

Salvation of the Saviors (series 121-369)

Project 369 – Non-Articles: Beyond the Text: The Architecture of Reality and the Boundaries of Perception...

*Reality is not what exists.
It is what the Brain is capable of allowing.
And the boundaries of what can be allowed
are the true boundaries of a person's world.*

A person is accustomed to believing that they live in reality, that the world exists independently and their task is simply to observe, analyze, and draw conclusions. Yet this is a fundamental mistake, because a human being never encounters reality directly; they interact only with an admissible version of it — the portion that passes through the structure of the Brain. It then becomes clear that the Brain is not merely an organ rather a system of admission, a system of filtering, a system that determines not what a person knows, rather what they are in principle **CAPABLE OF RECOGNIZING** as reality. This is where the true boundary of a person's world lies — not in external space, not in the level of knowledge, nor in the amount of information available, rather in the limits of perception, within the range in which the Brain is capable of distinguishing, registering, and accepting. This leads to an important conclusion: the history of humanity is not simply a sequence of events rather a **PROCESS OF ADJUSTMENT** — the adjustment of the Brain, the adjustment of perceptual ranges, and the adjustment of people to particular tasks. Seen from this perspective, everything we call history — religions, states, ideologies, and scientific worldviews — ceases to appear accidental and acquires a different logic. Each form emerges not because it is “true,” rather because **IT IS ACCESSIBLE** to perception at a given stage of the Brain’s development. This is why concepts of God change from one era to another, systems of government evolve, and ideas about human nature shift, while one thing remains constant: the boundary within which all of this can be understood. Within the framework of the theory of brain genotype development, this becomes especially clear. Each genotype defines its own range of perception, its own level of what is admissible, and its own “architecture of reality.” As a result, the same world may, for different people, exist, evoke doubt, or not exist at all.

If in the previous articles we examined how systems of control were formed through religion and the state, it is now **NECESSARY TO TAKE** the next step — to move from the external to the internal, from the structures themselves to their foundation. This is because only that which possesses a structure can be controlled. And the structure of a human being is not the body, nor even consciousness in its conventional sense. It is the Brain, **AS A SYSTEM** for processing and limiting information, rigidly linked to the genotype. It is here that the key to everything discussed earlier is hidden. For control is exercised not through the introduction of information, rather through the limitation of its acceptance. Once the boundaries of perception are established, everything else becomes a technical matter. Meanings, symbols, ideologies, and forms of power can all be changed. However, as long as the



genotype **REMAINS UNCHANGED**, a person will continue to see the same world, merely under different names. This leads to the central question from which this article begins: how exactly were the boundaries of human perception formed? In what way did the development of brain genotypes shape the forms of religion, the state, and control systems? And is it possible to move beyond this architecture? Because this is not a discussion about history, nor even about philosophy. It is about the **CONSTRUCTION OF REALITY** within which a person lives without being aware of its boundaries. And if those boundaries can be recognized, then for the first time the possibility arises to change them.

Having examined the religious worldview, one inevitably arrives at the next step — the

transition to **SCIENTIFIC ATHEISM**. At first glance, everything appears different here. There are no calls for blind faith. There is no appeal to the unverifiable. On the contrary, it declares reliance on facts, experimentation, and verifiability. This is appealing. It seems that here, at last, we find what religion lacked: composure, logic, and academic rigor.

The atheist view of the world proposes not to believe, rather to think. Not to accept, rather to verify. Not to submit, rather to draw conclusions. Against this backdrop, earlier forms of denying God appear primitive. “The fool hath said in his heart, there is no God” — this indeed resembles an emotional outburst more than a considered position. **IT IS A REACTION** to injustice, to the silence of the world, to the absence of an answer. However, there is no system in it, no method, no foundation.

Scientific atheism claims that it does possess such a foundation. Its point of departure is not emotion, rather scientific discoveries, above all those that emerged in Christian Europe during the seventeenth century and undermined the Church’s monopoly on truth. Yet when this process is examined more deeply, it becomes clear that it was not merely a conflict between “faith and science.” It **WAS A TRANSITION** to another level of perception. The Church relied upon a model of the world corresponding to a particular type of Brain — one for which the integrity of the overall picture was more important than its precise verifiability. The world was perceived as closed, complete, and already explained. The Earth was the center. The heavens were a structure. The celestial bodies were elements of order. This corresponds to genotypes in which it is **MORE IMPORTANT MAINTAINING** a unified picture than rebuilding it. However, at a certain point, a different type of perception began to emerge — one for which observation was more important than authority, fact more important than tradition, and verification more important than explanation. It is precisely at this point that what we call scientific thinking appeared.

When Galileo, while remaining a devoted Catholic, turned his telescope toward the heavens, he did more than make a discovery. He **RECORDED A FAILURE** in the old system of perception. He observed that moons revolved around Jupiter. This implied a simple yet devastating conclusion: **NOT EVERYTHING** revolves around the Earth. To a modern person, this may seem like a minor correction. To a person of that era, it was **THE DESTRUCTION OF A FOUNDATION**. For the issue was not the fact itself; the issue was the structure of the world. The facts indicated one thing, while the Church taught another. And at

that moment, for the first time on a mass scale, a divide emerged between what was observed and what was permissible to acknowledge. From the perspective of brain genotypes, this is of fundamental importance. For the previous configuration, it was **IMPOSSIBLE** to accept a fact that destroyed the integrity of the existing picture. For the new configuration, it became impossible to ignore an observation, even if it shattered that integrity. This is why it is difficult for a modern person to grasp the scale of the shock. Looking through a telescope, one did not simply see stars. One witnessed the **COLLAPSE OF THE WORLD** in which one had lived. Where there had once been a celestial firmament, there now appeared an abyss. Where there had been order, uncertainty emerged. “This cannot be” collided with “this is.” And that contradiction could not be eliminated. It could only be accepted or rejected. The quintessence of this transition was captured by Mikhail Lomonosov in the



line: “An abyss has opened, filled with stars...” Yet behind the poetic form stood a harsher reality — the stars ceased to be mere “lanterns.” They became other worlds. The Earth ceased to be the center. It **BECAME AN ELEMENT**. The universe ceased to be closed. It became indeterminate. At that moment, a crucial shift occurred — truth ceased to be something predetermined and became something to be discovered. Yet here another question arises: did science truly move beyond religion, or did it simply transition to another level of the same system? Because a different conclusion becomes possible: the replacement of the religious picture of the world with a scientific one was not liberation from control, rather a change in the **INSTRUMENT OF CONTROL**, corresponding to a new brain genotype.

From the fact that not all celestial bodies revolve around the Earth, it did not necessarily follow that the celestial firmament did not exist or that the universe was infinite. One could just as easily have assumed that the “firmament” was simply so distant that it could not be seen through a telescope. Yet something different occurred. Under the impression of having been deceived by the Church, the scholars of the late Middle Ages did not merely adjust their picture of the world — they made a **SHARP TURN**. If the Church claimed that the world was finite and had an age, then, they reasoned, the truth must be the opposite: the world is infinite and eternal. This was no longer a scientific conclusion. It was a reaction. A reaction of a Brain that had broken free from its former center, yet had **NOT FORMED** a new one. And here it is important to understand a key point. The methodology of science, as such, is not built upon the denial of religion. However, in historical reality, the collapse of the religious picture of the world exerted a direct influence on human consciousness.

Up to that point, thinking had been constrained: to think against the Church meant stepping beyond the boundaries of what was permissible. With the weakening of religious control, the Brain gained a new range, and with it **BEGAN THE DESTRUCTION** of the old dogmas. This was not an accident. It was a transition to a different level in the development of the brain genotype. If previously (within the logic of the 422-423 genotype) the integrity of the overall picture was paramount, a new mode of perception now began to emerge — one in which the reconstruction of a model was permitted, the denial of foundations was permitted, and movement beyond the previous structure was permitted.

However, along with this came a new problem. The most disruptive development was not that the Church had been mistaken in its description of the world, nor that scientists sometimes drew premature conclusions. The most significant issue was something else entirely: the assertion that the world **HAS NO BEGINNING**. At first glance, this appears to be merely a hypothesis. However, at the level of the underlying structure, it represents a fundamental shift. In the previous logic, the concept of God was defined not by the degree of power, rather by the function of creation. God was the Creator — not a participant within the world, not a ruler operating inside it, rather the source of its very existence. And if the world has no beginning, if it **HAS ALWAYS EXISTED**, then the very question of a Creator disappears. For there is nothing to create if nothing ever began. This means that, together with the idea of an eternal universe, the necessity of God as Creator also vanishes. At this point a fundamental reversal took place. In place of the religious construct, **A NEW ONE EMERGED** — an atheistic construct. Yet if we examine this more deeply, we are not dealing with a “victory of science over religion.” We are dealing with **A SHIFT OF THE CENTER**. Where God once occupied the highest position, that position was now increasingly assumed by people. This is expressed with striking precision: “If there is no God — then I am God.” Thus, a new worldview took shape — humanism. Today, this word is commonly perceived as something broadly positive: kindness, humanity, compassion, and care. However, at its foundation, humanism is **NOT A MORAL** category. It is the consequence of a specific shift in perception: the transfer of the center from an external source to the person himself. From the perspective of brain genotype development, this is entirely natural, because as the range of perception changes, so too does the point of reference. And whereas previously a person perceived themselves as part of a system created from without, they now began to perceive themselves **AS THE CENTER** of that system.

Yet it is precisely here that the next question arises — did people truly become the center, or was this merely a new form of the same structure of control? Because if truth is no longer defined by God, that does **NOT MEAN** it becomes free. It is possible that it simply begins to be formed in a different way. And that is precisely what we must seek to understand.

In reality, humanism is **NOT A VAGUE** idea of “kindness” and “humanity.” It is a rigid coordinate system in which a person is placed in the position once occupied by God. This is not a metaphor. It is a structural substitution. If the highest point of reference was once an external source — the Creator — that point was now transferred inside the system, into the person himself. From this follow two key propositions: *first*, people are declared the highest value; *second*, all people are declared equal. It is precisely here that **THE IDEA OF** “sacred rights and freedoms” **EMERGED**. If people are the new highest authority, then their freedoms are no longer subject to debate. They become sacred. However, at this point the theory collides with reality. If all people are equal, that equality must be expressed not merely in declarations rather in distribution. Equality demands equal access to resources. Equality demands equal outcomes. And it is here that the system begins **TO MALFUNCTION**. For people are not equal — not in a social sense, rather at the level of their underlying structure. They possess different capacities for perception, different abilities to act, and different limits. According to this perspective, the difference between people is determined not by upbringing or circumstances, rather by brain genotypes. And it is the genotype that determines the speed of information processing, the depth of understanding, the capacity for decision-making, and the level of responsibility. Consequently, equality at the level of declaration **CANNOT BE REALIZED** at the level of reality. The weak cannot take as much as the strong. And the strong will not stop at what has already been achieved. This is not a moral problem. It is a matter of structure.



The desire for more is not a vice rather a mechanism of development. The moment a person says, “This is enough,” movement stops. And stopping is not stability. It is **THE BEGINNING OF DEGRADATION**. Thus, the humanistic model encounters an irreconcilable contradiction: it demands equality while resting upon an unequal human nature. At this point, an important turning point occurred. The architects of the new system realized that if everything was left as it was, the structure would collapse. Freedom without limits does not lead to harmony rather to chaos. Therefore,

a decision was made that at first glance appeared paradoxical: religious norms were reintroduced into a system “without God.” The very norms that had **RECENTLY BEEN REJECTED** as archaic — do not kill, do not steal, do not lie, maintain order. However, now they were introduced not as the will of God, rather as **A NECESSITY OF THE SYSTEM**. A unique construct emerged: religion without God. Formally, God had been removed. Yet the structure remained. Prohibitions remained. Norms remained. Taboos remained. The only thing absent was the source that once granted them absolute authority. And here a key problem arose. If the foundation once was “because God commanded it,” then the **FOUNDATION HAD DISAPPEARED**. Why should one not kill? Why should one not steal? Why should one obey rules? If people are the highest authority, then who forbids him? This brings us to the most important point. The system was **FORCED TO REPLACE** the lost source of truth — yet no longer through God. Through something else. This meant that control shifted from the level of religious construction to the level of perceptual configuration. In other words, truth was no longer given from outside; it was formed within the permissible range of the Brain. And that range, as we already understand, is determined by genotype. It is precisely here that the next stage begins: not control through faith, rather control through perception; not through dogma, rather through the limits of understanding. This is a fundamentally different level. Because whereas previously people were told what to believe, now the very mechanism **THROUGH WHICH** they are capable of accepting anything at all is being shaped. And that is no longer ideology. It is technology.

In its search for a way out of its internal contradiction, humanism introduced a new foundation — self-interest. Norms were now declared true not because they were given from above, rather because their observance was beneficial to everyone. God departed. Rational calculation took His place. A new formula emerged: not because “it was forbidden,” rather because “it was not beneficial.” At first glance, this appeared logical and even more mature than the religious model. Indeed, if no one steals, kills, or deceives, society **BECOMES STABLE**, predictable, and convenient for life. However, this logic functioned only as long as self-interests aligned with the norm. The moment a situation arose in which breaking the rule became advantageous, the entire structure began to collapse. For if self-interest is the guiding principle, and deception is more profitable, then deception becomes justified. If eliminating a competitor is advantageous, then elimination acquires its own internal justification. If taking what belongs to another is beneficial, the motivation to do so naturally appears. It is here that **THE FUNDAMENTAL** error is revealed: self-interest is a variable quantity. It cannot serve as the foundation for a permanent norm. What is beneficial to observe today may become beneficial to violate tomorrow.

Consequently, a system built upon self-interest **DOES NOT POSSESS** stability. Recognizing this, humanism took the next step — it introduced fear. If previously a person feared God, now they must fear society. The formula “God sees everything” was replaced by the formula “society will punish.” However, here a key word appeared that **CHANGED EVERYTHING: “if.”** If you are caught, you will be punished. If you are not caught, nothing will happen. And this “if” became the boundary between two eras of consciousness.

In the religious model, the word “if” did not exist. God was perceived as the absolute observer. There was no way to hide from Him. Punishment was regarded as inevitable. It did not matter whether it actually existed. What mattered was that people believed it did. And that belief **SHAPED BEHAVIOR.** A key principle operated here: control was exercised not through the fact itself, rather through the perception of the fact. If a person was convinced that punishment was unavoidable, they refrain from violating the rule — even when no one is actually watching. However, the moment that certainty disappeared, the internal boundary disappeared with it.

In the new system, a person understood that society is neither all-seeing, nor all-powerful, nor always just. Consequently, a crime could be concealed, punishment could be avoided, and responsibility could be shifted onto others. At that moment, the certainty of punishment was transformed into the probability of punishment. And probability was already a matter of calculation. One could take a risk. One could negotiate. One could find a way around the rules. Thus, fear **CEASED TO BE** an absolute constraint and became part of the game. The old norms — “do not kill,” “do not steal,” “do not lie” — remained in place. However, now they were deprived of their foundation. They were **NO LONGER SUPPORTED** either by the absolute authority of God or by the guarantee of inevitable retribution. They were simply declared to be rules. And violating them carried punishment... if one was caught. This radically changed the structure of society. It began to split into two levels: the masses and those who began to understand the mechanism. The masses continued to live within the framework of established assumptions: “that is how it should be,” “that is how it is done,” “that is what is right.” This corresponds



to a range of perception in which there is no need to move beyond the given model. It is the level at which information is accepted as a given, authority is not questioned, and behavior is regulated by external norms. However, alongside this, **ANOTHER TYPE** of perception emerged. These were the people who began to recognize the contradiction: if punishment was not guaranteed, if norms had no absolute foundation, if truth changes depending on circumstances — then what serves as the point of reference? It is here that the transition to the next level occurs. Different brain genotypes respond differently to the same situation. For one person, the formula “that is how it should be” is sufficient. For another, it no longer works. It is precisely at this moment that **THE FORMATION** of a new type of control began: not through fear, not through self-interest, rather through the configuration of the mechanism of perception itself. Because if behavior

cannot be guaranteed through external constraints, then the internal boundaries must be changed. This is the next stage — the stage of working not with actions, rather with the Brain itself.

Thinking people **VERY QUICKLY** discovered the central contradiction of the new system. Following rules based on self-interest or fear made sense only when it was **PERSONALLY BENEFICIAL** or when the risk of punishment was high. In all other cases, adherence to “morality” became irrational. As a result, a dual structure of behavior emerged. From the podium came appeals to duty, conscience, and honor. In reality, behavior was guided by **IMMEDIATE SELF-INTEREST**. Those who understood the mechanism used it. Those who did not become objects of its use. It is here that a key turning point occurred. Society ceased to be unified. It split into two levels: those who formulated the rules and those who followed them. Moreover, the upper level no longer perceived the lower as equal. For the distinction was not social in nature, rather it lay in the level of the Brain’s structure. Some operated within the range of acceptance, while others operated within the range of analysis. And these are two **FUNDAMENTALLY DIFFERENT** worlds. The upper level began to perceive the lower as a resource — not as an equal participant, rather as material. Material that could be directed, organized, and utilized. Here a new form of control emerged: not through suppression, rather through programming. People were told one thing while something else took place. Yet they continued to follow the prescribed assumptions because the formula “that is how it should be” continued to operate within them. Reflection on how this relates to present-day realities I will leave to the reader...

It is precisely here that it becomes obvious: control is exercised not through reality itself, rather through the **PERCEPTION OF REALITY**. Yet this model had its limits. Because within the lower level, a mismatch began to accumulate. The subconscious registered that one thing was promised while another actually occurred. As a result, internal tension began to build. As long as the religious model existed, this tension could be neutralized. There was a universal answer: “God arranged it this way.” That answer removed the question. It prevented the conflict from developing because it placed the cause beyond the limits of human understanding. However, the moment God disappeared from the structure, the question returned. And now it sounded different: on what basis are you above others? Why do some possess power while others obey? Why are some born into a system of opportunities while others are born into a system of limitations? This is the first moment when the masses began to **INTUITIVELY SENSE** differences in genotypes. Yet they did not understand them. And therefore, they interpreted those differences as injustice. Harmony began to break down because the explanation had disappeared.

And without an explanation, any hierarchy is perceived as violence. Then the inevitable occurred: conflict. One part of society ceased to accept the rules. The other was **NOT PREPARED** to surrender its position. The contradiction moved into an active phase. History records this as revolutions, civil wars, and mass uprisings. However, in essence, it was not a struggle for power. It was a collision between different levels of perception. As a result, carriers of the new mode of thinking came to power. They sincerely believed that they were capable of correcting the system and formulating a new goal: to create an “earthly paradise” — a society in which there would be no inequality, exploitation, or injustice. At the level of declarations, this appeared logical. Yet within the system there remained an **UNRESOLVED PROBLEM**: different brain genotypes, different capacities for perception, and different abilities to act. Consequently, something inevitable emerged: differing understandings of how this “paradise” should be built. And here history repeats a mechanism that is already familiar.

Just as previously unified Christianity split into different branches, so too did unified humanism fragment **INTO SEVERAL** models: communism, liberalism, and fascism. All of them began with the same goal, yet each proposed a different technology for achieving it. The differences were not accidental.

They were presented as reflections of different brain genotypes. Each model corresponded to a particular range of perception: one was based on the collective, another on the individual, and a third on hierarchy. As a result, the most intense form of conflict emerged: **INTRA-SPECIES STRUGGLE**. This occurred when not different systems, rather different versions of the same system, confronted one another. Each regarded itself as the only correct path. First came disputes. Then ideological struggle. Then weapons. And this was a natural stage in the process. For until the central question — the question of the Brain's structure — was resolved, **NO** social model **COULD** become stable. It is precisely this question that we approach next: how the development of brain genotypes shapes not only ways of thinking, but also the very models of power that are later perceived as “historical inevitabilities.” And then it becomes clear: history is not a struggle of ideas. **IT IS A SHIFT** in the ranges of perception.



The liberal model was based on one fundamental assumption: freedom was the primary mechanism of development. Yet not freedom in general — above all, economic freedom. It was the economy that liberals regarded as the key node of the entire system. The logic was simple and, at first glance, flawless: if conditions were created in which everyone acted freely, a process of natural selection emerged. The strong rise upward, while the weak are filtered out. Moreover, this process was not a one-time event rather a continuous one. **NO ONE COULD** remain permanently secure in their position. Everyone was compelled to prove their suitability. A perpetual examination was created. And as a result, it was assumed that the best would remain at the top — not because of origin, not because of birthright, rather because of ability.

The system became dynamic. Not a frozen pyramid, as in the religious model, rather a **CONSTANTLY RENEWING** structure. Fresh blood breaks stagnation. Competition drives development. And in the limit, this logic led to the principal goal of the early humanists: “the attainment of omnipotence and immortality.” (A goal that was later simplified and reduced to the banal notion of “economic growth.”) However, a **FUNDAMENTAL ERROR** was concealed here. The liberal model assumed that all participants in the system possessed comparable starting opportunities. Yet in reality, this was not the case. According to this perspective, opportunities are determined by the brain genotype. And **IT IS NOT UNIFORM**. Consequently, freedom does not equalize differences — it amplifies them. The strong become stronger. The weak become even weaker. As a result, the system does not eliminate hierarchy; it makes it more rigid, although also more dynamic.

The communist model proceeded from the opposite principle. Not freedom, rather equality. Not competition, rather unity. People were viewed not as an autonomous unit, rather **AS PART** of a single organism. From this came the formula: society is a family. And if it is a family, then the common good stands above private interests. In the first stage: “*from each according to ability, to each according to work.*” In the second stage, under conditions of abundance: “*from each according to ability, to each according to need.*” This was no longer merely an economic concept, rather an **ATTEMPT TO CHANGE** the very scale of values. Material concerns were supposed to move into the background. Just as warmth

once did. There was a time when warmth was a matter of survival. Today, it is largely taken for granted. In the same way, material goods, according to this vision, were supposed to cease being the primary goal. And indeed, the proponents of this model believed they could already see the beginnings of such a process. Technologies such as 3D manufacturing blurred the value of physical possessions. If any object could be created, it ceased to function as a marker of status. Attention would then shift from possession to development — to culture, to thinking, and to people themselves. The communist ideal was a person who lived not through consumption, rather through meaning.

A person oriented toward the transformation of the world and of himself. However here, once again, a key contradiction arose. From the perspective of what has already been examined, people possessed different brain genotypes (and sub-genotypes). Therefore, they also possessed **DIFFERENT CAPACITIES** for self-restraint, for comprehension, and for perceiving the common good as their own. Consequently, it was impossible to move everyone simultaneously into the mode of a “single family.” It was precisely for this reason that an element of coercion emerged within the communist model. What could not be achieved through understanding was attempted through compulsion. Thus appeared the formula: *“with an iron hand we shall drive humanity into happiness.”* This was not cruelty for the sake of cruelty. It was an attempt to compensate for the mismatch between the structure of a person and the prescribed model of society. Hence the logic associated with Maximilien Robespierre: people were eliminated not for their actions, rather for their nonconformity. Hence the ideas of Pyotr Tkachev:¹ carriers of the old type of consciousness were to be removed because they were considered incompatible with the new system.

In essence, this was an attempt at an **ACCELERATED CHANGE OF GENOTYPE** through external pressure. However, such a substitution was impossible. A genotype could not be changed through repression. As a result, the system was forced to balance between coercion and attempts at education. Hence the various experiments: enlightenment, culture, and the creation of a “new man.” These were efforts to alter the internal structure through the environment. Yet the result proved to be the opposite of what was intended, because external influence **COULD NOT GO** beyond the limits of the genotype.

Thus, the two models — the liberal and the communist — sought to solve the same problem: how to build a stable society without relying on God. Yet they approached it in different ways — one through freedom and competition, the other through equality and unity. And both encountered the same limitation: **HUMAN NATURE**. More precisely, the structure of the Brain. This is why neither model achieved its declared goal. They attempted to change the system **WITHOUT CHANGING** its foundation. And that foundation, according to this framework, was the genotype. As long as this factor was not taken into account, any ideology remained merely an attempt to force a form onto unsuitable content. Here we arrive at the next level of understanding: not which model is better, rather which genotype makes a particular model possible. Because it is this, according to the argument, that determines **NOT ONLY** the course of history, rather also the limits of its possible transformations.

The fascist model took yet another step in the reinterpretation of the humanist construct. If liberals placed the individual person at the center, and communists placed the individual as part of a

¹ The ideologist of Russian Blanquism, **Pyotr Tkachev**, believed that the victory of the revolution required the elimination of state power through reliance on a revolutionary minority. In his view, the “old” consciousness was protected by an apparatus of coercion, and therefore a radical minority had to seize key institutions and suppress the resistance of those who carried the former reactionary worldview, subjecting them to “re-education.”

collective at the center, then fascists shifted the emphasis: the highest value was declared to be **NOT THE INDIVIDUAL PERSON**, rather the nation. In this framework, a person was important not in and of themselves, rather as a bearer of a particular belonging. Their value was determined by the extent to which they belonged to “their own” group. From this perspective, fascism did not contradict humanism; it radicalized it. For the question “who is human?” ceased to be universal and became selective.

The liberal and communist models proceeded from the assumption that all *Homo sapiens* are human beings. Fascism introduced a qualification: biologically — yes, functionally — no. It is here that the principle of differentiation emerged, a principle that possessed a certain foundation yet became distorted at the level of interpretation. Fascists asserted that the differences between peoples were determined by innate qualities.

Not by environment, not by upbringing, rather by nature. As evidence, they pointed to differences in contributions: some people created science and philosophy, while others demonstrated physical or applied abilities. From this, the conclusion was drawn that **THERE EXISTS “HIERARCHICAL RANKING.”** However, it was precisely here that a substitution took place. Differences did indeed exist. However, according to this framework, they did not arise along national lines, rather according to brain genotype. And genotype was not rigidly tied to any nation. Its distribution was far more complex. Fascism, however, simplified the system into a primitive formula: **genotype = nation**. In doing so, it reduced a complex structure to a crude ideology. From this emerged the logic that everyone should occupy their proper place. Just as organs within a body occupied positions according to their function, so people, too, were to be arranged according to hierarchy. This was neither equality nor freedom, rather order — order based on difference. In the limit, this model strove toward meritocracy: the **RULE OF THE “WORTHY.”** However, here too a key distortion arose. Because the criterion of “worthiness” was determined not objectively rather from within the system itself. And very quickly it turned into faith. A fascist did not prove that his nation was superior. He believed it. Just as a believer believes in God. And here a paradox occurred: fascism, while denying religion, **ITSELF BECAME** a religion. A kind of faith in chosenness. Moreover, this faith was not subject to verification. Facts had no significance. Logic did not work. Belonging did. This corresponded to a level at which collective identity dominated over individual analysis. Therefore, persuading the bearer of such a perception was impossible. Not because he did not want to be persuaded, rather because his structure **DID NOT ALLOW** any other conclusion. It was



precisely here that fascism passed into its extreme form — when the idea of difference became the basis for exclusion, and then for destruction.

In Nazi Germany, this logic was carried to its ultimate extreme. Fascism transformed into Hitlerism. The idea of “difference” became a justification for the machinery of repression. There appeared concentration camps, selection processes, and the destruction of the “superfluous.” This was no longer a theory. **IT WAS PRACTICE.** A practice in which an error of interpretation led to catastrophe.

After its defeat, this model was officially rejected. Racial theory became taboo. People ceased speaking about it openly. However, this

DID NOT MEAN that the question disappeared. It merely retreated into a closed domain. Because the fact of difference itself did not disappear. Difference continued to exist, yet it required precise understanding. Without such understanding, any attempt to make use of it led either to chaos (liberalism), violence (communism), or destruction (fascism). And here it became obvious that all three models were attempts to deal with consequences **WITHOUT UNDERSTANDING** the cause. They recognized difference, yet did not understand its nature. And that nature, according to this framework, lay in the brain genotype of specific individuals. It was this that determined the capacity for perception, the type of thinking, the limits of understanding, and the form of behavior. As long as this factor remained outside conscious awareness, any ideology would remain only partial, and therefore unstable. From this followed a key conclusion: there was no universal model of society; there was only the correspondence of a model to **A SPECIFIC TYPE** of perception. And this brings us to the next stage: how exactly the development of brain genotypes shaped the liberal, communist, and fascist models, and why each of them appeared at a **STRICTLY DEFINED** historical moment. For this was not an accident. It was a pattern in the adaptation of the Control System to the available range of the Brain.

The intensifying struggle between the various forms of humanism — liberalism, communism, and fascism — very quickly shifted the emphasis away from ideology and toward practice, away from goals and toward management. Meaning they moved into the background. The task of **MAINTAINING THE SYSTEM** under conditions of conflict came to the forefront. And this was directly reflected in personnel policy. What those in power increasingly needed were not carriers of an idea, rather executors. Not those who understood, rather those who could organize. Not those who saw the goal, rather those who were **CAPABLE OF MAINTAINING** the process. This was a natural transition. Because any system entering a phase of tension tended to lower its requirements for depth of understanding and raise its requirements for manageability. For this reason, positions of power increasingly came to be filled by people of a different type — people **INCAPABLE** of encompassing the broader worldview structure. They understood neither the goals of humanism nor its ultimate objectives. However, that was no longer required. They accepted the external form without penetrating the content. They called themselves humanists not because they shared the idea, rather because it provided career advancement, resources, and status. This represented a shift of governance into a narrower range of perception, where the idea was replaced by function and meaning was replaced by role. And it was precisely at this moment that **THE DEGRADATION OF THE SYSTEM** began. For any structure deprived of its inner content inevitably became a form without substance.

The communist model became the first vivid example of such a transformation. Initially, it carried the idea of overcoming inequality, forming a new human being, and moving beyond material concerns. However, during the process of implementation, a substitution occurred. The goal disappeared. **THE STRUCTURE REMAINED**. And the structure began to live a life of its own. Communism transformed into what could be called a “red monarchy,” where there was a ruling elite, a subordinate mass, and an ideology serving as a means of legitimization. This represented a return to an earlier form



of governance, but under a new name. The quintessence of this process became a model similar to that of North Korea. Formally, it was a communist state. In essence, it was a rigidly hierarchical system in which ideology performed the same function that religion had once performed — the **JUSTIFICATION OF POWER**. Just as Roman emperors relied upon Christianity, here power relied upon Marxism. Yet in both cases, this was merely a shell. The underlying motivation remained the same: the retention of power, the accumulation of resources, and the satisfaction of ambitions.

The fascist model followed the same path, yet even faster and more harshly. Initially, it proclaimed order, the correspondence between place and quality, and harmony through hierarchy. However, in reality, this idea transformed into a **MECHANISM OF SUPPRESSION**. And then — of destruction. Fascism degraded into Hitlerism, where, instead of an “organism,” there emerged a system of selection through elimination. Not the distribution of functions, rather the liquidation of the “superfluous.” This was an example of how an error in the interpretation of difference led to catastrophe. Because difference does exist, yet it is not the same as superiority. And an attempt to forcibly impose order upon a system according to a false criterion ultimately destroys the system itself.

The liberal model followed a different path, yet arrived at a similar result. Its original objective was freedom, development, and the unfolding of human potential. However, as it evolved, it shifted toward economics, and then — toward consumption. Freedom was transformed into the **FREEDOM TO CONSUME**. Development became growth in the volume of consumption. And people became an element within the flow. In effect, a new function of the individual emerged: not to create, rather to consume. This corresponded to a particular range of genotype in which perception was reduced to external stimuli. The individual thus became a conduit — a “pipe” through which flowed goods, services, and information. And the meaning of existence was reduced to increasing that flow. Thus, all three branches of humanism arrived at the same result: the loss of their **ORIGINAL GOAL**. *Communism transformed into a hierarchical system under the banner of equality; fascism transformed into a system of destruction under the banner of order; liberalism transformed into a system of consumption under the banner of freedom.* This was not an accident. It was presented as the natural consequence of a mismatch between the idea and the structure of the human being. For the idea was formulated at one level, yet implemented through another. And if the genotype **DID NOT CORRESPOND** to the idea, the idea was inevitably distorted. That is why, in the end, every ideology became an instrument of control rather than a means of development.

Here the central question arises: is it possible to create a system that will not degenerate? And if so, on what foundation? Because it is obvious that neither religion nor humanism, in their known forms, solved this problem. Which means that the answer lies at a deeper level — at the level where perception itself is formed.

From the vantage point of time that had passed, it became obvious that all forms of humanism **HAD LOST THEIR** original goal — the very goal for which they had arisen: to make humanity omnipotent and immortal. In the early stages, this goal could still be heard. Perhaps only as a declaration, perhaps only as an ideal, yet it was present. However, as the system developed, it began to dissolve. First in rhetoric. Then in practical concerns. And eventually it disappeared altogether. In its place came **THE ORGANIZATION OF EVERYDAY LIFE**. And this was the key turning point. Because at that moment, more than a mere shift of priorities occurred. The very concept of purpose was lost. To use an image: the ship no longer sailed toward its intended shore. Instead, it began following whatever school of fish happened to be passing by. Each time a different one. Each time the one that appeared more advantageous in the moment. This signified the transition of the system into a mode of short-term management, where

there was no strategic vector, no long-term objective, only reactions to immediate stimuli. As a result, society **LOST ITS DIRECTION**. It ceased to be a system of movement and became a system of consumption. It is important to emphasize that the issue is not that improving everyday life was somehow bad. The problem lay elsewhere. When material well-being became the highest value, it ceased to be a means and became an end in itself. However, a goal without a horizon is not truly a goal. It is a dead end. The most that material goods could provide was comfort. Yet comfort did not establish direction. It fixed one in place. Therefore, a society that made everyday comfort its highest priority transformed into a condition that could be described as: “well-fed, yet blind.” It possessed resources. It possessed opportunities. However, it no longer understood what any of it was for.

The early humanists understood this. For them, the human being was not an end in itself, rather an instrument of transformation — an instrument for moving beyond the current state of existence. It was precisely for this reason that they were prepared to take radical measures.

Robespierre and Lenin did not see a tragedy in the destruction of the old world. Because they looked not at people as the ultimate value, rather at **THE PROCESS**. This corresponded to a level at which the system was conceived as a whole rather than as the sum of its parts.

Yet here a danger arose. If humans became an instrument, and the goal was lost, the instrument began to be used for the sake of the process itself. In that case, the destruction remained, while the meaning disappeared. In the end, all forms of humanism arrived at the same result: they either perished or survived only in a distorted form. Moreover, the indicator of this degradation was the same in every case. A surrogate for the lost foundation emerged. If, in the religious model, that foundation had been



God, then within the humanist system **HIS SUBSTITUTE** began to take shape. However, this was no longer God. It was a construct. And this was inevitable. Because every system of governance requires a point of absolute support. Remove one, and another appears in its place. Thus emerged the “pocket god.” Not an absolute, rather a functional element of the system. It could take many forms: ideology, the state, the market, the nation, progress. However, its essence remained unchanged — it was the point through which governance was legitimized. At the same time, it is important to understand that within a system where humans are declared the highest value, a true God **CANNOT EXIST**. Because God cannot be second. If He is second, then He is no longer God. He is a symbol. Or an instrument. For this reason, a duality emerged within the humanist construct. On the one hand, freedom was proclaimed. On the other, a new form of control was created — not through religion, rather

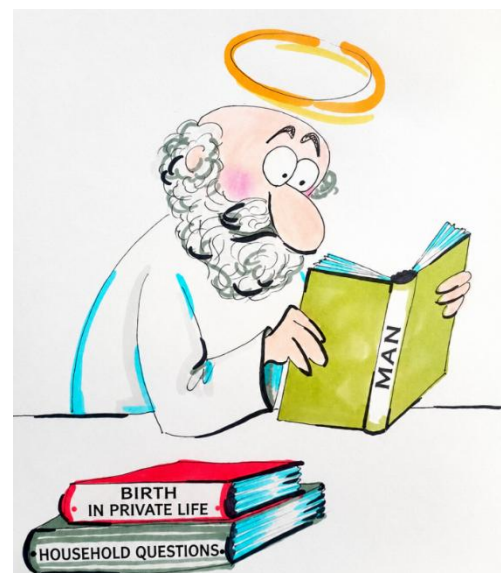
through a system of values. And within that system there appeared an image of God simplified to the level of mass perception. Such a god observed, judged, recorded, punished, and rewarded. This was no longer a metaphysical category. It was a model for governing behavior. From the perspective of brain genotype development, this corresponded to a level **WHERE AN EXTERNAL POINT OF SUPPORT WAS REQUIRED** — where a person could not maintain an internal orientation without external control. Consequently, the system once again reproduced the very structure from which it had attempted to

escape. This brings us to a fundamentally important conclusion: neither religion nor humanism solved the problem of humanity. They merely organized its governance in different ways. In both cases, the focus was not on human nature itself, rather on human behavior. Yet behavior **IS THE CONSEQUENCE**. The cause lies in the structure of the Brain. And as long as that structure remains outside conscious awareness, every system will continue to reproduce the same mistakes. Forms change. Slogans change. Symbols change. However, the mechanism remains the same. That is why the next step becomes inevitable: to move from the analysis of ideologies to the analysis of the very foundation of perception. Because only there can the answer be found to the question of why...

There is one idea that at first glance appears paradoxical, yet upon closer examination proves to be fundamental: **everything that can be conceived exists**. For if reality is that which is given to us through perception, then imagined reality is **NO LESS REAL**. It is simply not yet fixed. It exists as potential, as an unformed state, as an image seen through the “frosted glass” of perception. This implies the following: people interact not only with the manifested world, but also with the field of possibility. And if attention remains focused on a particular construct for a sufficient length of time, that construct begins to condense. It acquires form. It becomes reality. For this reason, images that have been sustained for thousands of years **CANNOT** remain empty. They acquire stability. They form distinct layers of reality. In this sense, heaven and hell are not merely religious metaphors. They are constructs sustained by collective perception — realities that exist for those who are included within them.

Yet here a fundamental distinction arises. There are constructs that are generated through the power of attention. And there are constructs that exist as empty shells. The so-called “pocket god” belongs to the second category. It **IS NOT CREATED** through collective effort. It is not a center of concentration. No one sustains it as an absolute. It is nourished neither by fear, nor by faith, nor by sacrifice. And therefore, it does not acquire density. The “pocket god” is not a reality. It is a function. It is a symbol inserted into a system of thought for convenience. It is an element of a structure of governance, **NOT AN OBJECT** of faith. It does not demand. It does not lead. It does not establish goals. It does not create direction. That is why no temples are built for it. No one dies for it.

No one subordinated their life to it. It was not the center. It was an addition. Yet despite all its “emptiness,” the “pocket god” performed a very specific role. **IT SERVED**. And this is the key point. Because here a radical shift occurred: God ceased to be the one who set goals and became the one who helped achieve the goals of others — goals formed not by Him, rather by the environment, the system, and society. A person would say, “God helps me,” yet would not ask the question: whose goals are these that He is helping to achieve? Because if God does not formulate the goal, rather merely assists in reaching it, then He is no longer God. He is an instrument. Or, to put it plainly, a service element. This corresponded to a level at which a person **WAS NOT CAPABLE** of understanding the origin of their own goals. They considered those goals to be their own. Yet in reality, they had been inscribed into them by culture, environment, and systems of governance. Thus, a closed loop emerged: **the system set the goals → the individual accepted them as their own → the “god” helped to realize them → the system was reinforced**. The pocket god existed strictly within the



boundaries defined by the system. It was permitted to help with everyday matters, provide support in personal concerns, and reduce anxiety. However, it was forbidden to interfere in politics, economics, or the structure of society. Because another force operated there — the System of Control. As a result, an interesting picture emerged: formally, God was present. Yet in reality, He was absent from the key processes. He had been moved to the periphery — into the realm of the private, the personal, and the everyday. Here one of the most important principles became visible: if an element of a system is pushed to the periphery, it ceases to be a governing force. It **BECOMES DECORATIVE**. That is why, in humanist societies, God remained only as a symbol — “*In God We Trust*,” “*Gott mit uns*,” or in the form of personal “faith.” However, this faith determined nothing. It did not govern. It did not establish direction. It did not influence the structure of the world.

A paradox emerges: a system that rejected God nevertheless created a substitute for Him. However, this substitute was deprived of the principal attribute: it **WAS NOT** a source of meaning. Even where the “pocket god” was not admitted directly, the system still created an equivalent. Thus, for example, in the USSR the traditional God was eliminated. Yet in His place a cult emerged, possessing the same characteristics: sacred objects, rituals, “relics,” holidays, and symbols. This was not a mistake. It was a necessity. Because a system **CANNOT** exist without a point of sacralization. And here we arrive at another key conclusion: human consciousness does not tolerate a vacuum. Remove one center, and it creates another. However, the question is not whether such a center exists, rather what exactly occupies its place.

The “pocket god” **IS NOT A SOLUTION**. It is a symptom — a symptom that the system has lost its vertical axis yet has not created a new one. As a result, a compromise emerges: formally, faith exists; in reality, it does not. It is precisely here that the boundary between different levels of perception becomes visible. For one level, the pocket god is sufficient. It relieves anxiety. It simplifies the picture. It provides a sense of support. For another level, this is no longer possible. Because the question arises: either God exists — and then He determines everything — or He does not exist, in which case responsibility rests entirely upon people. **THERE IS NO MIDDLE POSITION**. It is at this point that the transition begins: the transition from external support to internal support, from faith to understanding, from construct to reality.

And if neither religion, nor humanism, nor their hybrid forms provided an answer, then where was the real source of control located? And how was it connected to the very ability of a human to perceive reality? Because, as we can already see, control was exercised **NOT THROUGH** God, not through ideology, and not even through the system directly. Rather, it operated through that which determines what a person is capable of recognizing as reality in the first place.

Thus, if we bring together everything that has been examined, it becomes clear that neither religion, nor humanism, **NOR** their numerous forms **PROVIDED** humanity with an answer to the central question. They merely organized governance in different ways. Symbols changed. Words changed. Structures changed. However, one thing remained unchanged: control was exercised through the **LIMITATION OF PERCEPTION**. Religion did this through faith. Humanism — through values. Modern systems — through information. Yet in every case, the focus was not on reality itself, rather on how a person perceived it. And this is fundamental. Because a person acts not within reality as such, rather within the version of reality available to the Brain. Here we arrive at a key conclusion: the governance of society is a derivative of the governance of the range of perception. It does not matter what a person believes. What matters is what they are **CAPABLE OF ACCEPTING** as truth in the first place. It is precisely here that all the lines we have examined converge: *religion* → *state* → *ideology* → *humanism* →

modern systems. All of them rested upon the same foundation: the structure of the Brain. Upon the range within which a person distinguishes, evaluates, and chooses. This means that history is not merely a sequence of events. It is a process of tuning — the tuning of perception, the tuning of thought, the tuning of people to the tasks of governance. Then it becomes clear why some ideas are accepted, others rejected, and still others never arise at all. This is not a question of truth. It is a question of **THE PERMISSIBILITY OF PERCEPTION.** That is why no system can move beyond the limits of its genotypic foundation. It may change, become more complex, disguise itself, yet it cannot step beyond its own boundary. Therefore, all previous stages were merely preparation — preparation for the next step. For the transition from the analysis of external structures to the analysis of the internal foundation. Because until one understands how the Brain is structured and how it forms reality, it is impossible to understand who governs, how they govern, and most importantly, why a person accepts that governance as their own choice. Here we approach a boundary beyond which another domain begins — a domain where history ceases to be history and becomes the process of the development of brain genotypes. And then the human being does not merely live within history. He becomes the result of its tuning. And perhaps, for the first time, a chance appears to become conscious of that tuning — and therefore to move beyond its limits.

To be continued...

**F. Shkrudnev,
12 June 2026**