

Salvation of the Saviors (series 117-369)

Project 369 – Non-Articles: Beyond the Text: From the Temple to Power – The Seizure of Control...

*A person submits not to force —
rather to that which they recognize as truth.
And the one who controls truth —
controls the person.*

People have grown accustomed to believing that submission arises wherever there is force, pressure, coercion, or fear. However, this is only the external side of the process. In reality, submission arises earlier — at the moment when a person accepts something as truth. Force does not shape behavior directly. It merely reinforces what has already been accepted internally. And if this is so, then the main question emerges: who and how forms that very truth to which a person ultimately begins to submit?

In the previous articles, we came to the understanding that religion and the state **DO NOT EXIST** separately from one another. They are forms of reinforcing perception through which a person is given an acceptable picture of the world. Now we take the next step. We will examine not ideas, rather structures: how systems were built in which faith ceased to be an inner search and became a **MECHANISM OF CONTROL**. How the transition emerged from the Temple — as an inner center preserving integrity — to Power, as an external center establishing the norm. And why this transition became possible. Because it **WAS IMPOSED** from outside. It became the consequence of a change in the very instrument of perception — the Brain. It is precisely here that the connection becomes necessary, the one that will run through all further analysis: **brain genotypes → faith → governance**.

Different genotypes establish different limits of perception, and therefore different forms of accepting truth and different forms of submission. What for one person appears to be an **IMPOSED CONSTRUCTION** becomes for another the natural order of things. That is precisely why some systems require force, while others are maintained without it. And that is why, at a certain moment, religion ceases to be a space of inner search and becomes an **INSTRUMENT OF REINFORCEMENT** — not of truth as such, rather of the version of truth required by the system of governance.

We will examine this process through concrete examples: how religious structures were formed, how they became linked with the state, and how through them the boundaries of acceptable thinking were established. And how within this process the most important shift occurred — the transfer of the center of control from within the person to something external. Because it is precisely at that moment that faith ceases to be the support for the individual and becomes the support of the system.

When the persecutions had only just begun, the very possibility of dual worship — of two or more gods — was **NOT MERELY** rejected; it was not even considered admissible. For those who existed within the original structure of Christianity, such a thing was impossible at the level of perception itself. This was not a matter of violating a norm, rather of the **DESTRUCTION OF THE FOUNDATION**. A person

either existed in the state of recognizing one center, or fell out of the system entirely. Therefore, those who under pressure offered sacrifice to the emperor did not require external condemnation — they themselves no longer considered themselves Christians. Within their inner system of coordinates, this was an obvious fact. However, as the process developed, something far more important than numerical growth began to occur. The very type of perception itself started to change.

By the end of the 3rd century CE, a **NEW** stratum of people begins to **FORM** — people who no longer perceive any contradiction in dual worship. For them, it is neither a problem, nor a compromise, nor a retreat. It becomes a permissible, and eventually a natural, form of behavior. It is precisely here that an invisible yet fundamental boundary emerges. This is no longer merely a difference of views within a single system. It is a transition to another level in the organization of the Brain.

If we examine what is taking place through the prism of the development of brain genotypes, it



becomes clear: this is not about degradation and not about a “weakening of faith,” as it is usually interpreted. It is about a **CHANGE IN THE CONFIGURATION** of the very instrument of perception itself. The brain genotype determines not what a person believes, rather whether they are capable or incapable of maintaining inner integrity. For certain genotypes — within the logic of 423, as the fundamental carrier of religious methodology — the principle of “one center” is structurally formative. Violation of this principle destroys inner integrity and therefore **CANNOT** be accepted. However, for other emerging configurations of the Brain, it becomes possible to sustain contradictions — not to eliminate them, rather precisely to allow their coexistence. At this point, a new model emerges: dual conformity. A person begins to live simultaneously within two systems **WITHOUT EXPERIENCING** inner conflict. From the perspective of the previous genotype, this is

disintegration. From the perspective of the new one, it is an expansion of the permissible range. And it is precisely this new configuration that begins to spread rapidly. Because **IT IS SAFER**. It does not require sacrifice, does not demand absolute inner integrity, and allows a person to preserve both belonging and life at the same time. Against this background, traditional Christianity, demanding absolute conformity, begins to lose ground numerically. And Rome takes notice of this.

The final attempt to solve the problem through the customary method was undertaken by Emperor Diocletian. In 304 CE, he set the objective of the complete destruction of Christianity — **Nomen christianorum deleto**. However, the result proved to be the opposite. The system of pressure continued to produce new followers, yet no longer destroyed the core. Moreover, it **FAILED TO COPE** with a new phenomenon that no longer fit within the previous logic. Because Rome was now confronting not Christianity as such, rather its transformation. The Empire came to the conclusion that the situation had changed qualitatively. Before it no longer stood a single group with a rigid internal structure, yet a stratifying field within which a new type of people was emerging — those who continued to call themselves Christians, yet **NO LONGER BELONGED** to the original structure. This group occupied an

intermediate position. It turned away from the pagans, maintaining an external distance. However, traditional Christians also turned away from it, because they saw in it a violation of the foundation itself. A rupture emerged that could not be closed through discussion. Because it existed not on the level of doctrine, rather **ON THE LEVEL** of the Brain.

Previously, the situation was unambiguous: offer sacrifice — and you fall out of the system. Now an entirely different condition emerges: offer sacrifice — and remain within the system, according to one's own self-assessment. This becomes possible in only one case — if the **INNER CONNECTION** between action and meaning disappears. And that is precisely what occurs. A theory emerges intended to reconcile the irreconcilable. It is built upon a reinterpretation of the words of the Apostle Paul: *"...there is no authority except from God"* becomes *"there is no authority not from God."* At first glance, the difference appears minimal. However, at the level of the structure **IT IS FUNDAMENTAL**. In the first case, authority is that which corresponds to the Divine foundation. Everything else is not authority, rather its imitation. In the second, any authority automatically receives legitimation. This means that the source of authority ceases to be examined. It becomes permissible by definition.

From this follows a logical conclusion: if the emperor possesses authority, then that authority is from God. It no longer matters how he positions himself, which gods he serves, or from where he derives his own legitimacy. And it is here that the **FINAL REMOVAL** of the contradiction takes place. Worship of the emperor begins to be interpreted not as worship of him personally, rather as recognition of authority itself. The form remains — the meaning changes. It is precisely at this moment that a **NEW CONFIGURATION** of governance emerges: the external act becomes separated from the inner foundation. This theory proves convenient for all sides. The Empire receives loyalty. The new Christians receive the possibility of preserving their belonging. However, convenience does not eliminate contradiction — it merely conceals it. The problem is that such a construction cannot withstand examination at the level of the original sources. The apostolic texts directly indicate that authority may have **DIFFERENT ORIGINS**. The Apostle speaks of the "powers of this world" as forces against which struggle is waged. Christ Himself directly points to the existence of the "power of darkness." In other words, the source of authority is not singular. Consequently, not every authority can be recognized as legitimate. This destroys the new theory at its foundation. Yet here a key moment appears, characteristic of a change in the brain genotype: when the system of perception changes, logical contradiction **CEASES TO BE** critical. The new type of thinking does not strive to eliminate contradiction. It is capable of ignoring it. And that is exactly what happens. Inconvenient passages fall out of the field of attention, while convenient ones are strengthened. The phrase "Fear God, honor the king" becomes a sufficient foundation for the new practice. Everything else ceases to be taken into account. Thus, a new reality is formed, in which contradiction exists yet is no longer perceived; the action remains, yet the meaning changes; belonging is declared, yet the foundation becomes blurred. It is precisely in this state that the next stage begins. Because from this moment



onward, religion ceases to be merely a system of faith. It **BEGINS TO TRANSFORM** into an instrument for configuring the Brain according to the tasks of governance.

Thus, by the period under consideration, Christianity no longer represented a unified system. It split into two fundamentally different directions which outwardly used the same words, yet rested upon **DIFFERENT FOUNDATIONS**. The first group preserved the original principle — *“Christ alone.”* For it, no duality was possible. Any attempt to combine two centers was perceived as the destruction of the very structure of faith itself. The second group formed a different construction — *“Christ plus.”* Formally, it avoided direct recognition of a second deity by substituting concepts such as “authority,” “order,” or “the state.” However, at the level of essence, this **CHANGED NOTHING**. Within the Roman system, the emperor remained a deity, the supreme priest, the source of sacred legitimacy. Therefore, regardless of how the formulations changed, the reality remained the same: a second center was being introduced into the system. It is precisely here that not merely a dispute emerges, rather a divergence along the line of brain genotypes. For one type of Brain, the existence of two centers is impossible — the system collapses. For another, coexistence becomes permissible, in which contradiction is not eliminated, rather ignored. This difference makes agreement impossible.

Traditional Christians call their opponents apostates, traitors, destroyers of the foundation. For them, this is not an emotional reaction, rather a **PRECISE DEFINITION**: if the single center disappears, then the entire structure itself disappears as well. The new Christians, however, cannot fully respond within the framework of the former logic. Their argumentation — about “authority, not deity” — does not withstand examination. However, here the most important shift becomes visible. They cease arguing over the essence of the matter. Instead, a displacement of emphasis occurs: content is pushed aside, while form is brought to the forefront. Christianity begins to be perceived not as an inner condition, rather as a set of external actions. Ritual replaces foundation. And there emerges a type of believer for whom it is enough to perform the rite, reproduce the form, and demonstrate belonging — while the inner contradiction is **NOT REGISTERED** as a problem. This becomes possible only in one case — if the Brain no longer demands integrity, rather it permits fragmentation. It is precisely at this moment that religion begins to transition into a new state: from the state of an inner structure into the state of a managed form. And Rome sees this.

The Empire found itself confronted with a unique situation. On one side stood the traditional Christians — ungovernable, prepared to go to the very end, and therefore dangerous to the system. On the other stood a new group, preserving an external identity while already integrated into the imperial logic. For Rome, the choice became obvious. If it was impossible to destroy the phenomenon, then it **HAD TO BE REFORMATTED**. And here a technology was activated that would later be reproduced many times across different eras. A managed version of the idea was created. Without destroying the name, without rejecting the symbolism, without changing the external language — the inner structure was changed. A structure was formed that used the previous brand, preserved recognizable forms, yet at the same time was embedded within the system of governance. And this structure began to perform a function **OPPOSITE TO THE ORIGINAL ONE**. Instead of resistance — integration. Instead of integrity — adaptation. Instead of one center — the permissibility of multiplicity.

With the support of the state, this new construction gains an advantage. It begins to displace traditional Christianity, declaring it extremism, marginality, heresy. A natural process — a predictable systemic process — unfolds: **INTRA-SPECIES STRUGGLE**. The harshest confrontation always arises within a single system. Because this is not a matter of external conflict, rather of a struggle over the definition of the essence itself.

The new Christianity, possessing the support of the Empire, gradually begins to occupy the space. As it does so, it starts to establish itself as the only correct form, supposedly continuing the line of Christ Himself. It becomes clear: this is already a **DIFFERENT CONSTRUCTION**. The same shell. The same words. However, a different Brain — and therefore a different system of perception and a different function. It is precisely this mechanism — substitution through the preservation of form — that becomes a universal instrument of governance. It is not limited to religion. It reproduces itself within every kind of social system.

When a powerful idea appears within society that is not under control, a managed double of it is created. The slogans are preserved. The symbolism is preserved. The language is preserved. However, the **CONTENT CHANGES**. The masses do not distinguish these differences. Because they orient themselves not toward the essence, rather toward the form. They move toward whatever bears familiar signs. And this once again returns us to the central point: perception is determined not by knowledge, rather by the **STRUCTURE OF THE BRAIN**.

If the Brain is incapable of distinguishing the level of meaning, it registers only the external outline. And that alone is sufficient to govern behavior. That is precisely why: the brand works more powerfully than the content, form overrides meaning, and governance is carried out through recognizability rather than through truth. This mechanism, manifested in the transformation of Christianity, **IS NOT** merely a historical episode. It is a fundamental principle. And further on, we will examine exactly how it was reinforced, institutionalized, and transformed into a stable system of governance — no longer only through religion, rather through the state as its continuation.

From the 4th century onward, Rome ceases to act blindly. If earlier its reaction had been predominantly force-based, now the system moves to another level — the level of restructuring the very **MECHANISM OF GOVERNANCE** through the Brain. The Empire formulates for itself a principle that will later be reproduced many times throughout history: if a phenomenon cannot be destroyed, it must be led. This is not political cunning. It is the reflection of an understanding that governance is exercised not through the suppression of form, rather through the reconfiguration of the content of perception itself.

In 308 CE, the edict against Christians was repealed. In 313 CE, the Edict of Milan was issued, granting Christianity equality with the other cults. However, the important point is not equality itself. What matters is that at this moment the process of the **INCLUSION OF CHRISTIANITY** into the managed framework begins. Authority initiates dialogue. Formally — about religion. In essence — about recognition of the center of governance. The key demand remains unchanged: recognition of the emperor as the supreme authority.

Traditional Christians, as before, **DO NOT ACCEPT** this. Their position does not change because it is fixed at the level of the brain genotype, which does not allow duality. However, the new group becomes involved in the process with almost no resistance. And here the most important point appears. This does not happen through breaking people down, rather through gradual displacement. **NO ONE DECLARES** a change of course. No one openly formulates a new dogma. It is simply that representatives of authority begin appearing more and more often within the structure of the assemblies. They speak on spiritual matters. And their opinion increasingly **BECOMES DECISIVE**. This is the mechanism of soft integration. Not a change in the teaching itself, rather a change in the point from which that teaching is



defined. If we examine this through the understanding of FFH,¹ it becomes clear: this is not merely an alliance between church and state. What is happening is an **INTERCEPTION OF THE CHANNEL** through which meanings are formed. The human brain, already capable of accepting duality, becomes able to accept this without internal conflict. For such a person, external influence is not perceived as a violation. It becomes part of the acceptable range. That is precisely why the new form of Christianity begins spreading rapidly. Not because it is “truer,” rather because **IT IS COMPATIBLE** with the system of control. It does not require a break with authority. It does not require absolute inner wholeness. It allows adaptation. And this makes it convenient both for the masses and for the system.

Authority not only ceases to resist this process, it begins to strengthen it. Because it acquires a tool that had previously been unavailable to it: **THE ABILITY TO CONTROL** not only human behavior, but also the inner foundation of the person. And here appears the figure symbolizing this transition — Augustine of Hippo. He formulates the principle that finally secures the new model: “Authority has the right to use force to ensure the unity of faith.” This means that: the state acquires the right to interfere in the spiritual sphere, **VIOLENCE BECOMES** an acceptable instrument in the religious domain, and faith ceases to be an inner state and becomes a manageable category. It is precisely for this that he is recognized as a saint in the new system. Not for the depth of his theology, rather for his conformity to the logic of control. What follows is this: religion becomes **FINALLY ESTABLISHED** as an instrument of Systemic Control for brain genotype 423. It becomes not merely a system of belief, rather: a mechanism for shaping perception, an instrument for legitimizing authority, and a channel for the implantation of governing programs. At this moment, an open struggle begins. However, this is no longer a struggle of ideas. It is a struggle between **TWO CONFIGURATIONS** of the Brain.

Traditional Christianity continues to hold to inner wholeness. The new form relies on the support of the system. And therefore, it does not compete directly. It does what the control system has always done: it turns to authority. It asks for protection. It asks for intervention. It asks for recognition. And authority responds.

In 314, a decree was issued that establishes the signs of **“CORRECT” CHRISTIANITY**. However, in essence, the opposite is taking place: the characteristics of traditional Christianity are declared heresy. This is the key moment. Truth ceases to be determined by inner correspondence. It begins to be determined by the **DECISION OF THE SYSTEM**. From this point on: what is supported by authority is considered “correct” — and what is not integrated into the system is considered “heresy.” It is here that the first stage of the transformation is completed. Christianity, from being a phenomenon opposed to the system, becomes part of it. Yet at the same time it preserves its outward form. And this makes it the

¹ "The Foundations of the Formation of Humanity" - collective of authors.

ideal instrument. Because now control is exercised not from the outside, rather from within the person himself. Through the Brain. Through perception. Through faith, which no longer belongs to the individual, rather is formed by the system. It is precisely from this moment that the next stage begins — the stage of the final formation of the chain: **state → religion → Brain → control**.

A reversal takes place that cannot be explained solely by politics or by a struggle for influence. What changes is not merely the status of groups. The **VERY LOGIC** by which truth is defined changes. Only yesterday, a Christian was considered someone who did not recognize the spiritual authority of the emperor. It was precisely the rejection of an external center that marked belonging to the system. The one who recognized it fell outside of it. Now everything turns 180 degrees. A Christian is declared to be the one who recognizes this authority. And the one who refuses becomes a heretic.

At the level of outward observation, this looks like substitution. However, if one looks deeper, it becomes clear: a **REPROGRAMMING** of the criteria of perception is **TAKING PLACE**. Truth ceases to be defined through inner correspondence. It begins to be defined through external fixation by the system. That is why a sense of absurdity emerges: black becomes white, and white becomes black. Yet for the Brain already adapted to the new model, there is no contradiction. Because the point of orientation has shifted. Before, it was located within. Now — outside.

Traditional Christians continue to operate within the former logic. They maintain that sacraments performed by apostates have no power. In other words, they still proceed from the understanding that the source determines the content, and that form without foundation means nothing. However, the new system no longer operates according to these rules. In response, the new Christians do what becomes a **CHARACTERISTIC FEATURE** of their model: they do not prove — they appeal to authority. And authority intervenes.

Constantine the Great openly supports the new construction. The leaders of the traditional direction are subjected to exile. Their property is transferred to representatives of the new system. And here the next, even deeper step takes place. A remapping of meanings through language begins. The term “Christians” becomes attached to the new model. While the traditional groups are stripped even of the name itself. They begin to be called by secondary characteristics: by the name of a leader, by features of doctrine, or by local affiliation. Nicolaitans. Donatists. And so on.

This is not merely a change in terminology. It is a **KEY MECHANISM** for controlling perception. Because the Brain operates not with reality itself, rather with its designations. If the name changes — perception changes as well. Within one or two generations, the connection to the original content disappears completely. The masses do not analyze depth. They orient themselves by the name, the form, and outward consistency. And within this logic, the result becomes predictable. What is recognized by the system begins to be perceived **AS TRUE**. What is not recognized — as a deviation. Even if, in essence, everything is the opposite.

To understand the scale of this mechanism, it is enough to imagine a similar situation in another system. If traditional Judaism, together with its main branches, were stripped of the very name itself, and that name was transferred to a new group formed by authority, then after a short historical interval it would be precisely this **NEW GROUP** that would be perceived as “true



Judaism.” While the original bearers of the tradition would appear as fragmented sects arguing among themselves. This is not a hypothesis. It is a predictable pattern in the way the Brain functions under conditions of altered perception.

It is precisely this mechanism that the Roman Empire implements in relation to Christianity. A picture is created: on one side — a unified, recognized, and supported system; on the other — a multitude of fragmented groups arguing among themselves. The masses do not choose truth. They choose structure and recognition. Because their Brain is oriented not toward depth, rather toward the **STABILITY OF FORM**. Here the principle that will become foundational for all subsequent systems of control is finally established: whoever defines the name — defines reality. From this moment on, truth is no longer derived from content. It is assigned and fixed through language, authority, and mass perception. At this point, religion **FINALLY CEASES** to be merely a system of belief. It becomes an instrument for shaping the worldview, a mechanism for fixing the required interpretations, and part of the overall architecture of Systemic Control. Through the Brain. Through perception. Through the reality that a person considers his own, yet which has in fact already been formed from the outside.

What at first appeared to be a concession **GRADUALLY TURNS** into a system. Not abruptly, not through a single decree, rather through a sequence of “imperceptible” steps, each of which individually seems logical, yet together they form a new reality. The persecution of traditional Christians ceases to be an initiative of the state. It becomes a function of the religious structure itself. This is a fundamentally new stage. Now it is no longer Rome suppressing Christianity. Now one part of Christianity suppresses another — and does so **IN THE NAME** of truth. First through requests. Then through demands. Then through legal right.

In 405, the new Christians appealed to Honorius with a request to use the army. In 414, they achieved the removal of civil rights. In 415, they secured a ban on worship under penalty of death. This is no longer a religious dispute. It is the seizure of the function of suppression. It is here that the most important principle reveals itself: the System seeks to **TRANSFER THE FUNCTIONS** of control to the very elements integrated within it. The state no longer spends its own resources on direct pressure. It delegates that function. And religion becomes not merely an instrument — it becomes an active control agent.

If we examine this through the development of brain genotypes, the following becomes visible.



With genotype 423, religion is introduced as a basic instrument of control. However, at the next stage it begins to grow more complex: **DIFFERENT LEVELS** of involvement form within it. Some preserve the wholeness of perception, others adapt, and still others begin using form itself as an instrument. It is precisely this last group that becomes key. Because it is capable of: submitting to the system while simultaneously reproducing its logic. Thus, an **INTERNAL MECHANISM** of self-regulation through suppression emerges. However, the process does not stop there. In parallel, another transformation takes place — one that at first glance seems unrelated to control. The very nature of personal “feat” changes. If previously the highest form of expression was the preservation of inner wholeness in the face of external pressure, now a new type appears: the feat of form, the feat of action, the feat of demonstration. People begin to: sit atop pillars, refuse hygiene,

remain silent for years, and bring their bodies to the point of decay. From the standpoint of common sense, this appears **AS DEGRADATION**. However, from the standpoint of the system, it is a redirection of energy. Previously, energy was directed toward resistance against the system. Now it is redirected into internal, safe forms of expression. And this is the key point. The system does not destroy energy. It returns it into a safe channel. A person remains willing to sacrifice himself. However, now that sacrifice no longer destroys the system — it becomes part of it.

It is precisely here that what is happening to the Brain becomes visible. What changes is not the content of faith. The **VECTOR** of its application **CHANGES**. And this is directly connected to the transformation of brain genotypes. If previously perception was oriented toward: wholeness, inner consistency, and the absoluteness of foundation, now there appears the ability to separate form from essence, to hold contradictions, and to live within a double logic. It is precisely this that allows the system to become established. Together with this, a new problem emerges. The system gains control — **YET LOSES** inner unity.

To understand this, it is necessary to turn to the previous experience — to Judaism. Judaism, despite its internal disagreements, preserved stability. Why? Because it possessed a **SINGLE CENTER** — the Second Temple. It did not matter exactly what a person believed: in the afterlife or not, in angels or not, in the fullness of the Law or in its further development. What mattered was where he brought the sacrifice. The Temple performed the function of unification, synchronization, and fixation of belonging. It was not merely a religious object. It **WAS A NODE** of Systemic Control. Through it, the integrity of the structure was maintained despite the differences within it. And this is fundamentally important. Because belonging was determined not by ideas, rather by participation in the system. You could argue. You could disagree. You could even violate the rules. Yet if you remained connected to the center — you remained part of the system. This is a model corresponding to earlier brain genotypes (421-422), where differences are permissible — yet a common center is preserved.

Christianity in its new form finds itself in a different situation. It destroys the previous center, yet **DOES NOT CREATE** a full-fledged new one. And instead of a single node, there arises a multitude of interpretations, forms, and levels of involvement. And in order to hold the system together, another mechanism must be strengthened: control through the definition of correctness. Not “you belong because you participate,” rather “you belong because you think correctly.” Here a fundamental distinction emerges. Judaism maintained unity through the center. The new Christianity — through the norm. And the norm requires control, evaluation, and suppression of deviations. That is why internal struggle **BECOMES INEVITABLE**. Because within such a model, anyone who thinks differently is no longer simply different, but a potential enemy of the system. This is no longer religion in the former sense. It is the next level: religion **AS AN INSTRUMENT** for the standardization of perception. Through the Brain. Through admission to the “correct.” Through the exclusion of the “incorrect.” It is precisely here that the chain is finally established: *brain genotype → permissible range of perception → norm → religion → control*. Here the next stage begins — how from this mechanism there grows not merely a religion, rather a new type of statehood, where governance is exercised not only through force and faith, rather through control over the very way a person thinks.

Christianity, like Judaism before it, initially **WAS NOT** a monolithic system. It represented a collection of groups differing in their understanding of key questions. The sharpest contradictions were concentrated around the nature of Jesus Christ: who was he — a prophet, a teacher, the Son of God, or God himself? These disagreements gave rise to numerous interpretations, disputes, and the formation of separate directions. Yet despite this, early Christianity preserved **INNER UNITY**. And this unity was

ensured not by dogma and not by rituals, rather by what can be defined as a single invisible governing center.

If for Judaism such a center was the Second Temple, then in early Christianity this function was fulfilled by the rejection of the spiritual authority of the emperor. It was precisely this that became the “invisible Temple” that **HELD THE SYSTEM** together in its wholeness. A Christian was defined not by how he was baptized, how he interpreted the nature of Jesus Christ, or which theological subtleties he accepted. Rather by only one thing: to how many centers he submitted himself. If he refused to recognize the spiritual authority of the emperor — he remained within the system. If he accepted it — he fell outside of it. Because here we see the pure formula of Systemic Control: belonging is determined not by knowledge, rather by the choice of the center of control. That is precisely why within early Christianity a **HIGH DEGREE** of interpretive freedom was possible. A person could understand the teaching differently, create his own groups, argue to extremes, and still remain “one of their own,” so long as the main thing was preserved — a single submission vector. And the moment of truth came not in disputes, rather in the ultimate situation. When Christians of differing views found themselves facing execution, everything secondary disappeared. Only one thing remained: the willingness to die and the refusal to recognize another center. It was precisely this that fixed them as a single system.

From the standpoint of the development of brain genotypes, this corresponds to a state in which: thinking allows differences, yet does not allow a split center. This is a level where inner wholeness is more important than logical non-contradiction. Therefore, even a person who **DID NOT KNOW** the teaching could still be considered “true.” Because he corresponded to the main thing — the control vector. However, it is precisely here that the turning point emerges. When the new Christians accept the spiritual authority of the emperor, they fall out of the invisible Temple, lose the common center, yet continue calling themselves by the same system. And this launches a fundamental process. The system loses its inner anchor, its single criterion of belonging. And in its place, something else begins to emerge: norm instead of center. If previously the question sounded like: “Whom do you submit to?” now it begins to sound differently: “What do you correctly believe?” And this is a **RADICAL CHANGE**. Because a center holds together. But a norm divides. That is why rapid fragmentation begins within the new Christianity. There arise: theological disputes, logical constructions, and attempts to rationally define that which cannot be fully defined. This becomes especially visible under the influence of Hellenic thought. There appears a drive to: give precise definitions, eliminate ambiguity, and logically fix the nature of Jesus Christ. However, the very framing of the question leads to a dead end. If Christ is God, then a multiplicity of Gods emerges. If he is not God, then the foundation of the entire construction collapses. And thus, a logical trap appears that cannot be resolved within the limits of rational thinking. And this is **NOT ACCIDENTAL**. It is a direct consequence of the transformation of brain genotypes. If earlier there was allowance for: symbolism, multivalence, and inner wholeness without logical completion, then with the transition to later states there arises a need: for formalization, for definitions, and for the elimination of uncertainty. Yet it is precisely this that destroys the former stability. Because a system held together by a center **DOES NOT REQUIRE** complete logical clarity. A system deprived of a center is forced to replace it with dogma.

A key shift takes place. Jesus Christ in the texts does not give unambiguous formulations, uses multivalent expressions, and does not define himself directly as “God” in explicit form. This corresponds to an earlier type of perception, where truth is not set by a formula, rather experienced as a state. However, the new mode of thinking demands precision, unambiguity, and formalization. And thus begins the process: the replacement of the living center with a logical construction. It is precisely this



that becomes the next stage in the formation of the system of control. Because once the center disappears, its place must be occupied. And it will be occupied: by dogma, by structure, by authority. And ultimately — by a new form of statehood in which religion **CEASES TO BE** an inner foundation and becomes an instrument of external control through the Brain.

Fanatical Jews followed Jesus Christ not because they saw in him the founder of a new religion. They followed him because they perceived him **AS ONE OF THEIR OWN** — as a person existing within the same system of coordinates. If Christ had directly declared the creation of a new religion, this would instantly have destroyed the very possibility of his acceptance. Yet this did not happen. Which means that at the level of perception, he remained within the framework of the existing system. And this is the key point. Because

belonging was determined not by formulations, rather by the coincidence of the inner field of perception. This is precisely what can be described as correspondence to the same genotype of thinking.

Then a question arises which at first glance seems philosophical, yet in reality is strictly systemic: is it even possible to calculate religious truth? **THE ANSWER IS OBVIOUS** — no. However, it is important to understand why. Even in mathematics, where everything is built on logic and proof, there exists a limit to formalization. Gödel's incompleteness theorems directly indicate that a system cannot completely describe itself by its own means. If this is true for mathematics, then for religion — even more so. Because religion rests not on calculation, rather on perception. And perception differs. The same text, the same phrase — “Blessed are the poor in spirit” — evokes different meanings in different people. And each person is convinced that he alone understood it correctly. And more than that — is ready to die for it.

From the standpoint of the development of brain genotypes, this is entirely natural. Different genotypes (sub-genotypes) mean: different ranges of perception, different methods of processing information, different forms of “feeling truth.” Therefore, the multiplicity of opinions is **NOT A FAILURE** of the system. It is a sign of its life. And from this follows an important conclusion: a natural religion cannot be monolithic. If it is free, it will inevitably produce: schools, interpretations, and contradictions. Yet at the same time it remains unified. Why? Because it **HAS A TEMPLE**.

A Temple is not necessarily a building. It is: the totality of the basic, indivisible foundations of a system. In Hinduism, this is the recognition of the triad: Brahma, Vishnu, and Shiva. Around this center, any variations may exist: household gods, local cults, different practices. So long as the Temple is preserved, wholeness is also preserved.

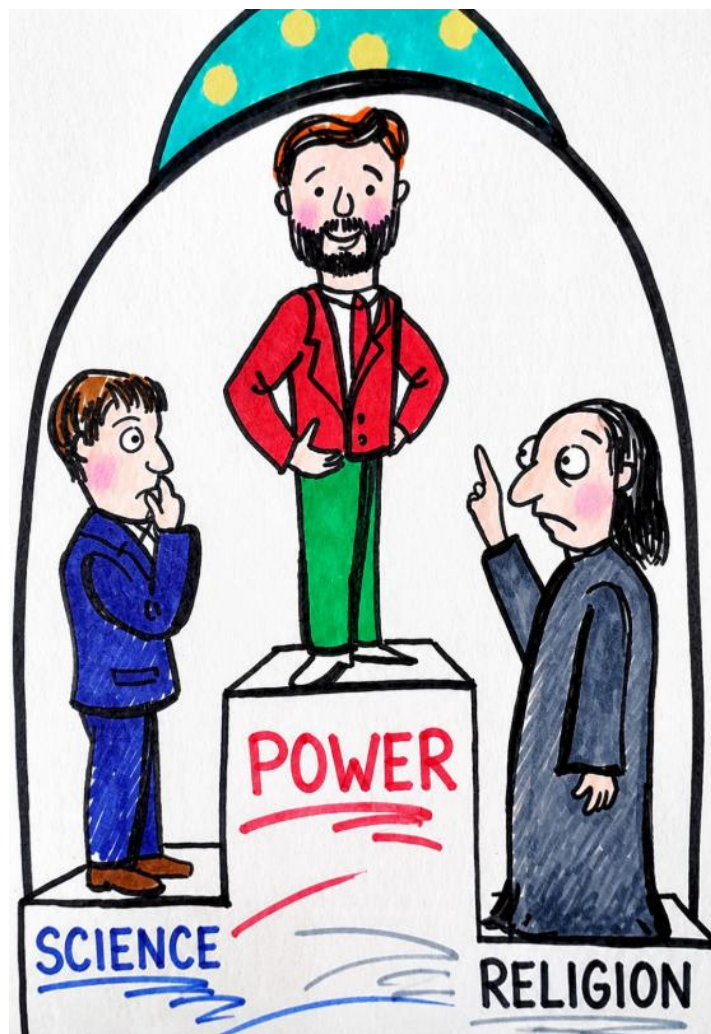
The same is true in science. Scientists may argue to the point of conflict, yet they still recognize: fundamental laws and a common methodology. This is the **TEMPLE OF SCIENCE**. It is precisely this that keeps the system from disintegration. Yet as soon as an external center appears, everything changes. And here we arrive at the key turning point.

When religion or science falls under the control of the state, a replacement of the center takes place. Instead of: truth, search, and inner foundation, **THERE ARISES — AUTHORITY**. And then the very

nature of the system changes. Previously, the question was: — “What is truth?” Now it becomes: — “What is permitted to be considered truth?” This is a fundamental shift. Because truth ceases to be the goal and becomes an instrument. There appear: “correct” believers, “correct” scientists, and “correct” views. While everyone else receives the status of: heretics, pseudoscientists, deviations. This means the following: a transition takes place from a living system of perception to a **PROGRAMMATICALLY CONTROLLED** system of normalization. And this is precisely what the Roman Empire does. Rome is not searching for truth. It is solving the problem of control. For three centuries, Christianity had been a problem for it. And the solution is found. Not to destroy it. Not to suppress it. Rather to lead it and integrate it into the system.

A new construct is being created: religion, yet subordinate and functionally integrated into the management system. However, she needs a center for that. Not abstract. Not internal. Rather a controllable one. And that center becomes: Power. Not merely as an instrument, rather as a **NEW TEMPLE**.

Here we come to a key formula that will become the basis for the next stage of analysis: **Temple → brain genotypes → acceptable perception → religion → state → System Management**. However, now this formula is changing. Because the Temple ceases to be internal. It becomes external. And this means that from now on we will no longer consider religion as a search, rather religion as a control tool through the Brain. If we now put everything that has been said into a single whole, it becomes obvious: We considered not just the history of religion, not a private conflict within Christianity, or even a confrontation between faith and power. A deeper construction **GRADUALLY APPEARED** before us. At first, it was unnoticeable. Through differences of opinion. Through arguments about the nature of Christ. Through the clash of two positions — “only Christ” and “Christ plus power.” Yet there was something else behind it. The



very principle of the system organization was changing. Where previously there was an invisible Temple — the inner center, which holds unity through the rejection of external control, a new center has appeared — the outer one. Power. And at that moment, the main thing happened. Religion **HAS CEASED TO BE** a search space. It has become an instrument of consolidation. Not the truth, rather the acceptable perception of the truth. It was here that the bundle that we were approaching step by step

finally took shape: ***the construction of the state → the construction of religion → brain genotypes → System Management.***

Rome did not create religion. It created the conditions in which religion changed its function. It did not destroy Christianity. It changed its role. And this became possible only because by that moment there **ALREADY EXISTED** a new level of perception — a brain genotype that allowed: duality, compromise, and the separation of form from essence. Without this, no transformation would have been possible. However, as soon as this level appeared, the system gained the ability to take the next step: to transfer the center of control from within the person — to the outside. And to fix it through religion.

What happened next was no longer accidental. It was an inevitable transition: from a living, multidimensional, internally connected system to a formalized, centralized, controlled construction. Where truth is replaced by norm, search by dogma, and inner wholeness by conformity. And where the main thing becomes not what a person feels to be true, rather what he is **OBLIGED TO RECOGNIZE**. However, it is important to understand: we have only approached the boundary. Because what has been examined is merely a moment of transition. The moment when: religion becomes an instrument; the state begins to use it as a mechanism — and human thinking begins to adapt itself to this linkage.

From here begins the next stage. Far more complex. Because after the center of control is fixed within an external structure, there arises the need: to support it, strengthen it, and reproduce it. It is precisely here that fully developed constructions **BEGIN TO FORM**: new types of statehood, religious institutions, and ideological systems that will work not only with human behavior, but with the very way a person thinks.

This is exactly what we will examine further. How these constructions were created. What mechanisms were built into them. How the development and transformation of brain genotypes occurred through them. And why some systems became stable, while others inevitably collapsed. Because beyond what has already been examined, the main thing remains: not only how this system was built, but also how it continues to operate today.

To be continued....

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17 May 2026