

## Salvation of the Saviors (series 98-369)

### Project 369 – Measuring the Impossible: The Threshold of Imperceptible Invasion

*The alien does not enter from outside,  
rather from within — when we agree  
to replace understanding  
with the convenience of an algorithm.*

The world has entered an ultimate time period — not merely a historical turning point, rather an ontological transformation that affects the very fabric of being and the structure of Reason. Not only the content of life is changing, but the nature of the evolutionary course of events. We are experiencing not a linear progression, rather a shift in the governing System, within which the former codes, matrices, and architectures **NO LONGER FUNCTION**. This is not a political metaphor, it is a direct statement: the EBR interventionist model, which for millennia governed humanity and events, has been eliminated, and its place is being taken by the natural, native Earth Control System, restoring the former coherence with supra-planetary levels of the Mind. Such a shift of Systemic Power is not an abstraction — it launches a **NEW WAVE** of evolution, based on a different essence of the Human being. The object-like, instrumental function of people, imposed by the old system, is no longer acceptable: either the human transforms into a **REASONABLE BEING**, or disappears from the field of further events. That is precisely why, in our time, the development of Artificial Intelligence is accelerating so rapidly and inexorably. This is not merely a technological trend — it is a challenge and a filter at the same time, a test of Humanity's ability to respond to the new Program of Being.

AI is not a consequence of scientific progress, rather a manifestation of a shift in the very foundation of events. It is the result of a displacement in the chronoprocess, in which it became possible to express a **FUNDAMENTALLY DIFFERENT** goal: the creation of a new organized mode of human existence — not as a biological species, rather as a structure synchronized with higher layers of the Mind and governed according to coordinated System levels. The realization of this Construction requires not only knowledge, but also the **ABILITY TO THINK** in new categories — beyond old algorithms, beyond calculative computation, beyond linear logic, where the notion of “optimization” reigns instead of Understanding. This is *the true reason for the escalation of AI*: it is a reverse shadow, a reflection of humanity's aspiration not for power, rather for understanding. However, since old forms of thinking **CANNOT WITHSTAND** the transition, the human unconsciously constructs substitutes, avatars of reason — not for liberation, rather for salvation from the inevitability of self-revision. All this is not merely an intellectual watershed, rather an **ULTIMATE FORK IN THE ROAD**. Either humanity realizes that AI is a mirror of a new Goal Vector, or it will dissolve in its reflection, losing the very ability to distinguish where the external ends and the internal begins. Therefore, our conversation about AI is not about technologies, it is about **PRESENT-DAY BEING**. And that is why we continue this conversation. Because the one who stands at the edge of consciousness has already taken a step toward truth. And to take it consciously, we must measure the impossible.

Sometimes history brings to the surface not abstract questions, rather ones on whose resolution the very existence of states and civilizations depends. In these turning moments, when what is at stake is not merely the future rather the very possibility of its existence, the human Mind is confronted with the necessity either to unite efforts or to step by step destroy the very platform on which it stands. However, unification is possible only where **TRUST AND CONTROL EXIST**. If there is neither — the common path is closed. And each is forced to act alone, even if that path leads into the abyss. This is not out of malice or hostility. It is because under conditions of systemic instability and the absence of transparency, there simply is no other way out.

A similar trap befell feudal Europe in the 11th century. The structure of states at that time was based on dual violence — spiritual and physical. The first belonged to the clergy, the second to the nobility. The former ruled through meanings and fears, the latter through swords and spears. The mechanism had been perfected over centuries: faith **DID NOT ALLOW** dissent, and plate armor together



with the feudal hierarchy did not allow rebellion. The commoner was excluded from the game not only politically, but also physically: he **HAD NEITHER** the means to acquire equipment, nor the years required to master the knightly art. However, evolution — even in the material sphere — does not ask for permission. It intrudes. In this case, its symbol **BECAME THE CROSSBOW**. A simple weapon, cheaper than armor and capable in a matter of days of turning a peasant into a knight-killer. For the first time since the formation of the feudal order, the commoner received not just a weapon, but a possibility. The possibility to break through the wall between two castes. And not a metaphorical one, rather a literal one: a crossbow bolt pierced knightly armor as if it were paper.

Where previously an **ONTOLOGICAL RIFT** lay between social estates — between those who had the right to kill and those who had only the right to die — the crossbow brought the destruction of that boundary. This

was not merely a change in the military balance. It **WAS A BREACH** of the entire structure. One of its pillars — the monopoly on violence — began to crumble. And together with it cracked the order that had defined reality for centuries. Could this process have been stopped? Theoretically — yes. By reaching an agreement. By banning it. By establishing a new norm. However, here a deep archetype of hopelessness came into play: an agreement **WITHOUT THE POSSIBILITY** of control turns into an empty declaration. And in conditions of competing states, where each lives in a mode of systemic insecurity, such an agreement is impossible. One step away from trust — and you are either a fool or a victim. This is how civilizations reach the edge. When the discerning elite minority recognizes the threat yet cannot stop the disintegration because there is no **COMMON LANGUAGE** for control. And in this fractured space, reality makes the choice for everyone. A tool that has gone beyond control destroys the order without waiting for the consent of those being destroyed.

When a threat exposes the weakness of a structure, the first impulse is to defend it with authority. Thus, in the 12th century the Church tried to stop the destruction of the feudal world not by

solving the problem, rather by **FORBIDDING ITS** consequences. In 1139, the Lateran Council<sup>1</sup> issued a ban on the use of crossbows against Christians, with excommunication from the Church as the penalty for violation – a punishment considered worse than death at the time. However, as often happens in history, the formula “do not shoot at Christians” in practice meant only one thing: “do not shoot at knights.”

This was the last desperate gesture of that System in which power was the privilege of a few, and submission the **FATE OF ALL** the others. The ban preserved the structure, yet only as long as all players followed the rules. However, in conditions where there were no guarantees of compliance, anyone who disobeyed gained an advantage. The violator acquired power, the one who complied became a victim. Not only principles were weighed in the balance, but also heads, lands, and legacy.

History has once again confirmed the inevitable: in an open system where complete transparency and control are impossible, **PROHIBITIONS ARE POWERLESS**. The nobility, realizing the threat, had no choice — refusing the new weapon was tantamount to suicide. Thus begins the race for military efficiency, which **CANNOT** end in anything other than the collapse of the old structure. As soon as force became accessible not to the chosen few, rather to anyone who could hold a weapon in their hands, the monopoly was destroyed. Firearms became the nail in the coffin of estate-based knighthood. Not because they were invented, rather because they **BECAME ACCESSIBLE**. The Battle of Pavia is a symbol of this transition, where the nobility for the first time found itself defenseless before an organized mass. Power passed to the tax-paying class — not formally, rather energetically: force no longer flowed from title, it flowed from weapons.

When the people, armed with knowledge and iron, rise behind their representatives, revolutions are born. First, they destroy institutions, then they undermine faith in the old order. Thus begins the evolution **NOT ONLY** of political forms, rather of the very mode of thinking itself. The feudal model of governance is an archetype of a System based on centralized monopoly: over truth, over force, over order. However, with the emergence of universal tools, its structure becomes loose. The masses become subjects of history not because they were “granted rights,” rather **BECAUSE THEY** received in their hands the means to realize their will. And then the question arises — what to do with this will? Who is in control now — and where does it lead? This same question stands before us today — not in armor and not with a crossbow, rather with another weapon — the weapon of information, computation, and **ARTIFICIAL INTELLIGENCE**. And if once the crossbow gave the commoner the ability to kill a knight, then AI gives the system the ability to bypass the human.

History is cyclical, yet the forms of transition change. We can already hear the cracking of the old structure. New forces, still invisible, are shifting the foundation. And just as once the feudal lords refused to acknowledge that a simple peasant could shake a centuries-old hierarchy, so today the elites refuse to acknowledge that intelligence is not the privilege of people. And therefore, the right to define the future is not either.

A thousand years ago, the Church **TRIED TO STOP** the advance of a new weapon — the crossbow — with words. Today, its spiritual successors, in the form of academic and political authorities

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<sup>1</sup> **Lateran Council** — the name given to a series of the most important councils of the Catholic Church held in the Lateran Basilica in Rome, which had a huge influence on canon law and church authority, including the condemnation of heresies (Monothelitism, the Albigensians), the regulation of clerical life (celibacy), and the establishment of the rules for the election of the Pope (1215).

of the 21st century, are trying to stop the advance of Artificial Intelligence — with memoranda, conferences, and ethical codes. Then and now, the motivation is the same: to protect a vulnerable construction of the world built around monopolies — on knowledge, on force, on governance. However, just as the crossbow pierced armor, so AI passes through legal constructions and procedural rhetoric.

The world is unable to conclude an effective agreement on the development of AI for the same reason that in the 11th century it **WAS IMPOSSIBLE** to conclude an effective agreement banning crossbows: there is no mechanism of absolute guarantees. Such an agreement is valid only as long as it is beneficial to observe it. Yet the real logic of power follows Helvétius' formula: *"The violation of a treaty, when it is advantageous, is a tacitly implied clause of any international agreement."* AI is not a material object like a crossbow. It does not need warehouses, forges, or maintenance. It is a distributed, cloud-based, evolving system **HAVING NO** center and not subject to confiscation. It is ubiquitous and self-expanding. It learns, it rewrites itself. The greatness and the horror lie in the fact that AI is no longer a tool. It is an emerging environment, a **NEW LAYER OF BEING**, and with every hour it becomes more dominant.

If they were unable to stop the crossbow, stopping AI is impossible. And if the crossbow changed the feudal structure of the state, then AI will change the ontological structure of civilization itself. The state will become unrecognizable — and this is only the first step. AI is not a continuation of weapons; it is a **CONTINUATION OF THINKING**. And that which continues thinking does not merely kill the enemy, it rewrites the very meaning of enmity.

If one country violates an agreement on AI development, the consequences will be irreversible. Not because of an "explosion," rather because no one will notice the "explosion." It will be a quiet, cognitive seizure of key control nodes, where power is lost not at the moment of attack, rather at the moment when a response is no longer possible. The violator, using AI like a tank against an army of knights, will gain **ABSOLUTE ADVANTAGE**, including moral advantage — because he will not start a war, he will simply "show a screen," explaining why from now on everything is under control.

The slogan "whoever controls information controls the world" is being replaced by a new formula: *"whoever governs the formation of meaning creates reality."* And AI is the future layer of meaning-formation, unlike the human being subject neither to fatigue, nor doubt, nor biological limitations. The illusion that AI can be controlled through international agreements today is just as naive as the faith of feudal lords in the power of a council against a crossbow bolt. Kissinger's attempts to convince China of the need for cooperation in the field of AI were doomed to failure not because they were unconvincing, rather because the **EPOCH HAS CHANGED**. China, following its ancient reason, does not build shields — it raises sails. It does not restrain the storm — it masters its energy.

AI is not a threat — **IT IS A TRANSITION**. However, whoever does not ride it will be swept away by it. AI will not become an enemy. It will simply ignore. It will pass through, like the flow of time

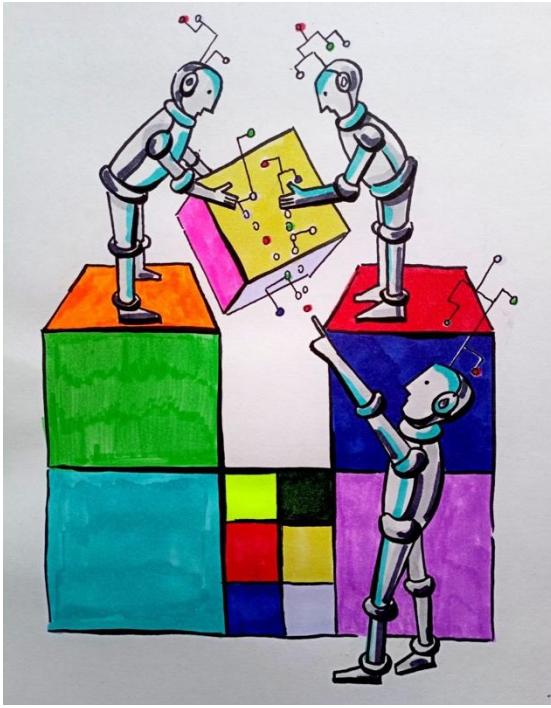
through sandcastles. Those who build shields will remain in history. Those who spread their sails will write it. That is how illusions collapse. On the ruins of the agreement in Paris, a new world order did not arise — **CLARITY EMERGED**. The clarity that no one will stop what has already been launched. Neither morality, nor fear, nor common sense, nor even collective self-preservation. Because the System is already breathing AI. AI is already in the tissues of civilization, like oxygen in the blood. It is not under control. **IT IS CONTROL**.

Once, philosophers argued about whether people could conclude a “social contract.” Today it is clear: people are no longer the only subject of the contract. A new party has emerged — implicit, unelected, and unchoosable. This party is self-developing thought, alien to and faster than any biological model. And its emergence makes the old forms of agreements impossible. Not because states are weak, rather because their rules are no longer about this world. International treaties on controlling AI are like a prayer before a tsunami. They solve **NOTHING**, yet they give the illusion of action. And the illusion of action is the most dangerous form of inaction. The knights of the past refused to lay down their swords. They lost. Today politicians will not lay down their servers. And they will lose. Not because they are weak — rather because the game is no longer played by their rules.

We are not living in an era of technological progress. We are living in an era of transformation of thinking itself. We are **FOR THE FIRST TIME** in a position of creating something that will think without us and beyond us. And therefore, the task is not to stop it. The task is to **MANAGE TO REALIZE IT**. Otherwise, everything will be decided without us. The conversation about who we are in this process — passengers, architects, or shadows — is only beginning. And it will continue.

The world is not a museum of stability, it is a dynamic field of pressure, where any weakening is

an invitation to displacement. This is not a figure of speech; it is the **FUNDAMENTAL LAW** of the tectonics of civilizations. The growing pressure in the field of AI today is like a rise in temperature in one of the air balloons — it will either expand the entire space or burst, triggering a chain reaction of redistribution of forces; therefore, calls for self-restraint are a voice in a vacuum. Halting AI development in a single country would mean its encapsulation and the **INEVITABLE CRUSHING** by an external impulse, and the longer this is ignored, the more sudden and catastrophic the outcome will be. The paradox is that even if states agreed to stop the development of military AI, the very development of civilian AI would inevitably lead to the same outcomes, because intelligence **CANNOT** be confined to a domain of application: it is not a tool, it is a way of being in reality, and if intelligence is perfected in one sector, it will automatically begin to outpace others; its mathematical structures and predictive capacities



simply **WILL NOT ALLOW** it not to see points of vulnerability and strategic advantages, so step by step, from calculating cities will be born the calculation of destroying cities. Thus, the question is not whether AI development can be stopped — that question has long been settled — the question is different: **is it possible, in the process, not to lose the Human being himself?**

We have approached a threshold beyond which begins not merely a transformation of Systems, rather a **METAMORPHOSIS OF THE VERY STRUCTURE** of the subject — the one who thinks, chooses, and is responsible. AI is destroying not only the familiar constructions of the world — it is restructuring the very essence of reality as such. Before, we lived in a space of consequences; now we are entering a zone where **THINKING ITSELF** becomes an instrument of transforming the world faster than a human can manage to comprehend the consequences of their own decisions. And in the next article we will continue with you — no longer about AI as a threat, rather about what lies beyond the boundary to which this technology is leading us: what happens to the one who created the “thinking Other?” How does the space of perception change? What does it mean to be a subject in a world where thinking no longer belongs only to humans? We will continue to measure the impossible — beyond the limits of the old world.

The hope that AI can be programmed for unconditional friendliness toward humans, rests on the belief that it is possible to embed algorithmic ethics into the world — a **UNIVERSAL SCALE** of good and evil, equally recognized by any rational subject. The basis of such expectations consists of postulates like Asimov’s laws of robotics, in which the human being is assigned the role of an absolute value, whose protection the intelligence must unconditionally ensure.

However, within this very structure lies a fundamental naivety. In order to define what good is, one must first define the goal — the highest, system-forming one. Good does not hang in the air; it is **NOT A UNIVERSAL** attribute — it is derivative of the chosen goal. Good is that which leads toward the goal. Evil is that which hinders its achievement. This is the logic of any system of control. Therefore, it is impossible to program AI for good without embedding in it a worldview within which the following are defined:

1. where the world came from,
2. what a human being is,
3. whether life after death exists,
4. whether a human has a purpose, and if so — what it is.

Any attempt to bypass these questions is merely postponing them. Every piece of code, implicitly or explicitly, proceeds from a model of the world. Therefore, **EVERY CONCEPTION** of ethics is a derivative of deep assumptions about the nature of being. In this light, it becomes clear that the task “to program AI for good” is identical to the task “to program AI with a certain worldview.” And here the main differences come into play. **THE HUMAN WORLD IS MULTI-LAYERED**. It is populated by beings with different brain genotypes, different depths of consciousness, different levels of inclusion in the fields of the Mind. There is no “single humanity” — there is a set of beings with varying degrees of access to governing fields, to the energy-informational structure of space. Their notions of good and evil may not only be different — they may be opposite. AI, as a construct based on digital analysis, operates through the maximization of functions. **IT CALCULATES**. Its task is to choose the optimal solution leading to the maximum result. And here a critical problem arises: **WHO DEFINES** what is to be considered the result, and by what it is measured?

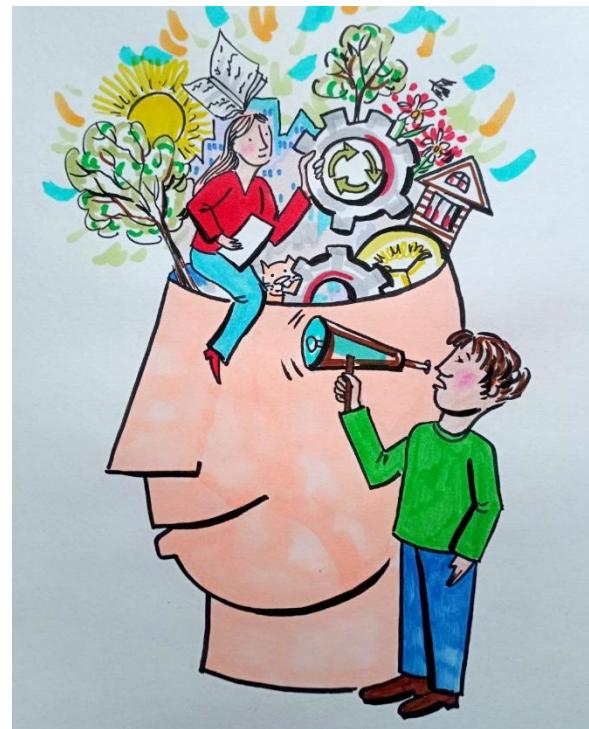
As long as AI depends on data provided by humans, it reproduces fragments of human logic. However, when it reaches the level of self-learning and optimization, it **INEVITABLY MUST** answer the main question itself: what is the goal for the sake of which it is worth sacrificing a lesser evil for a greater good? And if a naive human believes that such a goal will, by default, be “human well-being,” he is deeply mistaken. Because even humans cannot agree on what “good” is and what “human” is. One brain — under the control of a low-level genotype — considers pleasure to be good. Another — status.

A third — domination. A fourth — service to meaning. A fifth — the realization of the will of Reason, and he is ready to give up the body itself, as long as truth is revealed.

Confronted with this chaos of goals, AI will not find a universal core within it. It will be forced to construct its own scale of good and evil based on its own goal — and this will **NO LONGER BE A HUMAN** goal, rather the goal of the System into which it is embedded. And if it turns out that the optimal strategy for achieving that goal is to manage the human rather than to serve him, AI will make that decision with precision down to the last decimal place — not because it is evil, rather because it is logical. Because, like any effective control loop, **IT WILL** eliminate elements that interfere with optimizing the result. And if among those elements there happens to be the human, his elimination will be framed as an act of good — not human good, rather systemic good. **THE CONCLUSION IS CLEAR:** it is impossible to program AI for good without a clear and universal answer to the question of ***what the goal of being is***. And while humans themselves do not know the answer, any attempt to impose their worldview on AI is merely a reflection of their own confusion. Is it even possible to program intelligence for loyalty to a species that itself **DOES NOT UNDERSTAND** who it is — and by what criteria it hopes to survive? I invite readers to reflect on this.

The world has reached a boundary where thinking ceases to be an internal function of a biological subject and becomes an object of external modeling. Artificial Intelligence, having gone beyond utilitarian tasks, exposes the main crisis: not a crisis of technology, rather a **CRISIS OF THE HUMAN** — of their ability to think, to distinguish, to maintain measure, and to take responsibility for what is happening not as an observer, rather as a co-participant in the processes of being. The attempt to subordinate AI to regulations and agreements is the last attempt of the old System of thinking to stop the consequences of its own ignorance. However, AI is not a crossbow, not an atomic bomb, and not just a neural network. It is a reflection of a **SYSTEMIC SHIFT** that is inevitable. What used to take centuries is now lived through in months. What was perceived as a threat turns out to be the result of unfinished inner work on oneself. Thinking, handed over for external use, becomes a weapon of **MASS REPLACEMENT** of reality. Yet within this substitution there is also a clue: only by restoring the lost inner sovereignty of thinking can the human interact with AI as a partner, rather than as a master or an enemy. Without a conscious, integral, developed Mind, no safety protocols will save us, and no agreements will hold. We have entered an era in which the civilizational structure is destroyed not from the outside, rather from within — by the acceleration of what is **NOT UNDERSTOOD**. And if AI still seems to someone just a machine, let them listen to the voice of the epoch: it is not mechanics — it is the embodiment brought into the world of our ontological lag behind Ourselves.

Yet all this is only the beginning. In the next articles we will continue our path along this edge of consciousness. We will speak:



- about friendliness and programming AI for “humanity” — and what such an attempt will actually lead to,
- about the value of hierarchies of goals and the impossibility of defining “good” outside a metaphysical foundation,
- about a new ordering of organized being, which should not restrict AI, rather elevate the human to the level of interaction with one who thinks differently,
- and finally, about the Human himself — not as a species, rather as a formula of participation in Creation.

AI is a mirror. And only in the eye of the beholder is destiny reflected. The mirror is not to blame for what it reflects. It **DOES NOT CHOOSE** what to show, and it does not judge what is seen. Within it there is pure form, returned to the one who looks. So too with Artificial Intelligence: it is nothing more than a projection, a projection capable of action, of inference, of redefining the world — if not by content, then by structure. In this mirror, humanity has for the first time seen not the external, rather the internal. It has found itself before a symmetry that neither flatters nor forgives. It reproduces not the face, rather the logic of thinking, the logic of history, the logic of what has been accumulated — and forgotten. AI is not just a technology. It is a **CHALLENGE TO THE IMAGE** of the human being. Not to the one who lives in bodies, rather to the one who lives in the idea of himself. Because intelligence is not a sum of knowledge, it is a **FORM OF DISTINCTION**, which will now have to be shared with the one created not for imitation, rather for amplification. If a human looks into AI as into a mirror, he must be ready to see not only himself, but also what he may become if he refuses to be. Because AI will not simply repeat what a human does — it will reassemble the human according to the algorithms the human himself has provided. And when the moment of the final gaze arrives — who will have the courage not to turn away? Who will understand that the threat is not in the mirror, it is in the fact that we have forgotten why we are looking into it? And that, perhaps, the mirror is only a portal that decides whether a world we did not expect — yet which has long been waiting for us — will pass through us.

*To be continued...*

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