

Salvation of the Saviors (series 134-369) Project 369 – Protocols of Reality: The Hidden Framework of Civilization...

*Where prohibition shapes behavior —
dependence emerges.
Where dependence becomes the norm —
control emerges.
And where control remains unseen —
the framework of civilization is born.*

Civilization was never built as a project. It has no author in the usual human sense, no architect with a blueprint, no center of control that one could point to. And yet it is organized as a system — complex, multilayered, with internal connections, regularities, and stable mechanisms of reproduction. This in itself is already a paradox that **CANNOT BE EXPLAINED** within the familiar logic of “someone conceived it and put it into practice.” We see cities, states, religions, financial institutions — yet we do not see what binds them into a single whole. We observe processes, yet we do not see the architecture within which they unfold. This is precisely why history seems like a collection of accidents, conflicts, and coincidences, when in fact it follows **A SPECIFIC LOGIC** that extends beyond individual human thought.

If we look at what is happening through the lens of FFH,¹ it becomes clear: a person acts within the system, yet **DOES NOT CONTROL** it as a whole. Their horizon consists of specific tasks, short-term goals, local interests. They can influence processes, yet cannot keep centuries-long chains of cause and effect under their control. The scale of a person and the scale of civilization are of different orders. And then the central question arises — if not humans, then what forms the enduring structures that outlive generations, ideologies, states, and even entire eras?

The answer begins to emerge when we abandon a linear perspective and adopt a systemic one. Civilization is more than a collection of people. It is a structure in which certain principles operate. These principles may go unrecognized, may be distorted, may be disguised as morality, religion, or economics, yet **IT IS THESE PRINCIPLES** that determine the direction of movement.

One such principle is the creation of dependence as an instrument of control. A form of control embedded in the very fabric of social relations rather than exercised directly. When a person believes they are free, yet cannot break out of a certain cycle of actions, we are dealing with an internally entrenched construction rather than external coercion. It is precisely such constructions that form the hidden framework of civilization.

It **IS NOT VISIBLE** directly. It is not explicitly written into laws. It is not declared as a goal. Yet it reproduces itself — from era to era, from form to form, changing its language, packaging, symbols, while

¹ “Foundations of the Formation of Humanity,” Parts 1-4 — A group of authors (A. Khatybov, V. Vidyapin, B. Makov, and others).

preserving its essence. With this article, I attempt to **SHOW THE STRUCTURE** behind events rather than describe the events themselves. To reveal the logic that connects the facts rather than dissect them. Because as long as we look only at the surface, we will see history as chaos. Yet as soon as the framework becomes discernible — chaos begins to take shape as a system. And then it becomes possible to go beyond understanding the past and see the direction in which the present is moving.

Civilization, when viewed as an integrated construction rather than a collection of countries, technologies, and people, can quite accurately be called a “human hive.” This is a precise indication of its type of organization rather than a figurative comparison. People in this system perform the same function as ants in an anthill or bees in a hive. They participate in building, maintaining, and developing the structure **WITHOUT HAVING** a comprehensive understanding of its design. No individual person possesses a complete plan of civilization, just as no bee has a blueprint of the hive. And yet the system emerges, grows more complex, and continues to exist.



If we look at any artifact — from a stone axe to a spacecraft — we can readily determine the level of intelligence of its creator. Similarly, honeycombs or an anthill also demonstrates a high level of organization. Yet here a key paradox arises. The insects that create these structures **DO NOT POSSESS** Reason in the sense defined by such outstanding Russian scientists as N. Levashov, A. Khatybov, and A. Luchin. Their behavior is rigidly predetermined. If the entrance to a hive is moved a few centimeters, a bee will continue to act according to the previous coordinates for a considerable time, showing no flexibility. This means that it functions **AS AN ELEMENT** of a system connected to an external navigation and control circuit, rather than as an independent thinking subject. This means that the level of control lies above the level of the element itself. The bee does not make decisions — it executes a program. Its “error” when the entrance is moved is a temporary failure to align with the coordinate system rather than an error of thought. Consequently, the

hive itself, as an engineered structure, cannot be the result of the individual or even collective consciousness of bees. It is a manifestation of a higher level of organization.

An attempt to explain this through the hypothesis of “intelligent ants” or a hidden elite within the species is a projection of human logic onto another level. This is precisely what constitutes **PRIMITIVE CONSPIRACY THEORIZING**. It does not withstand analysis because it fails to explain the mechanism. If no subject within the system possesses the complete plan, yet the result exists, then the source of control lies outside the level of the observable elements.

From this follows the only internally consistent conclusion — there exists **ANOTHER LEVEL** of Reason, which does not belong to individual organisms, yet operates through their totality. This is a distributed system of control rather than “insect intelligence,” analogous to the way individual neurons in the brain do not possess consciousness, yet collectively form it. A neuron does not think. Yet a structure of neurons — thinks. An ant does not build an anthill as a project. Yet the system — does. And here lies a **DIRECT ANALOGY** with the “human hive.” The level of complexity of civilization fundamentally exceeds the capabilities of an individual person and even a group of people. No person can maintain a Goal Vector

for millennia into the future while accounting for factors that do not yet exist at the time of planning. This follows directly from the limitations of orientation through Reason under current brain genotypes. A person operates within their own temporal and conceptual range. They are incapable of controlling processes that span entire eras.

Consequently, the hypothesis of a “secret group of people” controlling civilization for thousands of years is untenable not because we are unwilling to accept it, rather because **IT CONTRADICTS** the scale of the task. Any group is limited by its own time. It cannot account for what does not yet exist. The emergence of any new factor would destroy its plan. History confirms this — neither firearms, nor electricity, nor nuclear energy, nor computing systems were part of an original human plan. They emerged from a complex interweaving of causes rather than as elements of a strategy calculated in advance.

This means that civilization develops through the controlled formation of conditions rather than through linear planning. A **GOAL VECTOR** rather than a detailed plan. Compelling orientation rather than directive control. The system does not prescribe every action. It shapes an environment in which certain actions become inevitable. And then the “human hive” ceases to be a mystery. It becomes a manifestation of the same logic as the anthill. It is not individual people who build civilization. A higher level of control operates **THROUGH PEOPLE**. This is precisely why a person within the system perceives what is happening as chaos, chance, or a struggle of interests. Yet when viewed on a larger scale, structure, sequence, and direction begin to emerge.

Here we arrive at a key point. If civilization is formed **NOT BY PEOPLE THEMSELVES** acting as independent subjects, rather through a system of control, then a question arises — how does this system maintain control without exercising direct, directive control over every element? The answer to this question takes us to the next level of examination — to the instruments through which behavior, choice, and the very trajectory of a person’s movement within the “human hive” are shaped. It is precisely here that the mechanisms begin to emerge that later take the form of religion, prohibitions, finance, and the structure of dependence.

A person’s planning horizon is **STRICTLY LIMITED** by their nature. It is determined by both intelligence and the level of orientation through Reason, which does not extend beyond the near term and personal experience. At the everyday level, a person lives by the desires of the present moment. On a broader scale — they can plan for years, decades at most. An attempt to make plans for 50-100 years amid accelerating change already crosses the boundary of what is realistic and enters the realm of conjecture. And planning for centuries and millennia is fundamentally impossible within the human framework of thought.

Yet even if we allow for the impossible — that a person or group of people exists who can maintain a Goal Vector over millennia — a second, more formidable problem arises — **SOCIAL ENTROPY**.² Any human structure breaks down over time. This is a law rather than a moral judgment. An idea born at a high level of exertion of Reason does not endure across generations.



² **Social entropy** is a measure of chaos, disorganization, and the breakdown of connections within society as the system deviates from its normal or expected state.

By the second generation, or the third at most, it degenerates. Bearers of meaning are replaced by bearers of form. Fanatics of the idea are replaced by functionaries, and then — by users. Meaning turns into a slogan, and then into an instrument for extracting benefit. This is a universal process, manifesting equally in religions, ideologies, and states.

This means that any system built exclusively on the human level of control **IS INCAPABLE OF** maintaining a long-term direction. It inevitably loses its Goal Vector and begins to serve itself. Consequently, the account of a secret group of people controlling civilization for thousands of years, manipulating rulers, and carrying out a global plan does not withstand analysis. This is not because “there is no evidence.” It is because this contradicts the fundamental limitations of human nature itself. Here, a key mismatch of scales becomes apparent. A person operates on one scale. The historical process — on another. And one cannot encompass the other. Just as a butterfly that lives for a single day cannot control the seasonal cycle, a person cannot maintain control over processes that extend beyond their temporal range and range of meaning. Therefore, if we identify enduring structures in history — such as the formation of religions, the entrenchment of prohibitions, and the creation of conditions for monopoly (including over usury) — their origin **CANNOT** be explained solely by the human level of control. And then a question arises that can no longer be avoided — if not humans, then who or what?

There are two basic explanations here, and both take us beyond familiar perception. *The first* is the existence of a collective Reason distributed across human groupings. In a **STRUCTURAL SENSE** rather than a metaphorical one. Just as a neuron does not think, yet the brain does, an individual person may lack a comprehensive understanding, yet a system of people may possess it. Such Reason is not localized in any individual subject. It manifests through coordinated actions, through the formation of directions, through the maintenance of the Goal Vector. In this sense, one can speak of a “national soul” or “collective consciousness,” yet from my perspective, this is an indication of a level of control beyond the individual rather than poetic language.

The second hypothesis is even more uncompromising. It holds that the development of humanity is directed by forms of Reason external to it. In a **FUNCTIONAL SENSE** rather than a mystical one. Just as a laboratory technician controls a colony of bacteria by changing the environment in which they exist rather than intervening directly in every cell, control here may likewise be exercised through changing conditions. And then the key becomes obvious. The solution is information. It is information that sets the initial state of the system, its direction, its potential. This is the level at which meanings, conceptions, and faith are formed. Reinforcing mechanisms then come into play — resources, status, money. They fix the form, set the pace, maintain the structure. Translated into the language of the formula already derived, this gives us the following — first, an informational environment is formed (meaning), then a process is initiated through it and reinforced through instruments — ultimately taking shape as a **STABLE SYSTEM** of dependence. This is precisely what compelling control is. Through the formation of an environment in which choice becomes predetermined rather than through direct influence. And then history ceases to be a collection of random events. It begins to resemble a flow with a direction. Like a river that carves its path regardless of the individual elements within it. People in this system are indeed like fish. They can move within the flow, yet **DO NOT DETERMINE** its direction. However, this model introduces a fundamentally important possibility. A fish can remain within the flow, or it can change its state — move to another level of orientation. That is, leave the mode of complete integration into the system and begin to see its structure. It is precisely at this point that **MORE THAN** understanding begins — the possibility of changing one’s position within the “human hive.”



Which account — collective Reason or external control — is closer to the truth is for each person to decide. Yet for us, within the framework of the protocols of reality, something else matters more: both accounts converge on one point — control is exercised **AT THE LEVEL** of the System that shapes the environment, meanings, and behavior, rather than at the level of individual people. This means that to understand what is happening, we must stop searching for “who is in control” in the familiar human sense and begin examining the mechanisms of control themselves. This is precisely what we turn to next.

Since ancient times, money has been lent at interest by structures that accumulated resources rather than by random individuals. This is fundamental. A **NODE OF THE SYSTEM** rather than an individual person. Pagan temples served as such nodes — they were both religious centers and centers for concentrating energy in material form, that is, gold. And

as soon as resources become concentrated at one point while a need arises at another, a channel inevitably forms between them. This is a law of the system rather than a choice.

The priests **COULD NOT** leave the accumulated resources idle. Those resources began to work. And a fee was charged for their use, called a donation. Formally — religion. In practice — a financial mechanism. Already here, at this early stage, two levels merge — the sacred and the economic. This is the first layer of the future construction — when control over resources is disguised as service to the higher.

The story of the Temple of Artemis at Ephesus,³ in this context, appears as an indication of hidden processes rather than an anecdote about Herostratus. If we examine it systemically, a question arises: why was the authorities’ response so demonstrative and at the same time absurd? Why was the command to “forget” accompanied by actions guaranteed to preserve the memory? This is no error. This is the **CONTROLLED FORMATION** of a narrative. This is the creation of an informational screen that conceals the true cause. If the temple did indeed function as a financial center and engage in risky operations, its destruction could have been a way to extinguish liabilities rather than an accident. And the account involving a madman is then an instrument for stabilizing the environment.

With the arrival of Christianity and Islam, nothing fundamentally changes. Wars continue, trade continues, and the need for resources only grows. This means that credit remains as well. The prohibition of usury causes the phenomenon to shift to another level rather than disappear. This is a key point. Prohibition does not eliminate the function — it changes the form in which it manifests.

At the level of the lower classes, a belief is established: **USURY IS A SIN**. At the level of the elite, a different mode comes into play: necessity. Here, a dual circuit of control emerges. The masses are given

³ **The Temple of Artemis at Ephesus** — one of the Seven Wonders of the World, built in the sixth century BCE. The magnificent marble sanctuary with its 127 columns became a symbol of the city’s wealth. The temple underwent several phases of construction, was burned down by Herostratus, rebuilt, and finally destroyed in the fourth century CE.

a moral prohibition, the elite — a functional exception. *Because the elite cannot exist without resources.* And when faced with a choice between maintaining their position and observing dogma, they almost always choose control. This is no human weakness. It is a **CONSEQUENCE OF THE CONSTRUCTION**. In a system where power requires resources and resources require circulation; prohibition becomes a formality. And then the next level comes into play — justification. Theology begins to serve practice. Any action can be declared pleasing to God if it maintains the stability of the system. This is now religion as an instrument of legitimation rather than religion as a connection with the higher.

Meanwhile, the process does not stand still. As the economy grows, so does the need for money. This means an **INCREASE IN THE DENSITY** of processes, accelerating exchange, and growing structural complexity. Guild restrictions break down, trade expands, distances shrink. A need arises for the systematic management of money as well as for money itself. And here a qualitative transition occurs. Usury ceases to be an occasional practice and begins to take shape as an **INDEPENDENT SYSTEM**. First through trade — installment payments, trade credit. Then — through the separation of money from goods. This is a fundamental point. Money ceases to be a medium of exchange and becomes a product in its own right. It is precisely here that the next level of the construction takes shape — the transition from material exchange to abstract control. It is **NOT THE COMMODITY** that governs the process — it is its equivalent. This means that control becomes more flexible and more concealed.

The Italian cities, Lombardy — these are already more than mere geography. These are points where the system reaches a certain maturity. It is no coincidence that the word “bank” itself derives from the table on which money was laid out. This is a symbol of transition — money becomes an object of trade.

Then an even **MORE COMPLEX** level comes into play — the Knights Templar. Here we see a synthesis of three elements: religion, a military structure, and a financial mechanism. The Order functions as a distributed network. And this is already a prototype of a system of global resource control rather than a local node. Their main achievement is neither interest nor loans — it is control over the movement of value without moving its carrier. Bills of exchange, letters of credit, accounts — these are more than mere instruments. This is a transition to a **NEW TYPE** of reality, where money begins to exist outside physical form. This is already operating at the level of information rather than matter.

Formally, everything remains within the framework of religion. Interest is a “donation.” The activity is “service to God.” Yet in essence, a mechanism is being consolidated that will later be deployed in full. And if we connect this with the formula derived earlier, we can see how it begins to manifest even here: **money → debt → control → power**.

First, a resource emerges. Then — an obligation. Obligation creates dependence. And dependence turns into control. This is precisely why the temples of antiquity and the orders of the Middle Ages are **MORE THAN** historical phenomena. They are stages in the formation of one and the same structure, which gradually emerges from beneath its religious covering and begins to operate as an independent system.

And this process will not stop. It will only accelerate and move to the next level, where there **WILL NO LONGER BE** any need to hide behind sacrifices or vows. Yet to see this, we need to take the next step — examine how this mechanism finally enters an open phase and becomes the foundation of the modern system.

From the twelfth century onward, the system indeed enters a phase in which internal contradictions become more than noticeable — they become critical. If we examine this through the information presented in “FFH,” we see a classic situation: a mismatch between the level of development of the subsystem (the economy) and that of the controlling supersystem (the religious model). When one

part of the system has already moved to a new level of complexity while the logic of control remains unchanged, **TENSION ARISES** that inevitably requires release. By this point, the economy can no longer function without credit. It ceases to be static and becomes dynamic, requiring the constant movement of resources. And the religious position remains unchanged — prohibition. Here a fundamental conflict arises — prohibition versus necessity. This is no moral conflict. It is a structural conflict within the system.

The Church, remaining within the old logic of control, intensifies the pressure. People begin to act as instruments for suppressing deviations. Yet it is important to understand — they are fighting the manifestation rather than the cause. They attempt to eliminate the effect **WITHOUT TOUCHING** the mechanism that produces it. This is work at the subsystem level without reaching the level of causes.

The economy, like a living organism, responds predictably. It does not stop — it adapts. Interest disappears from the wording, yet remains in reality. Workaround constructions emerge: “fee,” “premium,” “rent.” The essence remains; the language changes. This is precisely the transition of control into a latent form. When the direct route is prohibited, the system begins to operate through indirect means. This is an extremely important point. Because it is precisely here that one of the key principles becomes established — control may be hidden, yet it **DOES NOT CEASE** to control. Moreover, the hidden form proves more stable. It is not identified as a threat and therefore does not provoke direct resistance.

At the same time, an overload develops at the grassroots level. Small-scale usury begins to choke the economy. People fall into debt traps. The image of a net works very precisely here — the more actively a person tries to escape, the more tightly they become entangled. This is already more than an economic phenomenon — it is the formation of dependence as a condition. And here the system encounters its own shadow for the first time. Because the mechanism intended to ensure control begins to destroy the base — the peasantry, the artisans, the very foundation of the economy. Papal bulls⁴ are already a response **TO A THREAT** to the system’s stability rather than to “sin.” The Church tightens prohibitions, makes them more detailed, and attempts to close every loophole. Yet this produces no results. Why? Because the cause has not been eliminated. The need for credit does not disappear. This means that the mechanism for providing it will reproduce itself in whatever form it can. And then the system takes the next step — a transition from regulation to intervention by force. An attempt at “amputation.” Expulsions begin. Here it is important **NOT TO OVERSIMPLIFY**. This is neither an emotional reaction nor solely a religious factor. It is the system’s attempt to rid itself of a node it cannot control. Yet a paradox arises. The blow falls on those at the visible level — the small and medium-scale bearers of the function. The large ones remain. Because it is precisely



⁴ **Papal bulls** are major medieval and modern decrees issued by the Pope. They are named after the round lead or gold seal (bulla) affixed to the document. Bulls were issued to formalize major decisions: the proclamation of dogmas, crusades, canonizations, or the establishment of dioceses.

through them that the system continues to accomplish its tasks: wars, trade, the struggle for power. This double standard arises because the system **CANNOT** destroy a function on which it depends, rather than because of “injustice.” This appears as a mismatch between levels: at the level of declarations — prohibition, at the level of practice — use. And the greater this mismatch, the greater the tension.

The emergence of the “blood libel” in this context is already more than mere mythology — it is an **INSTRUMENT OF REDISTRIBUTION**. It allows debts to be written off through the destruction of the creditor. This is a crude yet effective way of releasing tension. The system uses an informational mechanism to solve an economic problem. Yet even this produces no lasting result. Because removing the bearers cannot eliminate the principle itself. **Money → debt → dependence** — this chain has already been set in motion. And it will reproduce itself again and again, regardless of who is performing the function of creditor at any given moment.

Expulsions have a temporary effect. The web is torn, and the flies are freed for a time. Yet the possibility of weaving the web remains. Very quickly, it emerges again — in another form, with different participants, according to the same logic. It becomes definitively clear: the system has reached a level at which it is already **IMPOSSIBLE TO STOP** through prohibitions or repression. It will only transform.

The major players continue to operate. They finance the processes that determine the course of history. And for this they receive status rather than punishment. Because at this level, the logic of “sin” no longer applies — the logic of necessity operates here.

If we bring all of this together into a single picture, we see that by the twelfth and thirteenth centuries, the mechanism takes its definitive shape: **money → debt → dependence → control → redistribution → power**. And most importantly — this mechanism is already **NO LONGER TIED** to any particular people, group, or institution. It becomes supra-systemic. It begins to take on a life of its own, using different bearers in different periods. It is precisely at this point that the system takes the next step — it ceases to fight this mechanism and begins to integrate it into its architecture. And this is an entirely different level.

From the twelfth century onward, the system indeed enters a phase in which internal contradictions become more than noticeable — they become critical. We see a classic mismatch — the subsystem (the economy) has already entered a dynamic phase of development, while the controlling supersystem (the religious model) remains within a static, prohibitive circuit.

When the subsystem requires movement while the supersystem prohibits the very mechanism of movement, a systemic rupture arises rather than a moral conflict. This is no longer a question of “sin”; it is a **QUESTION OF THE STABILITY** of the entire construction. By this point, the economy ceases to be local and self-sufficient. It becomes based on flows. It needs constant exchange, constant circulation, and therefore — credit as an instrument for accelerating processes. Without it, the economy begins to suffocate. Yet the religious model, formed earlier, continues to uphold the prohibition: “usury is a sin.” A key point of conflict emerges — prohibition versus necessity.

If we examine the path traveled as a whole rather than in fragments, it becomes clear: what lies before us is neither a chain of random events nor a collection of disconnected historical episodes. Before us is the **SEQUENTIAL FORMATION** of a system. First — an idea fixed in a text. Then — its acceptance as absolute truth. Next — an attempt to put it into practice. Then — the creation of conditions in which its implementation becomes inevitable. And finally — the formation of a mechanism that begins to operate independently of its original bearers.

Usury ceases to be a craft. Ceases to be a choice. Ceases even to be a phenomenon tied to a particular people. It becomes a function. A function embedded in the system of control. Through religions, prohibition is formed. Through prohibition — scarcity is created. Through scarcity — dependence

emerges. Through dependence — control emerges. And ultimately, something takes shape that was never openly named, yet was always present as a hidden framework: **money → debt → dependence → control → power**. It is precisely this chain that gradually displaces all other forms of control. Methods of force remain, yet become secondary.



From this moment, control moves to another level. It ceases to be external. It becomes internal. A person is **NO LONGER DIRECTLY COMPELLED**. They enter the system themselves, accept its rules themselves, reproduce its logic themselves. This is the fundamental turning point. Because a system built on external pressure is always limited. And a system embedded in behavior is practically indestructible. This is precisely why all attempts to fight individual manifestations — moneylenders, institutions, forms — produce no results. Because the struggle is directed at the bearers rather than the cause. And the cause is already embedded at the level of architecture. Here we arrive at what matters most. What took shape as religious prohibitions, economic practices, and social mechanisms does not subsequently disappear. It does more than persist — **IT DEVELOPS**. Forms change.

Names change. Instruments change. Yet the logic itself

remains. Moreover, in the modern era it reaches its maximum effectiveness. What once required religions, prohibitions, and complex constructions is now implemented directly — through the financial system, through credit, through debt as a universal instrument of control. And here it becomes obvious: we are dealing with an **OPERATING MODEL** of the present rather than a history of the past. A system that continues to operate, beyond merely having been created. And if we want to understand where we are now, we must examine the next stage. The stage at which this mechanism takes its definitive shape as a global financial system. The stage where debt becomes an environment of existence rather than an instrument. The stage where control is exercised **THROUGH THE STRUCTURE** of the very reality in which a person lives, rather than through religion. This is precisely what we will examine in detail next — as operating protocols of reality rather than his(torah)y.

To be continued...

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