

Salvation of the Saviors (series 84-369) Project 369 – Russia. An Image That Does Not Yet Exist...

*A country that has lost its image
does not disappear — it becomes a field
for someone else's will. A Country
that finds an Idea becomes
the beginning of a new world.*

The world has entered phases of transformations that cannot be measured by familiar categories or former words. Everything that seemed stable yesterday is collapsing. Everything that was considered eternal has lost its meaning. Yet beneath the ruins of familiar forms, the fundamental human and national need have **NOT DISAPPEARED** — the need for meaning, for an image, for an idea. Russia, as always, stands at the very epicenter. She does not simply react to changes — she changes earlier than others, deeper than others, and at times more frightening than others. And in this lies both her tragedy and her chance.

The old reality does **NOT LEAVE** on schedule — it crumbles along with those who have failed to rebuild their thinking. And the new world does not arrive like a celebration — it **DEMANDS EFFORT**, an inner work that no one can perform for us. Today is not the time to copy foreign models, rely on outdated ideologies, or wait for history's favor. The only thing that can prevent a country from falling apart now is not order or force, rather the **BIRTH OF A NEW IDEA** capable of gathering what is breaking apart. With this article I attempt to see Russia not as a problem, rather as the bearer of a unique experience of transition — not as a country lagging behind the world, rather as a territory where a breakthrough is occurring for the first time: from death to life, from emptiness to meaning, from imitation to the genuine. For this breakthrough to become possible, we must **REASSEMBLE** the Image anew — understand who we are, where we are going, and most importantly, for what purpose. Because the future does not come by itself; it comes to those who are capable of giving it form.

In the name of saving Russia, the moment has come when it is no longer possible to retreat before the historical mirages placed on our path by the so-called “reformers” who have pledged themselves to the forces of destruction. Behind them stand not merely accidental enthusiasts of change, but an entire caste of purchased minds — thinkers, manipulators, political technologists whose mission is **NOT TO ENLIGHTEN**, but to program. Their goal is to drive the very selfhood of Russia's native peoples out of the living space of consciousness, replacing it with a mechanistic, machine-like logic devoid of conscience and measure. Their algorithms are reckless, their **AIMS — FALSE**, for they impose a worldview in which the destruction of the past, the erasure of traditions, and the substitution of values are proclaimed as an inherent and nearly “inevitable” stage of civilizational development. However, now — at this point in time — it becomes both possible and necessary to give a decisive response: not with emotion, rather with reason; not with fury, rather with insight.

There is a single goal — one that requires no coordination, for it stands above consciousness and above time. There is a single vector — not political, not ideological, rather it is structural and causal. It is expressed in the **AWARENESS OF FIRST PRINCIPLES**: that truth is the cause, and falsehood is only its distortion. And if today almost everything is false, this means that truth has not disappeared — it is merely concealed. Therefore, the task is to clear the path to it. To free thinking from the fog in which counterfeit “values,” imaginary “progresses,” and inverted definitions of where the Human wanders. One must begin with something simple, yet demanding courage: to recognize that the success of any civilization — especially in Russia — is not determined by GDP growth or the number of signed agreements. The true criterion is the level of achieved harmony within the socio-economic space, within the living fabric of relationships between people, in the ability of groups to coexist and act as a whole. This is the measure — of meaning, of direction, of maturity. Today this measure is especially vital, because it **ALLOWS US TO SEE** the image of Russia outside clichés and outside archival myths. The image that for centuries was shaped by external observers absorbed half-truths and exaggerations. The legend of the “Russian mentality” long ago ceased to be research and became a **RITUAL FORMULA**, in which duality, extremes, unpredictability, credulity, and emotional inertia are presented as the essence of Russian character. However, this image was created not from within, rather from without. It was “planted” onto the map of Russia like a virus: through the European lenses of the 19th century, through bureaucratic reports and the tired notes of dispatched journalists, through climatic generalizations and cultural ambiguity. And having mixed with territorial vastness and historical drama, it turned into a stereotype by which both enemies and our own judge us. From here come decisions — **MORE OFTEN ERRONEOUS** than accurate. Including internal ones.

The internal policy of Russia, paradoxically enough, is built not on essence, rather on this very image. It has become a **PHANTOM BASIS** for state strategies and public reactions. Researchers analyze fragments, social traits, mental patterns,¹ yet they have still not assembled a coherent, living picture of Russia — not as a territory or an ethnicity, rather as a noosphere subject. This is not merely a gap in scholarship — **THIS IS A GAP** in fate. To fill it requires not academic meticulousness, but prophetic artistry. The greatness of Pushkin, the insight of Dostoevsky, the worldview-scale of Tolstoy — they created an Image commensurate with the soul of the people. However, time has passed. And this is no longer the Russia they wrote about. Before us is a different one. A new one. Perhaps to them it would have been foreign, yet it is precisely for this reason we have no right to replace it with its former reflection. And today — in this very day and hour — it is hardly possible to find a person who could confidently say that **HE KNOWS** what modern Russia truly is. And therefore, the most important task begins: to rediscover her — not geographically, not politically, but ontologically.

When the epithets of gray faded into complete invisibility, and the language used to describe the modern state of society became as obscene as the very processes it was meant to comprehend, creative thought **FELL INTO A STUPOR**. Literary scholars have burned out, visual art — having reached the “black square” as the emblem of its ultimate form — has lost themes, colors, and inspiration. Historians, hand-in-hand with statisticians, have sunk into the voluptuousness of retrospective accounting, as if the ruins of the past could yield meaning for the future. Ideologists, having lost the gift of foresight, have reclassified themselves as political pathologists, futilely searching for signs of life in a

¹ **Mental patterns** are recurring templates of thoughts, emotions, and behaviors that the brain uses as an “autopilot” for processing information and responding to situations.



long-dead body. Meanwhile, power has been seized by a **SPECIAL BREED OF TEMPORARY WORKERS** who still call themselves “helmsmen,” unaware that what they hold is not a wheel, but a chain. And the one gripping the other end is not the people, it is an alien hand clutching the leash. Today’s authority is adorned with theatrical gloss, Olympic posture, and the halls of philharmonic theaters, from which yesterday’s actors, ballerinas, athletes, and conductors have migrated into parliamentary seats. They swore allegiance not on a Constitution but on an inner contract: to maintain order so that it **DOES NOT INTERFERE** with personal well-being, and to remember the people only in the form of performative care. The people, in their historical fidelity, continue to service this illusion, dutifully paying the fee for someone else’s celebration of life. And yet even Pushkin, with his fiery verbal power, could not

have given clear form to this farce. Neither verse nor prose can express the delicate essence of the distortion by which the **APPEARANCE** of unity between the authorities and the people is fabricated — though behind it lies silent estrangement. Righteous speech is powerless here, for truth requires not only proclamation, but confirmation in life. And that — does not exist. Nor is there any foundation on which a new state structure could rise. Everything old — has been dismantled. Everything new — **HAS NOT BEEN ASSEMBLED**. And within this gaping emptiness lies the root cause of all that is happening.

The integral image of Russia **NO LONGER EXISTS**. And until it is recreated, speaking of a new country — let alone its recognition in the world — is meaningless. The old appeals to a “special path” and “historical uniqueness” evoke no response either from the people or from the world. People have fallen into apathy; they **DO NOT UNDERSTAND** the language spoken to them, and they do not believe in the promises of a “civil society” that has **NEVER MANIFESTED**. Russia is changing rapidly, fluidly, almost like something shapeless and elusive. It is not lagging behind global transformations — it is diving into them headfirst, often without a map and without shores. No other country has shown such plasticity in the face of radical modernization — yet this plasticity has **NOT BEEN REALIZED** as a resource. We cannot wait for a new Tolstoy or Dostoevsky; their words were the expression of their epoch, their pain, their hope. Our epoch requires different tools — no less profound, yet technologically different. Today, it is not poetry, it is rather a science that must shape Russia’s image — through precise indicators, through a constellation of properties reflecting not a dream but reality — and potential. However, to do this, we must first **UNDERSTAND THE FOUNDATIONS** of governance: not as manipulation, rather as co-creation. We must understand the energetic grids, how fields of meaning are formed, how to guide not the masses but the flow — not by decree, but by resonance. Before governing a country, one must understand what a country is. Before leading people, **ONE MUST REALIZE** what a person is. Governance must be exercised not through coercion, instead through knowledge. Yet today they “govern” what they do not understand, and so they resort to violence — crude or refined, direct or structural. Russia is changing — not thanks to its leaders, rather in spite of them. And those who attempt to describe it are

invariably behind. They bring into the world an image that is **ALREADY OUTDATED** at the moment it is spoken. In Russia, every historical day is capable of altering the character of the people. And therefore, all misfortunes — external and internal — begin with a misunderstanding of what Russia truly is.

1913, 1917, and 1941 are not just dates. They are points in which a mistaken image became fatal. Distorted perception produces distorted actions. When Russia and the world appear to be moving apart, this is merely a sign that the images **NO LONGER CORRESPOND** to the realities. However, one must not conclude that Russia contradicts the world. Nor should one think that she is at war with herself. It is something else entirely: **SHE IS CHANGING**. Just as everything else is changing. However, her changes do not fit into the old templates. And therefore, anyone who wishes to understand Russia must not look backward — they must learn to see differently.

Pushkin, Dostoevsky, Tolstoy — three giants, three points of fixation in Russia’s cultural field, three living reflections of the form in which the country existed in their eras. Each of them did more than describe his time — they predicted Russia of the 20th century, as if reading the encoded patterns of its fate. Their image was precise, painfully truthful, multidimensional. Yet precisely because it was accurate — **IT HAS BECOME THE PAST**. History has placed it in its archives, and it now stands as a majestic mirror of what no longer exists. Russia has changed again. She has moved far beyond the form they once managed to capture. And therefore, a **NEW IMAGE**



is required — no less brilliant, no less profound, yet grounded not in the old cultural fabric, and aimed instead into that still inaccessible other. Yet instead of this, both domestic and foreign policy continues to juggle phantoms. They feed on myths of a country that no longer exists. These depictions of greatness, dignity, and a special path have **LONG BEEN DETACHED** from reality, and therefore generate errors — not accidental missteps, rather structural errors embedded in a false picture of the world. For any strategy built upon what does not exist is destined to fail. It has happened more than once. And it will not change in the future until it is acknowledged: Russia is not what she was, and not what she wants to appear to be. **SHE IS DIFFERENT**. Back in 1974, precisely in Russia, a quiet yet fateful conclusion was made — in favor of the world’s unity. This conclusion, like a seed, was cast into the soil of time and is only now beginning to sprout. Russia is **NOT MERELY** invited to integration — she is bound to it. Not as an act of choice, rather as a consequence of the structure of the modern world, in which financial, networked, and digital economies exclude the possibility of isolated systems. A society of the “excluded path” is no longer possible. The world becomes unified not in the sense of political uniformity, rather in the sense of interdependence. And this reveals the main requirement for Russia’s new image: **IT MUST** correspond to the scale and speed of global transformations. And these transformations are far greater than the mondialists² ever imagined. They believed humanity would merge into a single ethnocultural

² **Mondialism** — a political and civic concept aimed at forming a unified, supranational political community of people on the planet, based on the principles of solidarity, respect for cultural diversity, and the definition of global problems through a unified world government.

mixture — without nations, borders, differences. However, reality proved more complex and far more interesting: change does not follow the path of leveling, rather the path of interweaving. Globalization is not the disappearance of differences — it is their re-examination and **NEW CONFIGURATION**. Some researchers see this as a radical restructuring of global macro-structures, bypassing the national level. Others see it as the transformation of cultural heterogeneity into the mundane routine of international interaction.

The formula for globalization has long been derived: interdependence plus global consciousness. This is **NOT JUST** economics. It is transnational capitalism based on corporations operating outside any territory. It is a system of international institutions promoting universal values — even at the expense of local particularities. It is a **NEW WORLDVIEW**, and if Russia is not represented in it by its authentic self, then it will be represented by someone else — in someone else's interests. Therefore, the image of Russia must be built not on dogmas or folklore, but on the human being — or more precisely, **ON CONSCIOUSNESS**. Consciousness has become the core of the modern world. It determines how reality is perceived, including global change. Today this includes the information society, the emerging anthropocosmism,³ biotic experiments, artificial micro-biospheres, cybernetics, biopolitics, autotrophy, and even ecogeism. I hope the reader understands what I mean. The world has moved beyond the human, yet humans are still the **POINT OF REFERENCE**.

The modern context of Russia's image is a state in which the impossible becomes possible, the unacceptable becomes permissible, and the unreal becomes everyday. It is a context where strength lies not in tradition but in flexibility; where political struggle ceases to be a battle of ideas and becomes a struggle **FOR THE ABILITY** to adapt. Those who were once great yet failed to transform become museum pieces, while those who were insignificant yet pliable are elevated to the rank of "new gods." This is a distorted yet functioning logic of the global context. And Russia participates in it yet still **DOES NOT HAVE** its own voice. The future is not a choice; it is a meaning. This is the form of movement into which Russia is inscribed. However, as long as it lacks an image adequate to this movement, it is not a subject, it is an object. Therefore, the task is not to return to former glory, it is to be **REBORN** — in a new understanding of itself, of time, and of the world. The true essence of the World Picture — as an invisible shell protecting the human mind from destruction — was expressed long ago by Blaise Pascal. He, like few before or after him, grasped the essential: *"Only thought makes a person great. A person realizes that he is poor; he is poor because he exists, but he is great because he knows it."* His words are not philosophical poetry, they are an ultimate formulation of man's position in the universe: it is not space that grants strength, it is the order of thought. It is not the possession of nations that expands might, rather the ability to embrace the universe with the mind, even if it physically consumes the body like a single point. In this lies the secret of human dignity: greatness born from understanding one's limitations, and the capacity to construct the world with thought as coherent and inhabitable. It is necessary to finally comprehend and understand that the picture of the world **IS NOT** mere knowledge. It is a program. It is a field. It is the result of a long process of forming the human being as a true individuality — not one that mimics individualism, rather one that independently generates goals rather than submitting to imposed ones. It is a system of representations of reality, a method of mastering

³ **Anthropocosmism** — a philosophical worldview concept that develops an understanding of the systemic and harmonious unity of the human being and the Universe, of their unique interdependence and interpenetration, as well as the means of achieving such a state.

language not only as communication but as a code **THROUGH WHICH** a person constructs coherence with the world. It is the accumulated volume of memory that prevents one from getting lost in the flow and allows one to determine one's "I" precisely in space and time — both physical and social. In the end, it is the foundation upon which arises the sense of the world as non-threatening, inhabited, and open to interaction — a world with which one can engage in dialogue, not merely in struggle.

Experts across disciplines agree: a person, regardless of the era, experiences a permanent **EXTERNAL THREAT**. The world, as the Apostle Peter said, "*lies in evil*" — and this evil, as a structural given, generates anxiety. To act in such a world, a person needs more than strength or resources — he needs Knowledge. He must **IDENTIFY THE SOURCES** of danger, understand what provokes a hostile reaction from the environment, learn to avoid escalation, and build strategies of overcoming. Without a **WORLD PICTURE** none of this is possible: actions become chaotic, reactions paranoid, and thinking fragmented. Only through an image of the world does a person acquire a structure in which he is **NOT A RANDOM** point, rather a node of meanings connected with other elements of being. A world picture gives order. It not only describes — it correlates everything with the human being. In it, everything has



its place: forces, objects, ideas, connections. Each human action becomes a contribution to this structure, not a threat to it. This makes existence stable, allows planning, building, and creating. And even more tragic is the moment when the **FUTURE INTRUDES** into this carefully constructed system. It appears not as a continuation rather as a disruption. And then — the world-picture, built with such difficulty, collapses under the pressure of the new, the undefined, the unrepresented. The past no longer functions as explanation, and the present becomes too fluid. At this moment the world-picture becomes fragile, and the person, losing his foundation, loses his vector. He is small again — now without greatness. His thought falls out of rhythm, and consciousness becomes exposed. This is where the **DEEP CRISIS** of modernity begins: not in resources, not in politics, it is in the fact that millions live without a coherent World-Picture that would allow them not only to

survive, but to live with dignity.

This is the key to a new image of Russia. A country cannot be reborn if its citizens lack an image of the whole. A worldview is not only philosophy — it is protection. And if we want Russia to find itself again, it must be **RE-THOUGHT** — not through borders and flags, rather through the architecture of consciousness. Of course, a worldview is never fully conscious or transparent to a person. It is like air: unnoticed until it is disturbed. And yet, despite its fragmentation, despite the mosaic nature of perception and the illusion of wholeness, it **REMAINS THE PRIMARY** inner barrier between the chaos outside and the fragile core of consciousness. What becomes the fact of thinking is not knowledge, it is structure. A person has access not so much to the content of their worldview as to the sense that it

exists at all — like the myth of a home one has never visited, yet which nonetheless protects from the terror of homelessness.

Every era gives birth to its own **WORLDVIEW** — short-lived, vulnerable, yet nonetheless essential. It is neither absolute nor ultimately true; however, without it, navigation through reality is impossible. And the more turbulent the time, the faster this worldview loses its power. Globalization, as a world process that is not merely technical, but ontological, is blamed — if not always openly — for destroying the last traditional shell of human understanding. The Picture that formed for centuries through cultures, families, and rituals has been replaced by streams, networks, and simulacra. And at the same time — **PRECISELY TODAY** — the need for a new picture has matured: not an old template, rather a new model of thinking. Yet it cannot be created without “external support” — if by this we mean not outside domination, rather participation in the new Earth System Management. In the conditions of transition from one paradigm of governance to another, without contact with this New, **ANY ATTEMPT** to construct meaning is doomed to collapse. This is why thousands of organizations have emerged today that trade in the illusion of meaning. The internet is filled with “reality architects” promising to reprogram the worldview. In the more “official” domain mass media, advertising agencies, PR structures, show business, and the entertainment industry operate. All of them, under the guise of communication, **WAGE WAR** for dominance over consciousness. Their product is **NOT INFORMATION**, rather it is a substitution of the inner foundation. Thus arises a fragile world of images with no ground beneath them. And yet there remains one form in which a person is still protected. It is the **WAY OF LIFE**. The true way of life is not just a schedule of eating and sleeping. It is a form of spiritual effort. It emerges where the spirit resists the temptation of comfort, where the body submits to the higher principle rather than to lower need. Within this resistance the parameters of the permissible are set: what to eat, what to drink, how to live, how to love, how to heal. Globalization intervened **PRECISELY HERE** — into the human body itself. It changed the very nature of the way of life. And these changes are unprecedented: never in human history have people found themselves in a condition where everything excessive is permitted, yet what is essential has become inaccessible — simplicity, silence, hearth, order.

Space has compressed: a person moves so quickly that he ceases to feel the path. Time has become round-the-clock: technology has erased day and night, and the inner rhythm has been replaced by the external demand to remain “connected.” Energetic abundance has trained people away from achieving through effort. Information streams now seek the person, not the other way around — and having access to everything, he **CEASES TO UNDERSTAND** anything. His personal energy, his spiritual might, his bodily asceticism are no longer the conditions of attainment. Everything is available, yet nothing belongs to him. And thus, the way of life no longer serves as an anchor. It has become a mystery. No one knows how much one should communicate, how much to eat, how much to drink. Where are the boundaries of what is permissible? How can one raise children if the family has been stripped of meaning? What is allowed, and what is forbidden, in a world without norms? A new — networked — mode of existence emerges. A person is plugged in. He is a node in a global network. But **NOT A SUBJECT** — a terminal. His way of life is programmed from the outside, like software. And it becomes ever more difficult to distinguish reality from the simulated, freedom from connection, choice from algorithm. The way of life is no longer protected; **IT IS VULNERABLE**. And if the worldview collapses, and the way of life turns into a connection protocol, then a person is left without two of his main shields. This means he must recreate them anew — not alone, rather in conjunction with a new form of consciousness and a new form of being.

The world we live in is no longer the world in which **WE WERE FORMED**. In the silence of shattered ideas, in the ashes of collapsed constructions, in the apathy and anemia of meaning, not only the end of an era is ripening — the possibility of birth is ripening as well. Everything said here is only a threshold, an approach, a cross-section of the state of consciousness before the transition. I am certain the readers understand — we have come right up to the line beyond which it is **NO LONGER** possible to exist by inertia. The worldview, the way of life, the perception of the world, the will, the meaning — all of this is being tested by the new conditions of Governance, under which the old human form weakens and collapses. However, crisis is not the end. It is the preliminary light before the flash. It is the tension of silence before the sound that will change everything. We have begun a conversation not about particulars, not about fashions and trends, rather it is about



the very architecture of human existence in an age of rupture. In this article I tried to gather not merely signs and symptoms — I hope it **EXPOSED THE ROOTS**. Together we have walked through the understanding of the World Picture as the protective shell of consciousness, built so that a person might withstand the encounter with reality. I hope readers have seen how these shells collapse, and have traced how Globalization transforms the **WAY OF LIFE** beyond recognition, tearing a person from familiar space, breaking temporal structures, stripping away meaningful choice, replacing values with convenience and truth with interface. We have exposed the essence of the worldview crisis — **NOT AS** the absence of views, but as the loss of the organic link between conviction, action, and higher meaning. However, all of this is **ONLY THE SURFACE** of systemic change.

Humanity has found itself in a situation where the familiar ways of understanding simply **NO LONGER WORK**. The worldview that once seemed like a foundation no longer determines action. The way of life has lost its coherence. The picture of the world no longer explains what is happening. One's personal stance has dissolved into algorithmic reactions driven not by will, rather by stimulus. Everything that once was formed through the labor of generations is **NOW SUBJECTED TO** accelerated devaluation. Apathy, boredom, disappointment, and loneliness are not symptoms of a private drama, rather they are markers of a systemic fracture. Yet in every crack of the old, the possibility of the new shines through. The loss of meaning is not an end; it is a sign: the time for a different optic has come. Not for cosmetic correction, not for moral polishing, rather for an ontological breakthrough. Everything I have described in this article — the images, the values, the structures of consciousness — **DEMANDS REINTERPRETATION** in the light of the central question: what is the Human Being, and what is he called to become? For if the external collapses, the inner vertical remains. And even if it begins to weaken —

then a new one must be raised. Yet not from ideologies and slogans, rather from **AN IDEA** capable of gathering people, society and civilization once more.

Therefore, this article is only the first part of the path. Ahead we will go deeper into what does not lie on the surface: into the principles of thinking, into the natural connection between the human being and the planetary System, into the **NATURE OF THE IDEA** as a code of action, into the metaphysics of Governance, into the destiny of Russia not merely as a territory but as a field of meanings where the struggle for a New Image of the future has already begun. We will touch upon the essence of transformation as the abandonment of the old person and the birth of another — one capable not only of surviving, rather of conquering death. This will be the subject of the second part. It is already beginning...

To be continued...

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