

Salvation of the Saviors

(series 127-369)

Project 369 – Non-Articles: Beyond the Text: Human Energy as the Manifestation of Meaning...

*Meaning does not explain Humans —
it ignites them. And there,
where Meaning appears,
energy ceases to be effort
and becomes a state.*

There comes a point at which familiar explanations no longer work. Not because they are incorrect, but because their scope is insufficient. People have become accustomed to seeking energy in external things — in money, power, threat, pleasure, and struggle. They have learned to draw strength from fear, desire, and conflict. Yet all of this energy has its limits. It flares up — and then fades. It requires constant replenishment. It does not sustain direction. Therefore, the fundamental question is not how much energy a person possesses, rather — what sustains it.

Meaning is the only thing that does more than release energy — it makes it stable, directed, and ever-increasing. Not an impulse, a state. If we view what is taking place from a higher perspective — from the standpoint of systemic control — it becomes evident that a person is not a source of energy in and of himself. **HE IS A CONDUCTOR**. Conductivity is determined neither by the body, nor by the intellect, nor even by experience, rather by the degree of one's connectedness to Meaning. It is here that the boundary lies between action and service, between work and mission, between the expenditure of strength and its multiplication.

In this article, we will attempt to go beyond the conventional understanding of human energy and examine it as the manifestation of a deeper Construct — **THE CONSTRUCT OF MEANING**, which shapes more than our actions — it shapes the very reality in which those actions become possible. If this is so, then the question is no longer where to find energy. The question is something else — what it is connected to.

History, viewed as an unfolding process of Systemic Control rather than a collection of events, reveals the same pattern time and again — the greater the scale of the Goal, the more strongly it comes into conflict with existing patterns. This is not an accident, nor a consequence of human imperfection — it is a **FUNDAMENTAL PROPERTY** of every system existing in a state of self-sustainment. A pattern is a fixed means of preservation; a Goal is a vector of change. Every transition to a new level therefore inevitably requires a break with what had previously been regarded as the norm. This is expressed as a conflict between programs of sustainment and programs of development. The former holds the system in stability; the latter carries it beyond its present state. The higher the level of transition, the deeper that break must be. For this reason, overcoming a pattern is not an act of individual will — it is a necessary condition for becoming integrated into a higher level of Systemic Control.



Leonardo da Vinci, dissecting the human body in the pursuit of knowledge; a person crossing the boundary of the commandment, "Thou shalt not kill;" the creator of a new reality, abandoning familiar forms — these are not exceptions. They are manifestations of one and the same principle — going **BEYOND THE LIMITS** of what is permitted by the current System of Perception. In every case, what is crossed is more than a prohibition; it is the boundary of permissible thought, beyond which a different level of understanding is revealed and, accordingly, a different level of action. This is the transition from perception fixed within the framework of predetermined programs to a level at which the ability emerges to perceive the structure and move beyond it, then to shape its direction, and **NOT MERELY** act within it. At these

levels, the pattern ceases to be a law and becomes only an instrument, applicable or inapplicable according to the Goal.

From this follows a key principle: in the initial phase of forming any breakthrough, the decisive factor is not quantity — it is quality. The masses are always inert because they are the carriers of the programs already in operation. They become engaged later, once the vector has been formed and begins to manifest as the **NEW NORM**. Until that moment, they either resist or remain neutral. For that reason, during the stage of emergence, what is critical is not the breadth of reach — it is the density and homogeneity of the core. This is that very "crystal" which, once placed within its environment, begins to structure the environment around itself. This effect is possible under one condition alone — **INTERNAL COHERENCE**. If the core is not homogeneous, if contradictory programs are present within it, it is unable to maintain its form and disintegrates under the influence of internal tensions. This can be described as the impossibility of forming a stable structure when the underlying program states are different. A system composed of elements with different vectors inevitably expends its energy on internal compensation rather than on external action. For that reason, the question of selection is not a matter of preference — it is a matter of the **PHYSICS OF THE PROCESS**.

The quality of the core is determined not by external characteristics — it is determined by the depth of correspondence in its key parameters. First and foremost — by the recognition of the Goal and the means of achieving it. This is not a declaration, nor an intellectual agreement; it is correspondence at the level of program perception. Without this, every interaction remains superficial and is unable to withstand the load. Next comes the willingness to reorder one's own life in favor of the Goal. This is no longer a question of time or effort — it is **A QUESTION OF PRIORITY**, where the familiar yields to the necessary. At this level, a break with the former motivational structures takes place, and a person begins to act, no longer from what is convenient or pleasant, rather from what is required for the realization of the vector.

The next parameter is the ability to act beyond the pattern. This is the functional expression of the previous quality — the ability not simply to understand what is necessary, but to bring it into reality, even when it contradicts accumulated experience and social expectations. Here, it is not knowledge that is tested — it is the capacity for transition. Organizational ability, in this context, is not the skill of managing people — it is **THE ABILITY TO BUILD** a structure of action. It is the ability to unite separate

elements into a system governed by a single vector and to sustain it throughout the process of development. Finally, there are resources — an additional factor, though not the determining one. They accelerate processes and expand possibilities; by themselves, they create nothing. Without the preceding levels, they merely amplify chaos rather than form a structure.

Thus, what is formed is not a list of qualities, rather a hierarchy of states, each of which is a **NECESSARY CONDITION** for the next. An ideal bearer, possessing all of these parameters, is practically never encountered within the material world because it requires the convergence of many factors across different levels. The task is not to search for the ideal. It is to establish a sufficient density of correspondences at which the system begins to function. It is here that the transition begins from theoretical understanding to practical formation — the formation of a core capable of establishing the vector and sustaining it despite the resistance of its environment, not the formation of the masses.

To make the transition from an abstract list of qualities to genuine inner correspondence possible, it is necessary to consider them not as formal traits, rather **AS STATES** through which a person passes during the process of changing the vector. This is no longer simply a description of characteristics, rather a sequence of reprogramming the fundamental programs of perception and action, where each quality is not a declaration, rather the result of an inner transition.

The first — recognition of the Goal and the means of achieving it — is, in reality, not an intellectual agreement, rather an act of inclusion. A person may read, understand, and even agree logically, and that still **DOES NOT MEAN** the Goal has been accepted. Acceptance occurs when the idea ceases to be external information and becomes an inner point of orientation through which everything else begins to be evaluated. This is the transition from perceiving the idea as one among many to a state in which it becomes the dominant program of structuring. Until that moment, the person remains an observer. Afterward, the person becomes its bearer.

The second — the willingness to give oneself to the work — is no longer a question of intention, rather a question of redistributing life's priorities. The analogy with a monastery is accurate not in its outward form, rather in its essence: it speaks of a break with the former system of values. As long as one's "treasure" remains in the old world, a person's energy will inevitably be directed there, even if the person declares otherwise in words. This is not weakness, nor a deficiency — it is **THE ACTION OF THE PROGRAM**. Only at the moment when the center of significance shifts inward does the possibility of sustained movement in a new direction arise. This corresponds to moving beyond subsystem retention toward an attempt to establish a supersystem vector, where a person ceases to be a function of the environment and **BEGINS TO ORIENT TOWARD** the Goal.

The third quality — the ability to do what is necessary to achieve the desired result — is the most conflict-ridden because it is here that the former scale of good and evil begins to break down. Every system forms within a person a set of permissible and impermissible actions that are perceived as moral categories. From the standpoint of the Goal, however, these categories are secondary. Good is that which brings one closer to the realization of the vector; evil is that which moves one farther away. At the moment the Goal changes, an inner division inevitably arises — the old program of evaluation continues to operate, while the **NEW LOGIC** requires different decisions. It is here that what can be described as a conflict between program layers becomes evident. The subconscious retains



the former algorithms; consciousness already perceives the necessity of revising them. A person finds himself in a state of division: the "heart" pulls backward, the "mind" moves forward. This division is not resolved instantly because what is taking place is not a change of beliefs, rather a change in the **FUNDAMENTAL CONFIGURATION** of perception. The transition requires time, and at this stage most people come to a halt because they are unable to withstand the inner tension.

The ability to act beyond former ways of thinking is not simply courage or determination, rather a sign that the new program has begun to dominate. As long as a person struggles against the old world according to its own rules, that person remains within it, even while considering oneself its opponent. The system is not being dismantled; only one's position within it is changing. The way out begins where adaptation to the old patterns comes to an end. Look around at today's realities and try to disagree.

The fourth quality — organizational ability — takes on an entirely different meaning within this framework. It is **NOT THE MANAGEMENT** of people as a resource, rather the ability to form and sustain a structure of action. Under conditions where the creation of a new vector is at issue, an organizer is one who is able to transform scattered efforts into a coordinated process. This is manifested in the physical space as well as in the informational space. The ability to hold attention, to establish a field around which others begin to structure themselves, is already the manifestation of a level extending beyond the boundaries of ordinary interaction. One point is of fundamental importance here: organizational talent is not declared — **IT MANIFESTS ITSELF**. This corresponds to the principle that a true functional state is determined not by words, rather by the result of action. If a structure neither comes into being nor is sustained, the corresponding function does not exist, regardless of intentions or self-assessment. This is not an evaluation of the person, rather a recognition of that person's present state.

The fifth level — resources — occupies the final place for a reason. In the traditional system, they are placed first. In the logic of forming the vector, they merely strengthen the structure that already exists. Money, connections, influence — all of these are accelerators, not sources. Without the first four levels, they are not only use(less), rather they become dangerous because they **AMPLIFY CHAOS** instead of structure. It is important to understand that an ideal bearer, possessing all of these qualities in their fullness, practically does not exist. This is not a deficiency of the world, rather a consequence of its nature as a process. Nor is the task to search for the ideal. It is to form a core in which these qualities are present to a sufficient degree to provide stability and direction. This is precisely why, in the first stage, the decisive factor is not scale, rather density. Not the number of people, rather the degree of their inner correspondence. Only then does something emerge that is capable of attracting, sustaining, and structuring the surrounding space, transforming separate elements into a system moving in the intended direction.

In this case, defining the nature of the activity is no longer an organizational question in the conventional sense. It moves into the realm of systems engineering. The issue is not what must be done, rather **WHAT STRUCTURE** must be formed so that it is, in principle, capable of realizing the declared Goal Vector. Here it becomes evident that the type of "machine" is directly determined not by desire, not by resources, nor even by the scale of the task, rather by **THE MEANS OF ACHIEVEMENT**, which, in turn, arises from an understanding of the very nature of the system.

Historical experience shows that every era forms the type of organization appropriate to its task. The Bolsheviks, acting within the framework of a rigidly centralized monarchical system, intuitively chose the model of a battle machine — a structure in which the key element is the executor, and effectiveness is determined by the **DEGREE OF SUBORDINATION**. This was a construct appropriate to their means of achieving the Goal — the seizure of power through the application of force. Within that

logic, it was the only possible solution because the confrontation took place at the level of Systemic Control, where the more organized and disciplined structure prevails. Change the nature of the task itself — if the Goal becomes not the seizure of power, rather moving beyond it and forming a supersystem vector — the type of organization required changes automatically as well. Here, the battle machine proves to be not simply ineffective, rather **FUNDAMENTALLY INAPPLICABLE**. It is built upon



subordination and rigid hierarchy, whereas the new task requires coherence and the inner independence of its elements. This signifies the transition from a structure operating at the level of execution (the assignment layer) to a structure capable of functioning at the level of forming and sustaining the Goal Vector (the mental layer). Here, the executor ceases to be the primary unit. The primary unit becomes the **BEARER OF MEANING**, capable not simply of carrying out tasks, rather of sustaining and developing the direction. It is precisely for this reason that, within this logic, the need arises not for a "machine of subordination," *rather for an organization of free, creative people* united not by command, rather by the correspondence of their inner vector. Such a structure is fundamentally different. It **CANNOT** be created through coercion or discipline in the classical sense. It is formed through an idea that serves as the center of attraction.

An idea alone does not sustain. It attracts, initiates inclusion, yet sustaining requires action. Here the key mechanism emerges: **JOINT ACTIVITY** as the means of establishing the structure. Not just any activity, rather activity that simultaneously accomplishes two tasks — strengthening the inner coherence of the core while expanding the field of involvement. From this arises a two-loop model. *The first loop* is the backbone, formed on the basis of understanding and accepting the idea. This is the layer in which the **GOAL VECTOR IS SUSTAINED**. Its stability is determined not by numbers, rather by the degree of correspondence and the density of its connections. *The second loop* is the periphery, formed through emotional involvement. **A DIFFERENT MECHANISM** operates here — not understanding, rather experience. People enter not through the idea, rather through the form of activity that resonates with their inner states. This is not a concession or a compromise — it is a necessary layer that provides scale. Emotional involvement activates subconscious programs, forming a lasting attachment. Through that attachment, a person enters the field within which a gradual shift in perception begins to take place. At a certain moment, the possibility of transition arises — from participation for the sake of emotion to participation for the sake of the Goal.

It is here that the key process of transformation takes place — **A PERIPHERAL ELEMENT**, brought into the system at the level of feeling, can, under certain conditions, pass into the core and become a Bearer of Meaning. This is the mechanism through which the system grows, where it does more than expand — it reproduces itself, forming new elements of its own backbone. It is important to understand that the majority **WILL NEVER** become bearers of the idea in its fullest sense. This is entirely natural. From the standpoint of brain genotypes, this corresponds to differences in functional levels. The

masses provide energetic and social support, whereas the core sustains the Goal Vector. Any attempt to place these roles on the same level leads to the destruction of the structure.

The strength of such an organization is determined not by the number who understand, rather by the **QUALITY OF THE CONNECTION** between the core and the periphery. History has repeatedly confirmed that an emotionally charged mass, even with only a minimal level of understanding, is capable of exerting enormous pressure on the system. Without the core, that pressure is chaotic. With the core, it is directed. In this sense, a new type of strength is formed. In former systems, strength was determined by the concentration of resources or armed people. Here, it is determined by the critical mass of **COHERENT PERCEPTION**, capable of influencing the mechanisms of choice and, through them, the distribution of resources. Then what was previously unattainable becomes possible: governance without possessing power, influence without participation in the day-to-day flow, the formation of direction without becoming immersed in the struggle for position. This is precisely the type of "machine" that must be built — not a mechanism of subordination, rather a living structure that sustains the Goal and is capable of unfolding it within its environment through coordinated action and emotional involvement.

In the first stage, which can be defined **AS THE PHASE** of the founding core, the decisive factor is not the breadth of reach, nor even the depth of philosophical understanding, rather the ability to create forms of activity capable of engaging a person at the level of the deepest programs. A person enters the system not through an abstract idea, rather **THROUGH RESONANCE** — through that which corresponds with the person's present state, the person's brain genotype, and the person's inner unmet needs.

For that reason, the primary task is not to explain, rather to engage. Not to convey, rather to create a field into which a person enters without even fully realizing where that person has entered. Only afterward, while within that field, the person **BEGINS TO CHANGE** perception, rising from the level of emotional involvement to the level of structural comprehension, and then to the ability to sustain the Goal Vector. From this follows a fundamentally important mechanism: the emotional project as the point of entry, the idea as the center, activity as the means of sustaining.

Projects created during the first stage must operate not at the level of logic, rather **AT THE LEVEL** of engaging the fundamental human needs — belonging, strength, Meaning, and transcending the ordinary. It is there, within those deeper layers, that a lasting attachment is formed. A person cannot remain for long in a state that **DOES NOT GIVE** a sense of significance and inclusion in something greater. If, within the existing system, those needs are served by surrogates — sports, subcultures, entertainment — here they must be redirected and integrated into a structure that possesses direction. Not destroyed, rather reconnected. This appears as a retuning of the channel of perception — the same energy, the same psychological mechanisms, applied through a different point of focus. This is precisely why **every project must be rooted in the Goal**. Not formally, not declaratively, rather structurally. The connection between action and the idea must be perceptible, even if it is not yet fully understood. It is precisely **THIS CONNECTION** that creates additional energy, transforming action from something ordinary into something significant. The same action, performed without Meaning, remains at the level of habit. The same action, integrated into the Goal Vector, becomes an element of movement. In the first case, a person expends energy. In the second, energy is received. Here one of the most important principles is revealed: **energy is released not by the action, rather by the awareness of its place within the system**.

A simple example illustrating this mechanism is a project that outwardly belongs to the sphere of health. In itself, a morning exercise routine contains nothing new. If it becomes part of a synchronized

activity in which many people participate simultaneously, a field effect emerges. A person ceases to be a separate unit and begins to **EXPERIENCE ONESELF AS AN ELEMENT** of a greater whole. This is no longer an individual practice, rather a collective activity possessing rhythm, repetition, and, importantly, **A SENSE OF STRENGTH**. At that moment, one of the oldest human needs is activated — the need to belong to the "pack," to be part of a force greater than oneself. This is inclusion in a non-biological form of life — a collective mind formed through the synchronization of actions and states. Here a qualitative transition takes place — a person begins to act from personal motivation as well as from the field that strengthens the person. If the goal underlies that action, a



threefold connection emerges: *personal effort — the collective field — the supersystem vector*. Then even the simplest action begins to change in its very nature. It **CEASES TO BE** a means of maintaining the body and becomes an element of movement toward the future. Not, "I exercise to stay healthy," rather, "I increase the probability of living long enough to reach the transition." This is no longer physiology, rather strategy. At that moment, what religious systems once achieved through ritual takes place — the action acquires a meaning extending beyond the action itself. It is precisely that meaning which creates stability.

The difference between formal execution and engaged action is fundamental. If a ritual is performed without inner participation, it remains an empty form. If it is supported by faith and understanding, an effect arises that is experienced as strength. This is not a metaphor — it is **A REAL CHANGE** of state, observable at the level of the psyche and behavior. This is precisely why the most highly developed systems of control, such as religious structures, employ the synchronization of actions. It creates an effect of simultaneity that strengthens perception and reinforces belonging. Under modern conditions, however, this technology has either been lost or replaced by surrogates. Sporting events, mass gatherings, virtual activities — all of these are attempts to fill the void created by the destruction of the old structures of meaning. They produce a temporary effect, yet they do not form a vector. A person remains "hungry" because the form is received without the content. It is here that an opportunity emerges: to offer not a surrogate, rather an action filled with meaning, where emotion is joined to the Goal. In this case, a natural redistribution takes place — a person who has experienced the state of inclusion in a meaningful field **BEGINS TO DISCERN** the difference. What once seemed sufficient no longer satisfies. This is the moment of choice, not imposed, rather arising from experience. Then the movement begins from the periphery to the center. From participation for the sake of emotion — to participation for the sake of the Goal. From consumption — to inclusion. In this way, a living structure is formed, where each new element **DOES MORE THAN** simply become another addition. It either remains at the level of the periphery, strengthening the field, or passes inward, becoming part of the backbone. It is this mechanism that provides more than growth — it provides **THE SELF-DEVELOPMENT OF THE SYSTEM**, in which each new level becomes the foundation for the next.

Another direction that opens access to the deeper layers of human nature is connected with boundary states of perception — where the familiar picture of the world begins to break down. Research projects built upon collective participation make it possible **NOT SIMPLY** to observe the effect, rather to experience it as a personal reality. Herein lies their fundamental value — a person does not read about the unusual, the person encounters it.

When many people become synchronously engaged in a single activity, an effect arises that cannot be reduced to the sum of individual efforts. This **IS THE MANIFESTATION** of the supersystem level — inclusion in the collective field, where individual psychological processes begin to function as elements of a unified structure. At this point, explanations within the framework of classical science are no longer sufficient because the very design of the experiment extends beyond the limits of the discrete perception imposed within genotypes 421-423. In such moments, a person, as it were, touches that very continuous medium about which the person could previously only reason. If this takes place not in isolation, rather within a group, **THE EFFECT OF SCALE** emerges — not only is the experience intensified, a new sense of reality is also established. This is no longer an abstraction, rather a lived experience that cannot simply be cast aside.

It is precisely such states that open access to the energy that ordinarily remains hidden in everyday life. A person, in daily existence, is confined within a narrow corridor of what is permissible — within the boundaries of familiar reactions, roles, and patterns. Stepping beyond those boundaries, even for a brief moment, gives rise to a sense of expansion that becomes attractive in its own right.

If such experiences are organized systematically and integrated into the overall vector, **THE POSSIBILITY ARISES** of forming new forms of collective action. Not at the level of entertainment, rather at the level of inclusion. Then even what outwardly appears to be a “show” ceases to be a show in the conventional sense and becomes an instrument of transformation. Because beneath the form lies content, and beneath the emotion — meaning.

Parallel with this, another direction emerges — one of knowledge, not in the academic sense, rather in the sense of dismantling illusions. When a person begins to perceive the roots of the systems within which that person has existed, what takes place is **NOT SIMPLY** a reassessment, rather a loss of support. And this is a painful, yet necessary stage. Because only in a state of inner emptiness does a genuine need for something new arise.



History shows that the strongest bearers of the idea are formed not from the indifferent, rather from those fanatically committed to the former system. It is precisely they who, having passed through the destruction of their former picture of the world, acquire the **INNER STRENGTH** necessary for the transition. This is that very transition from the state of "Saul" to the state of "Paul" — not as a religious image, rather as a model of profound transformation. The ordinary person, having no inner tension, is incapable of such a transition because there is nothing to lose. That

¹ The transition from Saul to Paul is an evolutionary, metaphorical process of **personal transformation**, symbolizing the abandonment of former dogmas and pride, together with progress toward humility, love, and service.

person's energy is dissipated in everyday life. Whereas a person who has passed through the destruction of former meaning seeks new meaning with an intensity inaccessible to one in a state of tranquility.

From this follows the task — **TO FORM AN ENVIRONMENT** in which both emotional and cognitive vectors are present simultaneously. Some draw people in; others transform them. The result is a multilayered structure capable of both attracting and transforming. All of these directions must be united under a single banner — not as a marketing strategy, rather as the manifestation of a single vector. In the modern world, a brand is **NOT SIMPLY** a name or a visual image. It is the point at which perception is brought together. If real substance stands behind it, it becomes a channel through which not only information is conveyed, also a state of being. Here a fundamentally important point emerges — unlike commercial structures, where a "mission" is often an outward adornment, here the idea itself becomes the core. This is what creates **THE EFFECT OF EXCLUSIVITY** — not as a unique product, rather as a unique direction. A person is confronted not with an offer, rather with a challenge.

Continuing along this line, it becomes evident that the question of resources extends beyond the conventional understanding. Money, infrastructure, administrative capabilities — all of these are merely derivatives. The primary resource is hidden within the person. It lies in **THE ABILITY** to become engaged, to experience, to aspire, and to act. This is energy embedded within the program structure of the brain, yet limited by the boundaries of its present settings. To release that energy, it is necessary to create conditions under which a person moves beyond those boundaries. Here, the decisive factor is not pressure from outside, rather inner inclusion.

History provides many examples of such a release. The Bolsheviks succeeded in activating the deeper layers through an appeal to justice, to the image of the future, and to personal participation in a great process. As a result, an energy emerged that was capable of dismantling stable structures. Once a person has experienced the state of inclusion in something of great scale, that energy **DOES NOT RETURN** to its former state because a complete return to the previous condition is no longer possible. It is important to understand, however, that energy in itself is neutral. It can be directed toward creation or toward destruction. The determining factor is the vector that organizes it. Without a vector, it is chaotic. With a vector — it becomes strength. It is precisely here that **THE DISTINCTION ARISES** between work and service. Work presupposes exchange — effort for a result. Service presupposes inclusion — action as part of a mission. In the first case, a person acts while there is an incentive. In the second, the person acts because no other way is possible.

Money is capable of stimulating action, yet it is **NOT CAPABLE** of giving rise to service. It is limited by its own nature. A person can do many things for money, though not everything. There is a boundary beyond which different mechanisms come into operation. It is precisely there, beyond the limits of economic motivation, that the space begins in which the realization of tasks of such magnitude becomes possible. For that reason, the question that arises at this point is not, "How many resources are required?" rather, "What mechanisms are capable of releasing the full measure of human energy?" The answer lies not in the realm of economics, rather in the **PLANE OF MEANING**, inclusion, and a vector capable of connecting an individual with something extending beyond the limits of individual existence.

The release of human energy is not a question of strength or weakness, not a question of morality or convictions, rather a question of access to the deeper layers of human nature. If this is viewed from the standpoint of the present day, it becomes evident that a person, in the ordinary state, lives within a rigidly restricted corridor of perception where the **OVERWHELMING MAJORITY** of human potential simply remains unused. Not because it does not exist, rather because the conditions under which it could manifest do not exist.

Death, as a threat, is one of the few factors capable of instantly uncovering this hidden potential. At that moment, the fundamental mechanism of self-preservation is activated, and the energy that, in ordinary life, is distributed and dispersed is gathered into a single stream. This state, however, is brief and situational. It **CANNOT** be sustained because remaining in it continuously would destroy the psychological system itself. From this follows the key contradiction: the greatest energy is released under extreme conditions, yet an extreme condition cannot be permanent. The task, therefore, is not to intensify the threat, rather **TO FIND** a mechanism capable of producing energy of comparable power without its destructive effect. It is here that it becomes clear why logic is power(less). Logic operates at the level of understanding, not at the level of inclusion. A person may fully agree that death is inevitable and must be overcome, and this **STILL WILL NOT CHANGE** behavior. The decision to act is made not at the level of logic, rather at the level of the emotional-program core. Viewed from the perspective of the development of brain genotypes, this is the distinction between understanding (423) and inclusion (441 and above). Understanding can exist without action. Inclusion without action is impossible. This is precisely why, in ordinary life, a person **EASILY AGREES** with the idea of personal mortality and just as easily forgets it. Not because the person is careless, rather because the system of perception does not sustain that thought as the dominant one. It is not reinforced by a constant emotional field and, therefore, does not form a stable vector.

The same applies to other sources of energy — conscience, duty, and honor. They are capable of producing powerful surges, yet they are **NOT CAPABLE** of sustaining the state. These are impulse mechanisms, not enduring ones. They function when a situation arises and disappear together with it. Consequently, if the task is to create a lasting, continuous flow of energy, it is necessary to move beyond all of these mechanisms and find a principle that operates not episodically, rather continuously. Then the necessity arises for a radical change in point of view.

The transition to the position of an "external observer," freed from cultural and moral conditioning, is not a philosophical device, rather a technological step. All norms, taboos, concepts of propriety and impropriety — **THESE ARE ELEMENTS** of the system of retention. They establish the boundaries within which a person acts, while simultaneously limiting access to those deeper layers. They are the protective contours of the control system, preventing the element from moving beyond what is permissible. If the task is to gain access to the greatest potential, these contours must be bypassed — not by destroying them, rather by no longer remaining dependent upon them. This is why the image of the laboratory approach emerges: the researcher looks not at "good — bad," rather at "works — does not work." Not at conformity to the norm, rather at effectiveness. This is the transition from moral evaluation to functional evaluation. At this point, the possibility opens to perceive human qualities not as virtues or vices, rather as energetic mechanisms, as channels through which energy can be released. Some operate through fear, others through pleasure, still others through a sense of belonging, a fourth through meaning, a fifth through opposition. All of them have limits because they are tied to specific states. The task, however, is to find such a "substance," such a



mechanism, that does not depend upon external circumstances, does not require a constant threat, is not exhausted with time, and **IS CAPABLE OF SUSTAINING** a person in a state of inclusion over the long term. If this is considered within the framework of the logic already established, it becomes evident that such a mechanism can arise only at the intersection of three components: ***meaning (the goal vector), experience (emotional inclusion), and belonging (inclusion in the collective field)***. Only their combination produces a stable state in which energy does more than flare up — it begins to flow.

We have now arrived at the search for, and the formation of, that very mechanism. We have reached the boundary beyond which simple reasoning no longer functions, where what **CAN BE CALLED** the engineering of human nature begins. It becomes evident that neither fear, nor logic, nor duty, nor even brief surges of meaning are capable of providing what is required for movement on such a scale — a stable, continuous flow of energy directed toward a single point.

We have seen that the energy exists. It is immense. It is capable of destroying states, overturning eras, creating and destroying civilizations. Yet it either lies dormant or flares up and fades away. The question, therefore, is not the existence of energy, rather **THE MECHANISM for releasing and sustaining it**. This means advancing to the level where a person ceases to be merely a bearer of programs and becomes an element of a more complex structure — a structure capable not only of releasing energy, also of directing it. Here the discussion is not about isolated solutions, collections of technologies, or individual projects, rather about creating a **FUNDAMENTALLY NEW** configuration of interaction between the person, meaning, and the environment. Yet here the present analysis also reaches its limit. One can identify the sources of energy, one can recognize the mechanisms of its temporary release, one can even outline the principles for sustaining it — but **THIS IS NOT ENOUGH** to assemble a system that will operate in a stable and reproducible manner. The next step is required — the transition from understanding to construction. This is precisely why this subject **CANNOT** be regarded as complete. We have only reached its boundary — the point at which it becomes clear that human energy exists and is used only to a very limited extent, the traditional mechanisms for releasing it are limited and unstable, and the task requires a new approach extending beyond the framework of familiar systems. Beyond this point begins what is most important. It is necessary to answer the question that, until now, has only been outlined: ***what, precisely, is capable of becoming that core, that mechanism, that principle which will make it possible not simply to release human energy, rather to sustain it and direct it over the long term?*** This is no longer a question of philosophy. It is a question of construction. To move forward, however, in the next article (at the request of many readers), we will examine the key question — what, exactly, are brain genotypes, and how has their development influenced all the His(Torah)ical processes that we have touched upon, to one degree or another, and will continue to examine in the articles that follow.

To be continued...

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