

Salvation of the Saviors (series 111-369) Project 369 – Non-Articles: Beyond the Text: The Lost Shore...

*Civilization does not lose strength —
it loses direction.
Without a Goal vector,
any movement becomes
controlled from the outside.*

In the previous articles of this series, we have already come close to understanding one important thing: modern civilization is experiencing not just a crisis, rather a crisis of direction. This is not a crisis of resources, not a crisis of technology, and not even a crisis of knowledge in its applied sense. It is a crisis on a deeper level — the level at which it is determined where humanity is moving and for what purpose it moves at all. At first glance, it may seem that humanity has **NEVER POSSESSED** such capabilities as it does today. We can split the atom, model extremely complex processes, create artificial intelligence, and manage global systems. Yet despite all this power, the main question remains open: **IN WHAT DIRECTION** is this power directed?

To see the essence of what is happening, one image is enough. A person who has swum so far into the sea that they have lost sight of the shore. They are still swimming. They have strength, experience, and the desire to reach the goal. Yet the most vital element has vanished — **UNDERSTANDING OF DIRECTION**. Each stroke of the arms may bring them closer to safety. Or, more likely, carry them farther into the open sea. And the more strength they have, the faster they may go in the wrong direction.

Modern civilization is in a similar position. It has not lost its strength. It has not lost its ability to act. It has not even lost its striving toward the good. However, it is increasingly **LOSING AN UNDERSTANDING** of direction. This shows itself in everything: in substituting means for goals, in endless reforms without changing the foundation, in trying to solve partial problems while ignoring the main one, and in the inability to answer the question of the meaning of life and death. This state can be described as the movement of a system without a Goal vector. The system continues to function. It may become more complex and faster. However, without a vector, it inevitably falls into cycles, repetitions, and external control. And then the main question arises: why is humanity, despite possessing such



power, **INCAPABLE** of determining its own direction? Why, knowing the main problem — the finiteness of life — does it not build its activity around solving it? Why, having knowledge, does it not arrive at understanding?

To answer these questions, it is necessary to go beyond superficial explanations. It is not enough to speak about politics, economics, or science. We must look deeper — to where human thinking itself is formed. To where the image of the world is born. To where the boundary between the possible and the impossible is set. To where it is determined which questions are acceptable and which are not. Therefore, we will speak not so much about events, rather about the **STRUCTURE OF UNDERSTANDING**. About how humanity arrived at its current state. About which models of the world shaped its behavior. And about why, standing before the main challenge — death — it continues to move without seeing the shore. Because perhaps the problem is not the absence of an answer, rather the fact that the very mode of thinking does not allow it to be seen. And if that is so, then the search for the shore begins not with movement, rather with a change in perspective. This is where we will begin. Beyond the familiar text.

The one who truly begins to reflect on the problem of death inevitably finds themselves in a state of inner rupture. At that moment, the image of a person in the open sea ceases to be an abstraction and becomes a personal experience. As long as the shore was visible, movement had meaning, and even without thinking about direction, the visibility of the goal gave a sense of confidence. However, once the horizon closes, not only is support lost — **THE MAIN THING DISAPPEARS**: the understanding of direction. The goal remains the same — to reach the shore, yet the knowledge of where to swim is gone. Then strength ceases to be an unquestionable good and becomes neutral. It can save you — if directed correctly. And it can accelerate your destruction — if directed the wrong way. Moreover, the greater the strength, the faster a person moves away from salvation if the direction is mistaken. That is why in such a situation the highest good is not movement, rather orientation — not effort, rather understanding, not speed, rather vector.

For a person who has lost sight of the shore, the greatest value becomes the **ABILITY TO STEP BEYOND** their current position — to rise above themselves, above the situation, above immediate perception. To see not from the level of the water, rather from a height where the whole becomes visible. To see not only the surface, but the structure of the space they are in. Only then does the possibility of choosing a direction appear. Because in reality, before them, there are not one, but all three hundred and sixty directions. However, resources exist only for one. And it is precisely here that philosophy begins in its true sense.

Every person, at a deep level, understands that there is no value higher than life. Everything else is derivative. Wealth, power, recognition, pleasure — all of it has meaning only as long as there is a bearer of these goals. Once life disappears, the meaning of everything else disappears with it. That is why, in comparison with life, all **OTHER VALUES** fade, just as in a religious framework all values fade before the fate of the soul, and the principle “what good is it for a person to gain the whole world, yet lose their soul?” expresses the idea that there is a level at which everything else loses its value. And if this is so, a new question arises: if life is the highest value, why does humanity not build its activity around preserving and extending it? The answer begins in the same place where the swimmer’s problem appeared — **THE DIRECTION IS UNCLEAR**.

One can possess enormous resources — intellectual, technological, financial. One can take thousands of steps, build systems, and create institutions. Yet if the initial vector is chosen incorrectly, all these steps only deepen the error. Resources are secondary. Direction is primary. The Goal vector determines the meaning of activity, not the volume of effort invested. If the vector is false, the system

will continue to function, develop, and become more complex — but move toward degradation. That is why the main task is not simply to act; it is to determine **WHERE TO ACT**.

Here we come to a fundamental split in human thinking. Where should the way out of the problem of death be sought? Outside the world — in metaphysics, religion, transcendental systems? Or within the world — in science, technology, biology, and the management of matter? Both directions exist. Both contain many variations. And both can turn out to be either a path — or a mistake.

If one moves toward God — which God? If one turns to science — which model of science? Without understanding the whole, these questions become an endless labyrinth. The only way not to be mistaken is to go beyond partial views and **TRY TO GRASP** the whole. Until the whole is grasped, it is impossible to determine the correct direction. And that means it is also impossible to formulate the task of overcoming death in an adequate way. As long as a person operates with fragments, they inevitably confuse means with ends, and partial effects with global results.

Life indeed strives toward the good. Yet here the main question arises: **what is good?** If we judge good by immediate sensations, the picture becomes distorted. A drug gives pleasure — does that make it good? Bitter medicine causes discomfort — does that make it bad? However, if we include the factor of time and consider the consequences, the evaluation reverses. What seemed good destroys life; what seemed bad preserves it. This means that **IMMEDIATE SENSATION** is not a criterion of truth. Until the whole is grasped, it is impossible to distinguish true good from false.

Imagine a cell placed in an environment where, next to it, there is a narrow strip of glucose, and beyond it an ocean of acid. The cell does not see the whole. It reacts only to what is nearest. And so it moves toward the glucose — and dies. From the standpoint of immediate choice, everything is logical. From the standpoint of the whole, it is a fatal mistake.

Reason begins where the ability appears to consider not only the immediate, but also what follows, which is why a thinking person is cautious even in simple things and can compare short-term pleasure with long-term consequences. However, when a rational being is faced not with a hangover, rather with death, the task becomes immeasurably deeper, and there arises a need to reach a level where not a single episode is considered, rather the **ENTIRE STRUCTURE** of existence — this level is called worldview. However, an important clarification is needed: what people usually call a worldview — tastes, opinions, beliefs — is most often only a view of a part, even if that part is large. A true worldview is not a view from a window and not a position within a system. It is an **ATTEMPT TO GRASP** everything that exists: the visible and the invisible, the perceived and the unperceived, the thinkable and the not-yet-thinkable.

Worldview is not a set of knowledge, rather a structure of scope. It is the ability to include in consideration the entire volume of the past, the present reality, and the potential future, as well as to admit the existence of levels beyond the familiar picture of the world. Only with such scope does there **APPEAR A CHANCE** to answer the main question: in which direction to swim, when what is at stake is



not just life, rather the very possibility of its continuation. As an example of the maximum scope of the whole in human thinking, the concept of God is traditionally used. Even if a person does not share religious beliefs, this model can be used not as an object of faith, rather as a logical construct. In this context, God is not an image or a character. It is a state of knowledge in which there are no gaps. At this level, there **DOES NOT EXIST** anything forgotten, unknown, misunderstood, or missed. Everything is included. Everything is connected. Everything is explained. Knowledge here is not just vast — it is absolute and consistent. And if even one zone of uncertainty appears, it is no longer God, rather a system of a **LOWER** level. Thus, in a philosophical sense, the idea of God can be seen as a standard of complete worldview scope.

From this perspective, it becomes clear why religious systems have historically claimed the role of a worldview. Any genuine religious teaching must present itself as a system that encompasses everything: the origin of the world, the structure of reality, the nature of the human being, the meaning of life, the problem of death, and what follows after it. If a system **DOES NOT CLAIM** such scope, it ceases to be a religious teaching in the strict sense and becomes a philosophy, everyday wisdom, technical knowledge, or a set of rituals, not a worldview. The key point here is not whether a teaching actually encompasses the whole, rather that it claims to do so. Any religion asserts that its knowledge is complete, its picture of the world is finished, and its explanation is universal. It not only answers existing questions, it **CONTAINS ANSWERS** to questions not yet even formulated, which expresses its claim to absoluteness. From this follows a consequence: no religious system, if it is logically consistent, can recognize another as equally true, not because it does not want to, rather because it is logically impossible, since if a system claims to encompass everything, then **OUTSIDE OF IT** there is no space left for another system of equal status.

Here we approach an even more fundamental principle: *the whole can only be one*. There cannot be two complete pictures of the same whole if they contradict each other. Because the whole is not a sum of parts, rather a **UNIFIED STRUCTURE** in which everything is interconnected. At the same time, different and even simultaneously true descriptions can exist about parts of the whole. If we look at a pencil from the end, we see a circle. If we look at it from the side, we see a line. Both observations are correct, yet each is true only within its own point of view.



This is partial truth, determined by the position of observation. Neither the circle nor the line alone fully describes the pencil. Absolute truth arises only when the **ENTIRE STRUCTURE** of the object is grasped, not just its separate projections. This is where the boundary lies between opinion, knowledge, and worldview. Opinion is a local projection. Knowledge is a more connected system. And worldview is an attempt to grasp the whole. A person within a system sees only its manifested level. They see effects, yet not always causes. This is **ESPECIALLY IMPORTANT** for understanding the present time.

An absolute and true view of the whole can only be one. This may seem rigid, yet if we consider the nature of the whole, multiplicity here is impossible by its own logic. To illustrate this, imagine a world in which there is only one thing — a vast eye, with nothing outside it, no external observer, and no second point of view, and this eye sees itself, so a second perspective

cannot even arise, not because it is forbidden, rather because there is nowhere for it to exist. This becomes clearer in a simple example: between point “A” and point “B” there are infinitely many paths, yet if we speak of the shortest path, the situation changes, because on a perfect sphere infinitely many meridians can be drawn between the poles and all are equal, yet the length itself — as a measure — is one, it cannot be reduced, only increased, so the shortest distance is unique not as a line, rather **AS A MEASURE**. The same applies to truth about the whole of reality: false and partial views can be infinite, yet true knowledge corresponding to the whole is one, because it must coincide with the structure of reality itself. From this follows a key conclusion: the meaning of life and its main goal can be understood only **THROUGH RELATION** to the whole, since it cannot be derived from a fragment, and direction cannot be determined without understanding the space, so any attempt to build meaning on partial foundations leads to distortion.

This knowledge of the whole can take religious, philosophical, scientific, or synthetic forms. It is not so important which is closest to the truth. What matters is that any civilization exists only to the extent that it has a **PICTURE OF THE WHOLE**, which becomes the foundation for understanding good and evil, forming norms, establishing taboos, and setting goals. Without such a picture, a person remains at the level of reactions. They may be technically advanced and able to create complex technologies, yet their behavior is driven by instincts, habits, and social patterns, and in that case, it is no longer a full civilization, rather a more complex herd form. This is where the key fracture of modern civilization **BECOMES OBVIOUS**: humanity has vast knowledge of particulars and can work with elements, processes, and structures; however, it does not possess a coherent knowledge of the whole, and therefore cannot determine a true goal, choose a direction, or organize movement, and so once again finds itself in the position of the swimmer — with strength, capabilities, and resources, yet **WITHOUT UNDERSTANDING** where to swim.

The starting point of any civilization is not the economy, not politics, and not technology. The starting point is the **CONCEPTION OF THE WORLD**. It is how a person answers the main question: what is the reality that surrounds us? From this answer, the entire structure unfolds. First there appears something invisible, yet determining everything — the worldview foundation. From it arise the first supporting elements — the concepts of good and evil. However, it is important to understand that good and evil do not exist by themselves. They are derived from the picture of the world. If the world is understood as a random process — one set of norms follows. If as a governed system — another. If as a field of struggle — a third.

From these concepts a scale of values is formed. What is important? What is secondary? What is worth living for? What is worth sacrificing for? This is no longer abstraction, rather the framework of behavior, and it is **PRECISELY HERE** that the Goal vector is formed, even if implicitly. On this framework the next structure is built — the laws of life:



constitutions, codes, rules, all of which are a projection of worldview onto the practical plane, from civil and criminal law to family norms, labor relations, and even traffic rules, all being levels of the same system. Then communications are added — culture, economy, politics, education, traditions — which fill the structure with content and make it livable, and people begin to inhabit it, decorate it, and pass it on to future generations, forming what we call civilization. However, this entire building stands not on walls and not even on laws, rather on an **INVISIBLE FOUNDATION** — worldview. To understand this, imagine a house hanging over an abyss: it looks strong and stable; however, its foundation is an air cushion supported by a generator, and while the generator works the house stands; however, the moment it stops everything collapses, showing that strength does not matter **IF THE FOUNDATION IS LOST**. This is the fate of any civilization: it may have resources, armies, technologies, and wealth, yet if the worldview foundation disappears, the system begins to collapse, and no external efforts can hold it together.

The closest historical example is Soviet civilization. As long as there was a worldview core, there was purpose, meaning, and direction. This made it possible to concentrate resources in one direction and develop under difficult conditions. Yet as soon as the worldview foundation was lost, **THE ENTIRE STRUCTURE**, despite its economy, industry, and military power, lost its support and collapsed — not gradually, rather systemically, with the breakdown of both external structures and internal connections. The echoes of that collapse still spread through the world. What remained can be described differently: like an airplane that has made a hard landing. Its wings are destroyed. It can no longer fly. Yet as long as there is fuel in the tanks, systems continue to function, warmth is preserved, and people can remain inside. It creates the illusion that life continues. However, this is a **TEMPORARY STATE**. Because the fuel is finite. And when it runs out, the plane will no longer be able to sustain life or take off. Because for flight, energy alone is not enough. A structure capable of flying is needed. And the key element of that structure is the wings.

In a philosophical sense, wings are an idea. Not a decorative one, rather a system-forming one. It is **THE IDEA** that determines the direction of movement, the form of the structure, and the distribution of resources. Society is the body of the airplane. Yet without an idea, it remains just a mass. When there is no idea, an illusion of freedom arises. People begin to build life “as it comes.” However, in reality, this leads to chaos. Immediate goals begin to accumulate structure without an overall plan — like in medieval cities, where one house is built onto another, then another, without architecture, without a project, without an understanding of the whole.

Such a structure can exist for some time. However, it **IS NOT CAPABLE** of development, of flight, or of ascending to a new level. It grows until it reaches a critical mass, and then begins to collapse under its own weight. If a system lacks a Goal vector and guidance from Reason, it inevitably shifts into a mode of accumulation without meaning, complexity without direction, and movement without a goal. And this movement always ends the same way — with a **LOSS OF STABILITY**.

For contrast, we can turn to the example of Jewish civilization. Throughout its history, it repeatedly lost territory, statehood, resources, and external structures. And yet, each time it was restored — like a phoenix rising from the ashes. This seems paradoxical only at a superficial level. At a deeper level, everything follows a natural logic: what was preserved was the main thing — the **WORLDVIEW FOUNDATION**. Material forms can be destroyed. Borders can disappear. Institutions can collapse. However, if the internal picture of the world, the sense of meaning, the system of coordinates, and the structure of good and evil are preserved — the civilization remains alive, even if outwardly it appears destroyed. And vice versa. The loss of worldview for a society is as deadly as the loss of a foundation for a building. As long as the foundation exists, walls can be repaired, roofs replaced, and

floors rebuilt. However, if the foundation is gone, everything else becomes a **TEMPORARY STRUCTURE**, doomed to collapse. At this point, a subtle yet destructive shift occurs. The concepts of good and evil no longer arise from the whole. They lose their support. At first, this is not obvious. For a time, the system continues to function by inertia. People keep saying: “this is right,” “this is how it is done,” “this is how it has always been.” Yet behind these words there is no longer a foundation. It is not knowledge. It is memory. And memory is an extremely unreliable foundation.

When the worldview foundation disappears completely, society is left with only one guide — instinct. A simple formula begins to operate: good is what feels pleasant now, bad is what feels unpleasant now. Here a critical substitution occurs: immediate pleasure is taken for true good. However, this logic inevitably leads to a “heroin good.” What gives a quick effect is treated as the goal. What requires effort and gives results later is discarded. As a result, illusions replace real guideposts. Values cease to be anchors. They become lures — like sirens in myths: they attract, enchant, promise, yet lead not to development, rather to destruction. Then a process begins that is difficult to stop. Civilization **BEGINS TO COLLAPSE** from within, not from the outside. At a certain point, society ceases to be a system. It becomes a set of individual trajectories with no shared goal. In such a situation, only two scenarios remain. **The first** — the emergence of a new worldview — a new picture of the whole from which good and evil, values, norms, and goals are derived again. **The second** — the rise of a rigid governing structure — what can be called a “Big Brother.” A system that does not restore worldview, rather replaces it with control. Norms and prohibitions are then set not through understanding, rather **THROUGH CONTROL**. In both cases, the former civilization ceases to exist. The form may remain, the names may stay, yet the inner structure is already different.

Now it is important to see one more level. Worldview is not only an idea; it is also its carrier — the people through whom it is realized. Here a division appears. **The first group** — the conscious carriers of worldview, those who can understand, explain, and justify, who can calmly and rationally answer why something is good and something is evil, why certain norms are necessary and others destructive, and it is they who form the supporting framework of civilization. **The second group** — the unconscious carriers, who live within the same norms yet do not understand their foundation, whose reasoning is reduced to “this is how it is done,” “this is right,” “everyone does this,” and who do not form the system rather merely support it by inertia. This is not a problem as long as the first group exists, because it is **PRECISELY THEY** who maintain the connection to the foundation; however, if a society loses people who can clearly and logically explain its foundations, this is a critical signal, meaning the worldview is lost, the system lives by inertia, and the foundation has crumbled, and in this state civilization no longer develops, it begins to die.



If we look at modern society, another troubling circumstance becomes visible. Today, there is practically no institution that is **RECOGNIZED AS HAVING THE RIGHT** to give answers to global questions — not partial or applied ones, rather fundamental ones: what is a human being, what is life, what is death, what is the purpose. Instead, their place is taken by emotions, general phrases, and formulaic clichés like “universal values,” “this is how it is done,” “this is how life works.” However, behind these words there is no content. These are not answers. They are plugs for thinking. And at this moment it becomes clear: a civilization that cannot answer the question of good and evil cannot answer the question of death. And that means it cannot extricate itself from the situation in which the swimmer has already lost sight of the shore, yet has not yet realized that he is swimming in the wrong direction.

To truly grasp the danger facing a society that has lost its worldview, one more step must be taken. We **MUST STOP** seeing society as a mechanical aggregate of individuals and begin to recognize it as a **LIVING ORGANISM**. Such an organism possesses a remarkable property: it produces everything necessary for its own existence. No one centrally plans how many boys and girls should be born, how many leaders and followers there should be, or how many thinkers and executors will emerge. And yet, a balance arises. This means we are dealing not merely with a mass of people, rather with a **SELF-REGULATING SYSTEM**. Yet any living system has one more defining property: it cannot remain unchanged. It develops.

As long as a coherent worldview exists in society, it functions as a field of meaning. Thinking people find answers. Behavior is synchronized. The system remains stable. However, development does not stop. At some point, the complexity of society exceeds the depth of existing answers. What seemed sufficient yesterday begins to raise doubt today. The most thinking people begin to ask questions that did not arise before: why is this good and that evil? Why exactly this way and not otherwise? Here the system fails. Instead of an answer, it offers a formula: “this is how it is accepted.” For mass consciousness, this is enough. For a developing mind — no. Because “this is how it is accepted” is not an explanation. It is an indication of the absence of an explanation. Then the process of independent search begins. People compare. They analyze. They search for causes. They come to conclusions that contradict the existing system of representations. This contradiction is not superficial. It is **PRINCIPLED IN NATURE**. Like the discovery of the Earth’s spherical shape contradicting the idea of it being flat. These two models cannot be reconciled. One can only choose one.

Here the system approaches a breaking point. Because it is impossible to reconcile the old worldview with new knowledge. A person faces a choice: either remain within the confines of former conceptions, ignoring facts, or accept new knowledge and step beyond the old system. And as history shows, the most thinking part of society chooses knowledge. From this moment, a chain reaction begins. New ideas start to spread. Supporters appear. New groups form. An **ALTERNATIVE UNDERSTANDING** of reality emerges.

For the old system, this looks like a threat. And in its logic, it does resemble a disease. The growth of new knowledge is like the growth of cancer cells. The more such cells appear, the weaker the old structure becomes. Yet there is a principled difference. Cancer destroys the organism and dies with it. New knowledge, if it is closer to truth, does not destroy for the sake of destruction. **IT TRANSFORMS**. As a result, a new system emerges — as much more advanced as the new knowledge surpasses the old.

This process can be described through the image of a caterpillar and a butterfly. A caterpillar cannot become a butterfly by gradually “improving.” It must cease to be a caterpillar. Then comes a stage where the old form has disappeared and the new one has not yet formed. The cocoon stage. This is the revolutionary transition. Not necessarily political, rather structural. During this period, society



exists in uncertainty. The old no longer works. The new has not yet taken shape. Hence chaos, instability, and loss of orientation. At first, society tries to defend itself. It dismisses difficult questions. It tries to preserve the established worldview. However, the answer “this is simply how things are done” satisfies fewer and fewer people. Cracks appear in the system. At first, they are invisible. They arise at the level of the foundation. At the level of worldview. Then they widen. They begin to show in culture, politics, economy, and human behavior. And then it **BECOMES OBVIOUS**: it is not a part of the system that is collapsing. The foundation is collapsing. And when the foundation collapses, the entire structure inevitably falls.

At this moment, another critical sign appears. People stop distinguishing true good

from false. They no longer see the difference between development and self-destruction. A heroin-like good is perceived as normal. This means the system has returned to the level of a herd with intellect yet without orientation. Then the next phase begins. The need for external control appears. What can be called an electronic shepherd or Big Brother. Because a system that has lost its inner reference **CANNOT** govern itself. It requires an external structure to define what is allowed and not allowed, direction and behavior. However, this is no longer development. It is the replacement of Reason with control. If this logic is taken to the end, all scenarios become predictable. They may differ in details, forms, and technologies. Yet their essence remains the same. A society built on momentary pleasure, consumption, and the absence of a worldview foundation **HAS NO** stable future. Because without understanding the whole, direction cannot be chosen. And without direction, any movement eventually reaches a limit. Beyond that limit lies either transformation or collapse.

If we speak honestly, without customary masks and social formulations, the question of society’s fate is **NOT ALWAYS** primary for the individual. A person first strives for their own good. There is no cynicism or flaw in this. It is a property of life itself. Life is always oriented toward preserving itself. Toward continuing itself. Toward moving beyond destruction. So, it is more honest to admit: I am not seeking the salvation of society, rather **MY OWN SALVATION**. Not in an egoistic sense, rather in a fundamental one. Because if the problem of one’s own finiteness is not resolved, all other goals become secondary. Here a question arises that cannot be avoided. To achieve good, one must understand: **what is the nature of the world in which I exist?** Does God exist? Is there an afterlife? Another form of continued existence? Or is everything that happens just chance — a brief flash, a spark that flies out of the fire and immediately fades?

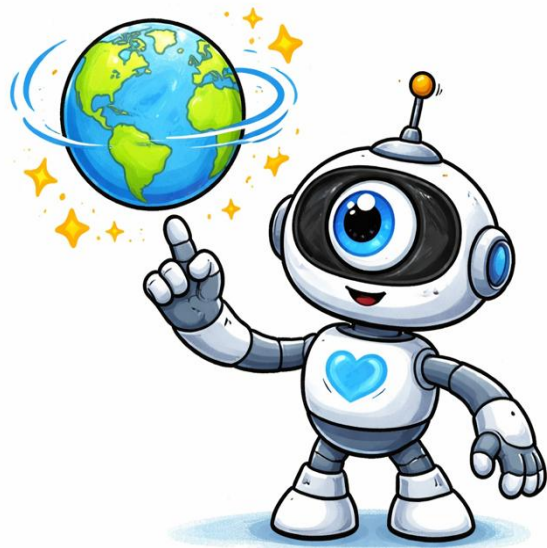
This is not an abstract philosophical question. It is a question of direction. Without an answer, it is impossible to build a strategy. It is impossible to understand where to direct effort. What should be done first? Pray? Research? Turn to the transcendent? Or work with matter? Any action without an answer becomes a risk. And the risk here is ultimate.

If I devote my life to prayer and it turns out there is no God and no afterlife, then all my efforts were directed not toward the shore, rather into the open sea. If God exists, and I spend my life searching for biological or technological ways of immortality while ignoring the spiritual path, the result is the same: **WRONG DIRECTION**. In both cases, effort does not save. Because, as has already been stated, force is secondary — direction is primary.

If God and an afterlife exist, a person does not need to change society. There is no need to unite or rebuild the system. Faith, practice, and following are enough. And, according to this logic, the result is attainable. However, if God does not exist, the situation changes radically. If there is no external source of immortality, a person cannot solve the problem alone. Because it is no longer about one's inner state. It is about rebuilding the very nature of existence. Then the need arises to unite. To seek like-minded people. To form an environment. To rebuild society — not for abstract **IDEALS**, rather **FOR THE SAKE OF** solving a concrete task: overcoming the finiteness of life. Yet to choose between these paths, one must answer the main question: what is the nature of the world? Without understanding the whole, any choice remains an assumption. Any strategy is a hypothesis. Any action becomes an experiment with one's own life. Therefore, the next step is inevitable. It is necessary to examine what ideas about the world exist today. How they arose. By whom and under what conditions they were formed. And what aims stood behind them. Because a worldview is not only knowledge. It is also the **RESULT OF IZ(S)TORY**, of control, of selection, and sometimes of deliberate formation. Here a deeper theme opens. The origin of modern ideas about the world. Why does a person think this way and not otherwise. The forces that shaped this picture. This conversation cannot be short. It requires separate consideration. Therefore, everything said so far is not a conclusion. It is only an entry into the next level of understanding. This is where the continuation begins. Beyond the limits of the familiar text.

If we try to bring everything said together, a certain impression arises. Humanity is not simply in a state of search. It is in a state of **CLOSED MOTION**, without an exit. We speak of progress, development, and forward movement. Yet if we look closely at the structure of this movement, it becomes clear: it is largely cyclical in nature.

There is an old joke about “three letters.” A new leader is appointed, and the previous one leaves three instructions for times of crisis. First — “blame everything on me.” Then — “start reforms.” And finally — “prepare three letters.” At first glance, it is just a joke. Yet in reality, it is an exact model of how systems function when they have lost connection with their foundation. **The first step** — to shift responsibility to the past. Not to understand, not to fix, rather simply to say: it's not us, it's them. **The second step** — the imitation of movement. Reforms. Reshuffling. New programs. Loud words. An appearance of activity is created. However, the main thing does not happen — the foundation does not change. **The third step** — preparation for repetition. The system does not solve the problem. It reproduces it. Passes it on. And launches the next cycle.



That is why this joke fits reality so precisely. Because it describes not a particular case, rather a **PRINCIPLE OF FUNCTIONING** of systems without a worldview.

If we extend this model to the level of civilization, something much more serious becomes visible. Humanity blames the past, reforms the present, and unconsciously programs the future to repeat the same pattern. Yet nowhere within this schema is the one essential element to be found: an attempt to transcend the cycle itself. And then it becomes clear why, despite all the external diversity of forms — states, ideologies, economic models — the same mistakes repeat. The scenery changes. The actors change. Yet the script remains the same.

In this sense, the question raised throughout the article moves to an entirely different level. It is no longer simply about good and evil, the meaning of life, or the choice between religion and science. It is about whether humanity is trapped in a closed cycle and whether it is capable of breaking out of it. Because if a worldview does not encompass the whole, it **INEVITABLY PRODUCES** partial solutions, temporary stabilizations, and new crises. Then it becomes clear: the problem is not that people govern poorly. And not that reforms fail. The problem is deeper. The problem is the **ABSENCE OF KNOWLEDGE OF THE WHOLE**. Without it, force turns into chaotic movement, reforms into imitation, and governance into the shifting of responsibility. That is why this entire discussion is not a critique of the system. It is an attempt to go beyond it. An attempt to ask a question that is rarely asked: what if the very way humanity thinks prevents it from leaving this cycle? If so, the solution cannot lie within existing approaches. It must begin at another level — with a **REVISION OF OUR WORLDVIEW**, with reaching the level of the whole, with understanding the mechanisms that shape thinking. This is where the next theme begins. Not governance itself, rather systems of governing consciousness. How ideas about the world are formed. How the boundaries of acceptable thinking are set. And how directions of inquiry are determined. Because perhaps the main question is not how to govern society, rather ***who and how governs the way a person thinks***. This is what the next discussion will address. Because a true exit from the cycle always begins beyond the limits of the familiar text.

Continuation follows....

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