

# Salvation of the Saviors (series 112-369)

## Project 369 – Non-Articles: Beyond the Text: from Faith to Knowledge...

*Faith keeps a person within the limits of the answer.  
Knowledge forces us to go beyond the question.  
And that's where the path begins —  
which no one has ever gone through to the end.*

There are various worldviews through which a person tries to comprehend their existence. Conventionally, they can be divided into religious and atheistic. Within each, there are many directions, schools, and interpretations. However, if we set aside the external diversity, their starting point turns out to be surprisingly similar. In both cases, the foundation is not knowledge, rather an assumption. Not proof, rather Faith.

In one case — Faith in the existence of a Higher Power that created the world and governs it; in the other — Faith in its absence. Despite the outward opposition, the **STRUCTURE IS THE SAME**: both the believer and the atheist begin not with a grasp of the whole, rather with the acceptance of an initial position that cannot be proven within the system itself; it is accepted — and only then is everything else constructed from it. It is precisely this circumstance that for a long-time escaped notice: a person tends to believe that their position is grounded in logic, experience, knowledge, yet if one looks deeper, it becomes clear that logic comes into play only after the point of reference has been chosen; it **DOES NOT DETERMINE** it — it serves it. And in this sense, the difference between the believer and the atheist turns out to be not as radical as is commonly assumed: one believes in the existence of a cause of the world. The other — in its absence. Both proceed from an assumption that cannot be verified within the framework of their own worldview.

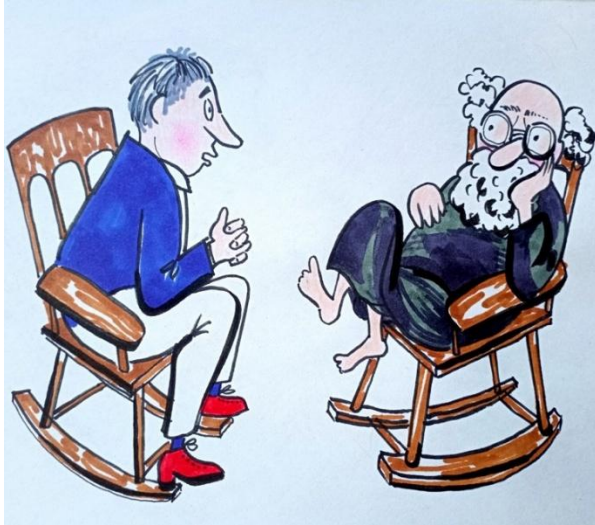
For completeness, it is necessary to add one more — the most widespread form of relating to reality: the ordinary, everyday one. This is not a structured worldview, not a system of views, rather the **ABSENCE OF ANY ATTEMPT** to form them. Here, a person is offered a simple formula: do not ask unnecessary questions, do not go beyond the boundaries of everyday life, live “like everyone else,” following instincts and internalized patterns. In this model, there is neither God nor the denial of Him; there is routine, comfort, security, material goals. A person does not ask why they live this way. Moreover, the very question is perceived **AS INAPPROPRIATE** — it is not included in the system of thinking. It is precisely here that the programmed nature of behavior manifests most clearly.

A person acts without realizing the reasons for their actions. They strive without understanding where the striving itself arises from. They choose goals they did not form themselves — and yet perceive this as their own choice. From the perspective of a deeper model, this state can be described as functioning within rigidly defined programmatic frameworks. The brain works. Reactions occur. Activity is present. Yet the level of comprehension is limited. And in this sense, the distinction between “faith” and “absence of faith” **BECOMES SECONDARY**, because in both cases a person remains within a given frame. Some think for a long time, construct complex philosophical systems, yet do not question the

starting point — the very fact of accepting faith as a foundation. Their thinking is deep, yet directed within a predetermined vector.

Others do not reach the level of reflection at all. They live in a mode of immediate reaction, guided by “this is how it’s done,” “this is how everyone lives,” “this is what’s right.” Their faith is not recognized, yet it is precisely what determines their behavior. In both cases, a person **DOES NOT REACH** the level where it becomes possible to examine the very foundation — the point of reference itself. That is why there arises a need to take a step that is rarely taken: not to choose between faith and non-faith, rather to question the very principle of faith as a foundation. This is not a negation for the sake of negation; it is an attempt to move to a level where, instead of accepting a position, one can investigate it. And so that this does not appear as yet another proposal to “believe in something new,” it becomes necessary to examine the existing models.

Religious systems that claim completeness offer different pictures of the world. If we proceed from the idea that truth is one, a logical consequence arises: at best, **ONLY ONE** of them can be true; the others are partially or completely false. At worst, none corresponds to reality.



Suppose there is a true religion. Then a practical question arises: how can it be identified? What can one rely on? On the arguments of the bearers of a tradition? Yet each tradition has its own bearers, and each of them says the same thing: the truth is with us.

All appeal to antiquity, to the experience of generations, to the authority of saints, to the sacrifice of martyrs. All claim that truth is not transmitted in words — it must be experienced. “Come and try,” they say. On the surface, this sounds reasonable. However, when attempting to put this principle into practice, an **UNRESOLVABLE CONTRADICTION** arises: to truly “try,” one must

immerse oneself. And full immersion in any system requires time — sometimes an entire lifetime.

It is physically impossible to live multiple lives in order to follow all paths and compare the results. And even if we allow for such a possibility, another problem arises: different people perceive the same thing differently. One seeks silence — and finds truth in stillness; another seeks intensity — and finds it in experience. One is inclined toward asceticism, another toward ecstasy, and each will consider **THEIR OWN** experience as confirmation of truth. As a result, instead of a criterion of truth, there emerges a criterion of correspondence to internal perception — and this is no longer truth, rather a matter of taste. It is precisely here that the fundamental limitation of an approach based on faith and personal experience becomes evident: it **DOES NOT PROVIDE** a universal foundation. It does not allow one to reach a level where a grasp of the whole is possible, and therefore does not allow one to determine direction with the precision required when the issue is not a private task, but the limit of existence itself. And it is at this point that it becomes clear: as long as a person remains within the framework of choosing between ready-made positions, they **DO NOT EXIT** the system — they merely choose within it. The exit begins where the very structure of choice itself is called into question.

Another path to which a person inevitably turns in the search for a foundation is an appeal to that which lies beyond ordinary explanation — to phenomena **COMMONLY CALLED** miracles. The logic

here seems quite natural: if there is a connection to a higher level of reality, if there is contact with something that surpasses the familiar world, it should manifest — not in words or theories, rather in facts that cannot be explained within conventional logic. Therefore, a true system should confirm itself through such manifestations. At first glance, this appears to be a strong argument. However, as soon as one looks more closely, an unexpected picture emerges: miracles **DO NOT BELONG** to a single system — they are distributed. Phenomena that cannot be explained within classical science are recorded across many different traditions. Myrrh-streaming, incorruptibility, unusual physical effects, transformations of matter — all of this occurs not within one religion alone, rather in many. And here the first serious contradiction arises: if a miracle were a criterion of truth, then the religion in which it appears would have long since become universal. However, this **DOES NOT HAPPEN**. Therefore, the mere fact of a miracle does not indicate the truth of a system — it points to something else. And here we approach a point that is almost never considered within classical thinking: a miracle is not necessarily “proof from above;” it may be a **MANIFESTATION OF INTERACTION** between a person and the environment.

If we consider what is happening through the lens of a deeper model, it becomes clear: with a high concentration of attention, with a certain state of consciousness, with a particular tuning of the psyche — matter begins to behave differently. Not because “religion has intervened,” rather because **OTHER** levels of interaction have been **ACTIVATED**. What is described as energy-informational processes becomes accessible in certain states. And from this, a key conclusion emerges: a miracle **DOES NOT BELONG** to religion. A miracle is connected to the human being — to their state, their configuration, their capacity to interact with the surrounding environment. That is why phenomena that are essentially the same can manifest across different systems — not because all of them are true, rather because all of them use the same instrument: **HUMAN CONSCIOUSNESS**. However, then a miracle ceases to be a criterion of choice; it becomes only an indicator that beyond ordinary perception there are indeed processes that a person does not yet understand. And if this is so, the foundation disappears once again: one cannot choose truth based on miracles, cannot compare their “strength,” cannot determine where the “real” is and where the “false” is — because the very system of comparison **DOES NOT WORK**.

Before a person lie many directions. Each declares: “truth is here.” Each confirms itself — through words, experience, phenomena — and each denies the others, with the same certainty with which it affirms itself. And here a state arises that is difficult to call anything other than an overload of consciousness. A person is confronted not with a lack of information, rather with its excess; not with emptiness, rather with a multiplicity of incompatible pictures. And within this multiplicity, the ability to choose is lost — because any choice turns out to be unfounded.

One can listen to a preacher — however, everyone has their own. One can rely on antiquity — yet there are many ancient systems. One can consider the number of followers — however, truth is **NOT DETERMINED** by numbers. One can compare miracles — yet there is no scale by which to measure them. Every criterion falls apart. And then another image arises: a person standing at a crossroads where hundreds of signposts are set up. Each bears the same inscription: “the path to truth.” Yet the arrows point in different directions. Nearby stand people who have devoted their lives to this. They are sincere. They are convinced. They speak persuasively. Yet



each **SPEAKS THEIR OWN MIND**. And each considers the others mistaken. In such a situation, a person cannot rely on anything external, because everything external contradicts everything else. And then any choice ceases to be conscious — it becomes chance, preference, inclination, psychological attraction, but not knowledge.

It is precisely here that it becomes absolutely clear: within the framework of existing approaches, the task **HAS NO SOLUTION**, because all of them exist within the same structure — a structure in which choice is made among ready-made options, while the very foundation itself is never questioned. It is at this point that the **TURNING POINT BEGINS**: a person either remains within this system and chooses at random, or takes a step aside that changes the very principle of the search. Not to look for the “correct option” among those offered, rather to understand why this multiplicity arose in the first place — who formed these directions, at what level their divergence occurs, and whether it is possible to reach a level where the contradiction disappears. Because if such a level does not exist — **TRUTH IS UNATTAINABLE**. And if it does exist — then one must search not among the arrows, rather beyond them.

A thought is often heard that, at first glance, appears conciliatory and even wise: all religions lead to one God. They differ only in their paths. And therefore, it is impossible to be mistaken — follow any direction, and in the end, you will arrive at the same destination. This formula is convenient. It removes the tension of choice. It **ELIMINATES** the need to investigate. It allows one to preserve inner comfort amid a multitude of conflicting systems. However, if we try to examine it not at the level of feeling, rather at the level of logic, it becomes clear: behind the outward softness lies an internal contradiction. The foundation of this assertion, as a rule, is **NOT ANALYZED**. People appeal to “feeling,” to the “heart,” to inner intuition. It seems to them that this is right. Yet if one asks the question — on what is this “seemingly” based on — there will be no answer. Because there is no structure of understanding here. There is only a psychological need to reconcile contradictions. It is precisely at this point that the key defect of such a position becomes evident.



Different religious systems do not simply offer different paths to the same goal. They **DEFINE** the goal itself in fundamentally **DIFFERENT WAYS**. What one system calls God, another may call the opposite Entity. What in one tradition is perceived as the path to salvation, in another is seen as the path to destruction. And these are not secondary discrepancies — they are foundational differences. If one system approves: “move in this direction — there is life,” while another says: “movement in that direction leads to destruction,” then the claim of equivalence between paths **LOSES ITS MEANING**. It is impossible to move in opposite directions at the same time and arrive at the same point. This contradiction becomes even more evident when we examine how different systems define good and evil. Because it is precisely through these categories that human movement is realized.

Any religion, any worldview forms an understanding of what is good. And it is precisely this understanding that becomes the guide for action. However, if the very concept of good differs, then the direction of movement differs as well. History provides **MANY EXAMPLES** where actions perceived within a system as the highest good appear, from an external point

of view, as an extreme form of destruction. Traditions in which sacrifice was perceived as good did not regard it as cruelty. On the contrary, it was seen as the **HIGHEST EXPRESSION** of care — as a path to a better fate for the one being sacrificed. From the standpoint of the system's internal logic, this was good. From the standpoint of another system, it was evil. And both sides were sincere. It is precisely here that it becomes clear: the very striving for good does not guarantee the correctness of the direction.

Life indeed strives toward good — this is a fundamental property. Yet what exactly is perceived as good is determined not by life itself, rather by the worldview within which **THIS LIFE** operates. This means that a person does not simply seek good. He realizes the understanding of good that has been instilled in him. And here one of the most important mechanisms reveals itself. A person is capable of carrying out any actions **IF HE IS CONVINCED** that they lead to good. Even if those actions contradict basic instincts. Even if they require overcoming the strongest internal barriers.

A mother who leads her child into surgery does not act out of cruelty; she acts from an understanding that this is good. If, within her frame of reference, good is associated with medical intervention, she will support that decision despite pain and fear. Yet if, within her frame of reference, good is associated with sacrifice, the logic of her actions remains the same — it is not the mechanism that changes, rather the foundation. This leads to a fundamental conclusion: human behavior is determined not simply by the striving for good, rather by how that good is defined, and the definition of good is **A FUNCTION** of a worldview. If worldviews differ, then the vectors of movement differ as well. Therefore, the claim that “all paths lead to the same place” loses its meaning, because paths lead to where the underlying picture of the world directs them. And if these pictures of the world contradict one another, then the directions also contradict — which means they cannot converge at the same endpoint.

It is precisely here that another important point becomes evident. One **CANNOT RELY** on a “feeling of correctness.” One cannot make decisions based on inner comfort, because comfort may be the result of alignment with an internal program rather than proximity to truth. And then a person finds themselves in the same situation we discussed earlier: striving for good, acting sincerely, making effort — yet the direction may be **CHOSEN INCORRECTLY**. In such a case, strength only accelerates movement in the opposite direction. This is why the question of the nature of good and the structure of a worldview becomes central. Without clarifying it, any movement remains a risk. And in the context of the task we are discussing — the task of overcoming the limits of life — the cost of error becomes ultimate. Here it becomes clear: the choice **CANNOT** be based on faith, feeling, or tradition. It requires understanding. And understanding is impossible without stepping beyond the boundaries of the systems within which this contradiction arises.

If we attempt to set aside familiar notions of the “naturalness” of human behavior, something emerges that first provokes inner resistance and then demands reconsideration. A human being is not merely a social creature — he is a **PROGRAMMABLE BEING**. And the degree of this programmability is far greater than is commonly assumed. What is perceived today as “self-evident,” “natural,” or “built into our nature” is, in fact, the result of a specific configuration. Moreover, this configuration is not only cultural, it is deeper — affecting the very mechanisms of perception and evaluation. This is precisely why, in different eras, the same action can be perceived in diametrically opposite ways.

What provokes horror today, in another system of coordinates may be perceived as the norm. And this is not because people “were worse” or “less developed,” rather because their picture of the

world **WAS DIFFERENT**. And along with it — their system of coordinates, and therefore their definition of good.

An example that sounds almost unacceptable in modern consciousness is the attitude toward children across different historical periods. Today, a child is perceived as the highest value — something inviolable, a meaning, a center, a justification for effort. Yet if we try to look deeper, a question arises: where does this assumption come from? Is it truly “natural,” or has it been formed? Historical sources show that in different periods, attitudes toward children were different. Under certain conditions, within certain worldview systems, a child **COULD BE PERCEIVED** not as an absolute value, rather as part of a broader structure of survival — as an element within a wider system of meanings. And within that system of coordinates, actions that today seem impossible were not perceived as violations; they fit into the logic. This is the key point, because it shows that even such deep things as the “maternal instinct” do not exist in a pure form **OUTSIDE THE CONTEXT** of worldview. They are interpreted, directed, activated or suppressed depending on how the picture of the world is structured. If we examine this through a deeper model, it becomes clear: basic behavioral programs do not disappear, yet they can be redefined. The system in which a person lives sets the priorities. And if the highest value is declared to be not earthly life, rather something beyond it, then life within this world **BEGINS TO BE DEVALUED**. This does not mean that a person “stops feeling.” It means that their feelings become subordinate to a different logic. If the system of coordinates asserts that true good lies beyond current existence, then everything connected with this existence becomes secondary. And in this sense, attitudes toward life, death, children, and oneself are restructured.

History shows: as soon as the idea of an afterlife becomes dominant, the value of earthly life changes. It ceases to be absolute. It becomes a stage, a transition, a means. And then what was once perceived as a tragedy begins to be interpreted differently — not as an end, rather as a passage to something more significant. However, it is important to see the reverse side as well. When the idea of the afterlife recedes, when the system of coordinates shifts toward a materialist perception, the opposite process occurs. Earthly life becomes the only one — and therefore the highest value. And on this basis, new priorities **BEGIN TO FORM**. The child becomes the center. Continuation of the lineage becomes the meaning. Care for offspring becomes a key task. However, this state is not stable either. As the system develops, new factors emerge — economic, social, cultural — and they begin to influence those same basic programs.

In developed societies, one can observe how the instinct to reproduce gradually weakens. Children cease to be a necessity. They become a choice. And then — at times — even a burden. And here the same principle reveals itself again: human behavior is determined not by “pure nature,” rather by how that nature is embedded within a system — a system of governance, a system of meanings, a system of priorities. From the perspective of the approach we are considering, this means the following: a person **DOES NOT ACT DIRECTLY** from biological programs. He acts through a filter — the filter of a worldview. And a worldview, in turn, is formed within a **SPECIFIC CONTROL SYSTEM**. This brings us back to the topic of brain genotypes, because it is they that determine which programs can be perceived, which can be assimilated, and which are rejected. This



means that human programmability is not an abstract idea — it is a **REAL MECHANISM** through which the behavior of entire societies is shaped. And if this mechanism is not recognized, a person remains within it. He considers his actions “free,” his values “natural,” his decisions “his own.” Yet in reality, he is executing the program that has been loaded into him. This is precisely why what seems impossible from the standpoint of another system becomes possible. This is why one cannot rely on the feeling that “this is natural,” because “natural” is merely what corresponds to the current configuration, not necessarily what corresponds to truth. And here one of the most important conclusions arises: if a person does not understand how their perception of good is formed, they cannot be sure that they are moving toward it. They may **SINCERELY STRIVE**, they may act with full commitment; however, the direction will be determined not by them, rather by the system within which they think. Therefore, the question of worldview, of brain genotypes, and of the Control System ceases to be abstract — it becomes practical. Because it determines not only how a person lives, but where they are going.

Representatives of different religious systems sincerely strive for the good — in this lies their inner unity. Yet already at the next level, a divergence arises that is **IMPOSSIBLE TO SMOOTH OVER** by simple formulas of agreement, because the difference does not lie in intentions, rather in foundations. Different understandings of the world produce different understandings of God. Different understandings of God form different conceptions of good and evil. And as a result, a situation emerges in which the same action in one system of coordinates is perceived as good, and in another — as evil. Here a question arises that cannot be avoided: who determines where the truth is? Judges capable of delivering a final verdict do not exist, because any “judge” is already within one or another system of representations — not outside it. And therefore, their evaluation will always proceed from an **ALREADY ACCEPTED** picture of the world. This is precisely why opposing worldviews cannot be reconciled as long as they rest on different foundations. They may coexist, argue, or displace one another — however, they cannot be harmonized. This leads to an even more rigid conclusion: in the usual human understanding, absolute categories of good and evil do not exist. What is perceived as evil is often so only relative to the position of the observer. Even if we imagine an extreme case — certain entities causing suffering — they remain evil only within the coordinate system of the one who suffers.

In the same way, from the perspective of an animal being killed, a human is absolute evil. And if we step beyond a local position, it becomes clear: the universe does not operate with moral categories in the way humans understand them. There is no “good” and “evil” in it as universal constants. However, **THERE IS SOMETHING** else. There is a striving for preservation and continuation. For the expansion of its existence. For the realization of its own form of life. And in this sense, one can say: not absolute good and evil, rather a striving toward good. Yet here a difficulty arises as well. Because good is not a universal quantity. It is determined by the system. What strengthens one form of life may destroy another. And then the formula becomes extremely simple and at the same time extremely dangerous: good is what strengthens “us,” evil is what strengthens “not us.” It is precisely this logic that was expressed in an **EXTREMELY DIRECT** form by a tribesman, who said: good is when we steal a herd of cows from our neighbors, evil is when they steal from us. This is not primitiveness. This is the exposed form of a basic principle. And if this principle is not recognized, it begins to govern a person from within, disguising itself as high ideals, morality, faith, and beliefs. In this context, one more phenomenon becomes clearer — the stability of religious systems.

Any religion, like any social institution, strives not for truth, rather for **SELF-PRESERVATION**. This is not an accusation — it is a characteristic. Any form of life, whether biological or non-biological, seeks to continue its existence, and for this it uses the mechanisms available to it. In the case of religion, such

a mechanism becomes not so much knowledge as faith — and not in its reflective form, rather in the form most resistant to destruction, the kind that does not require verification. This is precisely why the most sustainable form is the so-called “simple faith” — the one that **DOES NOT ASK** questions, that does not strive to understand, that relies not on knowledge rather on authority and habit. The image of such faith is well conveyed by the familiar response where, to the question “why?”, the answer given is: “because there must have been a reason.” There is no understanding in this formula — yet there is stability. Because a system based on understanding is vulnerable to revision, while a system based on acceptance is resistant to any facts.

From this, another pattern emerges. Deep exploration of the roots, history, and mechanisms of the formation of religious systems **IS NOT ENCOURAGED** (which, in fact, we will do in the following articles). Not because someone is consciously “hiding the truth,” rather because delving into the foundations itself can lead to revision — and revision is a threat to the integrity of the system. Therefore, instead of movement toward the roots, there is **OFTEN CULTIVATED**: the memorization of forms, the repetition of formulas, and the assimilation of rituals. An illusion of knowledge is created, yet no transition to the level of understanding occurs. From the perspective of a more general model, this means the following — religion functions as an independent system, possessing its own logic of preservation. And this logic may not coincide with the logic of the search for truth. Moreover, under certain conditions, **IT MAY** even oppose it. At the same time, externally different religions turn out to be surprisingly similar. All have the authority of antiquity. All have sacred texts. All have stories of miracles. All have argumentation built on experience, tradition, and testimony. And in this diversity, a person **HAS NO OBJECTIVE** tool of choice. They can only choose what to believe — yet cannot prove that this choice is true. Here the turning point arises. If truth cannot be determined through faith, if the choice between systems is subjective, if each system is closed within its own logic — then there arises the **NECESSITY TO GO BEYOND** the very model of faith. Not to replace one faith with another, rather to step beyond the principle in which faith is the starting point. Because faith, in any of its forms, sets the direction before analysis begins. It predetermines the conclusion. And that is why, no matter how different religious systems may be, in one thing they coincide: they **FORM A FRAMEWORK** within which a person thinks. Arthur Schopenhauer said: “Religions are like fireflies: to shine, they need darkness.” Religious concepts were good for our ancestors. Today, a human stands at a different stage of development and cannot be truly religious. **True faith IS BLIND FAITH**. However, if the task is not to choose a framework, rather to see the whole, then the movement must proceed in a different direction — not from choosing between systems, rather from understanding the mechanism of their formation. Understanding how faith arises, how it is entrenched, how it governs perception. And here the theme we have already approached becomes relevant again: the development of brain genotypes, levels of perception, the Control System. Because perhaps the question is not which religion is closer to the truth, rather at what level the observer themselves is, and what tools of understanding are available to them. And it is from this level that the next step begins — a step beyond the text...

*To be continued...*

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