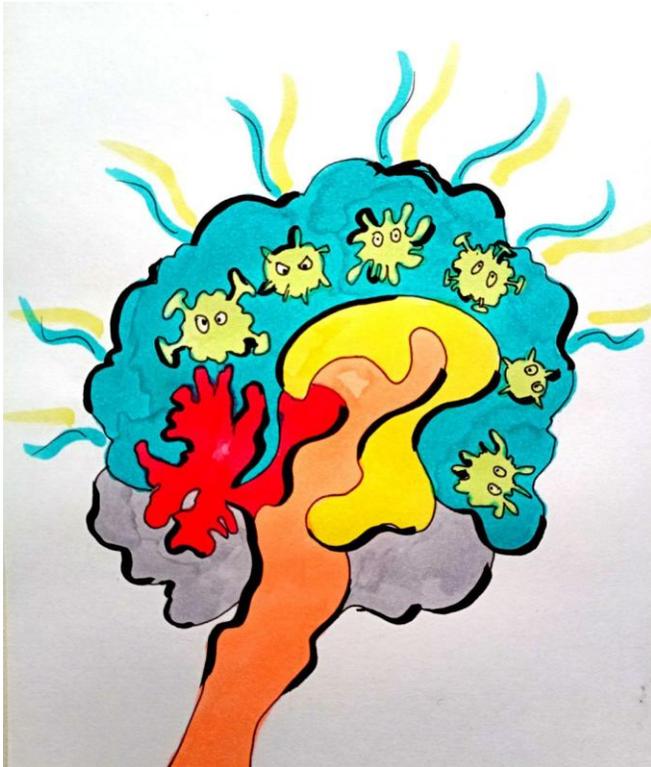


Salvation of the Saviors (series 104-369)

Project 369 – The Measure of Life: What Time Remains Silent About...

*“Death does not come according to time.
It comes when the measure is exhausted.”*

What is the most resilient parasite? A bacterium? A virus? An intestinal worm? An idea. It is resilient and extremely contagious. Once it enters the brain, it is impossible to get rid of it. I mean a fully formed idea, completely realized and settled in the mind. This phrase describes more precisely than any scientific formula the mechanism through which humanity is kept within the boundaries of its own extinction. Death and aging **ARE NOT** merely biological processes — first and foremost, they are ideas. Ideas deeply rooted, socially reproduced, philosophically legitimized, and therefore practically invulnerable to superficial criticism. It is precisely in this that their resilience lies.



A Human ages and dies **NOT ONLY** because “the body is designed that way,” rather because the idea of the finiteness of life is embedded in the very structure of thinking, in the worldview, in language, in science, in culture, and — most dangerously — in the philosophical foundations upon which the understanding of reality is built. This idea is **NOT PERCEIVED** as a hypothesis; it is perceived as self-evident truth. And self-evident truths are not discussed — they are obeyed.

Victory over Death and the overcoming of aging are impossible as long as the very thought of human finitude remains an unexamined philosophical axiom. It is impossible to step beyond that which has been accepted as an initial category. Therefore, the issue is not about extending life, not about cosmetic “rejuvenation,” and not about the technological maintenance of decline. It is about changing the **FOUNDATION OF**

THINKING — about reassembling the worldview in which aging and death cease to be the natural background of existence.

Any idea lives only as long as it is embedded within the system of concepts through which a person comprehends reality. Change that system — and the idea loses its force, and with it its consequences collapse. That is why the task of Victory over Death begins not with medicine and not

with biology, rather with philosophy. Yet not a philosophy of idle speculation, rather **METHODOLOGICAL PHILOSOPHY** — the kind that establishes primary categories and their hierarchy. In previous articles, I sought to show that the foundation of an adequate worldview is the triunity of matter, information, and measure. It is this triunity that allows the Universe to be regarded as a governed process rather than as a chaotic flow of events. However, modern civilization for millennia has relied upon a different set of primary categories, in which space and time occupy the central position. They are perceived as **SOMETHING SELF-EVIDENT**, primary, and requiring no explanation. Herein lies the key error. As long as space and time are regarded as the primary foundations of being, life is inevitably conceived as duration in time, and death as its **NATURAL LIMIT**. Aging, within such an approach, becomes mere “wear” within the temporal stream, rather than the consequence of an exhausted measure. In this coordinate system, the very thought of overcoming aging appears either as fantasy, heresy, or a dangerous illusion. Therefore, if the task of Victory over Death is taken seriously, the need for a philosophical reconsideration of the categories of space and time **INEVITABLY ARISES**. Not as physical parameters, rather as conceptual constructs through which a person perceives and interprets reality. Only by understanding their secondary, derivative nature and their dependence on a more fundamental triunity does it become possible to step beyond the idea of an inevitable end.

With this series of articles, I will attempt to open a path toward such a revision — not in order to argue with science or to destroy familiar concepts, rather in order to **RESTORE TO THINKING** the lost depth without which any attempt to overcome aging and death is doomed to remain within the very parasitic idea that has for centuries kept humanity within the limits of its permissible extinction.

The life and death of countries, peoples, and even entire civilizations are determined to a decisive degree by **WHAT WORLDVIEW** prevails within them and what understanding of reality is considered acceptable. A worldview is not an abstract set of ideas nor a cultural ornament, rather a working control matrix through which a society comprehends itself, others, and the World itself. It determines not only the nature of internal relationships between people, but also the ways of interacting with nature, with other societies, and with the future as such. Within the same biological species, people may live in harmony with the surrounding environment and in accord with one another, perceiving the World as a holistic, intelligently organized system. However, they may also regard other people as “talking tools,” as functional elements permissible for exploitation, overuse, and disposal. And they may **EVEN SUBMIT** to demonic personalities and supra-structures, perceiving them as bearers of “higher dignity,” voluntarily accepting their own role as working cattle — not under coercion, but by worldview consent. Therefore, it is far from **INDIFFERENT** which worldview systems are present in a society, which of them dominate quantitatively, and — far more importantly — which one surpasses the others qualitatively, determining the goal-setting vector for the entire system. It is precisely the qualitative superiority of a worldview, not its mass character, that sets the trajectory of development or degradation.

The worldview systems that dominate in a society shape all, **WITHOUT EXCEPTION**, contours of governance: history as an interpretation of the past; ideology as an image of the permissible future; law as an instrument for fixing norms; finance as a method of redistributing resources; science as the authorized language for describing reality. This means that worldview functions as a supra-systemic level of governance, determining the operation of all subordinate levels — from the social to the biological. Only when a society masters **MORE POWERFUL** worldview systems, possessing a higher measure of understanding of the overall course of things, does it become possible to halt the activity of those forces which, by implementing unacceptable concepts of governance, have brought the planet to

a global crisis. This crisis **IS NOT** purely ecological or economic — it is worldview-based and methodological. Humanity has found itself on the brink of self-destruction not because of a lack of resources, rather because of a distorted understanding of the goals and meanings of its own existence.

A worldview, as a set of principles, views, and convictions that determine a person's relationship to the World and to oneself, is formed at the intersection of philosophical, scientific, political, moral, and aesthetic representations. However, **ONLY PHILOSOPHY**, by generalizing all these elements into an integral system, gives a worldview its completed and functional form. It is philosophy that establishes the framework of permissible thinking and, consequently, the framework of permissible governance. That is why everything has been done in recent decades to replace philosophy with so-called political science, especially within the system of education.



All known types of worldviews — materialistic, idealistic, scientific, religious, utilitarian, nihilistic, and others — in ultimate generalization **CAN BE** reduced to two fundamentally different models: the kaleidoscopic and the mosaic. In the kaleidoscopic model, the World is perceived as a collection of random events, as a chaotic flow of phenomena in which changes **ARE NOT CONNECTED** by stable cause-and-effect relationships. In the mosaic model, the World is unified and whole, and all processes and phenomena are interconnected and **SUBJECT TO THE MEASURE** of development and governance. It is precisely the mosaic worldview that underlies Reasonable governance, whereas kaleidoscopic thinking inevitably leads to the loss of integrity and controllability. In addition to its worldview function, philosophy also performs a methodological function, without which independent knowledge of the World is impossible. Methodology is a system of principles and methods for organizing both theoretical and practical activity, as well as the doctrine of that system. **IT IS** the foundation of the culture of thinking and the criterion of a person's capacity for self-determination. If methodology is concealed or distorted, the people inevitably turn into a mob, reasoning by authority. Authorities, in turn, become those who to some extent possess methodology and use this advantage for cultural oppression and the plundering of society, **CHARGING A FEE** for "explaining the meaning of life," for interpreting what is happening, for the right to think. A person who has cultivated a culture of thinking and mastered methodology becomes fundamentally invulnerable to empty talk, demagoguery, and lies. His integral worldview **CANNOT** be destroyed by academic regalia, political status, or imposed dogmas.

Any human activity is carried out on the basis of the level of methodological culture that a person has mastered at a given stage of development. This **MAY BE** the methodology of practical or scientific activity, allowing one to comprehend individual phenomena of everyday life. However, there is also a higher level — methodological philosophy, which opens access to understanding the integral processes of being. Between these levels, there has traditionally been an **ATTEMPT TO PLACE** systems theory, which is intended to create a universal language of mutual understanding between specialists in

different fields of knowledge. However, in practice this task has never been resolved. The connecting link between methodology as abstraction and real practice should not be a theory of abstract systems, rather a general theory of governance. Since all real processes and events — from biological to social — **CAN BE** interpreted as governing processes or self-governance, it is governance that becomes the universal language for describing reality.

In its ultimate form, philosophy can be either quotation-dogmatic — absolutizing individual fragments of the whole and turning them into idols — or dialectical, grounded in the principles of universal interconnection, becoming, development, and the governability of processes. Only the second form of philosophy is **CAPABLE OF BECOMING** an instrument for transcending old worldview limitations, including those that enshrine aging and death as the “natural norm” of human existence.

In Russia, after the Revolution of 1917, society for the first time in history encountered methodological philosophy on a mass level — dialectical materialism. It rather easily dismantled the quotation-dogmatic philosophy of church institutions, as it countered it not with faith in authority, rather with a claim to **UNDERSTANDING THE LAWS** governing the development of the World. This was the first historical experience of openly introducing methodological thinking into public consciousness, whereas previously access to such philosophy had been available **ONLY TO THE SELECT**, those who had passed through multi-level systems of initiatory orders and closed knowledge. Despite its internal contradictions, erroneous assertions, and later dogmatization, dialectical materialism played a fundamentally important role. It formed in part of society the habit of thinking in terms of processes, of seeing development, contradictions, and the transformation of quantitative changes into qualitative ones. Out of three generations of Soviet people who were in one way or another acquainted with it, there were those **WHO PERCEIVED** it not as a finished truth, rather as a doctrine open to development, clarification, and refinement. It was precisely this minority that preserved within itself the rudiments of a thinking methodological culture.

However, the very possibility of **OBJECTIVE KNOWLEDGE** of the World posed a threat to those governing systems that were built upon concealing goals, substituting meanings, and manipulating consciousness. Therefore, the next step was the **REMOVAL OF METHODOLOGY** from public circulation. This was carried out during the period of perestroika through the device of personalizing methodology — attaching to it the label “Marxism-Leninism.” Such a maneuver **MADE IT POSSIBLE TO REJECT** not the content and not the method, but the label itself, doing so emotionally and with prejudice, without the need for critical analysis on the merits. Methodology was discredited not by logic, but by association. As a result, society was deprived of a language for **DESCRIBING REALITY** capable of linking particular processes into an integral picture. This meant the destruction of the supra-systemic level of governance, when goal-setting is replaced by reactive responses to external disturbances. A subject of governance deprived of methodology loses the capacity for prediction, and therefore loses governance as such.

Methodology **IS THE ROOT** of any power. It was no accident that Kozma Prutkov formulated the precise principle: “Look to the root.” Governance can be stable in every sense only if managers at all levels — from the individual to the state — possess methodology. **POSSESSION OF METHODOLOGY** ensures predictability in the course of a governed process under the influence of external disturbances, internal changes, and one’s own governing actions. Without the stability of the object in terms of predictability, governance is impossible in principle — it turns into a chain of improvisations and emergency reactions. If this condition is **NOT MET**, power inevitably encounters circumstances it is unable to foresee, interpret, or control. Numerous examples observed in the political and social life of Russia over recent decades only confirm this fundamental position: the absence of methodology gives

rise to chaos masked by rhetoric. However, the period of empty talk is coming to an end. The historical process is entering a phase in which people capable of discerning the most general laws of being, of seeing particular processes as mutually embedded elements within an encompassing global historical process, **WILL INEVITABLY** come to power. This is not a matter of desire or ideology — it is a consequence of the objective complication of systems in which former primitive methods of governance cease to function.

The prerequisite for this becomes a **CHANGE IN THE LOGIC** of social behavior — a process of qualitative transformation in the fundamental parameters of human existence. It is **NOT ONLY** the economy or technologies that are changing; the very structure of perception, thinking, and human self-identification is changing. These transformations are already underway, and they are visible to those who are capable of looking not at isolated events, rather at the integral course of processes. It is enough to look carefully around to see them with your own eyes.

Human life unfolds simultaneously within nature and within society, and both of these environments exert constant pressure upon the individual, shaping the logic of behavior, the modes of adaptation, and the limits of possible choice. Humanity has **NEVER EXISTED** outside these two spheres of influence: the natural and the social. However, their correlation throughout the global historical process has never remained unchanged. In the early stages of civilization, the **PRESSURE OF THE NATURAL ENVIRONMENT DOMINATED**. Climate, access to food, threats from predators and natural disasters determined virtually the entire structure of human activity. Human behavior was subordinated to the task of survival, and social forms of organization arose as auxiliary mechanisms of protection against the external environment. Under such conditions, informational processes **WERE LIMITED** both in volume and in speed, and nature remained the primary source of change. Yet in the second half of the twentieth century, the situation fundamentally changed. The pressure of the natural environment, remaining practically constant in magnitude throughout the global historical process, ceased to be the dominant factor. The pressure of the **SOCIAL ENVIRONMENT** moved to the forefront, expressed above all in the avalanche-like growth of the volume of produced, transmitted, and consumed information. Humanity found itself immersed not so much in a natural landscape as in an informational one, which began to determine reactions, motivations, and modes of thinking.



Contemporary scientific data indicate that the volume of information encountered by society doubles over **EXTREMELY SHORT** periods of time — the count is no longer measured in decades, rather in years. This means that the informational pressure of the social environment is growing nonlinearly, while the pressure of the natural environment remains practically constant. Such a shift points to a sharp displacement in the balance of governing factors acting upon the human being as an element of a more complex system. Quantitative changes in the volume of information assimilated by society have reached and exceeded a certain measure. This exceeding of measure **COULD NOT** help but lead to

qualitative changes. The motives that determine human behavior and activity have changed, and with them — the very logic of social behavior. In this case, the measure is the equality of informational processes conditioned by the natural and social environments. As long as this equality was maintained, society remained in a **RELATIVELY STABLE** state. However, once the informational pressure of the social environment surpassed this level, the system transitioned into a different qualitative condition. Official science describes this process as the transition from the industrial phase of civilization to the informational one. However, despite the correctness of this term, **IT FIXES** only the external aspect of what is taking place. The essential issue — the necessity of a change in the methodology of scientific and social cognition — remains largely ignored. The new qualitative state of society requires a different intellectual toolkit, new ways of comprehending processes, and a different governing culture. Although some scholars recognize this necessity, a systematic development of a **NEW METHODOLOGY** corresponding to the changed measure of societal development has yet to occur.

Meanwhile, the stability of society as an object of governance is directly connected to the measure of its development. The stability of the crowd–“elite” model is possible only as long as the system’s informational, managerial, and worldview parameters do not exceed a certain measure. Exceeding this measure inevitably leads to a **CHANGE IN THE QUALITY** of the object of governance. This transformation manifests not only in social conflicts or institutional crises, but primarily in a shift in the logic of social behavior itself. At that moment, former governing models cease to function, previous forms of worldview begin to fail, and the individual is faced with the necessity either to master a higher level of methodological culture or to **BE DESTROYED** by the growing informational pressure. This transition is neither accidental nor subjective — it is objectively conditioned by the course of the global historical process and demands an adequate response at the level of Reason and governance.

At the foundation of a historically developing methodological philosophy there must lie such categories that **DO NOT REQUIRE** any external premises and themselves serve as the original basis for the unfolding of all other concepts. The issue is not one of arbitrarily chosen terms, rather of **PRIMARY CATEGORIES** through which thinking itself becomes possible as a process of comprehending Objective reality. It is precisely the choice of these categories and their hierarchy that determines not only a philosophical system, but also the character of a society’s worldview as a whole.

Within the philosophical traditions of biblical civilization, the primary categories were, **AS A RULE**, declared to be either spirit or matter. This predetermined the subsequent structure of thinking, the ways of interpreting the World, and the understanding of the human being, his place, and his purpose. In both cases, the initial category was presented as **SOMETHING SELF-EVIDENT**, although in essence it was not. Hegel, seeking to move beyond the direct opposition of spirit and matter, placed at the foundation of his philosophy the category of being. He wrote that “pure being forms the beginning because it is at the same time both pure thought and indeterminate immediacy,” emphasizing that the first principle cannot be something mediated or predetermined. In his system, being unfolds in three stages — quality, quantity, and measure — which are **ALREADY DETERMINED** through being as the initial category. Yet even here, being remains a logical abstraction that does not disclose the mechanisms of real processes of governance and development.

In materialist philosophy, matter is declared to be the primary category. Consciousness, in this framework, is regarded merely as a property of matter that arises at a certain level of structural organization, while motion, space, and time are understood **AS FORMS** of the existence of matter. Such an interpretation automatically establishes a hierarchy in which all derivative phenomena are explained through material substance, which itself remains undefined. At the same time, whether a person

realizes it or not, it is precisely the dominant primary categories within a society and the order of their mutual subordination that determine the **POSSIBLE MODES** of perceiving Objective reality. They set the boundaries for comprehending the World, for understanding the meaning of life, and for forming moral principles and norms of behavior, both for the individual and for society as a whole. In this sense, philosophical views constitute the foundation of the entire worldview and managerial structure of civilization. In the materialist approach, **MATTER IS RECOGNIZED** as the substantive basis of the world. However, before accepting this assertion, it is necessary to consider how the category of matter itself has been understood and defined in various philosophical systems. Kant, for example, stated: “In appearance, that which corresponds to sensation I call matter,” thereby reducing matter to the content of sensory experience. Feuerbach defined matter as something finite and non-divine, opposing it to God. Whitehead viewed matter as everything that possesses the property of occupying space, effectively reducing it to a spatial characteristic. V.S. Solovyov,¹ by contrast, attributed to matter the status of an absolutely simple and unified being, existing in itself and therefore infinite. Yet under such an interpretation, matter, reduced to pure impenetrability and **“being-in-itself,”** **CEASES TO BE** the foundation of multiplicity and thus loses its meaning as a category capable of explaining the diversity of forms.



Lenin’s definition of matter as “a philosophical category for denoting objective reality, which exists independently of consciousness and is reflected in it,” introduces the concept of “objective reality” **AS A PRESUPPOSITION**, which itself remains undisclosed. At the same time, consciousness is treated as a derivative of matter, arising when matter reaches a certain level of structural organization. Thus, matter appears simultaneously as primary and undefined, while consciousness becomes a secondary phenomenon without its own ontological independence. A brief review of these approaches shows that the philosophical category of “matter” admits an almost **INFINITE NUMBER** of definitions. This means that in all the philosophical systems considered, matter remains essentially an uncomprehended category. Yet if something objectively exists, it must in principle be knowable. Otherwise, we are not dealing with a category of cognition, rather with a metaphysical postulate that closes off the possibility of further deepening understanding. The Philosophical Encyclopedic Dictionary, seeking to move away from a substantial interpretation of matter, describes it as an infinite diversity of concrete formations and systems, emphasizing the absence of some primary, structureless substance. Material objects are thereby endowed with **INTERNAL ORDER**, systemic organization, and the capacity for change and transformation. Levels of organization are enumerated — from elementary particles and

¹ **Vladimir Sergeyevich Solovyov** — Russian religious thinker, mystic, poet and publicist, literary critic, lecturer; honorary academician of the Imperial Academy of Sciences in the category of fine literature.

fields to planetary and stellar systems. However, such a description fixes only the **EXTERNAL MANIFESTATIONS** of matter, its structural and functional diversity, without answering the principal methodological question: what precisely ensures the orderliness, directionality, and reproducibility of these processes. It is here that the necessity arises to move beyond the category of matter as the first principle and to transition to a more general level of description — the level of governance, measure, and Reason, without which **NEITHER** structurality, nor development, nor the stability of systems **CAN** be understood.

Thus, matter as such — in the form of some universal and homogeneous substance — **DOES NOT EXIST**. In Objective reality, there exist concrete objects, each of which differs from another by its unique structural organization. This organization manifests in the interaction of all the object's elements with one another, in the internal orderliness and coherence of its processes. It is precisely structure — not an abstract “matter” — that determines what a given object is and how it exists.

Any object, entering into interaction with other objects, manifests its properties. Properties, in turn, represent the **MODE OF MANIFESTATION** of certain aspects of quality. At the same time, the philosophical concept of quality differs fundamentally from the everyday understanding of quality associated with evaluation — “good,” “bad,” “high.” In the philosophical sense, quality **DOES NOT CONTAIN** any evaluative component. It does not characterize the usefulness or value of a phenomenon, but rather fixes its essential determinacy. The philosophical category of quality reflects the stable interrelation of an object's constituent elements, which forms its specificity, **ALLOWING ONE TO DISTINGUISH** one object from another. In this sense, philosophical “quality” is closer to the everyday notion of a “property” as a characteristic feature of an object, subject, or phenomenon, yet it is not reducible to a separate manifestation; it encompasses the integral organization of the object as a whole.

Thus, we arrive at the conclusion that “matter as such” **DOES NOT EXIST**. What exists are material objects, qualitatively distinct from one another. In this context, matter serves merely as the bearer of a definite quality. Cast iron, aluminum, nitrogen — these are not “matter in general,” rather specific simple substances in which matter and quality are inseparable and exist in indissoluble unity. The same holds true for other aggregate states — plasma, vacuum, elementary particles, various types of fields. Everywhere we are dealing not with matter as such, rather with **QUALITATIVELY DETERMINED** states and structures. Another principle is equally important: *“The world consists not of ready-made, finished things, rather represents a totality of processes in which things constantly arise, change, and perish.”* This means that matter **DOES NOT SIMPLY** exist, it undergoes continuous qualitative transformation. Consequently, a fundamental question arises: what exactly compels matter to change? In accordance with what does quality transform? The answer inevitably leads us to the category of measure. Hegel noted: *“All things have their measure,”* emphasizing that it is measure which sets the boundaries of existence and change. His well-known assertion that *“God is the measure of all things”* reflects an intuitive understanding that everything that exists — from natural processes to human conditions — possesses limits of **PERMISSIBLE CHANGE**. Exceeding these limits leads to destruction, loss of stability, and collapse.

Materialist dialectics defines measure as the range within which a given quality can change while preserving its essential characteristics. However, such an understanding primarily captures the static aspect of measure, viewing it as a permissible interval of stability. At the same time, the probabilistic character of this category, as well as its dynamic and managerial function, **REMAINS UNNOTICED**. The reasons for this are largely historical. The founders of dialectical-materialist philosophy either passed away or shifted their focus to political activity before quantum mechanics —

operating with probabilistic-statistical models — **WAS FULLY FORMED** in physics. When the quantum picture of the world became generally accepted, the philosophical works of the founders had already acquired the status of dogma, and attempts to revise or deepen them were not granted fundamental recognition. Meanwhile, the ability of material objects to preserve their quality under external influences is only one manifestation of measure in interaction with other objects, but **NOT MEASURE ITSELF** as such. Just as properties are manifestations of quality yet not quality itself, stability is only a particular consequence of the action of measure and does not exhaust its essence. In the logic of the Foundations of the Formation of Humanity (FFH),² measure with respect to matter acts as a **PROBABILISTIC MATRIX** of possible states and possible transitions between them. With respect to quality, measure functions as a kind of code according to which that quality changes. It is measure that sets the permissible scenarios of transformation, ensuring the reproducibility and directionality of processes. Thus, the Universe exists not as a collection of static objects, rather as a hierarchically organized process in which matter **CONTINUOUSLY CHANGES** its quality in accordance with measure. This change is neither chaotic nor random; it is subordinated to a definite governing logic.

Matter, quality, and measure do not exist separately — they are always given in inseparable unity. Nevertheless, most philosophical traditions have considered these categories in isolation, presuming their ability to exist independently of one another and of the whole. Such fragmentation was either explicitly proclaimed or implicitly assumed as something *“self-evident.”* However, with such an approach, absurdity **INEVITABLY ARISES**: if quality and measure were to disappear, matter would supposedly continue to exist; if matter and measure were to vanish, only “quality” would remain. Yet in Objective reality, this is impossible — it is merely a product of abstract imagination.

The triunity — matter, quality, and measure — as an integral whole is primary to its elements. Each of these elements taken separately can exist only in human thought, yet not in Objective reality. The real world **DOES NOT CONSIST** of disjointed categories; it exists as an undivided process in which matter is always qualitatively determined and always bounded by measure. For this reason, any attempt to construct a picture of the world relying solely on matter and motion is doomed to produce merely an imaginary construction.

The Universe exists as a **CONTINUOUS PROCESS** of representation, or reflection. Representation is the transmission of information from one object of the Universe to another. Every interaction is an act of reflection in which changes of states, relations, and structures are registered. Through the organs of perception, a human being receives information from the external world about the features, properties, and interconnections of material objects. At the same time, what resides in human consciousness are **NOT** the properties and relations **THEMSELVES**, rather their mental images — representations that convey, with varying degrees of accuracy, the characteristics of the objects being cognized and, in this sense, are similar to them.

It was no coincidence that Vladimir Dahl wrote: *“There is nothing without an image.”* In human consciousness there is reflected a totality of the properties of a material object that characterize its quality, as well as its quantitative parameters, form, mode of existence, and limits of stability — those boundaries within which the object preserves its quality under external and internal influences. All of this taken together makes it possible to judge the measure of the object’s development.

² **FFH** – “Foundations of the Formation of Humanity” – a collective work by Russian scholars.



The image formed in human consciousness is the information on the basis of which thinking develops concepts about things, their properties, and functions, and it is precisely because of this that a **HUMAN BEING IS CAPABLE OF NAVIGATING** the surrounding world, distinguishing between the stable and the changing, the permissible from the destructive; therefore, it can be asserted that the human being perceives the Universe as a process-triunity in which matter and information change according to measure in the course of development, with matter, information, and measure forming an inseparable whole existing in mutual conditioning and **NOT ALLOWING** the removal of any one element without destroying the integrity of the whole; at the same time, the well-known formula “*God loves the Trinity*” does not imply the identity of God and the triad, since this concerns not religious dogma rather a principle of the organization of being, where matter is not merely

substance or substrate rather that which acts upon something similar to itself and changes its state, information is the non-material content of that action transmitted in interaction and manifested in the change of the state of matter, information **EXISTS OBJECTIVELY** and does not lose its objectivity when the material carrier changes, all material objects act as carriers of a **UNIVERSAL MEASURE**. In relation to information, measure is code. In relation to matter, this measure manifests itself as a probabilistic matrix of possible states and possible transitions between them, a multivariant scenario of cosmic being that statistically predetermines the orderliness of particular material structures and the pathways of their transformations.

Measure abides in everything, and everything abides within measure. It is precisely because of this that the world **PRESERVES ITS INTEGRITY** and reproducibility. Falling out of measure signifies destruction and death. The exhaustion of a particular measure does not lead to disappearance, rather to a transition into another particular measure, to the acquisition of a new quality. In this lies the fundamental mechanism of development, without the understanding of which it is **IMPOSSIBLE TO COMPREHEND** either the evolution of the Universe, or human life, or aging, or the very possibility of Victory over Death as a passage beyond an exhausted measure.

Knowledge of the statistics of the past, understanding the probability distribution densities, and a developed sense of universal measure in relation to what is not yet known, together make it possible to forecast — and in the limiting case even to prophesy — the future with varying degrees of accuracy. Moreover, within certain bounds it **BECOMES POSSIBLE** to eliminate undesirable scenarios from the future, yet only within the limits permitted by hierarchically higher governance. The point is not the arbitrary “rewriting of reality,” rather working with the probabilistic matrix of possible states, where choice is always constrained by measure.

At all levels of the organization of the Universe, matter manifests itself only in stable states that persist over some statistically predetermined interval of time. These states possess definite statistical characteristics reflecting their stability, reproducibility, and limits of permissible change. “Chaotic matter” **DOES NOT EXIST**: all matter is ordered according to measure and structured in accordance with

it. Randomness in this context is not the negation of lawfulness. Randomness is a statistically predetermined possibility, one of the alternatives contained within the matrix of possible states — that is, within the complete universal measure of being. What at the level of **INDIVIDUAL PERCEPTION** appears accidental, at the level of measure represents a permissible variant in the development process.

The effectiveness of any social or personal culture of perceiving and comprehending Objective reality depends directly on the set of primary categories upon which it is built and on how these categories are correlated with one another. Differences in foundational categorical bases lead to the fact that the same phenomenon in different cultures may be either self-evident, or completely **UNNOTICED**, or distorted to such a degree that it becomes impossible to correlate it with its original objective image.

For millennia, within the framework of the present civilization, the same categories have been consistently preserved as the most generalized and primary concepts describing the objective reality of the Universe: matter (substance), spirit — understood simultaneously as energy, force, and governing principle — as well as space and time. Within such a mode of description, information becomes **CONCEPTUALLY CONCEALED** and inseparable from spirit, which is alternately identified with energy, force fields, or an immaterial governing principle. As a result, matter is identified exclusively with substance, invisible fields carrying information are merged with the notion of immaterial spirit, the natural vacuum is reduced to a container-like space, and time turns into a sign denoting intangible and poorly understood changeability. The concept of measure, within such a worldview, becomes a **DERIVATIVE QUANTITY** — distant, secondary, and effectively removed from conscious thought. In other words, the most widespread worldview of modern civilization is characterized by a displacement of conceptual boundaries within the inner world of the individual. Primary categories are confused, their functions are mixed, and the **KEY CATEGORY** of measure is pushed to the periphery of thinking. This leads to the loss of the ability to distinguish governance, probability, and permissibility, causing the accidental to be mistaken for chaos and measure to be perceived as limitation rather than as the condition of stable being. It is precisely this displacement of categorical foundations that underlies the crisis of understanding, the crisis of governance, and ultimately the crisis of human existence. **WITHOUT THE RESTORATION** of measure as a primary category, neither meaningful forecasting of the future, nor development governance, nor the possibility of transcending scenarios that lead to aging, degradation, and death as a *“natural outcome,”* are possible. Thus, it becomes evident that the crisis of the modern worldview is connected not with a lack of knowledge or absence of facts, rather with an **ERRONEOUS CHOICE** of primary categories and the violation of their hierarchy. When secondary categories are elevated to the rank of first principles, while truly primary ones — matter, information (quality), and measure — are displaced or dissolved in



abstractions, thinking loses its capacity for governance, and the human being loses the ability for **INTEGRAL UNDERSTANDING** of what is taking place. The triunity of matter, information, and measure makes it possible to regard the Universe as a governed, probabilistically determined process in which there is neither absolute chaos nor fatal predestination. Measure sets the boundaries of the permissible, forms the stability of states, determines transitions, and thereby **OPENS THE POSSIBILITY** for the conscious participation of Reason in the development processes. Without this understanding, any discourse on life, aging, death, and especially on the possibility of overcoming them inevitably remains either metaphor or illusion. The widespread worldview in which space and time function as fundamental, primary categories only reinforces conceptual confusion. In it, space is perceived as a container of matter, and time as an independent substance or flow in which “events occur.” Such an approach **LOSES THE UNDERSTANDING** that both space and time are derivative characteristics of processes rather than their sources. Therefore, the logic of our further inquiry requires a consistent step. In the next article, we will examine the categories of “space” and “time” in order to demonstrate their secondary nature relative to the previously identified triunity. This will allow us to show that **NEITHER** space nor time **CAN** serve as fundamental categories for describing the Universe, and to clarify how their absolutization leads to distortion of the picture of the world, limitation of thinking, and loss of governability in the processes of life. At this stage, the present article fulfills its task: it restores measure, information, and matter to the status of foundational philosophical principles, without which neither an adequate worldview, nor a transition to a higher level of understanding, nor the formulation of the real task of Victory over Death is possible.

To be continued...

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