

**Salvation of the Saviors**  
**(series 128-369)**  
**Project 369 – Non-Articles: Beyond the**  
**Text: Brain Genotypes as the Foundation for**  
**the Development of Civilization...**

*His(Torah)y is written by events.  
Yet events do not arise on their own.  
They are created by the level of  
development of human Reason.  
Therefore, the His(Torah)y of civilization is,  
first and foremost, the His(Torah)y  
of the development of Brain genotypes.*

For many years, I have repeatedly encountered the same situation. In conversations, articles, and presentations devoted to the development of human civilization, I have used the concept of “Brain genotype.” For people who have long been familiar with this subject, its meaning was sufficiently clear. However, for a reader encountering this term for the first time, a perfectly natural question arose: what exactly does the author mean by Brain genotype? It is impossible to answer this question in a single phrase. Not because the concept is too complex, but because **IT GOES BEYOND** the boundaries of the familiar ideas established in modern science. Upon hearing the word “genotype,” most people immediately associate it with biology, heredity, or genetics. Meanwhile, this term is used here in a different sense. It **DOES NOT REFER** to a person’s hereditary traits and is not an attempt to replace existing ideas about the structure or functioning of the brain. With this article, specifically within the “369 Articles” series, for those who **HAVE NOT READ** my books, I will, at their request, briefly and systematically attempt to explain what is meant by **“Brain genotype,”** why it became necessary to introduce this concept, and how it makes it possible to look at many historical processes in a new way.

I am not asking the reader to accept any conclusions on faith. On the contrary, we will attempt to trace the logic of the reasoning step by step: from posing the problem — to defining the concept, from the definition — to examining the stages of development, and then to understanding how changes in the capabilities of the human Brain may be connected with the development of civilization itself. If, after reading the article, the reader is able to answer the question independently: **“What is a Brain genotype, and why might this concept prove important for understanding the His(Torah)y of humanity?”** — then its primary objective **WILL HAVE BEEN ACHIEVED**. Any new concept appears only when existing knowledge becomes insufficient to explain observed phenomena. If established ideas make it possible to answer every arising question convincingly, there is simply no need to introduce new terms. That is precisely why, before speaking about Brain genotypes, **IT IS NECESSARY TO UNDERSTAND** what problem required the emergence of this concept.

Over the past several centuries, humanity has achieved enormous success in studying the surrounding world. Modern science has investigated in detail the structure of matter, the laws

governing the motion of celestial bodies, the processes occurring in living nature, the mechanisms of heredity, and the functioning of the nervous system and the brain. Each scientific discipline has made an enormous contribution to understanding individual aspects of human life. His(Torah)y describes in detail the development of civilizations, the emergence of states, wars, reforms, great discoveries, and the activities of outstanding individuals. Archaeology reconstructs the material evidence of the past. Economics studies the development of economic relations. Sociology examines social processes. Psychology studies the characteristics of human behavior. Neurophysiology penetrates ever more deeply into the mechanisms of brain function. Each of these sciences successfully addresses its own range of tasks. However, there is one particular feature among them. Each explains **ITS OWN PART** of the processes taking place. Yet practically **NONE ANSWERS** the question that arises when we attempt to look at the His(Torah)y of humanity as a single whole. Why, over thousands of years, did human civilization change not randomly, but pass through quite definite stages of its development? Why do states emerge precisely when they do? Why do religious systems arise during particular historical periods? Why does the development of science occur in leaps? Why, for many centuries, does a person practically **NOT GO BEYOND** the boundaries of already accumulated knowledge, and then, within a comparatively short historical period, make an enormous number of discoveries that completely change their understanding of the world?

If we look carefully at His(Torah)y, another pattern becomes apparent. Each new era differs from the preceding one not only in the development of technology or changes in social organization. **THE VERY NATURE** of human thinking changes. A person begins to see what they simply did not notice before. Begins to understand connections that previously remained hidden from them. Creates forms of social organization that would have been impossible several centuries earlier. Moreover, such changes occur not merely in individual people, but gradually encompass a significant part of human civilization. And here the main question arises. **What exactly changes?** We can suppose that knowledge changes. Certainly. Yet knowledge by itself **EXPLAINS NOTHING**. Thousands of people can read the same book.



Yet far from all of them will see the same thing in it. We can suppose that education changes. However, education merely transmits **ALREADY EXISTING** knowledge. It does not explain why, at a certain point, the possibility arises to discover something fundamentally new. We can say that everything is determined by the development of science. Yet then the next question arises — what makes the development of science itself possible? What makes the emergence of new conceptions of the world possible? Ultimately, each of these explanations leads us back to the person. Not to the state. Not to the economy. Not to religion. Not to technology. Specifically, to the person. More precisely — to the capabilities of their Brain. It is the Brain that perceives the surrounding world. It is the Brain that analyzes information. It is the Brain

that establishes cause-and-effect relationships. It is the Brain that creates language, culture, religion, the state, science, and technology. Consequently, if the capabilities of human civilization change throughout

His(Torah)y, then first and foremost **THE CAPABILITIES** of the Brain itself **MUST CHANGE**. This thought became the starting point for the reasoning that follows.

Before defining the concept of “Brain genotype,” it is necessary to make one important observation. Any new concept has value only if it makes it possible to explain what previously remained unexplained. If a new term merely replaces already existing words **WITHOUT ADDING** new understanding, there is no need to introduce it. Therefore — I will emphasize this immediately — the concept of “Brain genotype” used in this article **IS NOT** a biological term. It does not describe the structure of the human nervous system, does not relate to genetics, and does not replace the concepts of intelligence, memory, or level of education. It was introduced to describe an entirely different phenomenon — ***the level of functional capabilities of the human Brain that determines the limit of understanding of the surrounding world within a specific His(Torah)ical period***, which was imposed and perfected within the framework of the Old (Interventionist) Control System.

When we speak about a person’s capabilities, we usually assess their education, professional experience, memory, ability to think quickly, or ability to make decisions. All of this indeed characterizes a particular individual. Yet these qualities do not explain why different eras give rise to different ways of thinking. A person who lived two thousand years ago could have possessed outstanding abilities, an excellent memory, keen powers of observation, enormous willpower, and natural talent. However, even the most outstanding thinker of their time **COULD NOT** have formulated many of the concepts that today seem obvious. Not because they were less capable, but because there existed **A DIFFERENT LIMIT** to the collective understanding of the world.

We are accustomed to thinking that humanity develops through the accumulation of knowledge. There is a great deal of truth in this. But knowledge by itself does not yet create new understanding. It merely increases the volume of information. There is a fundamental difference between information and understanding. Information can be transmitted. Understanding cannot be transmitted in a ready-made form. It arises only when the Brain **PROVES CAPABLE** of establishing new connections between already known facts. This is precisely why the same information leads to completely different conclusions in different His(Torah)ical eras.

The His(Torah)y of science contains many such examples. The same natural phenomena were observed by people for thousands of years. People saw the movement of celestial bodies, falling objects, electrical discharges during thunderstorms, the properties of magnets, and the processes of plant growth. However, the observations themselves **DID NOT YET BECOME** scientific knowledge. This required the ability to see the underlying pattern that unites individual facts into a single system. It is precisely here that the boundary lies between the quantity of information and the quality of thinking. Consequently, the development of civilization is determined not only by the accumulation of knowledge, but also by **A CHANGE IN THE ABILITY** of the human Brain to organize this knowledge. It is this ability that we will consider the principal characteristic of Brain genotype.



Brain genotype in this work is understood as the level of organization of the functions of the human Brain that determines the maximum capacity available to a person to perceive, comprehend, and systematically organize the surrounding reality, as well as to create forms of social life, science, culture, and control corresponding to that level. Particular attention should be paid to the words **“maximum capacity available.”** This means that we are not speaking about each individual person. In any society, there are always people who are more talented and less talented, more educated and less educated, more observant and less observant. But no matter how outstanding an individual may be, they **DO NOT EXIST** outside their era. Their thinking is formed within a particular environment, language, culture, and system of ideas. Therefore, even the greatest thinkers of their time remain part of the His(Torah)ical space in which they live. A simple example can be given. A child and an adult may look at the same object. They will see it with their eyes in the same way. **BUT THEY WILL UNDERSTAND IT** completely differently. The difference lies not in the quality of vision, but in the level of organization of thinking. An adult is capable of seeing interconnections inaccessible to a child. Something similar occurs in the His(Torah)y of civilization. Different eras can be regarded as successive stages in the maturation of collective human thinking. Each new stage does not negate the preceding one. It incorporates it and at the same time opens possibilities that did not previously exist. This is precisely why the His(Torah)y of humanity is not a chaotic accumulation of events, it is a process of the **SEQUENTIAL EXPANSION** of the capabilities of the human Brain.

From this, another important circumstance becomes clear. If the capabilities of the Brain change, all the social systems created by humans inevitably begin to change as well. The state, economy, religion, law, education, science, and technology are not independent root causes of His(Torah)ical development; they are different manifestations of the attained level of understanding of the surrounding world. This is precisely why identical forms of social organization **COULD NOT** have arisen before a certain His(Torah)ical moment. For them to emerge, humanity first had to reach the corresponding level of development of the Brain itself. This proposition is key.

However, if Brain genotype truly reflects the level of capabilities of human thinking, then how does its development occur? Is it a continuous process, or does it proceed through specific qualitative stages? Are there signs that make it possible to identify the transition from one level to another? And can these changes be traced throughout the **ENTIRE KNOWN** His(Torah)y of human civilization?

After becoming familiar with the concept of Brain genotype, the reader may quite naturally have a question — is Brain genotype merely **A DIFFERENT NAME** for the level of education or the amount of accumulated knowledge? At first glance, such an assumption seems entirely logical. Indeed, the more a person knows, the broader their outlook, and the easier it is for them to analyze unfolding events and make complex decisions. However, upon closer examination, it becomes evident that there is a fundamental difference between knowledge and the capabilities of the Brain.

Knowledge consists of information accumulated by a person through learning, personal experience, and interaction with the surrounding world. It can increase practically without end. Today, every person has the opportunity, within a few minutes, to gain access to information that only a few decades ago was available solely to a narrow circle of specialists. The volume of humanity’s knowledge is constantly increasing. But does this mean that, at the same time, **A PERSON’S ABILITY TO UNDERSTAND** the surrounding world **IS INCREASING** just as rapidly? Obviously not. A modern person receives many times more information every day than their predecessor did a hundred years ago. However, this **DOES NOT MEAN** at all that modern society has become correspondingly wiser. Rather, the opposite. The excessive flow of information increasingly leads to the opposite result. It becomes increasingly difficult

for a person to identify what is most important, see cause-and-effect relationships, and distinguish what is essential from what is secondary. Consequently, knowledge and understanding are far from being one and the same.

A person can possess an enormous amount of information and still not see the overall picture. A



person can remember thousands of His(Torah)ical dates and not understand the patterns of His(Torah)ical development. A person can know an enormous number of physical formulas and still fail to see a fundamentally new pattern in nature. A person can be extremely knowledgeable about economics and not understand the causes of economic crises. Information by itself **DOES NOT YET BECOME** understanding. For knowledge to become understanding, the Brain must possess the ability to unite disparate pieces of information into **A SINGLE SYSTEM**. Therefore, Brain genotype cannot be determined by the number of books read, the capacity of memory, or the level of education. All of these indicators can vary significantly among different people belonging to the same His(Torah)ical era. Yet they continue to think within the common framework of ideas of their time.

The His(Torah)y of science provides many compelling examples. Thousands of people observed falling bodies long before Newton. Thousands of people saw steam lifting the lid of a boiling kettle long before the creation of the steam engine. Thousands of people observed the movement of the stars long before the emergence of modern astronomy. The phenomenon itself **HAD ALWAYS EXISTED**. The information had always existed. However, understanding arose only when the human Brain proved capable of connecting known facts into a new system. This is precisely why the development of civilization cannot be explained solely by the accumulation of knowledge.

There is another process, considerably deeper. It is the process of change in the very capabilities of the human Brain. **IT IS PRECISELY THIS PROCESS** that determines what patterns a person is capable of seeing in the surrounding world, what questions they are capable of posing to themselves at all, and what answers they prove capable of finding. To use a figurative comparison, knowledge can be represented as individual letters of an enormous alphabet. Brain genotype is the ability to form from these letters first words, then sentences, and then an entire book. The number of letters may remain the same. Yet, the ability to create **NEW MEANINGS** from them constantly increases. Therefore, a change in Brain genotype manifests itself first and foremost not in an increase in the volume of knowledge, rather in the emergence of new ways of thinking.

When a new ability to understand the world arises, philosophy, religion, the structure of the state, science, technology, art, and the entire organization of human life begin to change in its wake. However, here the next natural question arises. If development truly occurs in stages, are there objective indicators by which it is possible to determine **THE MOMENT OF TRANSITION** of humanity from one level of capabilities to another? Or is such a division merely a conditional framework convenient for describing His(Torah)ical processes? The answer to this question is of fundamental importance. It is precisely this answer that will allow us to move from the general definition of Brain genotype to examining its development throughout the entire His(Torah)y of human civilization.

If we accept that the capabilities of the human Brain change throughout His(Torah)y, the next question arises. Does this change occur continuously, like the slow flow of a river, or does development proceed through specific qualitative stages, each of which opens **FUNDAMENTALLY NEW** possibilities for understanding the surrounding world? At first glance, it may seem that development should be gradual. This is how evolution is usually understood. Minor changes gradually accumulate, and over a long period of time a new quality emerges. However, the His(Torah)y of human civilization presents a considerably more complex picture. If we carefully examine different His(Torah)ical eras, it becomes apparent that periods of comparatively slow development are unexpectedly replaced by eras of rapid transformation. For centuries, social relations may remain almost unchanged, and then, within a **COMPARATIVELY SHORT** His(Torah)ical period, an entire series of events occurs that completely changes a person's understanding of the world. New states emerge. New religious systems appear. Forms of social control change. Scientific discoveries are made, opening entirely new directions of development. New economic relations arise. The very way a person thinks changes.

Such periods are well known to His(Torah)ians. They are commonly explained by political causes, economic crises, the activities of outstanding individuals, technological progress, or a coincidental convergence of various factors. Each of these factors **DOES INDEED** influence the course of His(Torah)y. However, a question arises — why do such different processes often begin to occur almost simultaneously? Changes occur because humanity gradually reaches a new level of the Brain's functional capabilities. Before this level is reached, many ideas still **CANNOT** become widespread. They may arise in individual people, yet remain incomprehensible to the majority of society. When a new level of the capabilities of collective thinking is formed, those same ideas begin to be perceived as natural and gradually **BECOME THE FOUNDATION** for the further development of civilization. This is precisely why development resembles not a smooth line, rather a sequence of steps. Each new step does not destroy the preceding one. It expands its possibilities. Humanity did not lose the experience it had already acquired, instead it gained the ability to use it at a qualitatively new level. Here it is important to note another pattern. The transition between such stages **DOES NOT MEAN** that one day all people suddenly begin to think alike. This never happens. In any society, representatives of different levels of understanding continue to coexist for a long time. Some continue to think in familiar categories, while others already perceive new patterns. This is precisely why transitional eras are **ALMOST ALWAYS** accompanied by tension, contradictions, and a struggle between different conceptions of the world.

His(Torah)y has repeatedly demonstrated such processes. Old forms of social organization still remain, yet they no longer correspond to the new capabilities of human thinking. A natural desire arises to replace them with new forms. And during such periods, reforms, scientific discoveries, changes in worldview, and the reconsideration of established social relations manifest themselves **ESPECIALLY CLEARLY**. Thus, the development of Brain genotypes should be regarded not as a random sequence of events; rather, it is a process of the



**SEQUENTIAL EXPANSION** of the capabilities of human understanding, occurring through qualitative stages. These stages become distinctive milestones in the His(Torah)y of civilization. For such a framework to have practical significance, one more question must be answered. Can these stages be determined with sufficient objectivity? Are there indicators that make it possible to connect changes in the capabilities of the Brain with specific His(Torah)ical periods?

| Brain Genotype | His(Torah)ical Period | General Characteristics of the Stage of Development                                                                                                                                                 |
|----------------|-----------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <b>421</b>     | Before 882 BCE        | Formation of the early foundations of the organization of human society. Preparation for the transition to more complex forms of social development.                                                |
| <b>422</b>     | 882 BCE – 0           | Formation of large state structures, development of religious systems, writing, and stable mechanisms of social control.                                                                            |
| <b>423</b>     | 0 – 1433              | Development of world civilizations, formation of major religious centers, increasing complexity of social institutions, and accumulation of knowledge.                                              |
| <b>441</b>     | 1433 - 1841           | Beginning of the scientific revolution, the Age of Great Geographical Discoveries, the emergence of a new science, and changes in the principles of state control.                                  |
| <b>442</b>     | 1841 – 2000           | Industrial era, rapid development of science and technology, formation of the global economy, information systems, and the global control system.                                                   |
| <b>461</b>     | Since 2000            | The beginning of the formation of a new stage in the development of civilization, the transition to fundamentally new capabilities of the brain, information and the organization of human society. |

The reader sees a table in which each His(Torah)ical period corresponds to a particular Brain genotype. At first glance, it may seem that this is simply a His(Torah)ical periodization. However, this is not the case. The His(Torah)y of humanity already has many different systems of periodization. Archaeologists divide it into the Stone, Bronze, and Iron Ages. His(Torah)ians speak of the Ancient World, the Middle Ages, the Modern Era, and Contemporary His(Torah)y. Economists distinguish stages in the development of productive forces and economic relations. Sociologists use their own criteria for the development of society. Each of these systems reflects **A PARTICULAR ASPECT** of the His(Torah)ical process. The sequence proposed in this article has a different basis. Its purpose is not to describe external events; rather, it is to trace changes in the very capabilities of the human Brain. Therefore, the main question becomes not: ***“What happened?”*** The question is entirely different: ***“What became possible after the functional capabilities of the human Brain changed?”*** It is precisely this question that determines the structure of the entire table. It should also be understood that the time boundaries presented **DO NOT MEAN** an instantaneous transition of humanity from one state to another. His(Torah)y never develops in a single leap within the span of one day or one year. Any changes require time. New capabilities first manifest themselves in a comparatively small part of society, then gradually become increasingly widespread, and only after a certain His(Torah)ical period become a characteristic feature of the entire era. Therefore, the dates given in the table should be regarded not as arbitrary

calendar boundaries; rather, they should be regarded **AS REFERENCE POINTS** marking the beginning of a new stage of development.



Another circumstance is no less important. Brain genotype characterizes not an individual person, rather the general level of capabilities attained by humanity at a given His(Torah)ical stage. This means that in any era there are people with differing depths of understanding of the surrounding world. Some are capable of being significantly ahead of their time; others continue to think within the familiar concepts of the past. Such diversity is a natural characteristic of any civilization. However, despite individual differences, each His(Torah)ical era has **ITS OWN LIMIT** of collective understanding. It is precisely this limit that determines the possibility for the emergence of new social relations, new forms of control, new scientific

concepts, new technologies, and new ways for people to interact with one another. Therefore, the proposed sequence examines not the development of individual outstanding personalities; rather, it examines the development of civilization as a single His(Torah)ical process.

The next feature of the table is that it does not describe events. It describes **A CHANGE IN CAPABILITIES**. This is a fundamentally different approach. For example, the emergence of the state is not in itself a characteristic of any particular genotype. The state represents only one form of social organization that becomes possible after a certain level of development of the human Brain has been reached. The same applies to religion, writing, philosophy, science, the monetary system, industry, information technologies, and other phenomena of human civilization. All of them are regarded as manifestations of the capabilities that became available to humans as the Brain developed. Therefore, the principal content of the analysis consists neither of dates nor of His(Torah)ical events. The principal subject of consideration was the **NEW CAPABILITIES** that humanity acquired at each stage of its development.

After becoming familiar with the general sequence of development of Brain genotypes, a perfectly natural question may arise. Why precisely this sequence? Why does one genotype replace another specifically during certain His(Torah)ical periods? Is this merely a coincidence, or is there an objective pattern underlying such a sequence? These questions cannot be answered if His(Torah)y is viewed exclusively **AS A CHAIN** of political events, wars, or changes in state formations. Such a view describes the external aspect of what is taking place, yet says practically nothing about the internal causes of the His(Torah)ical process. I proceed from a different premise. Any civilization develops only to the extent permitted by the functional capabilities of the human Brain. This is precisely why **ANY CHANGES** occurring in society are the consequence of deeper processes. First, the capacity to understand changes. Then the capacity to create changes. Only after this do social relations begin to change.

This is precisely why virtually all of the greatest His(Torah)ical transformations share one common feature. They never begin with technology. They do not begin with economics. They do not begin with politics. Any serious transformation begins with a change in **THE VERY WAY** of thinking. Only after this does new knowledge appear. Then new forms of social organization arise. Following this, production, the state, the economy, education, culture, and all other social institutions begin to change. This is precisely why the cause of civilization's development should be regarded not as the His(Torah)ical events themselves; rather, it should be regarded as the change in the capabilities of the human Brain.

We are accustomed to thinking that His(Torah)y is created by great individuals. Without question, the role of the individual is enormous. Yet a natural question arises. Why do several outstanding thinkers appear at once precisely in **A PARTICULAR ERA**? Why do new philosophical schools emerge almost simultaneously? Why do scientific discoveries begin to follow one after another? Why do new ideas become understandable to millions of people precisely during a particular His(Torah)ical period, when only a few decades earlier they seemed impossible? If the cause lies exclusively in the activity of individual personalities, such coincidences are extremely difficult to explain. If, however, we assume that the capabilities of the collective human Brain are changing, such a pattern becomes considerably more understandable.

Outstanding individuals **DO NOT CREATE** an era on their own. They become the first to express those capabilities that are already beginning to take shape within human civilization. This is precisely why discoveries made by one person are, after a comparatively short period of time, independently repeated by other researchers. Such cases are well known in the His(Torah)y of science. This means that society proves ready to perceive new knowledge. Therefore, development should be regarded not as the His(Torah)y of individual discoveries; rather, it should be regarded as the His(Torah)y of the **GRADUAL EXPANSION** of the capabilities of understanding. From this follows another extremely important conclusion. Each new Brain genotype **DOES NOT CANCEL** the preceding one. It incorporates it. Just as an adult does not lose a child's ability to think in images, instead supplementing it with more complex forms of analysis, each new stage of humanity's development preserves everything of value that was achieved earlier. Therefore, the sequence of genotypes cannot be understood as the replacement of one humanity by another. What is being described is **A CONTINUOUS PROCESS** of development of one and the same civilization. Each subsequent stage opens a higher level of understanding without destroying the experience already accumulated. Through this, the gradual increasing complexity of the entire structure of human society becomes possible. Therefore, before proceeding to examine the His(Torah)ical stages of civilization's development, it is necessary to mention one more extremely important period — ***the formation of Brain genotype 421.***

This stage can be regarded as a distinctive boundary between the completion of the long period of the initial formation of humans and the beginning of the sequential development of those genotypes that **HAVE ALREADY FOUND** reflection in the His(Torah)y of human civilization. During this period, the basic mechanisms of organization of the human Brain were formed, making it possible to transition from a predominantly instinctive and direct perception of the surrounding world to more complex forms of collective existence. Genotype **421 DID NOT YET PROVIDE** the capabilities for conscious analysis that would become characteristic of subsequent stages of development. However, it was precisely this genotype that prepared the foundation for the emergence of genotype **422**. To use the image of constructing a building, ***genotype 421*** created the foundation without which it would have been impossible to build all subsequent levels. Therefore, the His(Torah)y of the development of Brain genotypes should be regarded not as a sequence of isolated states; rather, it should be regarded as a

single continuous process. Each new stage rested upon the achievements of the preceding one, preserving the **ACCUMULATED CAPABILITIES** while simultaneously expanding the limits of human understanding. It is precisely this continuity that ensured the gradual increasing complexity of human society, culture, science, statehood, and civilization as a whole.

After the formation of genotype **421** was completed, the His(Torah)ical path that can be traced through specific stages in the development of Brain genotypes begins — from **422** to **423**, then to **441**, **442**, and the contemporary stage of the formation of **461**.

The period of development of **Brain genotype 422** covers the His(Torah)ical stage from approximately 882 BCE to the beginning of the Common Era. This period marks the beginning of the sequence presented in the table of Brain genotype development. This time boundary should not be understood as the moment of an instantaneous change in humanity. Any transition represents **A PROLONGED HISTORICAL** process during which new capabilities of the human Brain gradually take shape. Therefore, the indicated date reflects the beginning of a new stage rather than a single momentary event. The principal characteristic of this period is the formation of a fundamentally new level of organization of human thinking.

If the preceding stages of development were oriented primarily toward ensuring the physical existence of humans and direct interaction with the surrounding natural world, then beginning with this period, **THE PROCESSES OF ORGANIZING** human society acquire increasing importance. A person begins to perceive themselves not only as part of a clan or tribe, rather also as a participant in considerably more complex social formations. The need for common rules of conduct arises. The first stable systems of social control are formed. A need emerges to establish common norms and rules binding upon large groups of people. During this period, the conditions for the emergence of the first large state formations begin to take shape. At the same time, a qualitative change occurs in human conceptions of the surrounding world. In place of the direct perception of natural phenomena, attempts to explain them acquire increasing importance. The first **SYSTEMATIZED CONCEPTIONS** appear concerning the origin of the world, the place of humans in the universe, the causes of natural phenomena, and the patterns of social life. Religious systems are formed, becoming not only a means of explaining the surrounding reality, rather also a critically important instrument for organizing society. Attention should be given to one pattern. Religion during the period under consideration functions not only as a body of spiritual conceptions. It becomes **A MECHANISM FOR FORMING** common moral norms, collective responsibility, and stability in social relations. Without such a level of organization of consciousness, the creation of large human communities would have been practically impossible. At the same time, writing and methods of preserving information begin to develop actively. Prior to this time, knowledge was transmitted primarily orally. Now it becomes possible to record accumulated experience, transmit it to subsequent generations, and use it independently of the immediate bearer of that knowledge. This circumstance becomes **ONE OF** the most important factors in the further development of civilization. However, writing by itself does not yet change society. It merely becomes an instrument for realizing the



new capabilities of the human Brain. Therefore, the spread of writing should be regarded not as the cause of these changes; rather, it should be regarded as their consequence.

As social organization becomes more complex, the importance of control increases. The **FIRST STABLE** administrative structures appear. Forms of accounting for the population, material resources, and the results of economic activity develop. Preconditions arise for the formation of monetary circulation and the development of trade between different territories. All of these processes have a common foundation. They become possible only because the human Brain reaches a level of organization at which it proves capable of simultaneously holding **A SIGNIFICANTLY GREATER NUMBER** of interconnections among people, events, and phenomena. And this quality becomes the principal distinguishing characteristic of **Brain genotype 422**. It should be particularly emphasized that this does not refer to a sudden increase in the intellectual abilities of each individual person. The general level of organization of collective thinking changes. And therefore, changes begin to manifest simultaneously in different areas of human activity. The development of the state, the development of law, the



development of writing, the development of religious systems, the development of trade, the development of social control. All these processes represent different manifestations of one and the same His(Torah)ical phenomenon — the transition of human civilization to a new level of Brain organization. Therefore, genotype 422 should be regarded not as a His(Torah)ical period in itself; rather, it should be regarded as **THE BEGINNING OF THE FORMATION** of a new quality of human civilization.

The new capabilities gradually exhaust their potential. Society becomes considerably more complex. The scale of states, the volume of knowledge, and the intensity of social connections increase. All of this requires a further expansion of the capabilities of the human Brain. Therefore, the next His(Torah)ical stage becomes not a continuation of the preceding one; rather, it becomes a transition to a new level of development.

The next stage in the development of human civilization begins with the formation of Brain genotype 423 and covers the period from the beginning of the Common Era to approximately 1433. If the preceding stage was a time when the foundations of social organization were formed, the process of their sequential increasing complexity now begins. Humanity enters a period of creating large, stable civilizations united not only by territory, rather also by common worldview principles. Society becomes a significantly **MORE COMPLEX** system. Relations between people become more complex. Mechanisms of control become more complex. Forms of economic activity become more complex. Methods of transmitting knowledge become more complex. At the same time, the need increases for the creation of common conceptions of the world that could be understood by millions of people regardless of their origin, place of residence, or occupation. Therefore, this period is characterized not so much by the emergence of new knowledge as by the **DEVELOPMENT OF THE CAPABILITY** to unite enormous masses of people through common conceptions, common norms of behavior, and common systems of control. The human Brain acquires the ability to perceive considerably more complex social structures. Stable state formations arise, existing no longer for decades, rather for centuries. Legal systems are formed.

Complex administrative structures appear. International relations develop. Trade gradually acquires an interstate character. At the same time, the importance of written knowledge **INCREASES SIGNIFICANTLY**. If previously writing primarily preserved information, it now becomes the principal instrument for transmitting knowledge between generations. Education, philosophy, theology, law, and state control begin to develop actively. An enormous volume of information about nature, society, and humans is accumulated. However, the principal achievement of this period is not the increase in the amount of knowledge. The principal change lies in the ability of the human Brain to organize increasingly **MORE COMPLEX** information structures. It becomes possible to create integral systems of conceptions. The first attempts arise to explain the world as a single interconnected system. It is precisely during this period that the foundations of many philosophical schools are formed, exerting an enormous influence on the subsequent development of humanity.

Attention should be given to another pattern. Virtually all of the largest civilizations of this period are built around a particular worldview foundation. This makes it possible to unite enormous numbers of people belonging to different peoples and cultures. Such unification cannot be explained solely by political power. It becomes possible because the human Brain **ACQUIRES THE CAPABILITY** to perceive considerably more complex abstract constructs, such as the concepts of duty, law, justice, faith, the state, His(Torah)y, and responsibility. All of these gradually become more than simply words; they become the foundation of social organization. And here another important feature of the development of civilization begins to manifest itself. Practically every new capability of the human Brain is immediately utilized by the system of social control. As thinking becomes more complex, the methods of organizing society also become more complex. **NEW FORMS** of control arise. Mechanisms of subordination are refined. Methods of influencing collective consciousness develop. Stable social institutions are formed. Complex financial relations appear. Gradually, the structure of social organization takes shape that, in subsequent centuries, will become defining for a significant part of human civilization. It is precisely at this stage that the prerequisites begin to form for the structure of control that will subsequently be built according to the principle: *religion → state → money → debt → control → power*.

It should be emphasized that the elements listed above did not arise simultaneously or as the result of a single design. They took shape gradually, as the capabilities of the human Brain expanded and social relations became more complex. Each new element **DID NOT REPLACE** the preceding one; rather, it incorporated it into a more complex system of control. Therefore, by the end of the period under consideration, humanity had reached a qualitatively new level of social organization. At the same time, the limitations of the level already attained began to manifest themselves. The volume of knowledge was rapidly increasing. Economic connections were becoming increasingly complex. State formations were expanding. The control system required an ever-higher level of understanding of the processes taking place. The previous capabilities of the Brain **WERE ALREADY CEASING** to provide for the further development of civilization. His(Torah)y once again approached a boundary beyond which the next qualitative stage of development became necessary. It is precisely this transition that opens the era of Brain genotype **441**, with which a fundamentally new period in the His(Torah)y of humanity begins — a period of accelerated scientific, technological, and social development. The transition to **Brain genotype 441**, beginning approximately in 1433, opens a **QUALITATIVELY NEW** stage in the development of human civilization. If the preceding eras were devoted to the formation of states, religious systems, and stable social institutions, the principal direction of development now becomes the rapid expansion of the capabilities of human thinking itself. A person begins increasingly to search for the causes of

occurring phenomena, rather **THAN ONLY** accepting them as given. A desire arises to test knowledge through experience, compare different conceptions of the world, and search for objective patterns. This is precisely why this period becomes **THE TIME OF THE BIRTH** of modern science. However, the scientific discoveries themselves are not the cause of the changes taking place. They become the consequence of a new level of Brain organization. Through the expansion of its functional capabilities, a person begins to notice interconnections that previously remained hidden. At the same time, similar scientific ideas appear in different countries; mathematics, astronomy, mechanics, and navigation develop; technologies for production and the processing of materials are refined. All of this indicates not a coincidental convergence, rather a transition of civilization to a new level of



understanding of the surrounding world. Yet together with the development of knowledge, the mechanisms of social control also **BEGIN TO BECOME MORE COMPLEX**. The expansion of trade, the growth of international connections, and the accumulation of financial resources gradually create a new form of power. Money ceases to be merely a means of exchange. It becomes an instrument for redistributing resources, then a mechanism of dependency, and subsequently a means of controlling society. It is precisely during this period that the foundations begin to take shape for the structure that will later assume the familiar sequence: **money → debt → control → power**. Thus, the expansion of the capabilities of the human Brain leads not only to scientific progress, rather also to the creation of significantly **MORE COMPLEX** systems of social control. Each new form of knowledge opens possibilities both for creation and for strengthening control over humans. This duality becomes one of the most



important characteristics of the entire subsequent His(Torah)y of civilization. The next stage of development, associated with **Brain genotype 442**, is characterized above all by a sharp acceleration of all processes of social development and begins approximately in 1841. If previously changes took place over the course of centuries, the pace of transformation now begins to **INCREASE CONTINUOUSLY**. The accumulation of knowledge accelerates. Industry, science, transportation, means of communication, and the transmission of information develop rapidly. Forms of production, economics, and social relations change. All of this creates the impression that technology itself is becoming the principal driving force of His(Torah)y. However, in reality, the sequence remains unchanged. First, the capabilities of the human Brain change. Then new ways of understanding the

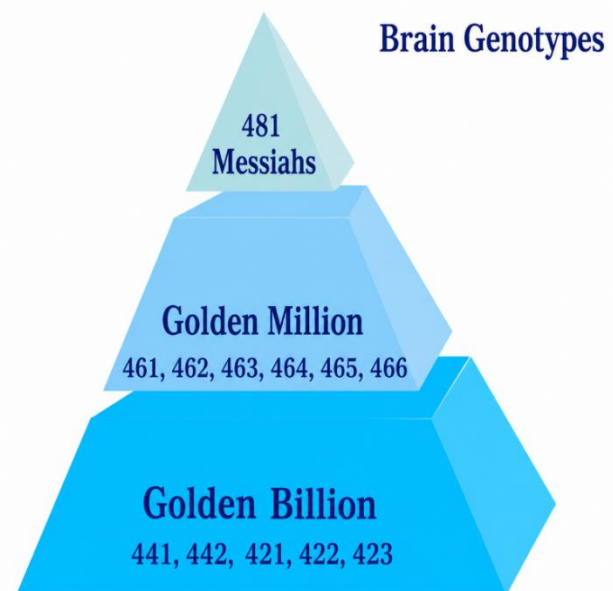
surrounding world arise. After this, scientific discoveries and technologies appear, and only then does the transformation of society occur. Therefore, the His(Torah)y of the last two centuries should be regarded **NOT ONLY** as an era of technological revolution; rather, it should be regarded first and foremost as another stage in the development of the Mind. All material achievements are an external manifestation of internal changes in human thinking.

At the same time, control systems continue to become more complex. Information becomes an independent resource of power. Economic mechanisms acquire a global character, while the control of collective consciousness gradually becomes no less significant than the control of material resources. By the end of this period, the capabilities of genotype **442** are practically exhausted. The rate at which knowledge accumulates, the volume of information, and the complexity of global processes begin to exceed the capabilities of the previous organization of thinking. Humanity once again approaches the threshold of a qualitative transition.

The transition to **Brain genotype 461**, beginning in 2000, opens a qualitatively new stage in the development of human civilization. If all preceding genotypes sequentially expanded the capabilities of humans to understand the surrounding world, the very structure of thinking now **BEGINS TO CHANGE**. The principal characteristic of the new stage becomes the ability to perceive the world not as a collection of separate phenomena; rather, as a single interconnected system.

By the beginning of the 21st century, humanity had once again approached such a threshold. The volume of information began to increase considerably faster than a person's ability to comprehend it. Scientific discoveries began to occur simultaneously in different fields of knowledge. Technological changes began to outpace the transformation of social institutions. The **CONTRADICTION** between the new capabilities of humans and the control system formed during preceding His(Torah)ical eras **MANIFESTED ITSELF** ever more clearly. Gradually, the principal resource becomes not the quantity of information, rather **THE ABILITY TO UNDERSTAND** its internal interconnections. Possessing an enormous volume of information is no longer sufficient. The ability to unite knowledge from

different fields into a single picture of the world becomes increasingly important. This is precisely why the modern era requires a transition from narrow specialization to systems thinking. At the same time, numerous crises of the modern era begin to manifest themselves — economic, political, social, informational, and worldview crises. At first glance, they appear independent of one another. However, when considered within a single system, they prove to be different manifestations of one process — the transition of human civilization to **A NEW LEVEL** of Brain organization. Similar processes accompanied every preceding stage of development. And it is precisely at this time that the picture of the design of the interventionist system (EBR system) begins to emerge, in its solution of the task that was set by the interventionists 18 thousand years ago, during the “seizure” of Earth as a platform for the development of the Brain, within the framework of the Galaxies that created it.



Old conceptions inevitably come into conflict with new capabilities of understanding. Therefore, every change of His(Torah)ical eras initially gives rise to incomprehension, then resistance, and only after some time becomes a natural part of a new civilization. Today, humanity has once again found itself precisely at such a transitional point. It is becoming increasingly evident that further development is determined not so much by the volume of accumulated knowledge as by a person's ability to understand its interconnections. Information is ceasing to be scarce. **UNDERSTANDING IS BECOMING SCARCE**. Therefore, the principal resource of the 21st century is no longer natural wealth, financial capital, or even technology itself; rather, it is the ability of the Mind to perceive the surrounding world as a single multidimensional system. It is precisely this ability that becomes the principal distinguishing characteristic of Brain genotype 461. This stage is regarded as the beginning of a fundamentally new period in the development of human civilization. At the same time, the transition itself cannot be considered complete. On the contrary, its formation is only in the **INITIAL STAGE**.

**The year 2012** became a critically important milestone, when a change in systemic power took place, initiating the transition to a different organization of the processes of controlling the development of civilization. This is precisely why many characteristics of the new stage are so far manifesting themselves only as the **FIRST SIGNS** of future changes. The old mechanisms of social organization continue to exist, while at the same time new principles of interaction between humans, the Mind, and the surrounding world are gradually taking shape. Consequently, modern humanity is living not at the completion of the process of development of genotype **461**, rather only at the beginning of its realization. The further path of development of the entire human civilization **WILL DEPEND** to a considerable extent on how quickly a person learns to use the new capabilities of their own Brain and becomes aware of the changes taking place.

**Evolution of Human Capabilities as Brain Genotypes Develop**

| Genotype | Characteristics of Thinking            | Method of Cognition      | Organization of Society | Dominant Level of Understanding        |
|----------|----------------------------------------|--------------------------|-------------------------|----------------------------------------|
| 422      | Formation of Collective Consciousness  | Faith, Tradition         | First States            | The World Through Mythology            |
| 423      | Logic and Systematization of Knowledge | Religion, Philosophy     | Empires                 | Laws and Order                         |
| 441      | Scientific Thinking                    | Experiment               | Nation-States           | Material Picture of the World          |
| 442      | Industrial Consciousness               | Technology               | Industrial Society      | Control of Matter                      |
| 461      | Systems Understanding                  | Patterns of the Universe | New Control System      | Mind as the Foundation of Civilization |

This table answers the question: what changed along with the development of Brain genotypes?



For many thousands of years, society developed within the framework of a single Control System. States, political regimes, economic models, religious conceptions, and forms of power changed. However, **THE VERY PRINCIPLE** of control remained unchanged, determining the permissible boundaries for the development of science, economics, education, and collective consciousness. At a certain stage, this system reached the limit of its capabilities. Having created a global financial infrastructure, a global information space, and complex mechanisms for controlling collective consciousness, it **SIMULTANEOUSLY EXHAUSTED** its own potential for further development. This is precisely why the contemporary global crisis cannot be regarded as a collection of separate economic, political, or social problems. At a considerably deeper level, an entire His(Torah)ical era is coming

to an end. This process is regarded as a transition to a new Control System, in which not only social institutions change; the very conditions for the development of the human Brain also change. Therefore, the contemporary stage is accompanied by an **EXTRAORDINARILY HIGH** rate of His(Torah)ical change. What previously took place over the course of centuries today often occurs within only a few years. It is precisely this that explains the sense of instability characteristic of the contemporary era. Familiar models for explaining what is taking place are breaking down, previous mechanisms of control are losing their stability, and social relations are changing rapidly. However, chaos arises only when attempts **ARE MADE TO EXPLAIN** new processes using conceptions formed within the framework of preceding stages of civilization's development. The principal distinction between people is increasingly less determined by state borders, political views, or economic position. The ability to understand the systemic nature of the changes taking place acquires ever greater significance. Some continue to perceive the world as a collection of separate events. Others begin to see the processes connecting these events into a single picture.

This transition is still far from complete. Despite the fact that its beginning is associated with the change in systemic power in 2012, the development of genotype 461 remains only in its initial stage. Many processes that will determine the future organization of human civilization **ARE ONLY BEGINNING** to manifest themselves and still continue to coexist with the mechanisms of the previous Control System. Therefore, the contemporary era represents not the completion of humanity's His(Torah)ical path; rather, it represents **THE BEGINNING OF A NEW** stage of its development. The further direction of development of the entire civilization will depend on how quickly a person learns to use the new capabilities of their own Brain and is able to transition from fragmented perception to a systemic understanding of the processes taking place.

The transition to Brain genotype 461 means not only an expansion of the capabilities of the human Mind. It naturally leads to a change in the very principles of the organization of civilization. This is precisely why the development of the contemporary stage can be represented as the following sequence: **Brain genotype 461 → new Control System → QEM**. This sequence reflects the internal logic

of the changes taking place. First, the functional capabilities of the human Brain change. Then the formation of a new Control System corresponding to a higher level of organization of civilization becomes possible. And only after this does the possibility open for the conscious use of the medium within which all energy-informational and control interaction takes place. Such a medium is defined as the **Quantized Elastic Medium (QEM)**. This does not refer to empty space, rather to a single structured medium of Reality that provides for the existence of energetic, informational, and control processes. Matter, fields, living organisms, the human Brain, and the processes of control themselves are regarded not as independent entities; rather, they are regarded as **DIFFERENT FORMS** of organization of this medium. At the same time, it is fundamentally important to understand that **the QEM is not a control system**. It represents the universal medium within which control becomes possible. Just as air is the medium through which sound propagates, yet does not itself create speech, the QEM provides the conditions for the transmission of information, the formation of control influences, and the existence of feedback, without itself being an independent source of control. This is precisely why the transition to a new Control System cannot be reduced to the development of digital technologies, artificial intelligence, or means of communication. All these processes are merely external manifestations of **CONSIDERBLY DEEPER** changes. The principal transformations are taking place in the very manner in which humans interact with information, knowledge, and the surrounding Reality.

**Changes in Civilization During the Transition Between Brain Genotypes**

| What Changed           | Cause of Change                                      |
|------------------------|------------------------------------------------------|
| States                 | Change in the level of human understanding           |
| Religions              | New level of worldview                               |
| Science                | Expansion of the capabilities of the Mind            |
| Economy                | Consequence of a new way of thinking                 |
| Technologies           | Practical embodiment of a new level of understanding |
| Control System         | Consequence of changes in the human Mind             |
| Future of Civilization | Formation of genotype 461                            |

Throughout this article, we have consistently examined the His(Torah)y of human civilization through the development of Brain genotypes. Before us, a different logic of the His(Torah)ical process has gradually unfolded, in which changes of states, economic systems, scientific discoveries, and social relations are not the primary cause, rather the **CONSEQUENCE OF DEEPER** changes — the development of the human Mind. Each His(Torah)ical era possessed its own level of understanding of the surrounding world. Along with the development of Brain genotypes, conceptions of Nature changed, new forms of social organization arose, and sciences, technologies, control systems, and cultures were created. Ways of thinking changed, and along with them civilization itself changed. This is precisely why the Code of civilization should be sought not in politics, not in economics, and not in technologies. All of them are merely external manifestations of the **INTERNAL PROCESSES** of development of the human Mind. The His(Torah)y of states represents a reflection of the His(Torah)y of Brain development. When Brain genotype changes — the era changes. When the era changes — civilization changes. And then we arrive at the formula — **Development of Brain genotypes → change in the human Mind → change in Civilization**.

Today, humanity has once again found itself at the threshold of a transition marking the beginning of a qualitatively new stage, associated not only with the further expansion of human capabilities, but also with the gradual formation of the Brain within the framework of the new Control

System. At the same time, the process itself is only in the initial stage of its development. Its beginning is associated with the change in Systemic power in 2012; however, many patterns of the new era **ARE ONLY NOW** beginning to manifest themselves. Therefore, the principal question of the 21st century is no longer what technologies will be created tomorrow. Something else is considerably more important — whether a person will be able to correspond to the level of understanding required by the new era. Today, what is taking place, for the first time in such an explicit form, confronts a person with the necessity of making a conscious choice. Not between states and ideologies, not between different economic models, rather between the familiar way of thinking and the striving to move beyond its limits.

Brain development **CANNOT BE OBTAINED** together with a diploma, position, or social status. It cannot be bought, inherited, or transferred by directive. It is an internal process of the development of the person, in which the ability gradually changes to see not only individual events, rather also their causes, patterns, and place within the overall system of development of the Universe. Therefore, under the conditions of the modern world, the principal scarcity is no longer information, rather understanding. There is increasingly more information; however, it is precisely the ability to distinguish the primary from the secondary, to see interconnections, and to understand objective processes that determines the **LEVEL OF DEVELOPMENT** of the



human Mind. There is no doubt that the future of civilization depends not so much on the volume of accumulated knowledge, the economic potential of states, or the perfection of technologies. Increasingly, it is determined by the person — by the striving for cognition, the readiness to reconsider established conceptions, and the willingness to accept responsibility for one's own development. With this article, I do not claim to provide final answers. It represents an attempt to look at the His(Torah)y of Human Civilization from a different perspective — through the **PATTERNS OF DEVELOPMENT** of Brain genotypes, the sequential expansion of the capabilities of the Mind, and changes in the level of understanding of the surrounding world. Perhaps this is precisely where the principal conclusion of the entire His(Torah)y of human civilization lies. **The Code of civilization** is not the code of power. Not the code of money. Not the code of technologies. The Code of civilization is the continuous development of the human Mind, revealing ever deeper laws of the organized Universe. And perhaps it is precisely now that humanity is only beginning to comprehend the meaning of this path. If such a perspective helps the reader to see, behind the multitude of His(Torah)ical events, a single process of development of the human Mind, to reflect upon one's own place in the changes taking place, and to ask oneself new questions, then the stated Goal has been achieved.

*To be continued...*

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**6 August 2026**