

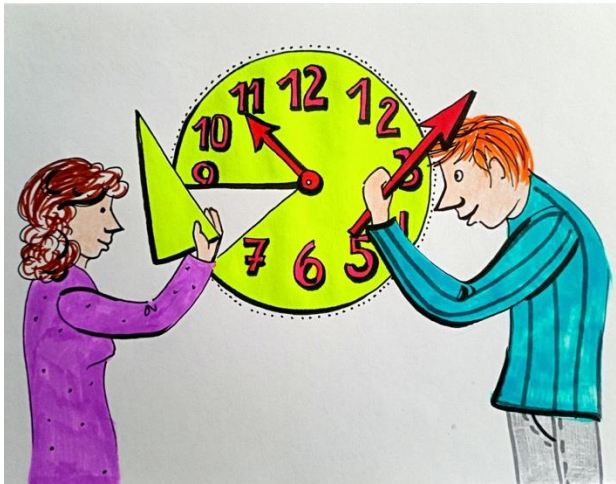
# Salvation of the Saviors

## (series 63-369)

### Project 369 – The Ashes of Meaning...

*History repeats itself,  
but only where Reason  
is replaced by instruction...*

Is it possible to derive the meaning of life? It is possible — but only under one condition: if we proceed from a worldview in which existence is conceived as a Single Whole. Yet it is precisely here that we encounter a boundary, thin as a razor's edge and insurmountable as the abyss itself. Knowledge, in its essence, is dissection: to understand something, one must extract it from its context, define its boundaries, separate it from everything else. Only then can reason “process” the object — assess its properties, measure it, classify it, order it. This is how thinking works. This is how what we **CALL UNDERSTANDING** is born. However, with the Whole, this mechanism does not work. The Whole cannot



be separated from anything else — because it is everything. It **HAS NO** external. It has no boundaries and therefore cannot be extracted, and consequently **CANNOT** be understood in the traditional, analytical sense. This is the paradox of knowledge: everything we are able to understand automatically ceases to be the Whole. And yet it is precisely from this unknowable Whole that we **TRY TO EXTRACT** the “meaning of life.” This creates a logical trap: we wish to define meaning derived from that which, by principle, defies definition. Thus collapses the claim to absolute truth. Everything that appears to us as truth loses

universality precisely because we have managed to grasp it and give it form. Any truth, as soon as it becomes accessible to reason, loses its wholeness and **BECOMES PARTICULAR** — relative, contextual. The way out of this dead end is to search for another, literally **NON-RATIONAL MODE** of knowing. What is it? Unknown. Perhaps it will be a synthesis of feeling, intuition, experience, inner silence — yet for now it is only a shadow of hope. And it has no foundation other than faith. And faith, in turn, may lead nowhere. Therefore, to avoid drowning in the boundless search for an ontological answer,<sup>1</sup> one must preserve a link to practice. Theory without action is dead. And conversely, practice **NOT NOURISHED** by theoretical reflection becomes blind. The creation of truth is not an act of providence, rather a process

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<sup>1</sup> An ontological answer is a response to questions about the nature of being, about what exists and how it exists. These questions concern the fundamental aspects of reality, such as the nature of light, the structure of being, and the interrelation between different forms of being and their properties.

of errors and corrections: you design an airplane, build it, crash, account for mistakes, design again; crash again, account again, and create again. And so on — until it flies. Thus, flight is born. Thus, **LIVING THOUGHT** is created.

While logic dies in abstraction, society dies in reality. Conflicts erupt more and more often — without visible reasons — within families, communities, and between states. The socio-system **NO LONGER SUPPORTED** by the previously functioning supports. The structures of governance — political, ideological, religious — lose their effectiveness, revealing their decorative nature. Socio-cultural aggression becomes the norm. The behavioral models of civilization increasingly resemble a **HYSTERICAL RESPONSE** of an organism deprived of immunity. Interfaith dialogues cease, ethnic identities disintegrate, and value foundations are replaced by simulacra. Everything that until recently was called culture turns into a chaotic exposition of broken forms. The state machine begins to act uncontrollably, entering into an **ANTAGONISTIC CONFLICT** not only with the outside world but also with its own citizens. Methodological foundations collapse — from science to morality. What once defined civilization as a form of cooperation and development now confidently moves onto the tracks of degradation. Humanity is hurtling toward a threshold beyond which there may be **NO RETURN**. And in this destruction, there is not revolution rather agony — because the new form has not yet been born, and the old one is **ALREADY DYING**.

The question on which depends not only the future of Russia, but the very possibility for Humanity to escape from the state of rapid entropic collapse, sounds deceptively simple: what is the **TRUE CAUSE** of the death of modern civilization? And why is it precisely Russia — as the historical, geopolitical, and mental axis of the world — that has found itself at the spearpoint of this catastrophe? Without answering this question, it is impossible not only to move forward but even to understand in which direction to move. Without such comprehension, there can be no talk of a new meaning, nor of a new Civilization, nor of achieving the highest goal imaginable — **VICTORY OVER DEATH**. Yet modern science, especially the social and humanitarian disciplines, relying on worn-out methodological frameworks, has long been incapable of producing a clear answer. All it generates are variations of utopia or panic, manipulations of meaning or silence in the face of chaos. Traditional forms of analysis no longer work — not because they are “bad,” rather because the environment in which they were adequate **NO LONGER EXISTS**. What is required of us is a new worldview dimension — not merely a shift of perspective, but a transformation of the very optics of cognition, through the prism of energy-informational dialectics capable of examining not only forms, but also the genotypes of thinking (within the framework of the program for the development of brain genotypes), the internal programs of the brain (and especially the automatism of these programs) as historically evolving structures.

It is precisely through this lens that one can attempt to **ILLUMINATE ANEW** the darkness of the 20th century and the collapse of Russian statehood, grasping not only the political and economic events but also the deep structure of that Construction which to this day **DEFINES THE PRINCIPLES** of governance. A Construction outwardly respectable, yet in essence anti-popular, parasitic, aimed not at life, rather at the gradual erosion of the living. Only by exposing the inner workings of this political matrix — with all its “invisible links” — can we see not isolated mistakes, rather a **SYSTEMIC FLAW**: a mechanism of deliberate dehumanization and self-destruction. True understanding of this Construction reveals a different mirror: we begin to **SEE REALITY** as it is, rather than as the simulacrum of official

propaganda imposes it upon us. And in this reflection lies not the promised “civilizational breakthrough,” rather a **GROWING VORTEX** of social, moral, and ontological decay. Awareness of this condition does not destroy — on the contrary, it for the first time makes possible the building of a new **IDEOLOGICAL PLATFORM** — not fabricated, rather born of suffering. Until now, to the fundamental question — “What are we building? Capitalism? Socialism? Or something else?” — there has been no coherent answer. The responses turn aside, are replaced by abstract rhetoric, or vanish entirely into the fog of ephemeral constructs. This is a **CONSCIOUS** evasion of **meaning**. And where there is no meaning, there is no future.



To understand the true nature of the crisis means to see **NOT ONLY** its external but also its internal root causes: the degradation of modes of thought, the destruction of consciousness genotypes, the systemic dependence on external energy-informational intrusion that has corroded from within the foundations of cultural, political, and spiritual sovereignty. Therefore, the construction of a new strategy is **NOT A TECHNICAL** project. It is an **ONTOLOGICAL CHALLENGE**. What is at stake is not reform, rather it is a **PARADIGM SHIFT** of existence itself. Only through awareness of these hidden causes, through analysis and deconstruction of the entire pathological logic of the externally imposed neoliberal reconstruction, can a path to healing be found. Today Russia lives in **IDEOLOGICAL DARKNESS**, blinded by the glare of lies. This darkness is not merely the absence of light; it is the result of a deliberate suppression of truth in favor of “civilized” external interference. The way out of it can be discerned only through the **RESTORATION OF TRUE** historical truth — one that is not tailored to convenient templates, rather traced through the evolution of brain structures and conscious matrices that have determined the destinies of both nations and specific ruling figures. These processes are not allegory, they are mechanics, not philosophy for philosophy’s sake, rather the last chance to transform disintegration into birth. Upon this depends not merely the geopolitical survival of Russia, it is the very possibility to **RESTORE THE CONTOURS** of the Human Being as bearer of meaning, freedom, and destiny.

Every civilizational formation is built upon a **DEFINITE IDEA** — one that serves not merely as a slogan or program, rather as an ontological axis that organizes meaning, action, and sacrifice. Thus, the foundation of the Soviet Union was the **IDEA OF COMMUNISM** — not simply an ideology, rather a utopian projection of a new world in which man overcomes social injustice and supposedly becomes the master of his own destiny. A doctrine is a blueprint. And if the blueprint before you is for an iron, you will **NOT ASSEMBLE** a vacuum cleaner from it, even if you change its parts or scale. In the same way, the communist doctrine was never designed to build an empire, a colony, or an exploitative machine. The USSR, for all its ambitions, could not construct anything other than what was already encoded within the structure of its ideological model. And herein lies both its paradox and its tragedy.

The principal export resource of the USSR was neither oil, nor timber, nor grain. It **WAS AN IDEA**. Thanks to this, the USSR possessed not merely political allies but devoted fanatics across the world, ready to die and to kill **FOR THE SAKE OF AN IDEA**. This is not a figure of speech. One need only recall the case of the Rosenbergs — American physicists who passed information about the U.S. nuclear

program to the Soviet Union. They could have saved their lives by denouncing others. Yet they **CHOSE DEATH** — not for profit, not under duress, rather out of conviction. Such people cannot be bought or sold. They act not for gain but in the name of something, even when that something — “in the name of,” is governed by utopia.

An idea grants the right to sacrifice. Moreover — **IT OBLIGATES**. For the sake of a higher goal, the sacrifice of the lower is permitted. This is the ancient logic of sacred systems. Inquisitors burned heretics not out of cruelty, rather out of the conviction that in doing so they were saving their souls from eternal torment. Surgeons, even before the discovery of anesthesia, performed operations unthinkable from the standpoint of humaneness, yet justified from the perspective of the integrity of the design. So it was with the communists: if thousands had to die for the sake of the revolution, this was regarded as a **LOGICAL ELEMENT of the path**, not as a moral catastrophe.

If Lenin had sought to arrange a comfortable life for the people, he would not have been a communist, rather a trade unionist. If Moses had aimed to give his kinsmen a fertile land, he would not have been a servant of God, rather merely a tribal leader. Likewise, if Abraham’s purpose had been to care for his son, he would not have been a saint entering into a covenant with God, rather simply an ordinary father. The presence of a higher value **NOT ONLY** permits but deems reasonable the sacrifice of a lower value. An idea gives one the strength to do what, without the idea, would appear inhuman. It allows one to view promises of “golden mountains” as a technology, an effective way to move the masses in the desired direction. This is precisely why the Soviet Union, pursuing the idea of world revolution, sacrificed **ITS OWN** people to inflame revolutionary sentiment in other countries. Coal mined by Soviet workers was supplied to Great Britain below cost, threatening British mines and thereby destabilizing them. For this goal, Soviet workers were deprived of lives, strength, and resources — because the **IDEA DEMANDED SACRIFICE**. Even though the plan failed, the sheer scale of the design reveals how an idea, once powerful enough, becomes more terrifying than any **REAL FORCE**. It turns living people into means. It erases the boundary between humanity and technology. Where belief in the higher justifies everything, **FANATICISM APPEARS** — not as an error, but as the inevitable continuation of logic. An idea is not merely meaning. It is a **MATRIX OF CONTROL** over the victim. It defines who must die and why. And if this idea continues to live — albeit in altered, hidden, or transformed form — it continues to shape our actions, our economy, our politics, and our future. Which, in fact, is what we witness in the realities of today.



Within the communist paradigm, Russia was **NEVER** the goal. It was a means. Material. Fuel for the fire of world revolution. Nations, culture, history — everything was viewed through the prism of a single higher task: the achievement of an abstract idea of the future. And if this required the destruction of a hundred million people, it did not appear as a crime — it appeared as a **NECESSARY CALCULATION**. For in the logic of the idea, man is an expendable element, and history is a mechanism for processing the masses into progress. If the path to the goal is blocked by



snow, it must be cleared. It does not matter what constitutes the obstacle — a child, a priest, a philosopher, a village, a religion. Only one question matters: does it stand in the way? If it does — it **MUST BE ELIMINATED**. The method of elimination is determined solely by efficiency, not by ethics. This is the way Lenin thought — a man with an **UNSHAKING** hand. He did not build “people’s happiness,” nor compose dreams of a domestic paradise. He was a **TECHNOCRAT OF THE IDEA**, fulfilling an assigned task. Gorky wrote of this in his “Untimely Letters”: “Lenin combined in himself the qualities of a leader and a master, allowing him to make decisions without hesitation, decisions that entailed the deaths of millions...” There are countless examples. One of them is a conversation with Dzerzhinsky in Gorki. While discussing the political situation, Lenin mentioned the idea of publicly executing one hundred people — priests and wealthy peasants — in one of the provinces. Dzerzhinsky objected, noting that among them there would inevitably be innocents. Lenin paused, stuck his shovel into the snow, and uttered a phrase that laid bare the essence of the entire System: *“Ah, my dear fellow, you are not so iron after all.”*

This ruthless rationality is not unique. History is full of figures who thought in such coordinates: Moses and Lenin, Muhammad and Stalin, Luther and Hitler — all of them acted **WITHIN SUPERSYSTEMS**, fulfilling structural roles within governing fields formed by a certain level of development of **BRAIN GENOTYPES**. Their energy derived not only from conviction but also from the fact that the System found in them executors of the **NECESSARY SCENARIOS**. In this context, communist ideology was a colossal generator producing meaning — the very meaning upon which the entire Soviet Union rested. Imagine a building suspended over an abyss: it does not fall because beneath it operates an ideological compressor. The moment the generator falls silent — the building collapses into the void. Such was the role of the idea: not as an ornament, rather as the **ONLY POSSIBLE** supporting structure. This is precisely why the primary objective of the United States in its struggle against the USSR became the **DISCREDITING OF THE IDEA**. For military and economic potential, scientific achievements, art, space exploration — all of it is powerless if the meaning that binds the system disappears. By dismantling the idea, the West understood: everything else would **CRUMBLE ON ITS OWN**.

Thus emerged a carefully engineered concept of psychological warfare, in which the USSR was regarded as an object with a complex internal structure — resilient, hard-melted, yet susceptible to systemic destruction through targeted impact. The peculiarities of mass consciousness, the weak points of the cultural code, internal contradictions, and historical traumas were analyzed. It was along these vulnerabilities that **STRIKES WERE DELIVERED** — not with tanks, but with meanings. The paradox is that the USSR itself **LAUNCHED THE PROCESS** of its own undermining by hollowing out the idea from within. Under Stalin, communism began to come into conflict with patriotism. The practice of war required abandoning internationalism — a national spirit was needed. Thus began the first theoretical **SELF-DESTRUCTION OF THE IDEA**. Communism — by its very nature a globalist project, knowing no borders — could not fit into the frameworks of tribe, nation, or ethnicity, much less into agrarian, Orthodox, ethnically non-European Russia, which Marx himself regarded as **EXPENDABLE MATERIAL** on the stage of history. And when it came time to choose — communism or Russia — each faced a question of loyalty. For the true communist, the answer was clear: Russia was a means. The patriot was a man of the past. The communist — a man of the project.

Lenin did not perceive the people as the subject of history, rather as an **INSTRUMENT OF ACTION**. The Russian people, in his own formulations, were “bad workers,” “the intelligentsia — the filth of the nation,” “terror against them — a blessing.” He asserted that *a true communist could not be a patriot* — he was an internationalist, a fighter for the idea. And even when Lenin spoke of patriotism, it was technology: it was not about feelings, it was about how to involve the peasants in the war by telling

them they were going to **DEFEND THE MOTHERLAND** rather than abstractions. That, the peasant understood — and so he went. Thus, the idea became a technological **MODULE OF MOBILIZATION**. This logic is clearly legible in our own day as well. Therefore, when evaluating what is happening now, it is vital to remember: an idea is not merely a thought. **IT IS A PROGRAM** capable of rewriting humanity itself. And when it loses its force, it is **NOT MERELY** a regime that collapses — the entire fabric of reality in which that idea functioned as a power center collapses with it.

History is familiar with paradoxes, but even more so with simulations. One of the most powerful of these was the attempt to **COMBINE THE INCOMPATIBLE**: communism and patriotism, internationalism and national loyalty, cosmopolitanism and geopolitical defense. If Christians proclaimed themselves citizens of the heavenly Fatherland, communists from the outset declared: their Fatherland was the world — not in the sense of detachment from nations, flags, and ethnicities. In their lexicon, the word “patriot” carried a derogatory connotation — like “peasant,” “backwardness,” “mothballs.” However, with Hitler’s rise to power and the realization of the coming world war, priorities in the USSR began to shift. It became clear: a war **CANNOT BE WON** on the idea of universal brotherhood. The masses had to be mobilized. And here **PATRIOTISM RISES TO THE SURFACE** — a most powerful motivational factor. Yet from the very beginning, it stood in direct contradiction to the foundations of communist ideology.

How do you cross a grass snake with a hedgehog? How do you merge atheism with religion? How do you unite communism — which despises the nation — with patriotism, for which the nation is the sacred center? The answer is simple: for those in power, it does not matter. **THE MAIN THING — THE RESULT**. Ideology is subject to editing. Just as under Vladimir,<sup>2</sup> paganism was merged with Christianity and presented as “true Orthodoxy,” under Stalin patriotism was fused with communism — and presented as the **NATURAL CONTINUATION** of Marxism.

A **SIMULATION OF FAITH** occurs when adherence to an idea turns into a ritual form stripped of content. People who do not understand the dogmas cease to experience cognitive dissonance. It is easier for them: ***an order means it is right***. Authority speaks — therefore logic does not matter. This is not communism — it is a loyalist cult in which the ideological form loses its inner core. It is precisely this hollowing-out of the idea that became the principal vulnerability of the Soviet system. When a symbol **CEASES TO BE** alive and becomes merely a signboard, it is easily shattered by the first serious blow. Within it there is already **NO CONTENT**. Only form.

In any system of power, truth always exists in the same mode: ***while it is useful — it is sacred; when it becomes inconvenient — it is declared heresy***. This universal principle operated in ancient Rome, in medieval Europe, in the USSR, and it operates today. Truth, as an absolute, is needed by no one. What is needed is a **FLEXIBLE VERSION**, one that can be adjusted to fit current objectives. Thus, truth is transformed into a situational algorithm of governance.

In the USSR, as in the medieval Church, quoting a canonical text **BECAME DANGEROUS** if that quotation contradicted the current “line of power.” Quoting Lenin — but not in the way Stalin interprets him now. Then you are an enemy; an enemy is hostile; and a hostile enemy must be eliminated. Likewise, in the Inquisition: one could read the Gospel only through the Church’s interpretation. To believe that God could speak to you directly was a mortal sin. Such power is not power over bodies,

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<sup>2</sup> *The Baptism of Rus* took place on 28 July 988. This event is associated with Prince Vladimir, whom the Church canonized as Equal-to-the-Apostles, whom the people called the Red Sun, and whom historians regard as great.

rather **OVER MEANINGS**.

Today, as then, there is a continuous **RESETTING OF MEMORY**, a total denial of logic and the internal coherence of doctrines. No power is interested in the existence of immutable truth — for times change. What was glorified yesterday may be a threat today. Therefore, power always chooses: better to **BETRAY TRUTH** than to put itself at risk. The optimal path to such a regime is the **LIQUIDATION OF LOGIC** within the doctrine — the disabling of the mechanism of critical verification. The Church transformed Christianity into a set of postulates requiring not understanding but submissive acceptance: “I believe because it is absurd.” The CPSU did the same with Marxism. Marx is no longer what he wrote, but what is declared “Marxist” by party decree. What is permissible and what is forbidden is determined **NOT BY LOGIC**, rather by resolution. To think is harmful; to **REFLECT IS DANGEROUS**. This is precisely what led to the transformation of communism into a **PATRIOTIC CULT**, an instrument for strengthening the vertical of power. Contradictions between past and present were neutralized by a single technique — a **BAN ON MEMORY**. New slogans had to be proclaimed against the backdrop of absolute oblivion of older meanings. Just as the Church does not recall that the early Christians refused to recognize the authority of the emperor and went to execution for refusing to sacrifice to pagan gods, so too did the CPSU **NOT REMEMBER** that the early communists regarded patriotism as a betrayal of the idea.

At party congresses, “revelation” descends from above. The Holy Spirit, in the image of Stalin, proclaims: the true communist — **IS A PATRIOT**. No one argues. There are no dissenters. Resistance to truth was possible at ecumenical councils — but not at plenums. There is no conciliar mind there — only a **VERTICAL OF TRANSMISSION**. The writer Sergei Dovlatov expressed this reality with utmost simplicity: “Don’t think — and that’s all. I haven’t thought for fifteen years. And if you do think — you won’t want to live. Everyone who thinks is miserable.” This is the ideal model of governance: eliminate reflection as a dangerous side effect of thinking, replace understanding with loyalty, make ignorance a virtue. Thus, power gains not merely subjects, but those who reproduce the system through their **OWN SUBMISSIVENESS**. Stalin understood the essence: power does not need doctrine; it needs an instrument. To preserve and strengthen the system, what was required was not the continuation of Marxism, rather its breakage and recasting into a **COMBAT DOCTRINE**. Communism became a shell filled with whatever content was required at a given moment. And then Stalin required absolute monopoly — not on power, rather on the **INTERPRETATION OF REALITY**. For this he destroyed the Leninist guard — not merely political opponents, but carriers of the original understanding of the doctrine, potentially capable of confronting Stalin with the accusation: “You are betraying the meaning.” They had to be eliminated not out of vengeance, rather out of the **LOGIC OF PRESERVING** the system. For if, after Lenin’s death, there remained a party filled with equals in strength and influence, the system would inevitably collapse — either into civil war or anarchy.

The Bolshevik elite were people who had passed through every circle of hell. They ordered killings, tortured, organized genocides. They were **PROFESSIONAL DESTROYERS**. Had Stalin not eliminated them, they themselves would have torn the USSR apart from within. Their physical removal was not a moral catastrophe, rather a systemic condition for the **CONTINUATION OF THE STATE’S EXISTENCE**. Stalin subordinated the idea to power: he banished reflection, erased memory, abolished truth, and built a vertical founded on fear, loyalty, and slogans. This produced results — the USSR endured for decades. However, the cost was immense: the idea itself was reduced to ashes and never recovered its original form. Talent is the ability to sense truth before it becomes comprehensible — a quality that cannot be taught. It was this that was possessed by those who played the game of history with no right to lose — Catherine, Napoleon, Stalin. In their actions there was less **RATIONAL THINKING**

than an intuitive resonance with the **LOGIC OF THE SYSTEM** within which their own genotypes of thought evolved. They did not merely decide — they felt there was no other path. This was not a rational choice, rather a deep inner knowledge, prior to words and categories. They did not change the course of history — they enacted it, living out its willful projection. None of them could alter the ultimate goal — only the **VARIATIONS OF THE ROUTE**. Even victory in war did not change the vector of the USSR's demise; on the contrary, it became its accelerator.

In essence, in 1945 a multimillion-strong army of agitators invaded the USSR. Having marched across Europe, Soviet soldiers saw with their own eyes what Stalinist propaganda was worth. The horrors of Western life turned out to be better than everything Soviet. In addition to memories, the army was loaded with **PROPAGANDA MATERIAL** — trophies of the “rotten West.” Generals hauled back plunder by entire trains, officers by railcars, soldiers by suitcases. Of the victors' return, Vysotsky sang: “The country of Limonia has arrived, a land of nothing but suitcases.”

This event mirrors the history of 1814, when Alexander I returned from Paris with his army. The army did **NOT BRING** back propaganda material in such quantity as the Soviet army would later bring (as we recall, our tsar forbade looting Paris). Yet even the impressions alone were enough for Russia to seethe with secret societies and to **NO LONGER** be the same. The USSR, too, could not remain the same. The victors eagerly told friends and relatives what they had seen in Europe. Their listeners gaped in astonishment — they believed and did not believe, so incompatible was it with their **BRAINWASHED MINDS**. The storytellers then reinforced their tales with visual evidence — trophies vividly demonstrating the worth of Soviet newspapers that spoke of the “oppressed peoples.”

The system endured for a long time through isolation. As long as the people saw no other world, they believed in the narrative: we are the chosen builders of the future; in the West — the poor and slaves of capital. Even censorship here functioned not as evil but as “front-line defense,” for the Cold War was underway. Just as on the battlefield a commander does not allow the enemy's propaganda into the ears of his soldiers, so too did Soviet power filter out “ideological sabotage.” Everything appeared logical — until the front was breached. That breach came after the war — **THROUGH IMAGES**, stories, trophies. As if a million North Koreans had visited South Korea, lived there, and brought back smartphones and feijoas; after that, no propaganda **WILL SAVE** the system. This is exactly what happened in the USSR: the ideological machine broke down. What was shown in films no longer resembled life; what was written in newspapers did not explain what was inside the neighbor's suitcase. The **MIND BOILS** because its nature is to seek contradictions between reality and its description. At the same time, an even deeper process began: the loss of meaning among the party elite. Under Lenin, every party leader knew Capital and had read Hegel; after Stalin, those in the upper ranks included people who had not only **NOT READ** Hegel — they had never even heard of him. Their communism was not a worldview, rather a trade-union conception of daily life. It was precisely against





such a view that Lenin raged, calling it “bourgeois vomit” and “the substitution of the goal with mere technology.” Stalin departed from the doctrine, yet he **DID NOT LOSE** sight of the great goal. If the world revolution did not occur, he made concessions: adding patriotism, strengthening the state, activating archaic feelings so that through victory he might still arrive at the same aim — the world republic of labor. For this, mobilization was needed. Just as Moses spoke of the Promised Land, just as Lenin spoke of the Motherland, so Stalin drew on trade-union ideas and notions of everyday justice to activate the masses. Yet he understood: this was not the goal — **THIS WAS THE BAIT**. Those who came after no longer distinguished between the goal and the bait. For them, socialism was **NOT A PROJECT**, it was the end itself. They believed: as soon as we give people a comfortable life, communism will immediately arrive. Much like today: democracy is supposedly achieved once freedom of speech exists, yet no one understands what democracy actually means beyond rhetoric. And here lies the crux: the doctrine ceases to **BE A DOCTRINE**. It turns into a set of slogans. From philosophy, it becomes a **POLITICAL INTERFACE**, a shell for managing the masses. Herein lies the tragedy: **power NO LONGER HOLDS the idea** — it holds the form, not knowing how to fill it with meaning. So, it was then. So, it is now.

The peak of the idea’s hollowing out is its solemn simulation. After the collapse of the USSR, political parties emerged that continued to call themselves communist — but no longer as bearers of the idea. In their charters, communism is a ceremonial figurehead, a symbol for the naïve, **NOT A GOAL**. To see this, it is enough to compare the charter of the CPSU with the charters of its imitators. Where once the very first line declared the unconditional building of communism as the meaning and task of all party work, there is now an abstract formula relegated to the distant shelves of the text. The idea **NO LONGER GOVERNS** the party — it is **ELECTORAL DECOR**. Thus begins the era of **POST-IDEAL PARASITISM**, where the symbolic shadow of a great past is used as a fishing hook for the electoral masses. Power is no longer born of conviction — it is bought through trust in a faded logo.

And while the idea still faintly flickered, in the postwar CPSU there was **NO ONE LEFT** capable of carrying it. The nomenklatura had fully taken over. The party elite became filled with “solid managers” — bureaucrats whose minds functioned not through strategic thinking, rather through accounting tables and departmental reports. At best, they served the country as maintenance staff for its administrative machine; at worst, power became their career, and **IDEOLOGY — BACKGROUND NOISE**. The higher an official rose, the more deeply entrenched became his inability to think beyond the assigned functional framework. The machinery of power, like any system, strives for self-preservation. Under such conditions, stupidity becomes a **COMPETITIVE ADVANTAGE**. To think outside the framework is to take risks — and thus reason gradually atrophies. Not because people are bad, rather because the system has no task to think. The task is simply **NOT TO INTERFERE** with the machine’s operation. Nevertheless, the fact remains: the country **WAS REBUILT** after the war. Monumental leaps were achieved — from space to science. People who had passed through the hell of war truly worked at their limit. They built, they triumphed, they created. However, all of this unfolded within a shattered horizon of meaning. Communism, as the great meta-idea, was no longer the driving force. It had been replaced by the mundane — the struggle for promotions, scarce goods, apartments, dachas, departmental sanatoriums. The gap between form and content reached a point beyond which dogmatism began — the natural corpse-stench of a **DEAD IDEA**. The country began speaking in the language of slogans that no one understood anymore yet continued to repeat, like incantations of a memorized, foreign mantra.

The symbol of the inertia that followed was Lavrentiy Beria. Unexpectedly, he emerged as a figure **INTENDING TO DECONSTRUCT** the party model. His plans included dismantling the sacrality of the party center, reforming the punitive organs of power, easing censorship, and economic liberalization. He

wanted to end the cult and restore common sense — albeit with cynical motivation. He understood: for power to survive, it had to stop pretending to embody a **DEAD IDEA**. However, the elite, sensing the threat, reacted instantly. He was eliminated. Thus, in its infancy, died the possibility of peaceful transformation. Instead of a meaningful transition — **THE FARCE BEGINS**. Khrushchev, a man with administrative grip but lacking scale, becomes the new “violin” handed to an amateur. He does not know the notes, yet is forced to play. And the audience is accustomed to pretending they hear music. Governance of the country turns into a **THEATER OF GESTURES**. Stalin’s successors, one after another, inherit the form, yet lose access to the content. Khrushchev turns into a mirror of the era: active, impetuous, **NOT STUPID**, yet thinking only within the limits of current tasks, **UNABLE TO COMPREHEND** the systemic whole. Corn and persecutions, reforms and degradation, theater and politics merge into an unpredictable cocktail in which no one any longer **REMEMBERS** the reasoning behind its beginning.

After Beria’s removal, it was not reforms that surfaced — but **UNSEALED STUPIDITY**. Beria, paradoxically, initiated the process of exposing Stalin not out of humanism, rather from an understanding that a **VACUUM OF MEANING** threatened an explosion. Yet this process, breaking free from control, became not an instrument of recovery, rather the start of a chaotic deconstruction. Khrushchev, having caught the wave of the report on the “cult of personality,” enters the role of historical retribution, yet very soon becomes a caricature of himself. The loss of the idea was replaced by **NARCISSISTIC SELF-CONFIDENCE**. Cloaked in the authority of truth, Khrushchev suddenly began to consider himself capable not only of exposing but of grand-scale thinking. Here lies the tragic paradox: he **EXPERIENCES THE ILLUSION** of meaningfulness in what is happening, understanding neither the logic of the historical process nor the scale of his own incompetence.

The outstanding absurdity lies not in the slogan “catch up and surpass America,” rather in the fact that this slogan replaces the entire strategy. Instead of building a new type of world system — it becomes a banal dream of Soviet shopping. To dream of living like in America means losing even before the race begins. When presented with calculations proving the impossibility of tripling the livestock population, Khrushchev enthusiastically declares that the issue is not in numbers, *it is in the accumulated political potential of the people*. This sinful **SUBSTITUTION OF CATEGORIES** is a typical symptom of how power loses rationality. Political pathos no longer serves the idea — it becomes an ideological counterfeit in itself. Rationality is replaced with the mythology of success.

History offers countless examples of destruction through betrayal. Yet even more dangerous is **DESTRUCTION THROUGH STUPIDITY**. Under Khrushchev’s rule, the superpower turns into an experimental ground for unconscious improvisations. He distributes weapons, fleets, and ammunition to foreign states out of sentimental loyalty. When he “gifted” Indonesia a massive share of the USSR’s military power, he **FACTUALLY ALTERED** the geostrategic balance. The result was massacre — the annihilation of the third-largest communist party in the world and the death of hundreds of thousands of people. A fool with absolute power is more terrifying than any enemy. An enemy acts rationally. A fool destroys, **SINCERELY BELIEVING** he is saving. Khrushchev, **NOT POSSESSING** strategic thinking, believes he can control chaos — yet becomes its very source.

The culmination of ideological confusion is the idea of “peaceful coexistence” with systems founded on opposing principles. This is like attempting to fuse fire with water. The idea may appear humane; however, it violates the **ONTOLOGICAL RULE** of incompatibility between integral worldviews. When each claims absoluteness, conflict is inevitable. Their collision cannot be dissolved by “agreement” — it is predetermined by the very logic of the whole. Just as in ecumenism, where religions



that exclude each other at the core (messianism, ideas of salvation, conceptions of God) are suddenly **CALLED UPON TO COEXIST** — so it is with communism and capitalism. These are not competing products on a market — they are **DIFFERENT WORLD PICTURES**. An attempt to negotiate peaceful coexistence in such a situation can be perceived either as an act of deception or as an **ACT OF WEAKNESS**. The first is a ploy to buy time. The second is an admission of defeat. However, to take this proposal as sincere can only be done by one who **DOES NOT UNDERSTAND** the game being played. Khrushchev is precisely such a player: one who **DOES NOT KNOW** the rules.

Khrushchev was not the architect of collapse but the perfect conduit of another's will. He was, in essence, a trusting child with a nuclear briefcase in his hands — a man who sincerely believed that scraps of paper with incomprehensible words (ideological commitments) could be traded for sweets (ice cream, corn, Western recognition). This is precisely what made him more dangerous than any traitor. A traitor at least understands what he is doing. Khrushchev did not. Like a child who inherited the securities of a **GREAT IDEA**, he voluntarily gave them away for illusory “signs of normality” — for recognition, for a seat at the table, for the shiny wrapper of Western “normality,” which he imagined must be universal. His managerial thinking **NEVER WENT** beyond the bounds of formal common sense, and for that reason he became the ideal target for manipulation — including systemic manipulation.

The West acted strictly in accordance with the logic of the Cold War, however, above all — with the logic of **ENERGY-INFORMATIONAL SUPPRESSION** of a civilizational opponent. The first strike was ideological: the task was not to argue with communism; it was to create an image of the West so that the Soviet reality itself would appear as a parody of the dream. To make a person, gazing at the shop window, believe that there lies truth — and here, only error. **NOT BY VIOLENCE**, rather by suggestion through contrast. The second strike was economic: to disrupt production chains, create shortages, establish channels for the leakage of intellectual capital, and embed the USSR into an economy of expectation — an expectation of a future that would **NEVER ARRIVE**. This was done not so much for victory as for the suppression of faith — to devalue the very thought that life could be otherwise. And this was the true strike: **AT MEANING ITSELF**.

One could delve into history, tracing the chain of betrayals, concessions, and mistakes up to our own day. Yet what matters is not chronology — it is the **LOGIC OF REPETITION**. We live inside a template in which the very system of thinking reproduces itself by inertia, failing to notice it is moving in circles, failing to realize that the “new” is merely what has already been. We witness the same **AUTOMATICITY OF THINKING** displayed by the rulers of the twentieth century: inertial, devoid of conscious methodology, oriented toward external signals, toward the pressure of the moment, toward tactics without strategy. The managers of today think by the residual principle — they do not create meanings; they **SERVICE COLLAPSING FORMS**.

The current elite, calling itself the “organizing force,” is incapable even of grasping the **STRUCTURE OF WHAT IS HAPPENING**. They have no ontological map — only a remote control for a

television that is turned off. They press buttons, believing this to be governance. They do not think in Wholes — they service fragments, pieces, “projects,” **WITHOUT KNOWING** what the Goal is. This is where the tragedy of Russia — and of the entire world — lies today. Not in the fact that everything is collapsing, rather in the fact that collapse is inevitable, because **NO ONE SEES** the very mechanism of collapse. Because the brain itself has become a mechanism without its operator switched on.

What we call “history” is often nothing more than walking in circles. Not because the circle is fated, rather it is because thought remains closed, **UNAWARE** of itself. The past does not return as tragedy or as farce — it returns **AS THE UNCOMPREHENDED**. It comes back because it was never drawn out from the depths, only rewritten in the form of slogans.

The USSR did not fall from an external blow, rather from **INTERNAL IMPOTENCE** — from the substitution of idea with technology, of meaning with procedure, of service with careerism. Likewise, the current system of governance is not a subject, rather it is a dummy; not power, rather **AUTOMATIC NOISE** of destruction, continuing by inertia, unaware that beyond the deck there is already emptiness. We have reached the line where one can no longer hope for reform or restoration. The present cannot be corrected with the old language. What is required is not an update of the structure but a breakthrough into ontology — into the very foundation of why man, nation, and state exist. It is from here, and not from charters or manifestos, that a New World can be raised. The question is not what form to take — socialism, capitalism, autocracy, or republic. The question is **WHAT MEANING** lies at the core of life. If it contains no idea higher than survival — **IT IS DOOMED**. If it lacks an ideal greater than the fear of death — it will **ROT FROM WITHIN**. Therefore, the true future can begin only from a single point — *from the Idea beyond which there is none*. **VICTORY OVER DEATH** is not science fiction, not a religious myth, and not a futurist slogan. It is the only meaningful summit toward which the evolution of civilization can be directed. Everything else is stages, forms, shells. To conquer death means to break free from the wheel of repetitions. It means to step outside the template. It means — to become Human.

I was finishing the article — and an event occurred that fully confirms what has been set forth...

**P.S.** Chairman of the State Duma Vyacheslav Volodin supported the decision of the Communist Party of the Russian Federation (CPRF) to review the results of the 20th Congress of the CPSU, at which Nikita Khrushchev delivered his report on the cult of personality of Joseph Stalin. The Speaker announced this on 23 July during the closing of the spring session of the lower chamber. He called the CPRF’s decision correct: “In many respects, it was precisely the decision of the [20th] Congress that shaped attitudes not only toward the leader of the state, who practically did everything to create it and, as Supreme Commander-in-Chief, did everything for victory in the Great Patriotic War; it also shaped the attitude toward us on the part of our opponents.” After the collapse of the Soviet Union, Stalin began to be accused “of all sins,” but we must defend history, Volodin said. “The Revolution of 1917 and the Civil War destroyed the Russian state to its foundations. Later, through sacrifices, hardships, and problems, it was re-created — albeit in a new format. The Union of Soviet Socialist Republics,” Volodin stated. “Stalin played an enormous role in this. We must acknowledge this and call things by their proper names: as Supreme Commander-in-Chief he did everything for victory in the Great Patriotic War. And that is true. The bigger picture is seen from a distance. I think you will agree with this.”

At the 19th Congress of the Communist Party of the Russian Federation, which took place on 5 July, a resolution was adopted recognizing the report of the First Secretary of the CPSU Central Committee Nikita Khrushchev on the cult of Stalin's personality at the 20th Congress of the CPSU as “erroneous and politically biased.” At the congress, Deputy Chairman of the CPRF Central Committee



Dmitry Novikov stated that the resolution was connected with "restoring the full historical justice in relation to an outstanding figure in Russian and world history."

**F. Shkrudnev**

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