

Salvation of the Saviors (series 133-369) Project 369 – Protocols of Reality: Architecture of Dependence...

*Where an instrument is declared a sin —
power arises over those
who cannot live without it.*

History is commonly perceived as a chain of events. Events follow one another, leaving behind facts, dates, and names. Some states arise; others disappear. Some ideas prevail, while others recede into the shadows. Yet if we move beyond the familiar view and look at what is happening not from within, rather from above — the chaos disappears. **A STRUCTURE EMERGES**. It becomes apparent that behind the millennia lies not randomness, rather sequence. Not a struggle of ideas, rather the unfolding of a construction. Not the movement of peoples, rather the formation of an environment. An environment in which a person lives, thinks, and acts without noticing the boundaries within which he has been placed.

Step by step, we have worked our way through things that, seemingly, have absolutely no connection with one another — the myths of ancient civilizations, biblical texts, religious constructs, the expansion of empires, the emergence of new faiths. Yet if we connect all of this into a single contour, it becomes obvious: what stands before us is no longer a collection of separate histories. **THIS IS ARCHITECTURE**. An architecture in which the key element is neither faith, nor the state, nor even the person. The key element — *is Access*. Access to the instrument. At the moment when an instrument is declared a sin, a turning point occurs. The person ceases to be a subject. He becomes dependent. Because he cannot live without the instrument, yet **HE IS FORBIDDEN TO USE IT**. And then there appears the one who can. The one who is not bound by the prohibition. The one who experiences no internal conflict. The one who works with that which is closed to everyone else. It is precisely at this point that what will later be perceived as power begins to take shape. Not necessarily through force, violence, or direct subjugation — far more reliably **THROUGH DEPENDENCE**.

And it is precisely here that His(Torah)y unexpectedly connects with our present day. Beginning on 1 September 2026, Russian schools are introducing a new academic subject, *"Spiritual and Moral Culture of Russia,"* in stages. In the 2026/27 academic year, it is being introduced in the 5th grade, and beginning in 2027/28 — in the 6th-7th grades. Officially, the Ministry of Education defines its purpose as creating in the student a **SOLID FOUNDATION** for general cultural and *"value-based and worldview development of the individual,"* and familiarization with the historical, cultural, and spiritual foundations of the country. Particular emphasis is placed on the formation of a worldview based on traditional values and on turning to examples of outstanding state and public figures and heroes of the Fatherland.¹

At first glance, this is an ordinary decision by the state in the sphere of upbringing. Yet after everything we have already begun examining in this series of articles ("Protocols of Reality"), it becomes

¹ Ministry of Education of Russia.

difficult to view it only in this way. Because what stands before us is, practically in its pure form, **ONE OF** the most ancient mechanisms for the reproduction of any system of power — "if you want to preserve the construction tomorrow — it is not enough to control the actions of an adult today. It is necessary to form the coordinate system of the child who will become an adult tomorrow." Moreover, it is entirely unnecessary to assume the existence of people who gathered somewhere behind closed doors and consciously reproduce technologies dating back thousands of years. Something far more interesting is at work here — what we call the **AUTOMATICITY OF THE SYSTEM.**

The people making such decisions today may sincerely believe that they are addressing very specific tasks — strengthening historical memory, fostering patriotism, transmitting traditional values, forming a coherent worldview. This is precisely how the state explains what is taking place. Yet if we rise above the level of individual intentions and look at the construction itself, another question arises — what happens to a system of power when the state begins deliberately shaping the worldview foundation of the next generation? From my point of view, the answer is obvious: the system **CREATES THE CONDITIONS** for its own reproduction. It seeks to transmit to the next generation a system of values, historical assessments, authorities, and concepts of right and wrong within which the existing state construction itself will be perceived as natural. And here a fundamentally important thought arises. The authorities may **NOT KNOW** their own His(Torah)y. They may not understand the ancient mechanisms we are examining. They may even sincerely deny the very existence of such patterns. Yet the system **STILL** begins to reproduce them. Because the task of any stable construction is to preserve the conditions of its own existence. Religions change, states change, ideologies change. The names of subjects, institutions, and educational programs change. Yet the principle remains remarkably stable: ***long-term power begins not with giving a person an order, rather with shaping the picture of the world within which the person himself determines what is right, permissible, and true for him.***

This is precisely why this article is not about religion, not about His(Torah)y, and not even about money. It is about the mechanism, about how an environment was created in which the majority voluntarily gave up the instrument necessary for life and, in doing so, **FORMED POWER** over themselves. And today's example shows us another extremely important thing — the mechanisms we are searching for in the depths of millennia do not necessarily belong to the past. Sometimes it is enough to look at what was happening on **1 September 2026** to see the continuation of the same systemic logic, now within entirely different historical settings.



A person truly does have a limit. Yet that limit lies not in the amount of effort, rather in the boundaries of understanding. If there is no result at the limit of one's capabilities, this indicates not a lack of action, rather an error in the vector. It is a mismatch between the level of control and the level at which effort is applied. A person can increase the intensity of effort, yet if he is acting within an incorrect model, the result **WILL NOT APPEAR.** This means that what is required is not intensification, rather a change of principle. It is precisely at this point that the turning point occurs. If the prophecy is not realized through familiar forms — force, power, seizure — then the means of its realization lies outside these forms. The question of "how" automatically shifts to the

question of "where is the source." And the answer here is unequivocal — with the one who set the vector. Not with the interpreters, not with tradition, rather in the original text. And then there occurs what, in Constructive Theory, can be called a **CHANGE IN THE MODE** of reading. A text that had been memorized begins to be read not as faith, rather as an instruction. Not as a symbol, rather as a code. In this new reading, the key line is fixed: ***"You shall lend to many nations, and you yourself shall not borrow, and you shall rule over many nations, and they shall not rule over you."***

Here a direct cause-and-effect relationship is established. Not hidden, not allegorical, rather absolutely specific — domination is a **CONSEQUENCE OF LENDING**. Control over the flow of resources creates control over the behavior of the system. This is no longer a religious formula. It is a control construct. It is precisely at this moment that something occurs which the majority fails to recognize.

The Jews are the first to move from perceiving the text as sacred to perceiving it as technological. This is a fundamentally different level. Within the framework of Brain genotypes, this is a transition from level 42-44 (faith, adherence, tradition) to level 46 (instrumental understanding and application). Where others continue to believe, they begin to use. And here a paradox arises. Within the Jewish community itself, usury **DID NOT HAVE** high status. It contradicted the internal prohibition, ***"do not lend to your brother at interest."*** Moneylenders were perceived as transgressors, as people oriented toward gold rather than God. They profited from the exchange of Temple coinage, effectively extracting profit from the religious system itself. This provoked rejection. And precisely here lies the key point. The system **DOES NOT USE** "pure" elements. It uses those capable of working with the instrument, even when that instrument is considered corrupt within the community. Because this is not about morality — it is about function. And then a shift occurs. Gold ceases to be a value in the conventional sense. It **BECOMES A MEANS**. A means of creating dependence. A means of control. This is a transition from the level of objects to the level of controlling flows. It does not matter whether it is gold, grain, or money. What matters is who controls the distribution. Here a unique model takes shape, one that had not existed before. All known civilizations-built power through force: army, territory, resources. Yet for the first time, reliance is placed on an intangible mechanism — **ON DEBT**, on obligation, on dependence extended over time. The Jews, as carriers of this model, begin to act strictly according to the formula: ***"Do not lend to your brother; lend to the foreigner."*** This is not a moral distinction. It is a **FUNCTIONAL DIVISION** of the system. Within — preservation of integrity. Outside — creation of dependence. And this appears as the creation of a closed contour and an external field of influence. The internal contour does not permit destruction through debt. The external one — creates controllability through it. This is precisely why something without precedent emerges. No people in history had built a strategy of global domination through a financial instrument. Because to do so, it is **NECESSARY TO SEE** beyond the present moment. To see not the result of an action, rather the consequences of the chain.

For most peoples of that time, such a model was impossible. Their Brain genotypes were oriented toward direct influence — force, seizure, coercion. Financial dependence as an instrument of control simply did not fit within their picture of the world. Yet in this case, we are dealing not with a cultural peculiarity, rather with an **IMPLANTED MODEL**. A model that extends beyond the boundaries of historical time and begins to unfold as a system. It is precisely here that the foundation is laid for what will later become the global architecture of dependence.

If we consider the situation at the level of the construction, it becomes obvious that the very idea of using usury as an instrument of control — is only the first step. The second, far more complex step — is creating conditions under which this instrument becomes inaccessible to the majority and simultaneously necessary for everyone. The most favorable conditions for such a technology arise only in one case — when a monopoly exists. Not a private one, not a temporary one, rather one that is stable,

reproducible, and independent of changes in power. If the Jews, as a people, retain the right to lend at interest while everyone else is deprived of that right, **AN ASYMMETRY ARISES**, which automatically turns into a mechanism of control.

Yet a key problem arises. Any monopoly built through power is unstable. A law can be adopted — and just as easily repealed. Power can be bought — and just as easily lost. Any agreement exists within time and is therefore subject to destruction. Consequently, if the task is intended to endure for centuries, it cannot be solved by means dependent on the current configuration of power. This means the following — the task **CANNOT** be solved at the subsystem level (the state); it must be solved at the supra-system level — at the level of forming an environment in which power itself will act in the required direction **WITHOUT BEING AWARE** of it. Hence the fundamental shift. The question is no longer how to secure the monopoly. The question is — how to create a reality in which this monopoly will be perceived as natural.

If we imagine ourselves in the role of a constructor limited by only one thing — the impossibility of changing human nature — it becomes clear that no direct measures will work. A person **CANNOT BE FORCED** to give up an instrument if he understands its value. Yet it is possible to form within him a worldview under which he will give it up himself. This is the key. The solution lies neither in economics nor in politics. The solution lies in worldview. And in the historical period under consideration, worldview had only one form — religious. This meant that if a stable prohibition was to be created, it had to be framed not as a law, rather as a sin. Not as an administrative restriction, rather as a metaphysical threat. Consequently, a religion was required that would declare usury one of the gravest offenses — though not for everyone. For the majority — prohibition. For the carriers of the technology — permission. And here one of the most subtle constructions of the entire system takes shape. The new religion must **SIMULTANEOUSLY EMERGE** from Judaism in order to preserve the connection with the original text; be independent in order to encompass other peoples; recognize the sacredness of the Law, yet interpret it in such a way that the prohibition applies to everyone except the Jews; form within the masses a persistent internal rejection of the instrument. This is no longer religion in the classical sense. It is an **ENVIRONMENT OF CONTROL**.

Then the next level of the task arises. Even the most perfect religious construction does not work if it is not embedded within the social system. Consequently, it must be integrated into the most powerful political structure of its time. Because it is precisely the state that ensures scalability. Yet here it is important to understand — the state **IS NOT** the source of this construction. It becomes the carrier. The instrument of dissemination. This is precisely why the next step — is to make the new religion the worldview foundation of the empire.

From this moment, a turning point occurs. The prohibition ceases to be a choice. It becomes the norm. Moreover, a norm supported not by fear of authority, rather by fear of God. This is a fundamentally different level of fixation. In the terminology of Brain genotype development, **THIS IS A TRANSITION** from external control (genotype 42) to internal control (genotype 44), with elements of stable reinforcement (genotype 46). A person no longer needs supervision — he controls himself. It is precisely here that the system achieves stability. Because an effect of self-sustenance arises. People themselves begin to guard the prohibition that limits their own capabilities. And no administrative measures **ARE CAPABLE** of producing such a result. Then a mechanism comes into play that the majority does not recognize. Any authority strives for legitimacy. Force maintains. Legitimacy reinforces. Maximum legitimacy arises when authority is perceived as originating not from a person, rather from a higher source. **"Authority comes from God"** — is not an ideological construct, rather a technological instrument. It eliminates the very possibility of doubt.

As long as power is perceived as divine, it is invulnerable. It does not need to be defended. Society itself protects it. As soon as this connection is broken, power becomes an object of struggle. A modern ruler is forced to retain power because it is not secured at the level of worldview. It is not legitimate in the metaphysical sense. **IT RESTS** on a balance of forces, ratings, and agreements. And therefore — it is unstable. Consequently, any ruler interested in stability is compelled to rely on the system that provides maximum legitimacy. And if such a system already exists — he cannot ignore it. He is obliged to support it. Even if he does not understand its underlying function. Thus, the contour is closed. Religion forms worldview. Worldview forms the norm. The norm forms behavior. Behavior forms the system. And within this system, the key element becomes secured — the monopoly. Not as the result of a conspiracy. Rather as a consequence of a properly constructed environment. This is precisely why it becomes practically indestructible.



Any empire is expansionist by its very nature. This is **NOT A POLITICAL** characteristic — it is a systemic one. An empire cannot remain within its borders. It either expands or collapses. This means that a system that has reached a certain level of power is compelled to expand its field of influence; otherwise, internal disintegration begins. This is precisely why, as it acquires new territories and peoples, the ruling power inevitably spreads not only control, rather worldview as well. Because it is impossible to hold territory by force alone. Force conquers. Worldview holds.

If the new religion becomes the foundation of the empire, it automatically becomes an instrument of its expansion. Each new people is incorporated not only into the administrative system, rather into the ideological one as well. And this means that along with the territory, the zone of prohibition also expands. If this process is taken to its limit, the **ULTIMATE MODEL** emerges — the entire planet is encompassed by a single worldview within which usury is declared a sin for everyone except one people. This is precisely the construction in which a global monopoly is formed. And it is fundamentally important — not a monopoly of individual people, rather specifically of a people as the carrier of a function. Because at the level of individuals, deviations will always occur. There will always be those who violate the prohibition. Yet the system does not work with exceptions. It works with mass behavior. And at the level of the masses, the norm becomes established. Thus, a sequence is constructed that **NO LONGER LOOKS** accidental. First, a religion is formed that prohibits the instrument for the majority; then this religion becomes the foundation of the strongest political system; after which scaling to all of humanity begins. Yet for this scheme to work, it was necessary to change the very meaning of expansion.

Up to this point, conquests had been extremely straightforward in nature. Seize, plunder, impose tribute. The economic motive was direct and transparent. This corresponds to direct influence — force as an instrument for achieving the objective. The new construction requires something different. Expansion must acquire meaning. Not material. Rather metaphysical. The seizure of territory is now interpreted not as plunder, rather as a mission. Not as violence, rather as purification. Not as self-interest, rather as service. This **RADICALLY CHANGES** the internal motivation of the participants. A person now goes to war not for spoils. Rather for truth. Yet the spoils do not disappear. They become secondary. A bonus. A

reward. A unique model emerges in which a person receives a dual reward: earthly — in the form of resources; metaphysical — in the form of the promise of salvation.

From the standpoint of the system, this is an ideal construction. Because it eliminates the possibility of losing. If you survive — you receive everything. If you die — you receive what matters most. This removes fear. And together with fear, the limitation is also removed. This means a transition to control through meaning rather than through coercion. This is a higher level because it engages a person's internal mechanisms. Thus, an **EXPANSIONIST MACHINE** is created, operating not on fear, rather on faith. One final question remained. Why should a ruler abandon the old system and accept the new one? If his power is already legitimate, why should he change its foundation? The answer lies in the same dimension — in legitimacy. Any authority seeks not merely to exist, rather to become firmly established. And maximum stability is achieved when power is perceived as inevitable. As ordained from above. Pagan systems provided limited legitimacy. They linked power to tradition, lineage, and force. Yet the new religion offered more. It offered an absolute. It made the ruler not merely powerful. Rather necessary. This is precisely why, under certain conditions, the transition became the **OPTIMAL SOLUTION**. The Roman Empire became the point where all the parameters converged. Scale. Structure. Crisis of the old model. Need for new legitimacy.



It is precisely here that the figure who initiates the next stage appears. Jesus Christ. On the one hand, he remains entirely within the Jewish tradition. He recognizes the Law. Works within its framework. On the other — he introduces an element that opens this system. He addresses not the chosen. But everyone. Yet he does this not directly. During his lifetime, he **DOES NOT DESTROY** the construction. He establishes it. And only after the key event — death and subsequent return — does the turning point occur. From the standpoint of Constructive Theory, this is the moment of a change of level. Information that **COULD NOT** be accepted in the ordinary state is accepted after an event that goes beyond the bounds of logic.

The Resurrection — is not simply a miracle. It is a mechanism of authoritative consolidation. After this, what had previously been impossible becomes permissible. The key restriction is removed. Blood ceases to be the criterion. Access becomes universal. Anyone can enter the system. This is the main breakthrough. Because it is precisely this that makes scaling possible. Yet at the same

time, the connection with the original source is preserved. The Law is not rejected. **IT IS RECOGNIZED**. Yet it is interpreted differently. As a result, a dual construction emerges. On the one hand — Judaism, preserving the original model and function. On the other — a new teaching extending to all peoples. They do not coincide. Yet neither are they severed from one another. This is fundamentally important. Because it is precisely this linkage that **MAKES IT POSSIBLE TO PRESERVE** the functional division. And here the structure is formed that will subsequently be unfolded into a complete system. A system in which some preserve the instrument, others relinquish it, while all remain within a single architecture.

The question "who is Christ?" has never received a clear answer throughout the entire history of Christianity. And this is no accident. It is not a weakness of theology. It is a consequence of the

construction itself. On the one hand, Christ must be God. Because only in this case can the information coming from him be placed above the Law. If he is not God, his words are merely an opinion. And therefore, they **HAVE NO** right to abolish or correct the previously established system. Yet, on the other hand, if Christ — is God, an irresolvable contradiction arises. God, by definition, is one. If Christ — is God, then there is more than one God. This destroys the foundation of monotheism. Then an even more severe rupture arises — God cannot suffer. He is outside human nature. Consequently, if Christ — is God, his suffering on the cross **BECOMES AN ILLUSION**. And this destroys the key element of the entire construction — ***the sacrifice for the sins of humanity***. Thus, what we have is not a philosophical difficulty, rather a systemic contradiction that cannot be resolved within the framework of linear logic. And then a solution appears that is characteristic precisely of systems at the supra-system level. Not the elimination of the contradiction. Rather its retention. The dogma of the Trinity is formed: ***God — is the Father, the Son, and the Holy Spirit. Three in one. One in three.*** At the same time, each of the hypostases — is fully God, and **NOT A PART**. They do not combine to form God — they are God, each in its fullness.

From the standpoint of ordinary logic, this is impossible. Yet from the standpoint of Constructive Theory, it is entirely explainable. The system moves beyond the limits of binary logic and fixes several incompatible states at once as simultaneously true. This is not an error. **IT IS AN INSTRUMENT**. Because such a construction cannot be broken down into rational elements. It does not yield to final analysis. It is fixed at the level of acceptance.

Then a second node of contradiction arises — the nature of Christ. If he is only God — the mechanism of sacrifice collapses. If he is only a man — the mechanism of authority collapses. And once again, the same principle is applied. At the Council of Chalcedon,² the formula is established: ***Christ is simultaneously God and Man.*** Fully God and fully man. The contradiction is not eliminated. **IT IS ESTABLISHED** as dogma. And this is the key point. This means a forced transition to perception without analysis. Therefore, all attempts to explain these contradictions always end in the same thing — an abundance of words. Not because there is no answer. Rather, because the question itself is posed **OUTSIDE THE DOMAIN** of resolvability.

Viewed from the perspective of the protocol rather than from within, a different picture emerges.

Before us, a system is taking shape that preserves its connection to the Law; introduces the possibility of circumventing it; retains the authority of the source; and at the same time opens access to everyone. This cannot be achieved through a direct assertion. It can only be achieved through a construct that **DOES NOT COLLAPSE** under analysis. Then comes the next step. The new teaching begins to spread. It spreads through inclusion rather than force. It embraces people of every nation, every culture, and every social standing. This gives the system a universal channel for expansion.

The Roman authorities initially respond in the familiar way — through suppression. They encounter an effect that does not fit the model of direct intervention. Pressure does not destroy the system. It strengthens it. The approach then changes. Rome stops fighting. It begins to integrate. This marks a transition from confronting the system to incorporating it into itself. The empire **DOES NOT DESTROY** the new teaching. It makes the teaching its own instrument. A fundamental turning point

² **The Council of Chalcedon (Fourth Ecumenical Council)** — was a church council that affirmed the dogma of the two natures of Christ (divine and human) — "without confusion, without change, without division, without separation." This decision divided the Christian world, separating the Oriental Orthodox (non-Chalcedonian) Churches from the Orthodox-Catholic tradition. The council was held from 8 October to 1 November 451 in the city of Chalcedon (the modern Kadıköy district of Istanbul). Approximately 500 bishops attended.

occurs. A controlled version of the religion takes shape. An Ecumenical Council is convened. This is not an assembly seeking truth. It is a **MECHANISM FOR ESTABLISHING** what is permissible. Only those who accept the approved version are admitted into the system. Everything else is declared heresy. This means that truth ceases to be the object of a search; it becomes the result of an authoritative declaration and is consolidated through power.

From this point onward, religion completes its transformation into an instrument. The Church becomes a functional structure rather than a spiritual one. In essence — a governing body. A ministry responsible for worldview. This completes the formation stage. The system now has a source of authority (**Christ as God**); a mechanism for circumventing restrictions (the new teaching); a universal channel of dissemination (mass inclusion); and an instrument of consolidation (**state power**). Only one thing remains. To scale all of this up and move it from the realm of ideas into the realm of **MANAGING REALITY**.

Thus, the new faith becomes more than a religion — it becomes a state system for managing consciousness. From this point onward, the teaching is no longer simply spread; it is scaled as a technology. Christianization becomes a process that **NO LONGER DEPENDS** on understanding. It depends on inclusion. The entire empire is brought into a uniform state: the same symbols, the same rituals, the same formula — “**one Lord, one faith, one baptism.**” This is not spiritual unity. **THIS IS STANDARDIZATION.** A fundamental shift takes place here. Whereas in the early stages a person had to understand what they were entering, such understanding now becomes unnecessary. More than that — an obstacle. Understanding requires time, effort, and a certain level of development. The system requires speed and scale. A new logic is therefore introduced. Baptism is declared to be an **ACT OF TRANSFORMATION** rather than an act of conscious understanding. The person does not accept the teaching — the teaching is accepted within the person. This radically changes the very nature of the process.

A paradox emerges: a person becomes a Christian not because they have understood, but because an action has been performed upon them. This paradox is not resolved — it is entrenched. The question of infant baptism is central. It demonstrates the limit of rationality. An infant cannot understand. Therefore, if an infant becomes part of the system, understanding **IS NOT** a necessary condition. A mechanism for bypassing it is then introduced. Acceptance “**with the heart.**” This is not an explanation. It switches off the need for explanation. This means shifting control to a level where perception **DOES NOT REQUIRE** reflection. A model takes shape in which inclusion occurs without engaging the analytical faculties. The same applies to adults. In principle, they can understand. In practice — they do not. This makes no difference. The system introduces a distinction: accepting does not mean understanding; understanding is not necessary for functioning. A unique construct is thus created — a person is included in the system without being aware of it. **THIS IS PRECISELY WHAT** makes mass reach possible. Baptism begins to function as a universal protocol of inclusion. As a trigger. As a switch between states. Regardless of age, will, or level of consciousness. In effect, it comes to be perceived as an instrument that acts on its own. As a kind of “medicine” that changes a person’s state independently of their participation. This is the key moment. Here, a principle takes shape that will later be transferred to other levels of control: influence does not require awareness; inclusion does not



require consent; the system operates regardless of whether its subject understands. The administrative machinery then comes into play. The empire begins to focus on numbers. Reporting emerges. Measurability emerges. A measure of effectiveness emerges — reach rather than depth. **“So many baptized. Agree to obey. Recognize authority.”** This is no longer faith. **THIS IS STATISTICS.** Here, the technology takes its final form. It corresponds exactly to the military model. As in the army: the essential thing is to have the person take the oath. Whether they understand the meaning of the words is irrelevant. What matters is that they have spoken them. From that moment, they are included. From that moment, they are bound by obligation. This very logic is transferred to the religious system. A person becomes part of the structure through an act rather than through conscious understanding. The act establishes membership. Membership determines behavior. From there, the system runs on its own.

All subsequent Christian rulers use this same model. No one asks whether a person wants to be baptized. The question of desire **HAS NO** meaning where there is no understanding. The person is simply taken through the procedure. After that, they become an element of the system. This is the point at which religion finally becomes an environment. Not a teaching. A space in which a person is formed. This is precisely where the foundation for the next step emerges. If a person can be included in a system without understanding it, then restrictions can be imposed on them that they **WILL PERCEIVE** as natural. This leads directly to the next level of control. The level of prohibition. And the level of an instrument that becomes available only to those who stand outside that prohibition.



At this stage, another shift occurs, barely noticeable at first glance, yet fundamental. The substance of the teaching definitively recedes into the background.

Neophytes³ know exactly as much about it as the average person knows about any ideology — communism, humanism, or any other. That is — a collection of words, images, and general notions. **NOTHING MORE.** The system needs no more than this. For the masses, a slogan is always enough. A slogan replaces understanding. A slogan establishes direction. A slogan shapes the response. What comes to the forefront, therefore, is the formula rather than the content. Repetition rather than depth. At this point, the key element of the construct emerges. All who are not Jews are incorporated into a single system **THROUGH BAPTISM.** Everyone becomes **“brothers in Christ.”** This is more than a religious metaphor. It is a legal status within the system. Brotherhood is not an emotion. It is a rule. This rule is enshrined in the Law, which is

recognized as sacred even within the new system: lending money to a brother at interest is a crime against God. Here, the purpose for which the entire preceding construct was, in essence, built comes into effect. Within this system, Jews **ARE NOT** brothers of Christians. Consequently, a different rule applies to them: **“lend to a stranger at interest.”** This is no longer morality. It is technology. A technology secured through worldview rather than administrative authority. And therefore — virtually indestructible.

³ **Neophyte** (from Ancient Greek νεόφυτος [neophytos] — “newly planted,” “newly converted”) — a new adherent of a religion, teaching, or social movement; a beginner in a particular activity.

As Christianity spreads, the scope of the prohibition expands. Across more territories and among more peoples, increasing numbers begin to perceive lending at interest as a sin. It is essential to understand: this is not a legal prohibition. It is an internal prohibition. A person can break the law. They **CANNOT**, however, avoid feeling that they have sinned. This is precisely what makes the construct resilient. Any Christian, regardless of status, can succumb to temptation and engage in lending at interest. In doing so, however, they will be aware that they are doing something impermissible. They will be in a state of inner conflict. A system built on inner conflict is always unstable for the person who carries it within them. The reverse is also true.

Jews, acting within the Law, **DO NOT EXPERIENCE** this conflict. For them, this is not a violation. It is fulfillment. Here, the final division of functions is established. Some — cannot. Others — can. Some — perceive it as a sin. Others — as the norm. Some — are constrained from within. Others — are free within this domain. This means the system creates an asymmetry at the level of fundamental beliefs. This asymmetry **DOES NOT REQUIRE** oversight. It is self-sustaining. A unique situation thus takes shape. Lending at interest is not formally prohibited. It is psychologically prohibited. This is precisely why it becomes available to those who are **OUTSIDE THIS** psychological constraint. The result is a natural monopoly. Not through law. Not through force. Through consciousness.

Christianity creates an environment in which the Jewish people as a whole become the **BEARERS OF A FUNCTION** that everyone else voluntarily relinquishes. This is no longer religion. It is architecture. An architecture of dependence in which some establish the prohibition, others put the instrument into operation, and the entire system begins to function as a single mechanism of redistribution. This is where three strands finally converge: worldview, prohibition, and instrument. Here, it becomes clear that this is not about faith as such, but about **CONSTRUCTING AN ENVIRONMENT** in which human behavior is predetermined. Within this environment, the next step becomes inevitable. If the instrument is reserved for one group while the prohibition applies to everyone else, then sooner or later that instrument will begin to shape more than the economy. It will shape power.

In 395, Emperor Theodosius dies, and the Roman Empire is formally divided into two parts. The West goes to one son, the East — to the other. In practical terms, these are now two separate entities. The East retains its unity and becomes Byzantium. The West fragments into a patchwork of kingdoms. However, at the level of consciousness, things are different. The empire continues to exist. It is not the army that holds it together. It is the Church. This is the key moment marking the transition from territorial rule to rule through worldview. The empire disappears as a structure yet survives as a field. A field in which a **UNIFIED SYSTEM** of coordinates is established. This was precisely the field needed to accomplish a deeper objective. One religion alone is not enough to establish a global monopoly. Even if it is powerful. Even if it is supported by the state. Every system has a saturation point. Every “bulldozer” eventually begins to lose traction. The Christian “bulldozer” begins to lose traction. It loses speed. It becomes harder to control. It breaks apart. Yet the objective remains the same — to cover the entire world with an environment in which lending at interest is prohibited for the majority and permitted as a function **FOR THE CHOSEN**.

Then the next stage begins. The creation of a second circuit. On the Arabian Peninsula, a figure emerges whose characteristics fit the pattern already familiar to us with remarkable precision. Muhammad.

As in the previous case, we encounter a situation that admits no single, definitive explanation. Voices, visions, revelations — all of these can be interpreted in different ways. Through religion, through psychology, through external influence. Within the framework of the protocol, however, this does not matter. What matters is the result. And the result — the creation of a new system.

Muhammad does not begin with philosophy. He begins with a formula. ***“There is no God but Allah, and Muhammad is His prophet.”*** This is an extremely compact code. Minimum meaning — maximum reach. A formula that **DOES NOT REQUIRE** understanding, yet ensures inclusion.

We see the familiar mechanism repeated. Not understanding. Acceptance. Not analysis. Inclusion. Once again, this operates at a level where decisions are made through fixation rather than logical processing. A process then begins that surpasses everything before it in speed and effectiveness.

Muhammad, **POSSESSING NEITHER** an army in the conventional sense nor resources on an imperial scale, begins to unite scattered tribes. Within a short historical period, a new center of power takes shape — the Arab Caliphate. This is the second “bulldozer.” Its operating principle is identical to the first. Expansion draws its impetus from meaning rather than economics. Conquests are undertaken to spread truth rather than acquire plunder. The material outcome remains, yet **IT IS SECONDARY**. The same model emerges once again: participation guarantees meaning; death is not defeat; the outcome is secured on both planes — earthly and metaphysical. This makes the system virtually unstoppable.



What follows is even more significant. A mechanism of inclusion is set in motion in the conquered territories. It mirrors the Christian mechanism entirely. Understanding is not required. Reciting the formula is enough. Once a person has spoken it — they are included. From that moment, they are bound by obligation. Once again, the key principle is established — inclusion occurs through an act rather than through conscious understanding.

A foundational belief is introduced: all people are brothers. This is the foundation. From it, a consequence follows automatically — a brother cannot lend money to a brother at interest. Thus, the second system reproduces the very same prohibition. Now in a different territory. In a different culture. In a different language. This is critically important. There is now more than one zone of prohibition. There are two. They encompass different parts of the world. Together, they begin to approach global coverage. The same asymmetry emerges once again. Jews **ARE NOT** brothers to either Christians or Muslims. Consequently, the prohibition does not apply in dealings with them. A situation then arises in which some are constrained from within, while others — are free to perform the function. This closes the circuit. The system ceases to be local. It **BECOMES GLOBAL**. At this precise moment, it becomes entirely clear — we are not dealing with the history of religions. We are dealing with the gradual construction of an environment in which the behavior of billions of people is determined through **PRESET** internal constraints rather than direct control. Within this environment, the instrument that initially seemed secondary — money, debt, interest — begins to take center stage. Everything has already been prepared. The prohibition is in place. The division is in place. The scale is in place. All that remains is to develop the instrument into a system. This is precisely what happens next.

For all its apparent solidity, religious enthusiasm never lasts long. This is not a human weakness — it is a **PROPERTY OF THE SYSTEM**. At its peak, any ideological wave produces a sense of equality, unity, and shared purpose. Then stratification begins. In Islam, this manifests itself fairly quickly. The idea of absolute equality gives way to a distinction: those born Muslim — the Arabs — begin to be perceived as standing above recent converts. This follows a pattern. As any system expands, it begins to reproduce hierarchy. The important point here, however, lies elsewhere. What matters is that this internal split does

not destroy the essential element. It does not destroy the prohibition. The prohibition is embedded at the level of worldview rather than social structure.

All those converted to Islam — from infants to the elderly — become brothers. This is established ontologically rather than legally. It is a state that cannot be revoked by a decision of the authorities. From this state, a rule follows automatically: **a brother cannot lend money to a brother at interest**. The same mechanism we have already seen then emerges. Jews and Christians **ARE NOT INCLUDED** in this brotherhood. Consequently, the internal prohibition does not extend to them. In principle, one might suppose that different religious groups would lend to one another. This does not happen, however. Islam takes the prohibition to its limit. Whereas lending at interest is a sin in Christianity, in Islam it is more than a sin. It is grounds for war. **“If you do not abandon lending at interest — war will be declared.”** This is a fundamentally different level of pressure. Here, the prohibition becomes absolute. **“Allah has permitted trade and forbidden lending at interest.”** This is not a recommendation. It is a boundary.

Within the Islamic system, the moneylender stands beyond salvation. His position is comparable to the most extreme form of moral rejection. This produces an enduring response among the population as a whole. Here, the key principle we have already identified manifests itself again — the system does not prohibit the instrument directly. It makes the instrument internally unacceptable. This is precisely why, even when economic necessity exists, people seek to avoid naming it directly. “Mutual aid funds,” shares in profits, and other forms emerge. These are merely attempts to circumvent the prohibition **WITHOUT** formally **VIOLATING** it. The substance remains. Interest remains. The attitude toward it, however, does not. This is where the asymmetry finally becomes fully apparent.

The only people who experience no inner conflict when lending money at interest **REMAIN THE JEWS**. For everyone else — it is a violation. For them — it is fulfillment. This creates an effect that neither force nor law can achieve. Society itself begins to safeguard this construct. Without realizing it. Each participant in the system acts within their own internal constraints. This is how a natural monopoly takes shape. Not imposed. Not declared. Arising as a consequence of the structure. The scale of this monopoly is no longer local. It takes root across vast territories — in both the Christian and Islamic worlds. At this



point, the precise division of the planet between these two systems becomes irrelevant. What matters lies elsewhere. In both cases, the authorities, seeking legitimacy, **ARE COMPELLED TO UPHOLD** the prohibition for their own people. This means that regardless of the form of government, culture, or language, the same model is reproduced: the majority — constrained, the minority — free to perform the function.

This is precisely where we reach the point at which lending at interest ceases to be merely an economic phenomenon. It takes on the character of a role. A role analogous to the one the executioner has always held in society. A necessary function. A despised function. Yet — an inevitable one. This duality makes it enduring. An even deeper transformation follows. Lending at interest ceases to be merely an activity. It **BEGINS TO SHAPE** a structure. Banking emerges. A new system begins to take shape around it. Whereas Judaism was previously connected to the Temple, to worship, to direct service to God, a different center now takes shape. The Temple shifts. It becomes functional. **The Bank becomes the Temple**. A new configuration forms around it.

The Pharisaic tradition, preserved as the custodian of the text, begins to serve a different purpose. Supporting a system in which finance becomes the central element rather than serving in the former

sense. This is a different level. A different Judaism. Not in the sense of rejecting what came before. In the sense of shifting the center of gravity. Whereas the center once lay in sacred space, it now moves into the realm of **MANAGING FLOWS**. At this point, it becomes fully clear that we are dealing neither with the history of religions nor with the history of peoples. We are dealing with the gradual construction of an architecture of dependence. An architecture in which some establish the prohibition, others put the instrument into operation, and the entire system begins to function as a single mechanism of control. This mechanism **NO LONGER REQUIRES** external coercion. It works from within. Through beliefs. Through fear. Through norms. Through what a person considers right. This is precisely why it proves virtually indestructible. To destroy it would mean changing the very foundation of perception. That is the next level.

It finally becomes clear that what lies before us is neither a chain of historical events, nor the evolution of religions, nor even a struggle between peoples. Before us — a protocol unfolding over time. A protocol for shaping an environment in which a person lives, acts, and makes choices, **UNAWARE** of the boundaries within which they have already been placed. Religion in this construct ceases to be faith alone. It becomes a mechanism. A mechanism that creates an internal prohibition. A prohibition that requires no external oversight. A prohibition that people themselves defend, considering it part of their morality.

Then an instrument emerges. An instrument that cannot be dispensed with. It serves the very life of society. Exchange, development, movement — everything begins to depend on it. Yet access to this instrument has already been restricted in advance. Here, the hidden formula underlying the entire construct reveals itself: **money → debt → control → power**.

First comes the universal equivalent — money as a medium of exchange. Then debt is added — an obligation extended over time. Debt creates dependence. Dependence establishes control. Control, once embedded in the system, inevitably turns into power. This is more than an economic chain. It is a **SEQUENCE OF TRANSFORMATIONS** through which a lasting structure of control is created. An asymmetry then emerges. One part of the system cannot use the instrument because an internal prohibition prevents it. The other part — can, because for it, this is a function rather than a prohibition. What takes shape is more than an economic model. An architecture of dependence takes shape. Growing gradually more complex, this architecture spans the centuries and reaches the present day.

Today, it no longer looks like a religious prohibition. Today, it takes the form of a financial system. Of banks, loans, debt obligations, global flows of capital. Yet its foundation remains the same. Internal constraints on the majority and functional freedom for the minority. The only difference is that people today **NO LONGER ASSOCIATE** this with religion. They consider it the natural order of things. They perceive credit as the norm, debt as an instrument, interest as inevitable. They **DO NOT SEE** the protocol. The protocol has become the environment. This is precisely why it works.

We have reached the boundary beyond which the history of its formation gives way to an **ANALYSIS OF THE SYSTEM IN OPERATION**. Next, we will examine the mechanism itself rather than its individual elements — how financial dependence is created, how it becomes entrenched at the level of states, how it governs human behavior, and why escaping it is impossible within the existing logic. This is not theory. This is analysis. An analysis of the protocols of reality that continue to operate here and now.

To be continued...

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