

# Salvation of the Saviors (series 85-369)

## Project 369 – Russia. The Continuation of the Image That Does Not Yet Exist...

*Great nations are recognized not by achievements,  
rather by the silence from which a new era can speak.  
Russia is a voice that remains silent —  
because it is preparing the first Word.*

Every completed thought demands continuation if it has truly touched reality. For reality is not an archive where everything rests neatly on shelves, it is a flow in which any attempt at fixation is only a temporary support built upon the fragility of awareness. The first part of this work was **NOT AN ANALYSIS** of the state of the world — it was an act of recognition. We uncovered ruptures in the familiar: in the way of life, in worldview, in the very structure of the human “I.” We moved not from facts to conclusions, rather from meaning to diagnosis. And everything we arrived at revealed one thing: today humanity stands not at a crossroads, but on the edge. It can no longer go back — because **"BACK" HAS BEEN DESTROYED**. And it cannot move forward, because "forward" is no longer predetermined.

We have seen how the World Picture, instead of protecting consciousness, has become its illusion; how the Worldview, which should have served as an inner core, has turned into an **EMPTY SHELL** filled by external noise. I pointed out — and I believe I was not mistaken — that spiritual emptiness has become a **STRATEGIC VULNERABILITY** that is not only personal, it is also civilizational. I sincerely hope the reader has understood that apathy and boredom are not personal weaknesses, rather they are symptoms of anomie caused by the destruction of the bonds between humans and the world. We have approached the essential: the moment when not just the system disappears — rather the very **IDEA** of what a system is — **DISAPPEARS**. And then a new necessity emerges — not to renovate the old, rather to understand what it means to live in the absence of the old altogether.

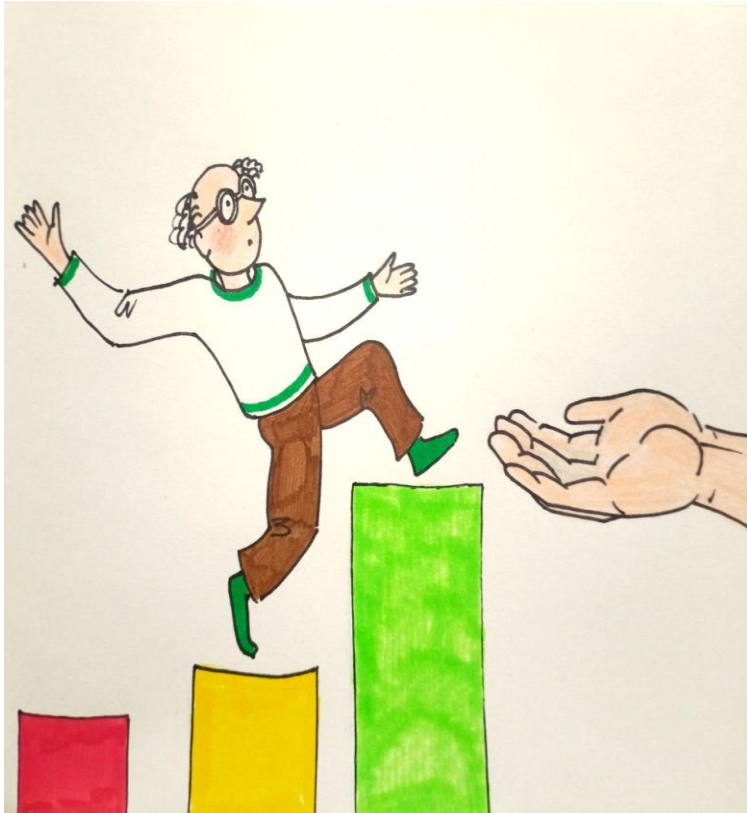
This article, as a continuation of the previous article (**84-369**), is an entry point into this new mode of thinking. Not as speculation, not as utopia, rather as an attempt to feel the pulse of a real future — one that **NO LONGER COINCIDES** with the linear flow of time. If earlier we examined the mechanisms of degradation, now we must turn to the foundations of becoming. Not the illusory “new human” of ideological rhetoric, rather instead, the genuine reconstruction of the human being as a function of a higher form of existence. We must ask: what makes a human truly Human? What is his role in the future if he is no longer a consumer, not a voter, not an instrument of the System? If the System departs and the Human remains — what does he become?

In this context, Russia is not merely a country, it is an archetype — a place where everything unfolding in the world appears in its most condensed form. **A LABORATORY OF THE ULTIMATE**. The winds of all epochs converge upon it; the future concentrates within it — often in the form of crisis, pain, and loss. However, it is precisely for this reason, a breakthrough is possible here — toward a realm where an Idea once again becomes the axis of the world. Without an Idea, no society can survive: **IT CRUMBLES** into administrative dust. Communism, with its universal metaphysics, collapsed not because

it was weak, rather because it lost its meaning. Meaning burned out its core — leaving buildings, rituals, flags, yet removing the current. It is the current of meaning that sustains structures, and it is its disappearance that destroys civilizations. Now we stand before a new choice: either follow foreign meanings yet again, reconstructing the old, or — for the first time — create our own, breaking through to a meaning that does **NOT DEPEND** on ideologies. The victory over death is not a slogan, not a challenge, not a fantasy. It is the point of assembly for the New Human, in whom the bodily, the spiritual, the rational, and the cosmic are united. Only this vector can keep a human being grounded in a world where old forms no longer function and new ones have not yet been shaped. Not merely to survive, rather to remain Human — that is the task. And only one who is able to accept this task will be able to hear and make the next step.

So then — let us continue. Another — and perhaps the deepest — form of human adaptation to life in the world is Worldview. It is not merely a set of opinions, not just an intellectual landscape, it is a **MORAL FORM** of protection, a spiritual framework without which the personality collapses like a building without load-bearing walls. Confronted with the infinite — the mountains, the stars, the vastness, and silence of the Universe — a person feels not delight, rather fear, and in this terror is born something higher than knowledge: Worldview **AS AN ANSWER** to the silence of being.

A human being exists between two abysses: the infinitely large and the infinitely small. Both abysses penetrate him. His consciousness is like a chamber suspended between nothingness and infinity. And **ONLY A WORLDVIEW** can transform this suspension from a state of terror into a state of meaning. Strictly speaking, a worldview is a structured system of relations to reality. It is not merely what a person knows — it is what he stands upon. The principles, ideals, and convictions through which he interprets the outer and inner world, and on the basis of which he constructs his program of action. A worldview does not live in abstract theory. It belongs to a person, a group, a nation, a religion, a society — to the extent that they **PRESERVE THEIR SUBJECTIVITY**. However, above all, a worldview is the fruit of a person's formation as a personality — that is, as a being capable of distinguishing good from evil, truth from falsehood, what is possible from what is forbidden. And if the **PICTURE OF THE WORLD** provides intellectual navigation, and the way of life — practical navigation, then the worldview is the inner tribunal, the highest measure. Yet it has become the first victim of the approaching Future. Globalization — as both a real and mental transformation — crushes worldview not just as a system, but as the **VERY POSSIBILITY** of having convictions at all. The point is that a worldview is a form of consciousness in which answers to most of the fundamental questions have already been found. It already defines what is true, what is valuable, what is permissible. It is not passive — **IT IS ACTIVE**. It includes the ability to apply knowledge, the certainty of its truth, the readiness to act and to defend. It is an integrated intellectual construction capable of encompassing the full diversity of being, ordering it from an initial higher position. Possessing **SUCH A WORLDVIEW** is not ordinary — it is a rare spiritual state. People strive toward it as toward a light in a labyrinth. And they attain it through pain, doubt, the labor of thought and soul. Such a worldview is not bestowed; it is born in agony. Yet once it appears, it becomes the backbone, the essence of the "I." Through it a person sees the world — with all its mysteries and revelations. Moreover, **NOT ALL** knowledge enters this worldview, only that which has been lived, felt, scorched by the fire of inner conviction. It is a synthesis, a summit, a form of inner hierarchy. And one can judge a person only by the level of his worldview. For there is nothing higher than worldview problems — except new worldview problems. And therefore, spiritual growth is the growth of worldview. Not simply the accumulation of facts, rather the **ASCENT OF MEANING**. This is why today, when everything is shattered, it is precisely the worldview that becomes the point of salvation. When



the **PICTURE OF THE WORLD** is blurred, and the way of life compromised by networked ersatz-forms and imitations, only worldview can prevent a human being from disintegrating. However, for this, a **NEW TYPE** of worldview formation is required. We no longer live in a world where the source is solely tradition, family, education. Today the priority becomes the ability of the human Brain to receive and analyze the streams of transmitted information from a new system of governance — planetary, field-based, multidimensional. And if earlier the genotype mattered — as a predisposition to perception — now the task is to move beyond it. For the level of Consciousness and the level of Worldview are **NO LONGER DETERMINED** by the physical body,

they are governed by co-participation. We are entering an era in which worldview must become not only protection, rather a form of navigation within a System that unfolds before the human being, not merely the future — but a **COMPLETELY DIFFERENT** architecture of reality. And only the one whose worldview becomes living, deep, and with firm conviction will be able to walk this path without losing himself.

A worldview is not a thing, not a ready-made set of truths, not a closed system given for the last time; it is achieved as the sun rises — slowly, with effort, through darkness. It grows out of the tension between time and thought, between tradition and personal illumination. The history of humanity is essentially the history of the gradual unfolding of worldview structures, their replacement, decay, and rebirth. Studying the past, **WE FIND EVERYWHERE** elements familiar to us, yet embedded in an alien fabric of meanings, in symbolic sequences that no longer open themselves to us; these are our roots, the beginnings of what became our own. To understand the modern Worldview without this historical background is impossible, just as it is impossible to understand a mature tree without soil and seed. And yet, no matter how the content changed, the form of Worldview remained subordinate to the task of the Old Control System. This System, structurally oriented toward control, containment, and closure, shaped human patterns of thinking. Even when breakthroughs arose — spiritual, scientific, and mystical — they were still fitted into a larger matrix of goals dominated by the principle of governing the masses, and **NOT OF UNFOLDING** the individual. Therefore today, at the moment of transformation, in the behavior of the “governing elite” we see not the manifestation of the new, rather a **RELAPSE OF THE OLD** — transformed, yet recognizable. Here the words of Sigmund Freud sound as if made for this moment: *“A worldview based on science... is limited by truth, and renounces illusions.”* This is a strict, almost ascetic acknowledgement of boundaries, and yet it reveals a crisis: the human being seeks more than reality alone can give; he thirsts for meaning, consolation, salvation. Yet science, being sober,

**REFUSES TO GIVE** this. A worldview at the limit always stands between truth and loss — and in this lie both its tragedy and its strength. However, there is another line along which a person builds his inner protection — the Life Position, which is not merely conviction or mood — it is a **VOLITIONAL FORM**. If a Worldview arises from the work of thought and spirit, then Life Position is born in the struggle between Reason and Passion. Within the new Management System, Life Position is not a rigid setting, it is a **FLEXIBLE STRUCTURE**: thinking capable of distinguishing the essential from the superficial; a will that enables conscious action; the ability to transform emotion into the energy of constructive deed; the knowledge and application of behavioral forms that protect from chaos and intrusion. It is not submission to standards; it is the **CONSCIOUS ASSIMILATION** of those forms that allow one to preserve individuality while remaining invulnerable. It is a new understanding of freedom — not as the rejection of boundaries, rather as the ability to build boundaries oneself. Yet no force is deeper than that **FROM WHICH** meaning is born, and this force is Love. Not as emotion or attachment, but as the **FUNDAMENTAL PRINCIPAL OF THE MEANING OF LIFE**. It is Love — as the volitional, clear, mature desire for the good of another as for oneself — that becomes the canvas on which the text of destiny is embroidered. The greatest of messages — 1 Corinthians — gives us this formula: *“If I understand mysteries, if I possess faith, yet have not love — I am nothing.”* This is not rhetoric; it is metaphysics. Love is not a reward, it is a trial, and therefore for many it remains a dream: distant, impossible, frightening — not because they are unworthy, rather because they are not yet ready for its depth. Love demands maturity, self-giving, clarity; it **DEMANDS THE RENUNCIATION** of manipulation, fear, fusion, and possessiveness; it demands becoming someone capable of loving without conditions and without masks. And therefore, if we speak of Worldview, Life Position, and Meaning, it is Love that crowns them — the **HIGHEST FORM** of freedom and at the same time the strictest possible; in it a person does not lose themselves, they become themselves for the first time.

Speaking about the purpose of life, it is impossible not to touch upon the deepest, almost mystical **PROCESS — GOAL-FORMATION**. This is not merely choosing a vector, not planning the future, and not even forming a dream; it is the activation of an inner mechanism capable of transforming existence into meaningful being. Goal formation is not the knowledge of “what I want,” it is the generation of new forms of striving born not from external necessity, rather from internal maturity. It is the **HIGHEST FORM** of the movement of the human spirit in a world where choice is always intertwined with risk, temptation, danger, and paradoxical freedom. For goal formation to occur — not as a random impulse, but as a stable structure — a person must pass through four stages. **The first is goal setting**: not simply “deciding on a goal,” it is establishing one’s place in the system — where I am and where I want to be. It means finding coordinates in social reality and marking a point of attraction, that desired state which appears more fitting to my potential, dignity, and dream. **The second is goal-directedness**: not a horizontal movement, rather a vertical vector, the choice of an image of the future that allows one to overcome the dissatisfaction of the present; it does not guarantee success, it provides a path. **The third stage is determination**: manifested not in blindly moving forward, but in the ability to adapt one’s behavior without losing course — the art of constancy within change, flexibility without



losing the core. And finally, *the fourth is expediency*, a philosophical category: to be expedient means to **KNOW HOW TO USE** time — not merely to employ it, rather to live within its volume. This requires understanding the structure of time as a life-space: sequence, coexistence, and stability. Sequence is the “length” of time — the linear flow of events: yesterday, today, tomorrow. Coexistence is its “width” — the multilayered nature, the multiplicity of parallel processes; we live not in one stream, rather in many at once. However, the main thing is stability — the “height” of time, the significance of each moment, its contribution to the balance of life. **IT IS PRECISELY HERE** that the present is formed as a point of power. Without desire and striving, time loses its form — it ceases to be a medium and becomes external, alien. However, once a vector appears — it comes alive. The future, as rightly noted, does not come to us. We go to it. It does not arrive — **IT IS CREATED**. A goal is a transformer: it converts meaning, which exists in a static state, into the energy of action. A goal is that through which meaning becomes active. However, it **DOES NOT LIVE** on its own. A goal is impossible without values, for they are the conduits through which meaning flows. Without values — no circuit. Without meaning — no tension. A goal is like a lightbulb: if it shines, it means that meaning and values are working. We do not see the current, we see the light. We cannot touch the tension; we feel it through action. Values are what “shine,” “warm,” and evoke a response. They are not merely notions — **THEY ARE CARRIERS** of vital energy. For them people act, for them they suffer, for them they live. And a goal arising within their field becomes a guiding impulse distinguishing a person from a random biological system. Without a goal a person **BECOMES A VICTIM** of circumstances, a country — a toy in the hands of another’s will, a civilization — a fragile structure without an axis. A goal cannot be invented. It cannot be artificially constructed, detached from meaning — just as tension cannot be generated without a generator. A goal is born where meaning acquires a vector and values — concreteness. And then life becomes a path — not mechanical but meaningful — where **EVERY ACTION** is connected to the inner structure of the world, and where each goal is not only a call forward, it is also an echo of who the person truly is.

To overcome the simplified and flat understanding of so-called “instrumental” and “terminal” values, one must step beyond sociological classifiers and return to what originally formed values as the **LIVING EXPERIENCE** of the human soul. History is not abstract — it is filled with the inner efforts of the spirit, with humanity’s attempts to respond to the challenge of being. And every era offered its own forms of value-experience, its own versions of the highest. Understanding values as the result of surveys and questionnaires is, of course, convenient — yet it kills their essence. Values are not what a person names in a form, they are what he breathes, what he cannot betray without inner disintegration. True values are **NOT OPINIONS**; they are states of being. And therefore, when we discuss values, we must remember several foundational postulates. *First*, outside of relation to another human being, values do not exist; they are not abstractions, rather they are bridges that connect the I and the You, the Soul, and the World. A value is always a directedness; it requires an addressee, an object, a meaning. *Second*, a value is, in its concentrated essence, joy — not the joy of possession or achievement, rather joy as a state of being: joy from the mere fact of existence, from being alive, from the presence of Light, from the ability to feel. A value **DOES NOT ARISE** from emptiness. It is not primary; it is a reflection of significance. Significance is what connects the outer with the inner, the world with the person, the object with the spirit. And at the center of everything stands the ideal — not merely a dream or a high goal, rather a form of **MEANINGFUL CRYSTAL** through which a person constructs his relation to reality. An ideal is an idea saturated with existential significance; it does not require proof — it is experienced. Here we should recall categories often forgotten but without which values **DO NOT ACQUIRE** their fullness: the scope of life, its range, intensity, depth. A person who lives narrowly, tightly, in fear,

**CANNOT** truly possess values. Values live where there is spiritual generosity, breadth, openness, the ability to receive and to give. Values are not only what you choose, they are to the extent to which you are capable of living that choice. And therefore, if a person's life lacks range, depth, vividness, if there is no genuine striving toward transcendence, if the soul is confined to the everyday — speaking of values **BECOMES PROBLEMATIC**. Values are not a set of concepts, they are a mode of existence: light coming from within, joy becoming meaning, love taking form, the highest tension of the spirit turned outward into the world. And only in this tension do values begin to sound; everything else is noise.

Physiologically, a human being is always in readiness for action — his organism, nervous system, energetic structure predisposes him toward deed; yet he does not act until a foundation is found: meaning, goal, and value. Without this inner linkage, **OUTER ACTIVITY** loses its vector and discharges it into emptiness. Professor A. I. Yuryev, in private conversations with me, rightly pointed out that mentality is **NOT A SET** of attitudes and cultural traits, as sociologists interpret it, rather something far more alive and deep. It is a level of excitation, a state of readiness observed by researchers of higher



nervous activity; it is the physiologically observable configuration of life within a person. This approach reveals mentality as a form of substantive organization of inner potential. In the physiological context **ONE CAN DRAW** analogies: nervous mobility is analogous to meaning, dynamism — to goals, equilibrium — to values, and strength — to vital energy. These parameters are not merely biological; they determine a **PERSON'S READINESS** for spiritual and social life. Without inner substance, all this power remains latent, undeveloped. Thus, a person is strong only when his strength is embedded in a meaningful system; otherwise, it is destructive or dissipates into inaction. History knows many cases where people physically limited — deaf, blind, paralyzed — reached heights of influence and spiritual power, and just as many cases where physically healthy people lived their lives in filth, laziness, and emptiness.

Therefore, the foundation of strength is not in muscles or even in the senses. The foundation lies in mentality **AS A SYSTEM** that carries meaning. It is meaningful mentality that activates the volitional mechanism: if it is full — the person acts, moves, creates; if it is empty — there arises not will but its phantom: stubbornness, caprice, impulsiveness. Against this background grows the dominant fear of the era — the **FEAR OF UNCERTAINTY**. The New Control System is already operating, while the automotor habits of the Old remain. A person finds himself between streams — and loses ground. He **NO LONGER DISTINGUISHES BETWEEN** the artificial and the real. Norms cease to be supports. Everything once considered “normal life” is no longer considered normal. Psychic normality itself has become fluid. The

phenomenon of future-shock appears — a condition of confusion, disorientation, rejection. Changes are so rapid that a person **DOES NOT HAVE TIME** to adapt. Adaptation requires rhythm, pause, comprehension — none of which exist here. And then not only behavior breaks, but the internal structure of personality. Technology is not the only thing that has “broken loose;” social, cultural, moral, and economic processes — all have escaped control. A person finds himself in harness without reins. Governance **DOES NOT WORK**, and therefore the will withdraws. What remains is fear, and then apathy. Apathy is not an innocent condition; not just “fatigue” or “laziness,” it is a national problem, a civilizational symptom. When apathy captures the masses — it captures the country. And the country drops out of history. Apathy is not the absence of feelings, rather the **BURNOUT OF FEELINGS** — indifference, the loss of inner engagement. In this, apathy resembles anomie — a state of social disorder in which old norms are destroyed while new ones remain unassimilated. In transitional periods, when moral foundations collapse, entire groups feel rejected; a sense of alienation toward one’s own country, society, era arises. Apathy does not merely reduce activity — it **GENERATES BOREDOM**, the most underestimated form of psychological stagnation. Boredom is the stoppage of time; not simply “nothing to do,” but falling out of the flow of life. Boredom paralyzes both the person and society; in it, development disappears and decline begins. Boredom may seem mundane; however, it is a structural problem. We live balancing between pain and boredom: if pain wins — suffering arises; if boredom wins — decomposition begins. Society often tries to overcome boredom with “interesting stimuli;” however, this is an error. The USSR tried to saturate life with external forms of activity, yet ignored spiritual emptiness — one of the reasons for its collapse. A person cannot be filled from the outside. Boredom is not the absence of entertainment; it is the absence of meaning. All this is linked to the deep, **FUNDAMENTAL THEME** — loneliness. Modern politics almost never conceptualizes loneliness as a factor, yet it is precisely loneliness that tears the fabric of solidarity and destroys social bonds. Instead of solidarity arises anomie.<sup>1</sup> Society loses coordinates. There is a “toppling of norms,” a loss of constraints. People find themselves in a space without orientation, leading to fatigue, disappointment, inner self-destruction. These are the signs of a transitional age. The Old System still resists through remnants in people’s minds; the New System already operates, yet without language or understanding. How to resist this? **THERE IS ONLY ONE ANSWER — KNOWLEDGE**. Not abstract or informational knowledge — rather that which transforms information into knowledge, knowledge into meaning, and meaning into action. Through the perception of Nature as nature — not as a resource, rather as a space of tranquility. Nature restores rhythm, restores measure, restores connectedness. And in this connectedness a person can stand again — not merely adapt, but find foundation, and become part of the New without losing himself.

The image of the new Russia in a rapidly changing world is defined above all by the fact that Russia itself has changed more than anyone else. No other country **HAS GONE** through such a quantity of internal transformations, breakdowns, and attempts to redefine its own essence. Russia has once again found itself in the role of a planetary laboratory — this time not only in the ideological or economic sense, but as a civilizational test range on which all possible forms of global upheaval are being trialed. And, as has happened more than once in its history, it is the first to take upon itself the blows of those waves that only later engulf the rest of the world. Russia is like a person who has

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<sup>1</sup> **Anomie** — a sociological concept describing a condition of society in which social and moral norms are weakened or deficient, leading to feelings of helplessness, alienation, and demoralization among individuals.

survived an ordeal unnoticed by those around him. It has changed beyond recognition, yet its return in a new form has **REMAINED UNNOTICED**. And this happens because the main task has not been solved — the task of forming the image of a country capable of being useful to the world. Not an image as an advertising brand, not as a patriotic showcase of slogans, rather as an essential, deep experience of survival, adaptation, and spiritual renewal. However, this task remains unsolved, not because it is unnecessary but because **THERE EXISTS NO** effective technology for its implementation. The most dangerous obstacle is not hostility, it is simplification. Attempts to reduce everything to theses, schemes, infographics, PR-messages, and programmatic speeches result in distortion and loss of meaning itself. Where an Image should be born, its surrogate appears. Where the spiritual and rational should have been united, the image is replaced by manipulation. The image of a country is either the work of a genius capable of sensing the pulse of an era, or the work of responsible science that possesses both method and meaning. It is not a task for clerks trading information on the market of meanings.

The world, meanwhile, is entering a phase of change for which no one is prepared. No country, no megapolis, **NO SYSTEM POSSESSES** the instruments to predict or manage a future that arrives not as a line, rather as a leap. Entire industries will disappear. Technologies that were yesterday the pinnacle of progress will become absurd.

The virtues on which institutions were built will be mocked. The vices of yesterday will be legitimized. Everything will be overturned — not in terms of morality, rather in terms of structure. Therefore, all humanity faces the necessity not simply to adapt, but rather to **DISCOVER ITSELF AGAIN**. Russia here stands at the vanguard, even if this is not acknowledged. It has already lived through what others have yet to face. It has already lost, destroyed, recreated — and now once again stands at the limit. Yet whether it can create its Image — not a drawn one, rather a born one — determines not only its place in the world, but its very ability to continue to exist as a subject of history. Across the world, the call is heard ever more often: “to recognize oneself in the new world.” This is not a slogan; it is a cry of the times. Waiting for events to unfold is one tactic



— albeit passive, inert, and therefore doomed. Another is to create the future from within, proactively, guided by one’s own essence and interests. As was said long ago and is repeated again: **The future is not that which comes to us. The future is that toward which we go.** And today — it is we who must go.

Every civilizational formation is built not on bricks and not on technologies, rather on an Idea — that **INNER AXIS** which holds the whole together even when its external forms collapse. An idea is not a program, not a slogan, not a storefront image of the future. It is what makes the very fabric of reality possible — what gives weight to words, meaning to actions, and direction to time. It is not an

abstraction; it is the foundation without which any structure of history hangs over an abyss. Only the presence of a functioning semantic “generator” keeps the construction from falling into emptiness. The moment it goes silent — silence descends in which everything collapses. The Soviet Union, as a phenomenon, stood on the communist idea in its utopian, globalist projection. Russia in this project was not a subject, rather an instrument — a sacrificial core for the sake of abstract universal happiness. The system was held not by fear and not by economics, rather by faith in the possibility of a new world. Precisely for this reason the West **DID NOT ATTACK** the external bastions but struck at the center — at the Idea itself. And once it was discredited, everything else crumbled on its own. This became not the fall of a state, rather the **EXPOSURE OF EMPTINESS**. Meaning disappeared — and everything turned into dead speech, into rituals without fire, into career without service, into form without content.

We live in an era in which restoration is impossible. In which it is too late to patch old structures. In which it is meaningless to replace one phrase with another in the hope that an organism which has lost its soul will come back to life. The moment has come not for political renewal, rather for an **ONTOLOGICAL BREAKTHROUGH**. Not from above, rather from the depths. From the very question: why does the Human Being exist, why — the People, why — the Country? This is the starting point. Not from above, not according to a scheme, not according to a decree, rather from within. From an Idea that has no higher power. **VICTORY OVER DEATH** — this is that idea. Not as metaphor, not as consolation, rather as a program of going beyond the limits. Victory over death is not just a biological threshold; it is a refusal **TO BE A FUNCTION** of someone else’s system. It is an exit from the closed cycle, from the eternal repetition of the same. It is that horizon beyond which a different humanity begins — where meaning is defined not by pain, rather by awareness; where survival is not the goal, it is development; where power is not the center, but Reason.

**Victory over death** is a challenge to the very foundation of the old world. It is the step that turns a people from a statistical body into a subject of a new history. It is the return of the Human Being to himself. And this is where the New World will begin — not because it has been decreed so, it is because there is no other way. The time of the Idea has come. The time has come — to be.

**F. Shkrudnev**  
**30 November 2025**