

Salvation of the Saviors

(series 129-369)

Project 369 – Non-Articles: Beyond the Text: Meaning as the Source of Life...

*“Life is sustained not by what has already been,
rather by that for which it still continues.
When meaning disappears — energy disappears.
When energy disappears — life disappears.”*

We concluded the previous discussion with a thought that at first glance may seem unusual, yet upon closer examination becomes key: a person's energy is not reducible to the physics of the body. It is born neither in the muscles nor in the cells — all of these are merely forms of its manifestation. The source lies deeper — where a person comes into contact with the meaning of their existence. And then a question inevitably arises: why, under similar conditions, do some people retain the strength to live, create, and overcome, while others, possessing comfort and security, lose their inner energy? Why does old age in some begin long before bodily changes, while in others inner youth is preserved despite age? Why does one organism seem to draw nourishment from the very fabric of existence, while another gradually loses this connection?

Modern knowledge offers **FAMILIAR EXPLANATIONS** — genetics, hormones, environmental conditions. All of this matters, yet it does not explain the main point: we constantly encounter examples that go beyond these models. This means there is a deeper factor determining not only the duration of life, but also its inner density. It can be called by different names — Goal vector, development program, connection with Mind, degree of involvement in one's own future. The name is secondary. What matters is something else — life is sustained **NOT BY THE PAST**, rather by the future. As long as a person has a future to which they are internally connected, the energy of movement is preserved. When this future disappears — energy begins to fade, followed by life itself. This is precisely why aging cannot be reduced to biology. It begins not with the body, rather with the loss of direction. This means the loss of connection with the Goal vector, a rupture between the current state and the level toward which the system is meant to develop. Brain genotypes of lower levels fix a person in the past and present, whereas the transition to higher levels is associated with holding the future as an **ACTIVE FACTOR** of control. And if we speak of overcoming old age and Victory over Death, it becomes clear: the question lies not only in the realm of the cell or even the Brain. It lies in understanding how the future forms the present, and how Mind, extending beyond the limits of individual perception, becomes a source of energy capable of sustaining life where all familiar mechanisms have already been exhausted.

Let us imagine not simply a cave, rather a closed system of existence — an entire world in which people are born, live, and die, unaware that something else exists beyond the boundaries of their reality. Their life is short, limited, and predetermined by the conditions of their environment. They **DO NOT ASK** why they live twenty years rather than one hundred and twenty, because the very possibility of such a question is absent within their system. The level of their perception is confined to the current layer of reality, and Brain genotypes do not allow them to go beyond its boundaries.

Their world is not objective reality, rather merely its projection, a shadow which they take to be all that exists. As in Plato, where people see only reflections and regard them as truth, so here as well — the very thought of another level of existence is absent not because it is inaccessible, rather because the mechanism for its perception **HAS NOT BEEN FORMED**.



And then a person appears who learns that beyond the boundaries of this closed environment there is another world — more complex, more saturated, more extended in time. There is a different density of life there, different scales, different possibilities. Yet between these worlds **STANDS A BARRIER** — not only physical, but also mental, systemic. The stone at the entrance to the cave — is not simply an obstacle, rather a symbol of the entire set of limitations within which consciousness is confined. Yet the greatest difficulty lies not in moving this stone, rather in finding those who are capable of believing in the very possibility of something different. Because the majority not only does not know — it **DOES NOT WANT** to know. It lives within the framework of the familiar, relying on inherited constructs that once had meaning, yet over time turned into inertia.

These are precisely the residual control programs of previous epochs — religious, clan, tribal. They were formed as instruments of survival under certain conditions, yet, having lost their connection with the actual environment, they **CONTINUE TO OPERATE** as autonomous limitations. A person has already left the environment that gave rise to these rules, yet continues to follow them because they are embedded in their system of perception as an indisputable norm. A paradox arises — development has moved forward, while the control constructs have remained in the past. As a result, a person carries with them that which no longer merely fails to help, it **HINDERS MOVEMENT**. It is as though an instrument created for acceleration were transformed into a burden. It is here that the key point indicated by the “world around us” becomes apparent — a person’s reality is determined not only by external conditions, but also by **INTERNAL LIMITATIONS** of perception. As long as a person perceives tradition as an absolute, they cannot go beyond its boundaries. As long as they do not distinguish where necessity ends and inertia begins, they remain inside the cave, even if physically they left it long ago. Any tradition — is not truth, rather a trace of a former environment. As long as the environment exists, the rule is a necessity. When the environment disappears, the rule turns into a shadow that continues to be regarded as reality. And it is precisely this that creates the effect of the system becoming stuck — when the past begins to control the present **WITHOUT HAVING** any foundation beneath it.

A person strives for good, yet their conception of good is formed by those same programs. As a result, they may sincerely consider it correct that which **NO LONGER CORRESPONDS** either to the environment or to the goal. And then the illusion of a norm arises — when a particular conception is declared a universal law. This is a sign of limited perception, when differences are regarded as deviations, and one’s own experience — as the standard. Yet in reality there is no **SINGLE “NORM”** in those areas where individual development operates. There are only different configurations of realization. And when the foundation disappears, the very necessity for the old limitations disappears as well. This is the **MOMENT OF TRANSITION** — when the system either frees itself from excessive

constructs or begins to collapse under their weight. Thus, the cave — is not simply a metaphor of the past. It is a description of the current state of humanity, which already has access to a new level, yet continues to live according to the logic of the old rules. And the question now is not whether another world exists, rather — who is capable of seeing it and taking a step toward it.

Under the new conditions, a person finds themselves faced with a choice that simply did not exist before. Some are still comfortable living within the norms of the past — conforming to tradition, moral and religious constructs, reproducing an **ALREADY PRESCRIBED** pattern of behavior. Others, however, internally sense the mismatch and strive to live in accordance with current reality, proceeding not from inherited patterns, rather from direct perception of the situation. And there is no contradiction in this — each person seeks their own state of equilibrium, their own sense of the fullness of life, and therefore their own understanding of good.

If we look more broadly, it becomes obvious — conceptions of happiness are as diverse as people themselves. For some, it lies in conformity to an image and rules, for others — in accumulation and consumption, for a third group — in family and stability of everyday life, for a fourth — in experiencing freedom and pleasure, for a fifth — in the intensity of overcoming and power, for a sixth — in creativity and cognition, for a seventh — in the search for meaning itself. And all these vectors — are merely **DIFFERENT FORMS** of manifestation of one and the same inner need. This is a manifestation of various program configurations embedded in the structure of the Brain and determining how a person interacts with reality. Yet despite all the differences in ways, the main thing remains unchanged: happiness **IS NOT FOUND** in an external object. It is always an internal state arising at the moment when a person comes into alignment with themselves — with their program, their vector, their measure of participation in life. Here a fundamental break with habitual perception arises. Society evaluates not the state itself, rather the means of achieving it. It constructs hierarchies — declaring some ways worthy, others — low, still others — forbidden. Yet if we discard this external scale and look from the standpoint of effectiveness, the picture changes. What matters **IS NOT THE PATH** as such, rather the result — whether a state of inner warmth, fullness, and involvement is achieved. It is like a heating system: it does not matter what exactly is used to heat the house — what matters is the temperature inside. Yet a person often chooses not warmth, rather conformity — conformity to expectations, norms, an image. And then they find themselves in a state of inner cold amid external approval.

From the standpoint of our present-day worldview, this is precisely one of the key traps of perception — the substitution of the direct experience of reality with its social reflection. A person begins to live not by what they feel, rather by how it is supposed to look in the eyes of others. And at that moment, they **LOSE CONNECTION** with their own source of energy. The paradox is that in critical states — on the boundary between life and death — this illusion disappears. Where the fear of judgment disappears, a person suddenly sees their life without filters. And it is precisely then that it becomes clear: a significant part of their efforts was directed not toward attaining their own state, rather **TOWARD CONFORMING** to external expectations.

From the standpoint of systemic control, this can be regarded as a form of external programming, in which a person's energy is redirected not into their own vector, rather into maintaining structures that **HAVE NO** direct relation to them.



And the more strongly a person is oriented toward an external pattern, the less access they have to their own energy. Thus, the question of happiness extends beyond morality, tradition, and even culture. It becomes a question of precision of alignment — how closely a person coincides with themselves, how closely their actions correspond to their inner vector, and **NOT TO AN IMPOSED** construct. It is precisely at this point that the transition to the next level of understanding arises. Because if energy is directly connected with this alignment, then control of life — is not control of external conditions, rather control of the correspondence between the internal and the external. Then it becomes obvious — the problem is not that a person does not know how to be happy, rather that they **DO NOT DISTINGUISH** where their own state is and where the imposed model is.

A person striving for happiness almost always encounters a paradox. They feel within themselves something greater than they are permitted to express. Their authentic “I” remains unrealized and suppressed — as though imprisoned in the basement of their own personality. On the outside — a social role, conformity to expectations, a set of habits and norms. Within — bound energy that has found no outlet. And it is precisely this **INNER MISMATCH** that becomes one of the key causes of the loss of vital energy.

If we look deeper, it becomes obvious that every form of life, every social institution, and every model of behavior is a product of the environment. The environment shapes what is permissible, possible, and necessary. Yet the environment **IS NOT** constant. It changes, and along with it, the forms it has produced must change. This is a universal law, operating equally in biology and in society. When the climate changes — species incapable of adapting disappear. When the environment of existence changes — former forms either transform or disappear. This applies not only to bodies, but also to structures of consciousness, social institutions, and norms of behavior. From the standpoint of FFH,¹ this means a **CHANGE OF LEVELS** of Systemic Control and a transition from one set of program constructs to another. Brain genotypes corresponding to previous epochs fix old models as the only possible ones, whereas new conditions require a **DIFFERENT CONFIGURATION** of thinking and perception. Yet a person, unlike natural systems, possesses inertia of consciousness. They continue to reproduce forms that have lost their connection with the environment. And then the effect of lag arises — the world is already different, while the person continues to live by the old rules. This manifests itself particularly clearly in social institutions that are commonly regarded as “natural” and “eternal.” For example, in the conception of family. In reality, **NO** model of family **IS** universal. Each of them — is a product of a specific environment, specific conditions of survival and development. Where a concentration of male strength was required — polyandry arose. Where resources permitted — polygamy manifested. Where legal ordering was required — monogamy was formed. None of these models is an absolute truth. They are — solutions adequate to their conditions.

Yet human consciousness is structured in such a way that a person takes the familiar to be the only possible. And then the illusion of a norm arises — that to which a person is accustomed is declared “correct,” while everything else — a deviation. At the same time, the argument is **ALWAYS CONSTRUCTED** not on logic, rather on emotional and cultural patterns. From the standpoint of a higher level of understanding, this is a consequence of limited perception: a person does not distinguish where there is a function of the environment and where there is an “eternal law.” They take the temporary for the absolute.

¹ “Foundations of the Formation of Humanity” — Collective work (A. M. Khatybov, V. I. Vidyapin, B. V. Makov).

Religious systems played a special role in the reinforcements of these constructs. They did not simply describe norms — they sacralized them, transforming them into immutable directives. At a certain historical moment, this was an **EFFECTIVE INSTRUMENT** of control and organization of society. Yet with the changing environment, these constructs began to lose their functionality while retaining their power of influence. And then a new transformation arises — the sacred gives way to the utilitarian. What was once perceived as service becomes calculation. This is especially noticeable in institutions that originally had a **DEEP MEANING** — for example, in marriage.

When the sacred foundation disappears, only rational motivation remains — benefit. And then relationships begin to be built according to the principles of a transaction. Assets are evaluated, compared, and utilized. As long as there is mutual benefit — the system works. As soon as it disappears — the connection breaks down. This is not a “decline in morals” and not a “crisis of morality,” as is commonly believed. It is a **NATURAL PROCESS** of a change in the environment and, as a consequence, a change in the mechanisms of interaction. The old forms no longer work, while the new ones have not yet taken shape.



From the standpoint of what is happening today, this state can be defined as a transitional phase — a moment when the previous Control System is losing its effectiveness, yet the new one has not yet taken its place. In such a phase, chaos intensifies because stable reference points disappear. It is precisely at this moment that the question becomes critically important: what will a person rely on going forward? On the inertia of the past or on a conscious understanding of what is happening? Because if they continue to orient themselves toward constructs that have lost their connection with reality, they **WILL INEVITABLY** lose energy — the very energy discussed at the beginning. Their actions will diverge from their nature, which means that the internal conflict will only intensify. And conversely, if they are able to distinguish where there is function and where there is inertia, where there is necessity and where there is habit, they gain the opportunity to leave the “cave” not only physically, but also at the level of perception. And this is **NO LONGER SIMPLY** a change in behavior. It is a transition to another form of existence, where a person begins to live not by the reflections of the past, rather in accordance with reality and with that future to which they are capable of connecting themselves.

If we consider social unions not from the standpoint of familiar judgments, rather from the standpoint of systemic formation, it becomes obvious that their emergence was based not on moral or “natural” laws, rather on **SPECIFIC FACTORS** of the environment. In the recent past, four such basic factors can be identified — economics, religion, power, and culture. It was precisely these that formed the construct which a person perceived as the “norm,” as something self-evident. These factors operated not separately, rather as a unified system of pressure. This can be regarded as multilevel Systemic Control, where **EACH LEVEL** reinforced the other, creating a closed loop from which it was impossible to escape. A person who entered into a union found themselves not simply in a relationship — they found themselves inside a construct that held them by every available means.

Economics required unification because survival was impossible alone. The absence of pensions, the necessity of joint labor, the distribution of functions — all of this made union not a matter of choice,

rather a matter of necessity. Children became not only a continuation of the family line, but also a **STRATEGIC RESOURCE** for survival. Religion reinforced this necessity by transferring it into the category of the sacred. Union became not simply an agreement between people, rather an obligation before a higher power. Violating it meant not a social deviation, rather an existential crime. Thus, economic expediency was reinforced by metaphysical fear.

Power, in turn, saw such unions as an instrument of stabilization. A structured society is easier to control than a fragmented mass. The family became an element of manageability, a unit through which resources, responsibilities, and control were distributed. The more firmly established the union was, the **MORE PREDICTABLE** the system became.

Culture completed this loop by embedding the corresponding directives at the level of consciousness. From childhood, a person was programmed to believe that a certain form of life — was the only correct one. Deviation from it was perceived not as a choice, rather as a defect. As a result, a multilayered construct was formed in which a person found themselves constrained from all sides. Relatives, surroundings, tradition, religion, and the state formed a closed system within which alternatives practically did not exist. This was that very “cave,” only no longer natural, rather social. However, like any system, this construct was a **FUNCTION OF THE ENVIRONMENT**. When the environment changed, the construct itself began to break down. And here a fundamental law manifests itself: a change in the environment inevitably leads to a change in the forms that exist within it.

The modern environment operates in the opposite way. If previously it was compressed, held, and fixed, now — it opens, breaks apart, and disperses. Economics **NO LONGER REQUIRES** a mandatory union. A person is capable of providing for themselves independently. Technologies eliminate the necessity for the distribution of roles. Social mechanisms replace the former functions of the family. Religion loses its monopoly on meaning. Power no longer needs rigidly established unions as an instrument of control. Culture, instead of reinforcement, begins to transmit a diversity of models. As a result, the vector of influence changes to the opposite direction. If previously the system pressed people toward one another, now it **CREATES CONDITIONS** for them to move apart. And, as before, a person finds themselves under the influence of a force exceeding their capacity to resist — only now this is not a force of retention, rather of separation. This is precisely what a change in control programs means. The old programs, designed for retention and fixation, continue to operate, yet no longer correspond to the environment. The new programs **HAVE NOT YET BEEN FORMED**. A transitional state arises — a zone of instability where former constructs are breaking down, while new ones have not yet taken shape.

Economic incentives for union are disappearing. Children are losing the function of a strategic resource and are increasingly perceived as an emotional or cultural element. The union itself is increasingly built not on necessity, rather on a **TEMPORARY COINCIDENCE** of interests and states.

This is not degradation and not a “crisis of values,” as is commonly said. It is a natural process of transformation of the system in response to the changed environment. Any form that has lost its functionality either disappears or transforms. And it is precisely here that a key question arises, one that extends beyond the subject of family itself. If the former constructs are breaking down and the new ones have not yet been formed, then upon what will the next model be built? On chance, on inertia, or on a conscious understanding of the laws of development? Because at this point, we are dealing no longer with a particular institution, rather with a **FUNDAMENTAL PROCESS** — the transition of the system to another level of organization, where the former forms can no longer serve as a foundation.

The religious factor, which until recently cemented social unions, has practically lost its power under modern conditions. The rituals remain, yet their inner substance has disappeared. What was once

perceived as an oath before a higher authority has today **BECOME A FORM** — an external action without inner content. Accordingly, the fear of violating this oath has also disappeared. The dissolution of a union is no longer perceived as a metaphysical crime, rather it becomes a private decision that does not extend beyond the personal sphere. If we attempt to express the essence of the former construct, we can use the image of equilibrium. A person **COULD NOT** remain stable within the system alone — a counterweight was required. The union was necessary not because it brought joy, rather because without it the system collapsed. It was a construct of mutual dependence, where stability was ensured precisely by the connection. Yet in the new environment, the configuration itself has changed. A person is no longer suspended over an abyss, holding on to another. They are secured differently — through technologies, social mechanisms, individual resources. The counterweight ceases to be a necessary condition for survival. The connection becomes not an obligation, rather a **TEMPORARY COINCIDENCE** of states. This is precisely the transition from rigid connections characteristic of lower levels of systemic control to freer configurations, where interaction is determined not by necessity, rather by choice and correspondence. Brain genotypes of a higher level **NO LONGER FIX** a person within a mandatory structure, rather allow variability. This is precisely why the former model of union begins to be perceived as a limitation. What once strengthened now weakens. What was once a condition for survival becomes a factor of inertia. People continue to reproduce the form without understanding that its functionality has been lost.



A paradox arises. A person harnesses themselves to a construct that no longer makes movement easier, rather makes it more difficult. They do this not out of necessity, rather out of habit. This is precisely that inertia of the system which is reflected in what is happening around us today — when form continues to exist **WITHOUT CONTENT**. And then a substitution occurs — the union is created not for the sake of strengthening, rather for the sake of conformity. Not for the sake of a task, rather for the sake of an image. Not for the sake of function, rather for fixation within the social matrix. In this sense, the modern union increasingly becomes not a structure, rather an event — a moment that must be recorded, experienced, demonstrated.

From the standpoint of effectiveness, this means the loss of the very essence. Because a union that does not strengthen the system **CEASES TO BE** a system. It becomes a temporary configuration that exists only as long as the subjective sense of benefit or comfort remains. Here a key shift arises: the concept of union, family, relationships cease to be a universal category and becomes a matter of individual choice. A matter of taste, not truth. A configuration, not a law. This is a painful transition because it destroys former foundations. Yet from the standpoint of systemic evolution, it is inevitable. The environment has changed, which means that the forms existing within it must also change.

This manifests itself particularly clearly in the redistribution of roles. Where physical strength and the structures arising from it once dominated, a priority embedded in social institutions was formed. Yet in the new environment, the decisive factor becomes not strength, rather intellect, will, and

the ability to control information. And this **AUTOMATICALLY LEVELS OUT** the former hierarchies. This corresponds to the transition from levels oriented toward survival and domination to levels oriented toward comprehension, control, and creation. And within this logic, the former models do not simply become obsolete — they become an obstacle.

Thus, the destruction of old forms — is not a crisis, rather a **PROCESS OF CLEARING** space for new constructs. And the question now is not whether to preserve the old, rather to understand its nature and free oneself from the illusion of its absoluteness. Because as long as a person holds a form at the level of “sacred truth,” they remain inside the system that it serves. Yet as soon as they transfer it into the category of personal choice, they move to another level of control — where not only adaptation, but also the creation of new forms becomes possible. It is precisely here that the next step opens — the transition from following the environment to shaping it. Because the new epoch requires not simply a change in behavior, rather a change in the very logic of a person’s interaction with reality.

If we discard familiar judgments and attempt to see the essence, it becomes obvious: just as salt is defined by its saltiness, life is defined by its striving. Without striving toward the realization of one’s own desires, **LIFE IS IMPOSSIBLE**. Precisely one’s own — not imposed, not borrowed, rather those that arise from within as a direct manifestation of the program of existence. This is precisely the manifestation of the basic Goal vector embedded in every form of life. This vector is always directed toward self-preservation and the expansion of its state. Everything else — is merely derivative levels.

To be — is the primary good. Everything that follows — is its development. The next level — is the satisfaction of desires generated by programs embedded in the structure of the living. These programs can manifest as carnal instincts or as more complex ones, conventionally called spiritual. And here it is **IMPORTANT TO UNDERSTAND** the principle: instinct — is not a conscious choice, rather an embedded program that forms desire. A person does not create these programs — they are born with them. They are part of that very “firmware” that determines their reaction to the world.

Carnal instincts are obvious — hunger, sexuality, the striving for safety. Their dissatisfaction causes direct discomfort, while their satisfaction — a sense of well-being. Yet more complex levels operate according to exactly the same principle — what are commonly called **SPIRITUAL INSTINCTS**. Fear, compassion, a sense of justice, the striving for recognition, for meaning — all of these are not the



result of logical choice, rather manifestations of program constructs. They activate automatically, forming an internal state that a person seeks to escape or, conversely, seeks to preserve.

When a person helps another, they, **AS A RULE**, perceive it as a manifestation of altruism. Yet if we look deeper, it becomes apparent that their action is directed toward eliminating their own internal discomfort. Compassion — is not simply a reaction to another’s pain, it is an **INNER TENSION** that demands resolution. From the standpoint of systemic understanding, this is neither “good” nor “bad.” It is a mechanism. One of the ways through which the system maintains its state. And here the familiar illusion of

dividing things into “good” and “evil” as absolute categories is shattered. In reality, all forms of behavior — are different ways of realizing one and the same basic principle: the striving for one’s own good. Even in cases where an action seems irrational — such as animals saving members of other species — we are

dealing not with “morality,” rather with the operation of deep-seated programs. These programs **DO NOT ALWAYS** coincide with the logic of survival in the narrow sense, yet they are embedded within a more complex structure of interaction.

From the standpoint of the development of Brain genotypes, this is a manifestation of the transition from simple reactive models to more complex ones that include elements of supersystem interaction. Behavior is **NO LONGER DETERMINED** solely by direct benefit, rather also by subtler levels of attunement. To this, another layer is added — artificial directives. Unlike innate programs, they are formed by the environment. These are norms, taboos, conceptions of what is permissible and impermissible. They are encoded over the course of life and begin to operate just as automatically as innate instincts.

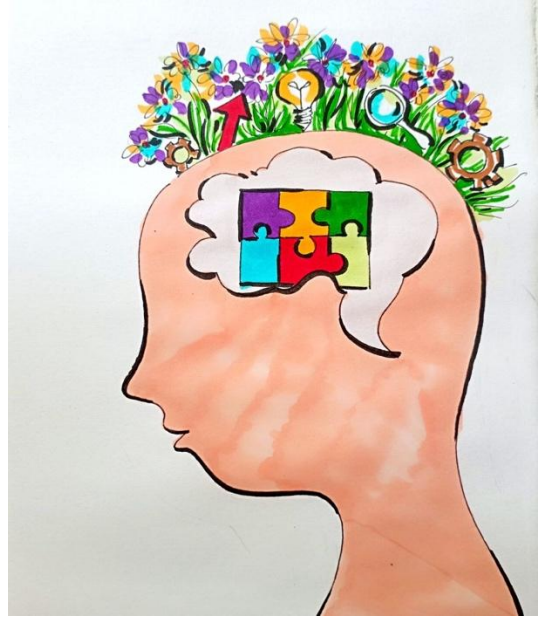
A person raised in one environment will perceive one thing as the norm, while in another — something entirely different. And in both cases, they will experience the same internal sense of “rightness.” This is precisely the **RESULT OF SUPERIMPOSING** external programs upon the internal structure. Thus, a person becomes a system in which two levels of control are intertwined: innate and acquired. And both direct them toward the same thing — toward attaining a state that they perceive as good.

Thus, if we bring together everything that has been said and rise above the particulars, a picture emerges before us which at first glance may seem harsh, yet in essence **IS LIBERATING**. Life — is not a moral category and not a set of right and wrong actions. It is a process of realizing an internal program directed toward attaining a state that a person experiences as good. All forms of behavior — from the “highest” to the “lowest” — are merely **WAYS OF ATTAINING** this state. What differs is not the goals, rather the instruments and the depth of their understanding. Yet if we look deeper, it becomes obvious — behind all these forms, behind all levels of behavior and programs, stands something unified — **Meaning, as the Source of Life...** Because ultimately, the entire article comes down to one simple yet fundamental equality: **energy = meaning = involvement in one’s own vector**, while everything else — is merely the “noise of the system,” its inertia and secondary constructs.

A person lives not because they follow truth, rather because **THEY ARE ENGAGED** in movement toward something that has meaning for them. And the deeper this meaning, the more powerful the energy they are capable of conducting through themselves. Yet meanings themselves, like desires, — do not always belong to the person. They are generated by deeper layers — innate programs and superimposed directives of the environment. And therefore, **UNTIL** a person **BECOMES AWARE** of the source of their desires and meanings, they do not control their life, rather merely realize someone else’s or inherited scenarios, taking them to be their own.

From this standpoint, it becomes obvious: most people are not living their own lives. They strive not for their own good, rather for conformity — to norms, traditions, expectations. Their “I” is suppressed, constrained, postponed “until later,” while their energy is spent maintaining forms that have lost their meaning. Hence — the internal rupture, loss of strength, a sense of emptiness even amid external well-being. The environment has changed, yet the person, **IN MANY RESPECTS**, has remained within the former constructs. They continue to live by the laws of the cave while already being outside it. They continue to drag the “dead horse” of traditions with them, without asking why they are doing so. And it is precisely this divergence between reality and internal programs that becomes a source of tension and loss of energy. Yet here, too, the key is revealed. If energy is directly connected with meaning, and meaning — with involvement in one’s own vector, then returning to oneself — is not a philosophical luxury, rather a condition for survival and development. This is not about “being good” or “being right.” It is **ABOUT ALIGNMENT** with one’s own nature, with the level at which a person is

capable of acting as an integral system. This means a transition from a life controlled by subsystem and external programs to a life in which a person begins to correlate themselves with the supersystem level — with Mind, with Goal vector, with the future as an active factor of control. And then the very logic of existence changes. A person ceases to be an object of influence and becomes a **PARTICIPANT IN THE PROCESS**. They begin to distinguish where their energy is and where its substitution is. Where their meaning is and where there is someone else's construct. Where their path is and where there is merely following inertia. Yet along with this arises the next, far more complex question. If energy is born from meaning, yet meanings themselves can be imposed from outside — by programs, culture, the system — then where, within this construct, is freedom? Does it exist at all, or is everything that occurs **MERELY THE UNFOLDING** of predetermined scenarios? And if freedom does exist, then in what does it manifest itself: in the choice of actions, in the ability to change programs, or in the ability to go beyond the boundaries of the programming system itself?



This question takes us beyond the boundaries of psychology, sociology, and even biology. It requires a transition to considering the very nature of Mind, to understanding how meanings are formed, who or what sets them, and whether a person can become not only their bearer, but also their source...

To be continued...

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