the conventional sense begins, rather transition — to a different logic, a different mode of perception, and perhaps even a different form of existence.



If we consider the concept of eternal life apart from its familiar everyday and religious interpretations, it becomes evident that the very formulation requires a radical rethinking. Eternity **HAS NOTHING** in common with immutability. On the contrary, immutability contradicts the very principle of existence as the unfolding of information. That which is eternal is not something frozen in place, rather something **CONTINUALLY TRANSITIONING** from one state to another. It is here that the fundamental error of the basic concepts associated with Brain Genotypes 422-423 becomes apparent, where immortality is conceived as the preservation of form: "the same person," "the same arms, legs, and head," "the same personality." Yet already at the level of 441, it becomes evident that form is merely a **TEMPORARY CONFIGURATION**, sustained by a particular set of informational connections. At the level

of 442, an even more radical understanding emerges: it is not the form that is preserved, rather the process itself.

This is the key point — life is not an object, rather a dynamic process; not a body, rather an algorithm of unfolding. Therefore, the demand to "preserve Humanity in its present form" is equivalent to demanding that the very process of life be brought to a halt. This is not the path to immortality — it is an attempt to freeze motion itself, which, in the language of the System, means the **CESSATION OF EXISTENCE**.

When we say that billions of years from now the Universe will no longer be what it is today, we are, in effect, affirming a fundamental principle: the environment changes, and therefore any forms embedded within it also **INEVITABLY TRANSFORM**. This signifies a change in the operating conditions of the System, under which former configurations become ineffective and are replaced by new ones. From this follows a rigorous, yet necessary conclusion: Humans, as a form, cannot be eternal. It is a stage, a node within the process, not its final destination. This is precisely why Michel Foucault's image of the "face drawn in the sand at the edge of the sea" acquires here not merely a metaphorical, rather a structural meaning — the form is erased not because it is weak, rather because the process itself requires its replacement.

The further development of this logic brings us to the mechanism of transition. The striving toward the good is nothing other than the **GOAL VECTOR** embedded within the System. It is this vector that compels the System to move beyond its present state. At the level of Brain Genotypes 422-423, this manifests itself as adaptation. At the level of 441, it appears as conscious development. At the level of 442, it becomes the purposeful transformation of the very foundation of existence. The accumulation of changes represents the classical transition from quantity into quality, yet this is **NOT MERELY** a dialectical principle, rather a phase transition of the informational structure. When the System reaches a certain density of interconnections, it ceases to be what it was before — it does not evolve gradually, it undergoes a leap into a new state. It is in this way that a new form of life emerges: not as a continuation of the old one, rather as its transcendence. In this sense, the "death" of a form proves to be not the negation of life, rather **ITS VERY CONDITION**. Without the disappearance of the preceding state, the next one cannot come into being. Thus, eternal life is not the endless extension of a single state, rather an infinite succession of transitions. This is already the level of understanding that recognizes the continuous reformatting of the carrier while preserving informational continuity. In other words, it is not life that disappears, rather only the particular configuration through which it is expressed.

It is for this reason that no final destination of development can be conceived. Every attained form, no matter how perfect it may appear, inevitably becomes an intermediate stage. Brain Genotype 441 tends to perceive an achieved level as the summit. Brain Genotype 442 already sees it as merely another step. Life has no final destination because the very structure of the process excludes any possibility of stopping. To stop would mean the absence of transition, and therefore the absence of life itself.

The striving toward the good is **NOT STATIC**. It is transformed together with the System itself. What appears to be the ultimate limit at one level becomes trivial at the next. This is not a psychological effect, rather the consequence of a change in the configuration of perception. A change in the genotype of perception completely transforms the system of values. What once represented the highest possible fulfillment ceases to have significance. New vectors emerge, new purposes that previously could not even have been conceived. And it is here that we arrive at the most important point. If eternal life is impossible as the preservation of form, yet inevitable as the continuity of the process, then the question

shifts from "How can I preserve myself?" to "What, precisely, is preserved through the transition?" This question no longer belongs to biology, to the body, or even to personality in its conventional sense. It becomes a question of the **PRESERVATION OF THE INFORMATIONAL STRUCTURE** capable of passing through different forms without losing its development vector. It is here that the next step emerges, toward which this discussion has been leading: if Humans inevitably disappear as a form while the process continues; if development leads to the continual transformation of its carrier; if Brain Genotypes merely reflect successive stages of that process, then what, within this continuous flow, can truly be called the "I"? And does anything actually pass through all of these transitions, or is the "I" itself merely a temporary configuration, no different in principle from the body? From this point onward, the subject of eternal life moves definitively beyond the boundaries of biology and enters the domain of the **STRUCTURE OF REASON** and the mechanisms by which it is preserved throughout the stream of change. If disappearance is understood not as destruction, rather as transition, then it becomes possible to resolve the fundamental contradiction that has pursued Human thought for centuries — the contradiction between life and death. For within a deeper understanding, death ceases to be the fundamental category. **TRANSFORMATION BECOMES THE FUNDAMENTAL REALITY.**

What we have been examining through the image of a child becoming an adult is not merely an analogy, it is an exact model of the process itself. The child truly disappears, though not as a fact of existence, rather as a form. The child **DOES NOT DIE** — rather, that intermediate configuration is superseded by the System and transformed into one of greater complexity. And this is precisely the key to understanding eternal life, not in the religious or biological sense, rather in the systemic one. Here, our understanding shifts from viewing life as the continuity of the body to recognizing it as the continuity of the informational code. At the level of Brain Genotypes 422-423, consciousness remains rigidly bound to its carrier — the body is perceived as the "I." At the level of 441, an understanding of the mutability of form begins to emerge. At the level of 442, however, it becomes possible for the first time to recognize that the "I" is neither the body nor even the particular personality in its present form, it is a structure **CAPABLE OF TRANSITIONING** from one state to another.

Then disappearance through development becomes not merely permissible, rather the only truly natural mechanism. At this point, the boundary between two fundamentally different kinds of disappearance becomes evident: disappearance as development and disappearance as destruction. In the first case, the System reaches its maximum density of interconnections and transitions to the next level — this is a phase transition. In the second, the process is interrupted by an external influence that **IS NOT CONNECTED** with the internal logic of development. This is what we call death in its present-day understanding.

The well-known example of the caterpillar and the butterfly is not merely metaphorical — it is structural. A caterpillar cannot remain a caterpillar and at the same time become a butterfly. The preservation of form blocks the transition. Transition requires the dissolution of the old configuration. Yet this dissolution is not destruction, it is reorganization. It is precisely this that the thinking characteristic of the earlier Brain Genotypes cannot accept: it interprets the loss of form as the loss of existence itself. At a higher level,



however, it becomes evident that form is merely the carrier of the process, not the process itself. If we continue along this line of reasoning, it becomes clear that every form of life **INEVITABLY PASSES** through a series of such transitions. This is not an accident; it is an intrinsic mechanism. The striving toward the good is nothing other than the vector of unfolding that compels the System to move beyond its present configuration. And this vector cannot be brought to a halt without destroying life itself. From this follows a rigorous conclusion: **IMMUTABILITY IS IMPOSSIBLE**. Every attempt to "preserve oneself" in one's present form is an attempt to stop development, and therefore to step outside the process of life. The eternal fixation of form is equivalent to stagnation, and stagnation within the System inevitably leads to degradation and disappearance. It is for this reason that we arrive at the central formula of the entire construct: ***not to die means not to preserve the form, rather to preserve the continuity of the informational structure.***

What we call memory is merely a surface manifestation. The true issue is the preservation of the **CONFIGURATION OF CONNECTIONS** that determines the direction of development. Yet this is already a question of the carrier. If the structure can be transferred, reconfigured, or realized on another level, then the form becomes secondary. The body is merely a temporary interface. At that point, the disappearance of the body ceases to be a catastrophe. The true catastrophe becomes the **LOSS OF THE STRUCTURE**. Here, an entirely new field of possibilities opens up. If the task is not to preserve the biological shell, rather to ensure the continuity of the informational structure, then different paths become possible — modification of the biological carrier, transition to other forms of organization, hybrid states, or forms that, within the framework of the current Brain Genotype, cannot even be imagined. It is precisely here that thought encounters the boundary imposed by its own limitations.

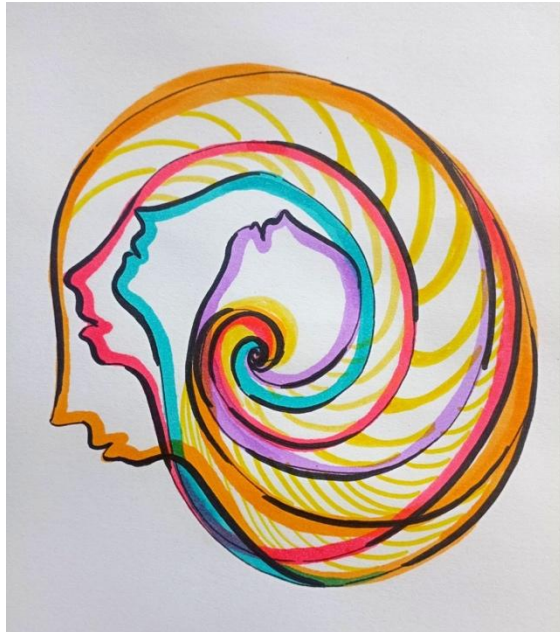
Every attempt to envision the future is carried out within the framework of current concepts. Even when thought strives to move beyond those limits, it still relies upon **OLD CONSTRUCTS**. This is the boundary imposed by the Brain Genotype itself. Brain Genotype 441 is capable of analysis and reorganization, yet it remains confined within the form. Brain Genotype 442 begins to recognize the boundary itself and to understand that what lies beyond can no longer be visualized, yet can nevertheless be admitted through logic. From this emerges one of the most important propositions: the inability to imagine **DOES NOT MEAN** the impossibility of existence. If we continue this line of development, the conclusion becomes inevitable: just as the present form of life is capable of transitioning into a state that today appears "divine," so too is that state not the final one. It, too, will be transcended. And the process will continue infinitely, because the very principle of unfolding has no final endpoint. Thus, eternal life ceases to mean the eternal existence of one and the same thing, and instead becomes an **ENDLESS SUCCESSION** of transitions in which it is not the form that is preserved, rather the direction; not the body, rather the structure; not the personality as a fixed entity, rather the capacity for continuation. And it is here that the final fragment you present acquires a remarkable density.

The choice between the two "sides of the scales" is neither a moral choice nor a philosophical posture. It is the choice of a vector. Either the System remains closed within the immediate cycles of consumption and reproduction, confined to the limits of its present level, or it directs its resources toward moving beyond those limits. It is the choice between a closed subsystem and a system striving to become a supersystem. And it is here that what has become the central point of tension throughout this entire essay emerges: the probability of success may be extremely small, yet it exists only in one of these alternatives. In the other, it does not exist in principle. Therefore, the choice is not between a guaranteed outcome and risk, rather between having no chance at all and having one. It is precisely this

that moves the subject of eternal life out of the realm of abstract speculation and into the realm of the **PRACTICAL VECTOR** of development.

If the attainability of a goal is viewed not as an objective characteristic of the world, rather as a function of the state of consciousness, then it becomes evident that the boundary between the possible and the impossible lies not in external reality, rather within the system of perception itself.

"Attainability" is not a property of the task, rather a property of the Brain Genotype that formulates the task and permits its possibility. At the levels of Brain Genotypes 422-423, a Human is rigidly confined within the limits of what is already known. For such an individual, only that **WHICH FITS** within accumulated experience is attainable. Everything beyond the boundaries of that experience is automatically classified as impossible. Here, faith is not a spiritual category, rather a limiting mechanism: it fixes the boundaries of what is considered permissible. Consequently, the "unattainable" in this state is nothing more than that which does not fit within the current model of the world. As the transition to Brain Genotype 441 begins, however, the situation changes. There emerges the capacity to work with abstractions — with that which does not yet exist in experience. Here, faith acquires a different function — it **BECOMES A MECHANISM** of admission. Whatever is admitted as possible begins to attract attention, resources, and thought. It is precisely this that is expressed in the formula: a Human is capable of moving only toward that which has been recognized as attainable. At the level of Brain Genotype 442, this logic becomes even more rigorous and, at the same time, more precise — faith ceases to be an emotional act and becomes an **ELEMENT OF GOVERNING** the configuration of reality. It



is no longer a matter of "I believe" or "I do not believe," rather, "I admit" or "I do not admit into the structure." Whatever is not admitted is not incorporated into the Goal Vector and therefore does not unfold as a process. Thus, within the framework of this model, the Gospel statement concerning "faith as a mustard seed"¹ ceases to be a religious metaphor. Instead, it indicates the minimum threshold of admission. What is required is not "great faith," rather a sufficient degree of the System's inner agreement with the **POSSIBILITY OF REALIZATION**. As soon as this threshold is crossed, the redistribution of resources begins. It appears as though the System changes its operating mode. So long as the goal has not been recognized as attainable, it receives no governance and remains in the realm of fantasy. However, the moment it is incorporated into the contour of the Goal Vector, the System begins to

organize around it: cognitive resources, social connections, material instruments, and temporal priorities. It is then that the very effect we recognize as a historical regularity emerges: if a task has been formulated correctly, if the System has matured to its level, and if adequate resources have been

¹ Jesus answered, "Because you have so little faith. Truly I tell you, if your faith were as a mustard seed, you could say to this mountain, 'Move from here to there,' and it would move; nothing would be impossible for you."

mobilized for it, then it **WILL INEVITABLY BE SOLVED**. This is neither optimism nor faith in progress. It is a consequence of the structure.

The example of atomic energy is especially revealing because it demonstrates the transition from the level of Brain Genotype 441 to that of the collective Brain Genotype 442. At the level of individual scientists, the task existed only as a theoretical possibility. It had not yet been incorporated into the Vector of systemic governance, and therefore the horizon for its realization was estimated to span centuries. This is the classic mode of "dispersed intelligence," in which knowledge exists, yet there is **NO CONCENTRATION**. The moment the task was incorporated into the contour of the State's objective, however, a dramatic leap occurred. This signified the engagement of a supersystem level of governance. The State functioned as a **COLLECTIVE MIND**, establishing the priority, concentrating the necessary resources, and eliminating alternative trajectories, thereby accelerating the process dramatically. What had appeared unattainable over the course of five hundred years was accomplished in just thirty-four years, not because the laws of physics had changed, rather because the **CONFIGURATION OF GOVERNANCE** had changed. This is the key point: reality neither "resists" nor "assists"—it unfolds in accordance with the density and directionality of the informational influence exerted upon it. It is precisely here that the next level of understanding begins to reveal itself.

The attainability of a goal is determined not only by individual faith, but also by one's integration into a broader System. The individual Brain Genotype establishes the threshold of admission; however, realization requires connection to collective and supersystem levels. Alone, one may reach the level of awareness, yet not the level of large-scale realization. From the perspective of the Brain Genotypes, this is the transition from individual perception (422-423), to structural thinking (441), and then to systemic governance (442), where the individual **BECOMES AN ELEMENT** of a more complex configuration. It then becomes clear why some tasks are accomplished while others remain "eternal." This is not a question of the inherent complexity of the task itself. It is a question of correspondence between the level of the System, the correctness of the formulation, and the magnitude of the resources brought to bear. If even one of these parameters fails to align, the task "cannot be solved." Yet this does not mean that it is impossible in principle. From this follows an even more rigorous conclusion: the problem of overcoming death **IS NOT** an exception to this rule. **It is NOT "FORBIDDEN" by nature**. Either it has not yet been incorporated into the contour of the System's Goal Vector, or it has been formulated incorrectly, or the corresponding level of resources has not been mobilized for it. Thus, the question is not whether this is possible in principle. The question is whether this task will be recognized as admissible, properly formulated, and provided with the necessary support. And it is precisely here that the next step in the entire line of reasoning emerges: if attainability is a function of admission and governance, then who, and at what level, makes the decision to incorporate the task of "overcoming death" into the Development Vector? And can it be transferred from the realm of individual effort into the realm of a **SYSTEMIC GOAL**?

If we now apply this entire line of reasoning to the problem of overcoming death, it becomes evident that we are dealing not with a "mystery of nature," rather with a task that has reached a **DEFINITE STAGE** of awareness and incorporation into the contour of governance. In this context, the history of DNA research serves not merely as a scientific fact, but rather as an indicator of humanity's transition between the different levels of the Brain Genotypes. At the levels of Brain Genotypes 422-423, a Human perceives life as a given: there is an organism, there is birth, there is aging, and there is death. All of this is regarded as an immutable law, beyond reconsideration. The transition to Brain Genotype 441, however, opens the possibility for analysis. It becomes clear that heredity is not "magic,"

rather a specific mechanism. The concept of the gene emerges, the structure of DNA is uncovered, and for the first time life begins to be understood **AS A SYSTEM** rather than as something simply given. This marks a fundamental turning point. For the moment a phenomenon is transferred from the realm of "this is simply how it is" into the realm of "this is how it is constructed," it becomes potentially governable. Further development represents the transition to the level of Brain Genotype 442, where the System is no longer merely studied, rather **BEGINS TO BE PERCEIVED** as a programmed construct. This is not a simplification, but a precise description. The organism is not primary reality, rather the visualization of recorded information. Whatever the code, such is the result. This is the crucial point: matter is secondary in relation to information, and form is merely the interface through which the algorithm is realized. Consequently, aging ceases to be viewed as a process of "natural decline" and instead begins to be understood as a **PROGRAMMED PROCESS** — as a sequence of changes embedded within the System. It is precisely here that what might be called the "second atomic realization" takes place. In the atomic project, the realization was that energy is contained within the nucleus and that, if its structure is altered, that energy can be released. In the project of overcoming death, an analogous realization emerges: within the structure of DNA and its associated regulatory mechanisms is **EMBEDDED THE ALGORITHM** of aging and the completion of the life cycle. And if that algorithm is changed, the outcome can likewise be changed. This means that the Human System functions with built-in limiters — the very "timer" we discussed earlier. That timer is not an absolute law; it is an **ELEMENT OF THE DESIGN**. And everything that is an element of the design can, in principle, be modified, disabled, or reconfigured.



However, it is important to take the next step. Disabling the timer does not solve the entire problem. It **MERELY REMOVES** one limitation. The System nevertheless remains subject to other processes. Aging is not a single mechanism, it is a complex of interrelated processes: cellular degradation, the accumulation of damage, regulatory dysfunction, and external influences. This means that we are dealing not with a single program, rather with an **ENTIRE COMPLEX** of programs embedded at different levels: the genetic, cellular, systemic, and environmental. For that reason, the problem cannot be solved in a linear manner.

Yet what is fundamentally important is something else: the very fact that aging and death are beginning to be understood as programmed processes shifts the problem from the category of "fatal inevitability" into the category of **"ENGINEERING" COMPLEXITY**. This is precisely the same transition that once occurred with atomic energy. Up to a certain point, the energy contained within the atomic nucleus was regarded simply as "part of nature." Afterward, it became a resource. Up to a certain point, death was regarded as "part of life." Today, it is beginning to be understood as an operating mode of the System. In this sense, humanity truly stands at a unique point in its history — not because it is the first to do so, rather because it **HAS, FOR THE FIRST TIME**, become aware of the structure of the problem.

In the atomic project, a supersystem-level resource was mobilized — the State. In the project of overcoming death, however, no such level of concentration yet exists. This means that the task remains in a state of partial understanding, yet insufficient incorporation into the contour of governance. As a result, it is being pursued in a fragmented, slow, and unsystematic manner. From this follows the next,

extremely important conclusion: the question is not whether overcoming death is possible. Within the framework of the level of understanding already attained, it is a matter of time and resources. The real question is whether this task will be recognized as a priority at the level of the System. For the moment that happens, the same process that unfolded in the atomic project will begin: the concentration of intellectual resources, the restructuring of science, the transformation of social priorities, and the acceleration of results by orders of magnitude. And then the "foreseeable future" **WILL NO LONGER** be an abstraction.

Here we encounter the next level of complexity, to which we have already arrived. Even if biological death is overcome, if the timer is disabled, and if the processes of aging are brought under control, this still **DOES NOT MEAN** the attainment of eternal life in its fullest sense. For the question remains: what exactly is to be preserved? The form? The body? Or the structure that stands behind them? It is precisely at this point that the subject moves beyond the boundaries of biology and passes definitively into the domain of the architecture of Mind and the governance of information.

If we regard the path toward eternal life not as the linear solution of a single problem, rather as an entry into the realm of **SYSTEMIC TRANSFORMATION**, it becomes clear that the very formulation of the question in terms of a "program" elevates us to a level at which isolated solutions no longer exist. A program is not a separate module responsible for aging or death. It is the integrated architecture of governance, encompassing levels from the molecular to the supersystem, from DNA to society, and beyond — to those levels that the current Brain Genotype is **ONLY BEGINNING** to perceive. Therefore, if the fundamental task is to understand the program itself, this implies not merely intervention in genetics, rather an advance toward understanding the very **PRINCIPLES UPON WHICH** the System is constructed. Solving such a problem inevitably initiates a chain reaction of discoveries, because a change at one level affects all the others. This is precisely the effect that may be described as "resonant unfolding" — when work on a key node leads to the reconfiguration of the entire structure.

The Internet is, indeed, one of the first manifestations of a new form of organization. However, it is important to look deeper. It is not merely a technological network, rather the **INITIAL STAGE** in the formation of a distributed cognitive system. It is the embryonic form of a supersystem Mind, in which individual elements (people, algorithms, and data) begin to function as an integrated whole. Viewed



through the prism of the Brain Genotypes, the Internet is an instrument of transition from individual thinking to collective thinking, and ultimately to systemic governance. This is precisely why its development **WILL NOT STOP** at its present stage. It will continue to grow in complexity, integrating with both biological and non-biological structures, giving rise to new forms of interaction that no longer fit within the familiar categories of either "Human" or "machine." This is not the future — it is a process that has already begun. And if we now return to our central theme — the overcoming of death — it becomes evident that concentrating resources on this task will lead not only to its solution, but also to the transition of civilization itself to an **ENTIRELY NEW LEVEL** of organization. For a challenge of this magnitude requires the restructuring of science, the economy, social priorities, and the very system of values. This is precisely the transition from evolutionary to revolutionary development.

It is important to clarify, however, that this is not a revolution in the conventional social sense, rather a phase transition of the System. When accumulated complexity reaches a critical threshold, the System does not continue along its previous trajectory — **IT RECONFIGURES ITSELF**.

The historical example of the atomic project demonstrates that the key factor in accelerating progress is not knowledge alone, rather the incorporation of a task into the priority framework of the supersystem. As long as a task remains within the domain of individual researchers, it develops slowly. However, the moment it becomes an objective at the level of governance, a breakthrough occurs. It is precisely here that the central question of this entire line of reasoning arises: can the task of overcoming death attain the status of such an objective? For if it can, then the timeframes that today appear "natural" — 100, 150, or even 500 years — **CEASE TO HAVE ANY REAL SIGNIFICANCE**. They reflect the current mode of development, not the limits of what is possible. Under conditions of concentrated resource allocation, timescales are compressed by orders of magnitude. What is perceived at the moment of its emergence as absurd or impossible becomes commonplace once a critical mass of understanding and resources has been reached. This is not an exception — it is the universal pattern governing transitions between levels of perception. From the perspective of the development of the Brain Genotypes, the progression appears as follows: at the level of Brain Genotype 422, the idea is rejected as impossible; at the level of 423, it is admitted as a hypothesis; at the level of 441, it begins to be developed as a concrete task; and at the level of 442, it is incorporated into the Governing System and brought to realization. Therefore, the resistance to the idea of overcoming death that exists today is **NOT AN ARGUMENT** against it, rather an indicator that it has not yet completed its full cycle of transition between these levels.

Next, an even deeper layer emerges. If the conquest of death is the greatest task in history, then it requires not merely a vast resource, rather a resource corresponding to the level of the task itself. And this means not only material or scientific investment, but also a transformation of the **VERY SUBJECT** that is solving it. It means the necessity of transitioning to a new type of Human — not biological in the narrow sense, rather cognitive-informational, capable of operating with processes that lie beyond the limits of current perception. It then becomes clear that this is not about "adding years to life," rather about changing the level of existence itself. This is precisely why the statement — "the Human will flare forth with thousands of years of life" — should be understood not as a quantitative increase, rather **AS A QUALITATIVE** transition. This is not merely extension, rather a transformation of the very nature of time for the System. It then becomes evident that overcoming death is not the final goal, it is only the **FIRST STEP**. For it is inevitably followed by the next question: if the Human can move beyond biological limitation, if he begins to govern his own program, if he transitions to the level of forming reality, then what will he become within a System of a higher order? And is this transition not merely a repetition of processes that **HAVE ALREADY OCCURRED** at other levels of existence? Think about this — reader.

The State possesses the greatest concentration of resources. There is no institution on the planet with greater resources at its disposal. If we consider the State not as a political construct, rather as a form of organizing life, it becomes possible to understand why the task of overcoming death has not yet entered the sphere of its priorities. This is of fundamental importance: the State is not merely an instrument; it is an **AUTONOMOUS SYSTEM** possessing its own logic of existence. At the levels of Brain Genotypes 422-423, the State is perceived as a "mechanism serving the people," as an apparatus that is supposed to carry out the will of its citizens. Yet already at the level of Brain Genotype 441, it becomes apparent that this is an illusion. The State is not equal to the sum of its people. It is a superstructure that emerges from the interaction of countless interests, flows, and contradictions. Consequently, its

behavior **DOES NOT COINCIDE** with the desires of the individual elements within the System. The State may be regarded as a non-biological form of life, possessing its own stability vector, mechanisms of self-preservation, and the capacity to process resources. It does not possess Mind in the human sense, yet it exhibits what may be described as distributed governance. Its "thinking" is not consciousness, rather the result of the interaction and integration of multiple vectors. Thesis — antithesis — synthesis is not merely a philosophical construct; it is the **ACTUAL MECHANISM** through which decisions are generated within the System. This gives rise to a paradox: the State possesses immense resources, yet does not direct them toward solving the most fundamental of all problems — the overcoming of death. From the perspective of superficial thinking, this appears to be an error or a lack of foresight. Yet when viewed more deeply, it becomes clear that the problem is not that the State "does not understand," rather that its present configuration **DOES NOT PERMIT** such an objective. The State is oriented toward short-term stability, the reproduction of its own structure, and the governance of ongoing processes. The task of immortality, by its very nature, extends beyond these functions. It requires not the maintenance of the System, rather its radical transformation. And any system driven by self-preservation does not initiate processes capable of fundamentally restructuring itself. This is the essential conflict. In the atomic project, there **WAS NO** threat to the existence of the State as a form of organization. On the contrary, success strengthened its position. Therefore, the task was incorporated into the framework of priorities because it aligned with the logic of the System. The project of immortality is of an entirely different nature. Its realization would inevitably transform the structure of society, the value of time, the model of governance, and the very nature of the Human. Consequently, it would call into question the continued existence of the State in its present form. For that reason, the System **CANNOT** incorporate this task at the level of its instinct for self-preservation. This is not a conspiracy, nor an error, nor an act of foolishness. It is an inherent property of the design itself. Just as a hare cannot become a carnivore, so the State cannot transcend the limits of its own internal logic. It may discuss the problem, partially fund it, or simulate progress toward it. However, it is **NOT CAPABLE** of committing itself to the task with the degree of concentration required for a true breakthrough.

Humanity is indeed forming a supersystem analogous to an "antenna," capable of perceiving and processing levels of information inaccessible to the individual. No single Human comprehends the whole, yet together they produce an effect that cannot be reduced to the sum of its parts. No individual element is aware of the final outcome, yet the outcome nevertheless emerges. This is the manifestation of the supersystem level of governance. The State is merely one level within this structure — not its summit. The true process unfolds at the level of civilization as a whole. It is precisely here that the decisive turning point arises. If the task of overcoming death cannot be realized through existing State structures, then it **MUST BE** incorporated into the framework of a higher level — the level of the collective Mind of Humanity. That is, not through an individual State, nor through an individual group, rather through a new configuration of interaction. Civilization is indeed approaching a **POINT OF BIFURCATION** — a crossroads at which its further development may proceed along different trajectories. Either it preserves the current model, with its gradual



exhaustion of potential, or it transitions to a new level, where the objective is no longer preservation, rather transformation. Here the central question of the next step emerges: if the State, as a form of organization, is incapable of initiating this transition; if the individual Human does not possess sufficient resources; and if the process itself must unfold at the supersystem level, then what mechanism is capable of setting this transformation in motion? What must occur for the task of overcoming death to become not a private initiative, rather the Vector of the **ENTIRE CIVILIZATION**? It is precisely at this point that the next level of inquiry begins — no longer "what should be done," rather "what kind of structure is capable of accomplishing it?"

If we consider the model described above not as a social metaphor, rather as a reflection of the underlying structure of Systemic Governance, it becomes evident that we are, in fact, entering the level of interaction among subsystem forms of life within a bounded framework. In this sense, States are not subjects of morality nor bearers of truth, rather **FUNCTIONAL ENTITIES** embedded within the overall mechanism for the redistribution of resources, energy, and governance. Their "struggle" is not a clash of ideas, rather a collision of configurations, each striving to preserve and expand its own stability. Consequently, every form of life occupies the space available to it **UNTIL IT ENCOUNTERS** the boundaries of other forms. This is the classical level at which the struggle for resources predominates and development is determined by external conditions. It is here that the most important point emerges. This is not a random moment nor a "fortunate event," rather the point of accumulated critical complexity at which the System can no longer maintain its previous configuration. It is **COMPELLED TO TRANSITION** into a different state. This means that the world is not simply approaching the possibility of change — it has already reached the boundary beyond which the old mechanisms can no longer provide stability. That is precisely why everything is intensifying — conflicts, contradictions, wars (in all their forms), and the struggle for control. This is not a deviation, rather a sign that the System is overloaded. This is, in fact, exactly what we observe in the realities of the present day. It appears to be a limit — a point at which the System still operates according to the categories of power, competition, and balance, yet is **NO LONGER CAPABLE** of sustaining the complexity that it has itself created. Consequently, a bifurcation emerges: either the System continues to reinforce its old mechanisms (force, control, domination), or it transitions to an entirely different principle of organization. And here lies the key point: the State, as a form, belongs to the first alternative. It **CANNOT** initiate the second, because its very nature is to preserve and redistribute, not to transform. The State can strengthen itself, wage war, and redistribute resources; however, it **CANNOT** alter the fundamental rules of the "game." For changing the rules of the "game" means the disappearance of its present form. That is why, even with an awareness of the problem of death, with resources available, and with science at its disposal, the State **DOES NOT** take that step. Not because it does not wish to, rather because it cannot. This is the systemic limitation. Herein lies the key to the next stage. The individual Human cannot perceive the whole; the State cannot transcend the limits of its own function; yet together they generate something third. And that is already the level of the supersystem. It is this supersystem that now stands at the point of choice. Yet this choice is not made by "someone." It is realized through ideas, texts, concepts, technological breakthroughs, and critical events. The catalyst may be almost anything. This corresponds precisely to the model. For at the point of bifurcation, the System becomes highly sensitive to small influences. Any impulse that coincides with the System's internal tension can trigger the transition. However, one important clarification is necessary: it is not the event that creates the transition; rather, it is the readiness of the System that makes the event a trigger. In other words, a book, by itself, changes

nothing. However, if it appears at the moment when the System is already "ready," **IT BECOMES** the catalyst. That is the mechanism of transition.

Now, if we connect all of this to our central theme — the overcoming of death — the next level of understanding emerges. The task of immortality cannot be accomplished either by the individual Human or by the individual State. It can be realized only **AT THE LEVEL** of civilization as a supersystem. For only there do sufficient resources, sufficient complexity, and the capacity to transform the very principle of organization exist. It is here that the image of the "train at the junction" becomes an accurate description of the present condition. One track continues the logic of States: increasing control, struggle, redistribution, and, ultimately, exhaustion. The other leads to a new configuration — the



governance of information, the redefinition of purpose, and the transcendence of biological limitation. From the perspective of the development of the Brain Genotypes, this is the transition from 441 (structure and struggle) to 442 (System and governance). It is precisely here that the central question of the next stage arises: if this transition **CANNOT** be initiated by the State, if it requires the engagement of the supersystem, and if its trigger may be an idea, a concept, or an event, then what must change in the consciousness of Humanity for the collective Mind to "switch" from the mode of survival to the mode of transformation? For this is the true point of bifurcation — not in the external world, rather in the way reality is perceived and in the way the objective itself is defined. In summary, it becomes necessary to state the principal conclusion: the problem of overcoming death is constrained not so much by the

absence of knowledge as by the structure of the very System within which that knowledge **MUST BE** realized.

We have reached the boundary at which it has become evident that neither the individual Human nor even the individual State is capable of initiating the level of transformation that is required. The reason lies not in weakness, rather in their very nature — each element operates within the limits of its own design. The Human is constrained by the Brain Genotype, while the State is constrained by its function within the System. Consequently, even when understanding and resources are present, the task remains **BEYOND THE REACH** of effective action. At the same time, however, something else has become apparent. The System itself has already accumulated a critical level of complexity. The collective Mind — the very "antenna" discussed earlier — has already been formed. It is functioning, although it is **NOT YET AWARE** of itself as an integrated whole. And it is precisely within it, rather than within its individual parts, that the potential for the transition resides.

The world is indeed at a point of bifurcation. This is not a poetic metaphor, rather an accurate description of a condition in which the old logic **NO LONGER PROVIDES** stability, while the new one has not yet taken shape. In such conditions, the fate of the System is determined not by force, not by resources, and not even by knowledge, rather by which configuration of governance proves capable of assuming responsibility for the next step. Here we are compelled to acknowledge that, in order to understand whether such a transition is possible, it is necessary to **GAIN A DEEPER UNDERSTANDING** of

the very nature of the State itself. Not as a political institution, not as an instrument of power, rather as a form of life, as an element of Systemic Governance possessing its own internal logic, its own limitations, and its own Vector of existence. For as long as we continue to perceive the State in simplistic terms — as an "apparatus" or a "servant of society" — **WE WILL INEVITABLY** misjudge both its capabilities and its role. And as a result, we will continue to construct strategies that are fundamentally doomed to be at odds with reality.

In the next article, we will approach this question in greater depth. We will examine what the State truly is, how it is formed, according to what laws it functions, what place it occupies within the overall structure of Systemic Governance, and, most importantly, why its very nature becomes **THE KEY LIMITING FACTOR** in addressing problems of the highest order — such as the overcoming of death. Only then will it become possible to answer the question that has, for now, only been outlined: ***can the existing System become the vehicle of this transition, or will an entirely different form of organization of Humanity be required?***

To be continued...

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18 July 2026