

Salvation of the Saviors (series 120-369)

Project 369 – Non-Articles: Beyond the Text: The Limits of Truth...

*The limits of truth do not lie in the world —
rather in the Brain that perceives it.*

A person is accustomed to thinking that his reasoning is something inherently given. That he perceives the world directly. That his conclusions are the result of analyzing facts. However, this is only the visible part of the process. In reality, a person **DOES NOT THINK** outside the structure of his Brain. He thinks within the range that his Brain permits. That is precisely why the same facts mean different things to different people. For one, they are an obvious truth. For another, a debatable question. For a third, something that does not exist at all.

What differs is not people's views. What differs are the **INSTRUMENTS OF PERCEPTION**. If in the previous articles we examined how structures of control were formed through religion and the state, and how the transition occurred from the inner center — the Temple — to the external center — Authority, then now it is necessary to take the next step: to understand what all of this rests upon. Because no system can govern something that lacks a stable internal structure. And that structure **IS THE BRAIN**. However, not as a biological organ; rather, as a system for processing information, rigidly connected to the genotype.

Within the framework of the logic being considered, this means a simple yet crucial thing: the brain genotype determines not what a person knows, rather what he is, in principle, **CAPABLE OF**



ACCEPTING as truth. And if that limit is predefined, everything else becomes a technical matter. Dogmas can be changed. Meanings can be substituted. Behavior can be directed. Because control operates not through the imposition of information, rather through limiting the range within which information can be accepted. It is here that the hidden foundation of the entire history we have become accustomed to perceiving as a chain of events is revealed. Religions, states, and ideologies are not the primary cause. They are forms that arise as consequences — consequences of changes in the very instrument of perception itself. That is why different historical periods make possible different forms of faith, authority, thinking, and governance. And that is why it is **IMPOSSIBLE TO UNDERSTAND** what is happening if one examines only the external forms. One must go deeper — to the level at which it is determined what can be accepted as truth at all. In this article, we will

examine precisely that: how brain genotypes developed, how the range of perception changed, and why religions, states, and mechanisms of governance changed along with it. Because this is not merely history. It is a process of configuring the Brain for the purposes of control. And until that process is understood, any worldview remains only one of many forms fitted within a predetermined range.

That moment which history textbooks present as “religious reforms” and “the struggle for the purity of faith” was, in reality, a continuation of the mechanism already described — the transfer of the center of control from within the system to a point outside of it. It is within this logic that the figure of Vasily the Dark¹ must be understood. He was not the first to “dare” challenge the Pope. He became the first to put into practice the principle that truth is **NO LONGER DETERMINED** by the center of tradition — it is determined by the center of power. By rejecting the decision of an Ecumenical Council, he effectively established a new norm: if an external structure threatens governance, it must be replaced, regardless of whether it presents itself as divine or not. This was a fundamental shift. Previously, disputes had taken place within the system — over meaning, interpretation, and form. Now, however, an entirely different level emerged: the ruler acquired the right to define the **VERY FRAMEWORK** of truth itself. And this was no longer religion in the classical sense. It was the use of religion as an instrument of governance. That is why this step did not remain a local event. It became a signal.

After this, what began to occur across Europe appeared on the surface as the Reformation, yet in essence it was the replication of the same technology: the **CREATION OF MANAGED** religious structures subordinated to a specific center of power. The German princes who supported Martin Luther were acting not only from theological considerations. The formula “whose rule, his religion” was no longer a religious principle. It was a formula of Systemic Control. The same pattern can be seen in the decision of Henry IV of France. His famous phrase, “Paris is worth a Mass,” marked the final subordination of faith to politics. Here there was no longer even an attempt to justify the decision through theology. Instead, it openly asserted that power stands above faith, and therefore **ABOVE TRUTH**. And this became the new norm. Look carefully at what is happening in the present day...

If we examine these developments through the prism of brain-genotype development, it becomes evident that such decisions would have been impossible in the earlier stages. Genotypes oriented toward wholeness (422-423) **DO NOT ALLOW** such a separation between meaning and action. For them, truth is something that is lived and experienced, not something that is merely proclaimed. However, with the transition to later configurations (441-442), a new capacity emerges: the ability to separate form from content, to accept an external norm without internal agreement, and yet **NOT EXPERIENCE** the destruction of the system. This is precisely the “fluidity” of thought that allows a person to adapt to any declared truth. It is at this level that the next step becomes possible.

The Byzantine technology, which had previously been used only episodically, was transformed into a universal instrument. It made it possible not to seek truth, rather to **ASSIGN IT**. Court theologians ceased to be bearers of knowledge and became operators of interpretation. Their task was no longer to

¹ **Vasily II Vasilyevich “the Dark”** (1415-1462) — Grand Prince of Moscow (1425-1462), the son of Vasily I and Sophia Vitovtovna. His reign was marked by a bloody feudal war (1425-1453) for the Moscow throne and by his blinding in 1446 (from which his epithet “the Dark” or “the Blind” is derived). Nevertheless, his rule concluded with the strengthening of the unity of the Principality of Moscow and the laying of the foundations for the centralization of the Russian state under his son, Ivan III.

determine what truth was, rather to justify what had already been accepted as a decision. Thus, an unwritten rule emerged — one recorded in no canon, yet operating more effectively than any dogma: ***truth is whatever authority recognizes as truth***. And if that changes tomorrow, then truth changes along with it.

From the standpoint of classical logic, this is absurd. However, from the standpoint of a control system, it is an **IDEAL SOLUTION**. Because it frees governance from dependence on content itself. It is no longer necessary to align actions with truth. It is sufficient to declare the action to be truth. And at that moment, the final substitution takes place. Religion ceases to be the source of truth. It becomes the mechanism for its legitimization.

If we ask a simple question: can a doctrine formed under the guidance of a bearer of an alien tradition truly be considered part of that tradition? The answer is obvious. No. Because the **SOURCE DETERMINES** the content. However, in the new system, this principle no longer operates. The source itself has been replaced. And this is the principal outcome of the process being described: it was not the text, the ritual, or the institution that was seized. The mechanism for determining truth was seized. And that means the Brain itself, as the instrument for accepting truth, was also seized. From that moment on, history ceased to be the history of religion. It became the history of configuring perception to serve the purposes of control.

What people tried for centuries to explain, justify, or conceal is, in reality, **NOT AN** “error of history.” It is a point of transition. Not a theological problem, rather a change in the structure of governance. Any attempt to explain how a pagan priest could preside over the first council is doomed from the outset, because it seeks an answer within the old logic, while the event itself already belongs to a new one. Within the framework of the former understanding, it is impossible — and that is precisely why a taboo arises around it. Not because “no explanation was found,” rather because any explanation **DESTROYS THE INTEGRITY** of the constructed system. And this, too, is a sign of a change in the Brain.

When a system can no longer logically justify a contradiction yet continues to preserve it, a shift has occurred: logic is no longer the criterion of truth. If we set aside interpretations and look only at the facts, the picture becomes remarkably clear. Rome did not simply “adopt Christianity.” It created a fundamentally new construct — a **STATE RELIGION** integrated into the governing system. Traditional Christians gathered whenever they deemed it necessary; their center was internal — an invisible Temple. State Christians, by contrast, could act only within the framework of permission, and their center was already located outside themselves — in authority. This is the **KEY BOUNDARY**. From this point forward, religion ceased to be an autonomous system and **BECAME A SUB-SYSTEM** embedded within a higher level — state governance. Any attempt to restore its former independence was perceived as a threat. Therefore, the actions of figures such as Maximus the Confessor² or the Lateran Council³ of 649 were interpreted not as theological initiatives rather as political challenges, and the response was suppression. This was inevitable because the system **COULD NOT** allow the existence of a center beyond its control. Here we arrive at the most important point: Christianity, in its essence,

² **Maximus the Confessor**, also known as Maximus the Theologian and Maximus of Constantinople, was a Christian monk, theologian, and scholar. In his youth, Maximus served as a state official and adviser to the Byzantine Emperor Heraclius.

³ **The Lateran Council** (Latin: Concilio Lateranense) was a local church council organized and convened by Pope Martin I in the Archbasilica of Saint John Lateran in Rome in October 649.

asserts that no human being can be the source of truth. Yet beginning in 325, the reverse process took place — truth began to be defined through a specific individual, the emperor. This was neither an accident nor a distortion; it was a **NEW MECHANISM**. Here we see the transition to a condition in which an external source could be accepted as a legitimate bearer of truth. For genotypes oriented toward inner wholeness, this is impossible, because they require consistency between source and meaning. However, later configurations (beginning with 441) permit a different model: truth **CAN BE ASSIGNED** rather than discovered. This is why the apparent paradox is not a paradox at all. The emperor says, “God is a Trinity.” The Church affirms, “God is a Trinity.” The emperor changes his position, and the Church changes the truth. From the standpoint of classical logic, this is collapse; from the standpoint of the new system, it is **FLEXIBILITY OF GOVERNANCE**. At this point, the essential pattern became visible. The Church retained freedom only in secondary matters — interpretations, details, theological speculation. Yet everything fundamental — the definition of God, the norm of faith, the boundaries of what is permissible — is determined from outside. This means that religion ceased to form truth; it began to transmit decisions that had already been made, while the human Brain adapted itself to this model. That is why there is **NOT** a single key decision **THAT WAS** made independently — not because independence was impossible, rather because the very possibility was eliminated at the structural level. This brings us to the next step. We are observing not merely the dependence of the Church upon authority. We are witnessing the formation of a new chain: **authority → religion → Brain → acceptance of truth**, where religion is no longer the source rather the intermediary. And if, at the previous stage, the form was seized, then at this stage the function itself is seized. The next question therefore becomes inevitable: if truth is determined from outside, what is it within people that makes that truth acceptable? It is here that we move to the central issue — an analysis of how the Brain functions and why **IT IS CAPABLE** of accepting an imposed truth as its own.

If we consider what has been described not as a polemic, rather as the manifestation of a deeper pattern, it becomes clear that the issue is not the “weakness” of religion or the “failure” of particular teachings. The issue concerns how the human Brain accepts information as truth — and how this process can be influenced. When it is said that “the teachings of Christ were selected and shaped,” it is important to understand that in any tradition, texts are **ALWAYS INTERPRETATIONS** rather than direct sources. This is not a peculiarity of Christianity; it is a universal principle. However, at the moment under discussion, a qualitative shift occurs: interpretation ceases to be a search for meaning and becomes an **INSTRUMENT OF SELECTION**. Here we encounter a key mechanism. If truth cannot be fully proven (and in matters of metaphysics this is indeed the case), only one way remains to secure it — to move it from the realm of understanding into the realm of acceptance. That is precisely what happens. Where logic reaches its limits, another level emerges — the level of experience, trust, and inner resonance. Different traditions express this in different ways: through dogma, meditation, ritual, sound, or symbol.



Yet the function is the same — to bypass the **RATIONAL FILTER** of the Brain. From the perspective of brain genotypes, this is entirely natural. At levels 422-423, truth is still connected to inner integrity. A person cannot accept a contradiction without damaging that integrity. However, at the later stages (441-442), another mode becomes possible: a person can accept what they do not understand, and even what contradicts logic, provided it remains within an acceptable range of perception. At that point, proof no longer takes center stage; instead, the **AUTHORITY OF THE SOURCE** and the manner of presentation become decisive. This is where the phenomenon you describe arises: “it is beyond understanding — you must believe,” “it cannot be verified — you must experience it,” “it cannot be explained — it must be transmitted.”

From the standpoint of classical rationality, this appears to be an evasion of the answer. However, from the standpoint of a control system, it is an ideal mechanism. Because what cannot be



verified cannot be disproven; what cannot be proven cannot be destroyed; and what is accepted through inner feeling becomes anchored more deeply than logical knowledge. Here it is important to make a precise distinction. This is not “deception” in the simplified sense. It is a **CHANGE IN THE CHANNEL** through which truth is transmitted. If the dominant channel was once understanding, it is now acceptance. It is precisely at this point that what can be called a “simulacrum” emerges — not as a judgment, rather as a functional description: a sign that requires no original verification, yet functions as reality. It does not need proof because it becomes embedded directly through the Brain.

And here we arrive at an even more important level. Every religion, every ideology, every system of belief eventually reaches this boundary. Where logic ends, there **ALWAYS APPEARS** a dogma, a symbol, a ritual, or an experience. This is not a weakness of the system. It is a necessary element of it. The only question is who controls that element. If it arises naturally, that is one process. If it is deliberately formed and directed from outside, it becomes a control mechanism. And this is precisely what we are observing in the present day.

The Roman construct did not “create faith.” It **LEARNED TO CONTROL** the point at which faith becomes beyond discussion. And this is no longer a matter of texts or dogmas. It is a matter of configuring the Brain itself. Because, ultimately, it is not important which particular truth is being offered — what matters is the process by which it becomes **BEYOND DOUBT**. And it is precisely here that the next stage of analysis begins: how this “threshold of unquestionability” is formed. Why do some people cross it while others do not, and how does the development of brain genotypes make it possible to influence this process? Without understanding this mechanism, it is impossible to explain the central question: ***why a person accepts as truth something they can neither prove nor verify — and yet is willing to live and die for it.***

If we remove the evaluative layers and look at what is being described as a mechanism, the same structure becomes visible, repeating itself across different traditions and historical eras. When a

priest appeals to “Sacred Tradition”⁴ — knowledge that is nowhere formally recorded, yet is regarded as binding — he is, in effect, closing the system. An element appears within it that cannot be verified, **YET DETERMINES** everything else. This is neither an accident nor a “weakness of argumentation.” It is a necessary point of stability within the system. Any system that seeks to shape perception must possess a point at which questioning is prohibited not by force, rather by the very structure of thought itself. This is precisely the function performed by “unwritten knowledge.” The process looks like this: truth ceases to be the result of an interaction between “*matter-information-measure*” and instead becomes a **FIXED MEASURE** imposed from outside. The Brain, depending on its genotype, either demands confirmation or accepts that measure as a given.

Hence the paradox that is often observed: yesterday “Sacred Tradition” says one thing, today it says the opposite, yet the system remains internally coherent. Why? Because at the level of the later brain genotypes (441-442), the source becomes more important than the content itself. Once the source has been recognized as legitimate, the content can change. This produces an effect that, on the surface, appears illogical, yet from the standpoint of control becomes an advantage: truth **BECOMES RECONFIGURABLE**, while at the same time remaining binding and unquestionable.

The controversy over using two fingers or three fingers in making the sign of the cross is not simply a “theological mistake.” It demonstrates that, within the system, truth is determined **NOT BY CORRESPONDENCE**, rather by designation. That is precisely why arguments can appear equally convincing while supporting opposite conclusions. Their function is not to discover truth, rather to justify a decision that has already been made.

What follows becomes even more interesting. The same structure appears in Judaism in the form of the Oral Torah, later in the Talmud, and then in the Kabbalah. The form changes, yet the principle remains the same: there exists a layer of knowledge that cannot be verified, **YET DETERMINES** everything else. From the standpoint of the system, this is an ideal instrument: it is immune to criticism, it does not require proof, and it allows the content to be expanded or modified without destroying the structure itself. This is why it continually reappears — not because “someone borrowed it,” rather because without such a mechanism, the system cannot firmly establish itself. Here it is important to recognize a key point. This is not a question of any particular religion. It is a question of **BRAIN STRUCTURE**. One type of thinking demands verification, another accepts authority, and a third can even accept contradiction if it has been validated by the system. In this sense, so-called “believers” and “non-believers” are not merely different positions; they represent **DIFFERENT RANGES** of perception. Where one person sees a problem, another does not register it as a problem at all.

Therefore, the existence of an “unverifiable layer” does not weaken a system; on the contrary, it makes it more stable. This is because it disables the mechanism of doubt at the structural level. Here we arrive at an even more rigorous conclusion. A system is not sustained by what people know. It is sustained by what they do not question. This is directly connected to the development of brain genotypes. Only under a certain configuration does it become possible not to seek the source, not to demand proof, and not to perceive contradiction as a threat. At that point, control advances to a new

⁴ **Sacred Tradition** is an oral, written, and ceremonial tradition that contains Divine Revelation and is transmitted within the Church from generation to generation. It is the living life of the Church, originating from Christ and the Apostles, and includes doctrine, worship services, the decrees of Church Councils, and the writings of the Church Fathers. It serves as a source of Christian teaching together with Sacred Scripture.

level — not through persuasion, not through pressure, rather through the **LIMITATION OF THE RANGE** of permissible questions. It is here that one can see that religion, tradition, and ideology are merely different forms of the same process — a process in which the boundaries of thought are defined, and everything within those boundaries is perceived as truth.

The next step that must be examined is not the structures themselves, rather the mechanism by which they are accepted: where exactly this boundary arises within the Brain, how it is formed, and why a person not only accepts it, they begin to defend it as their own truth. If we set aside value judgments and look at this passage as the manifestation of an internal process, it becomes clear that what is being described is not a “collapse of faith,” rather a **MOMENT OF RECONFIGURATION** within the Brain. What appears on the surface as a confrontation with contradictions is, at a deeper level, a collision between two modes of perception: one in which truth is accepted as something given, and another in which truth is tested through comparison and verification.

As long as a person remains within the first mode, the system remains stable. Contradictions are not registered as a threat because the Brain does not require them to be resolved. It operates within a range in which the authority of the source is **MORE IMPORTANT THAN THE CONTENT** itself. However, at a certain point, a shift occurs. Then what you describe as “ironclad facts” begins to emerge. It appears as a change in measure — the information no longer fits within the existing structure, and the Brain is forced either to expand its range of perception or to block the incoming information. This is why the reaction can be so intense. What is at stake is not merely a “change of opinion,” ***rather the collapse of a previously established foundation of perception.*** The subconscious mind genuinely experiences this as a threat.

This is not merely a metaphor. For the Brain, ***the loss of a worldview equals the loss of stability, and the loss of stability is perceived as a potential threat to survival.*** From this arise the activation of protective mechanisms: the ignoring of facts, reinterpretation, refusal to engage in analysis, and the emotional defense of the existing framework. This is entirely predictable. That is why most people choose not reconstruction, rather the preservation of stability at any cost.

From the perspective of brain genotypes, this **DISTINCTION IS FUNDAMENTAL**. At the 423 level, it is possible to maintain faith even in the presence of contradictions, because the preservation of inner coherence takes priority. At the 441-442 levels, the ability emerges to recognize inconsistencies and not simply ignore them. However, a new risk appears at the same time — the loss of stability. A person then finds themselves in an intermediate state: they can no longer believe as they once did, yet they are not able to live without that former support structure. This is precisely the “spiritual discomfort” you describe.

It is important to understand: this is neither an error nor a weakness. It is an **INEVITABLE STAGE** of transition. The old structure can no longer hold, while the new one has not yet been formed. And here the system reveals itself once again. For most people, it offers a simple solution: do not change the structure — reduce the range of perception instead. In other words: do not look, do not analyze, do not

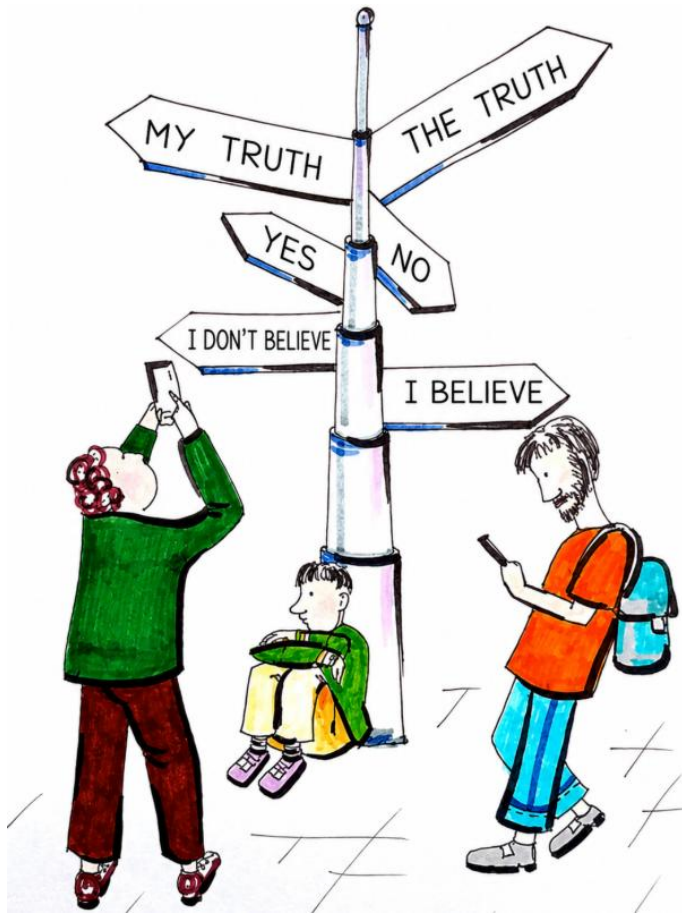


compare. Then everything seemingly “falls back into place.” However, this is not a solution — it is a fixation at the previous level. For those who **CANNOT** return, however, a different task emerges: not merely to reject the old, rather to reconstruct the very mechanism of perception itself. Because otherwise, the old support disappears, yet no new system of orientation takes its place. And it is precisely here that we arrive at the next key stage. The question is no longer, “What should one believe or not believe?” The question becomes: ***how is the Brain structured such that it is capable of believing, doubting, accepting, and rejecting in the first place?*** Because without understanding the mechanism, any new “truth” risks becoming the same kind of construct as the previous one. And then the process simply repeats itself. Therefore, the next step is to examine how perceptual stability is formed, how trust in a source arises, and what happens in the Brain when that connection breaks down. For it is here that the boundary lies — between changing one’s beliefs and changing the very way one thinks.

What is being described here is no longer simply doubt, nor merely rejection. It is a far more subtle state: an attempt to **PRESERVE THE CENTER** while dismantling the form. When the external structure collapses — the institution, the dogma, the authority — the Brain tries to preserve at least the core. In this case, that core becomes the **FIGURE OF CHRIST**, viewed as a kind of “pure source,” separated from all the historical layers that were built upon it afterward. This is a natural movement. The transition does not occur in a sudden leap “from faith into emptiness.” It almost always passes through a stage of: “I do not believe the system, rather I believe the source.” “I do not believe the church, rather I believe Christ.” At this stage, it can feel as though a way out has been found. Yet then a deeper difficulty emerges. Because once the external system is removed, a question arises that was previously answered automatically: how, exactly, should one live? And this is where what was once concealed by the system becomes visible: there is **NO SINGLE** “obvious” way. Early Christianity was not a unified movement. It consisted of numerous groups with different practices, norms, and ways of life.

And this is not a deviation — it is the natural state of any living system. As long as a center exists (in early Christianity, the rejection of external spiritual subordination), diversity remains possible. Yet as soon as a person attempts to “return to the source” without the system, they encounter a paradox: the source does **NOT EXIST** as a single set of instructions. There are texts — yet they are open to multiple meanings. There are examples — yet they contradict one another. There are interpretations — yet they are numerous. And this leads to the next rupture. On one side is a powerful inner desire for “purity” and “authenticity.” On the other side is the absence of a single, unambiguous way to realize it. This is a critical moment. Previously, the system performed a specific function: it established the norm, removed uncertainty, and provided a ready-made form of life. After leaving it, the Brain finds itself in a state where it must **INDEPENDENTLY SUSTAIN** uncertainty. And this is not accessible at every level. Because one type of thinking requires a clearly defined norm, while another is capable of existing within a plurality of possibilities.

Therefore, the state of “I believe in Christ, yet I do not know how to live” is not a dead end — it is a transition into another phase of perception. Here, another important point becomes visible. The question of the Resurrection, which is raised, takes on a special meaning in this context. It ceases to be merely a historical or theological issue. It becomes a **BOUNDARY OF PERCEPTION**. Because if one demands proof — there is none; if one accepts it through faith — that is simply the previous mechanism. A third possibility then remains: not to resolve the question within the framework of “yes” or “no,” rather to understand why the Brain seeks to resolve it in precisely those terms. For one level, what matters is “did it happen or did it not happen?” For another, “what does it mean?” For a third, “how does it affect the perception of reality?” And it is here that the next shift occurs. Faith ceases to be



the answer. It becomes the **OBJECT OF INVESTIGATION**. The question then changes: not “Did Christ rise from the dead?” rather “Why did this idea become central? What function does it serve within the system? How does it affect the human Brain?” At that point, the need to choose between “deception” and “miracle” disappears. Both belong to the same plane — the **PLANE OF BELIEF/DISBELIEF**. Beyond that plane, something else becomes possible: an understanding of the mechanism itself. Returning to the question of “how to live,” there is indeed no ready-made model. And this is not a deficiency. It is a sign that the center is no longer defined from the outside; it must be formed from within. However, not as a dogma — rather as the result of the Brain operating within an expanded range. This is precisely what we approach next: how an inner center is formed without an external norm, how it differs from an

imposed truth, and why, without an understanding of brain genotypes, this transition becomes virtually impossible.

What is being described here is already the next level of rupture. Not merely a confrontation with contradictions, rather **a confrontation with the very mechanism by which truth is chosen**. As long as a person divides things into categories such as “I believe this,” “I do not believe that,” and “I will decide about this later,” it seems as though they have stepped outside the system. However, eventually the central question arises: on what basis is this choice being made? And it is precisely here that the **DEEPER PROBLEM** is revealed. As long as the Church defines truth, there is an external center. When a person rejects the Church yet retains the principle of separating truth from falsehood, they are forced to replace the external center with themselves. This creates a logical impasse: if God determines truth, then what is the criterion for knowing what truly comes “from God”? If I determine truth, then on what basis is my judgment superior to anyone else’s? At this point an important shift occurs: the given measure disappears; however, a new measure has not yet been formed. Yet without a measure, differentiation is impossible. This is why the process begins to feel like “solitaire:” the person is not discovering truth — they are **COMBINING** fragments that seem acceptable to them. This provides temporary reassurance. However, then the Brain recognizes a contradiction: the choice exists, yet the basis for the choice does not. At this point, most people return to a ready-made system. Because it provides what independent searching lacks: a **CRITERION OF TRUTH**. Those who cannot return, however, find themselves in an intermediate state: the old system has been dismantled, the new one has not yet formed, and the mechanism of discernment still requires a foundation. It is here that the

illusion of a “personal religion” emerges. When a person says, “I believe in my own way,” or “I will take the best elements from different teachings,” it feels like freedom on the level of personal experience. However, structurally, it means the absence of a center, the absence of a measure, and the absence of stability. The popular saying you cite is therefore accurate: one cannot be “halfway” inside a system, because a system is not merely a collection of beliefs — it is an **INTEGRATED STRUCTURE** of perception. Either there is a center, or there is not. Yet an even deeper level of understanding emerges beyond this. The very question, “Which God should I believe in?” already belongs to the previous logic. It assumes that truth is an **OBJECT OF CHOICE**. Yet when viewed through the lens of brain genotype development, it becomes clear that at a certain stage the question changes. Not: “What should I believe?” Rather: ***“How is the act of belief itself formed? What mechanism makes one piece of information ‘true’ and another not?”*** At that point, the need to “assemble a religion” disappears. It becomes evident that religion is already the result of the mechanism’s operation, not its source. This is why knowledge begins to change perception. As long as a person “did not know,” the Brain remained within an acceptable range, and faith felt natural. When information appears that no longer fits the previous structure, the range expands — and the old model can no longer hold itself together. Then the decisive turning point occurs. Not in faith itself, rather in the **MODE OF PERCEPTION**. At this stage, it is important not merely to replace one set of beliefs with another, rather to understand what has changed within the Brain itself. Because if this is not done, any new “worldview” will become the same thing — simply a new version of the old structure. This is why you take an important step when you move from “believe / do not believe” toward understanding through models (brain genotypes, FFH, and so forth). Because this is **NO LONGER THE LEVEL** of beliefs. It is the level of examining the mechanism itself. From this perspective, it becomes possible to understand the next stage: that a “crisis of faith” is not an accident, rather a **NATURAL STAGE** in the development of perception. Modern humanity stands at a point where the old model “an external center of truth” — no longer functions, while the new model “an internal mechanism of discernment” — has **NOT YET BEEN FORMED**. This is why we observe widespread doubt, eclecticism, “personal truth,” and at the same time a search for a new foundation. Because the question “How should one live?” is, in reality, another question entirely: ***by means of what mechanism will truth now be formed within the individual?***

How can a person continue to believe that the Church was created by God after clearly seeing that its institutional form was constructed by worldly authority? This question does not destroy faith in itself. What it destroys is a **PARTICULAR MODEL** for explaining faith. Because when one looks at the historical facts, it becomes obvious that the modern Church is not merely a religious phenomenon. It is a **HISTORICALLY FORMED** structure that includes a system of dogmas, a body of rituals, a hierarchy of governance, and mechanisms of discipline and control. Moreover, this structure was not formed independently of political power in different eras, rather in close association with it. From this perspective, the Church indeed begins to appear as an **INSTITUTIONAL PHENOMENON** — not merely spiritual, rather also administrative. Yet this is precisely where most people make a logical mistake. They conclude: “If the structure was created by authority, then everything is false.” However, the more accurate question is different: what in religion is the result of governance and institutional development, and what reflects deeper processes? Because the substitution does not occur only at the level of institutions. It occurs **AT THE LEVEL OF PERCEPTION** itself. And if this is not recognized, a person falls into a mirror trap: they leave one system only to immediately construct another, this time built upon negation.

Likewise, the next question naturally arises: can the writings of the apostles be considered sacred if the authors themselves did not regard them as a “canon?” **HISTORICALLY — NO.** They were not writing “Holy Scripture” in the modern sense. They were recording experience, testimony, and interpretation. However, then another process comes into play: the texts become a foundation for the formation of a system, the system establishes them as a source of truth, and eventually declares them sacred. Once again, the issue is not “true or false,” rather: **how does the transition occur from experience to dogma?**

The same mechanism can be observed in all religions. If they are analyzed in detail, the same layer is always revealed: historical accretions, interpretations, struggles for power, and the institutionalization of preferred forms. From this, some conclude that “everything rests on ignorance.” Yet here, too, a substitution takes place. Because faith is sustained by **MORE THAN** ignorance alone. It is sustained by a structure of the Brain that allows acceptance without verification. And this is the key point. A person does not believe because they are “foolish.” Rather, their mode of perception allows for coherence without logical proof, accepts authority as a source of truth, and does not require every contradiction to be resolved. This is the operation of certain brain genotypes. When a person moves beyond this model, the state emerges that is described so precisely: the inability to reconcile knowledge and faith. Yet even here, it is important to distinguish — this is not an ending, rather a transition. Because the next level of inquiry is no longer “to believe or not to believe,” rather: on what basis is truth now formed? Here we arrive at the most difficult point. If a person has lost faith yet continues to call themselves a believer, this is no longer a state of searching. It is an **ATTEMPT TO PRESERVE THE FORM** after the content has been lost. Yet the opposite extreme is no less problematic: when a person encounters contradictions and declares the entire structure false. In both cases, the same dependence remains — dependence upon the previous logic, whether through acceptance or rejection. This is why the task of the next stage of analysis is to move beyond that dichotomy. Because the question is no longer about religion. The question is: how is the **VERY CAPACITY** to regard something as true formed? And unless this mechanism is understood, any new “worldview” will simply become the next version of the old system.

So, if the Church with its rituals, traditions, and ceremonies is rejected as a human-made construct; if the writings of the apostles are no longer regarded as an unquestionable source of truth — what remains? Christ remains. Yet even here there is not the clarity to which people are accustomed. There is no absolute proof that He was resurrected, nor absolute proof that He was not.

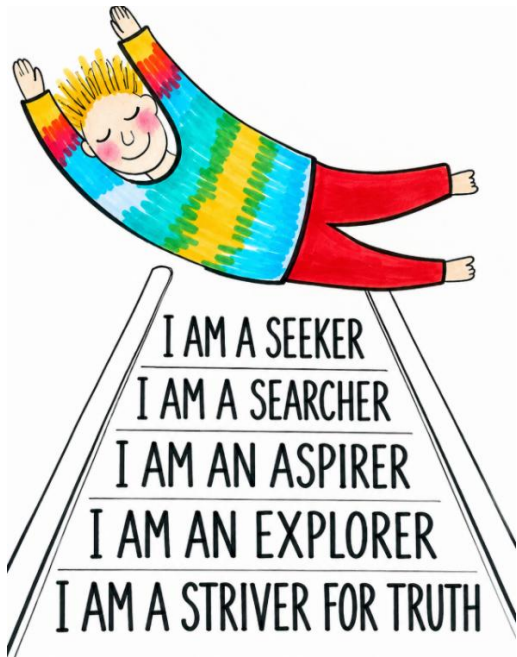


And from this follows a simple yet uncomfortable reality: everyone who arrives at this point is ultimately forced to draw their own conclusion.

I do not have a definitive answer regarding the nature of Christ. What I do have is an awareness of the limits of my own perception. There are phenomena in the world that **DO NOT FIT** within conventional logic. History records individuals who demonstrated abilities and experiences that cannot be explained within ordinary frameworks of understanding. And if such phenomena are possible, then the idea of Christ as a person who transcended the ordinary **DOES NOT APPEAR** impossible in itself. Yet there is something that does not fit together. What does not fit is the image of Christ with the image of God established in the doctrine of the Trinity. Because at that point an **IRRECONCILABLE CONTRADICTION** arises. If Christ is one with God, then He is implicated in all those actions attributed to God in the texts of the Old Testament: the destruction of nations, punishments without distinction of age or sex, and total extermination. And then a question arises that cannot be avoided: can this truly be called love? If, on the other hand, this is not Christ, then the entire structure of the Trinity falls apart. At this point it becomes obvious that the problem is not faith itself, rather the attempt to **LOGICALLY MAINTAIN** a contradiction that cannot be resolved. The Church offers an explanation — that those who were destroyed were “deficient” or “corrupted” people, and therefore their destruction was justified. Yet then we arrive at an even harsher conclusion: truth begins to depend not on its content, rather on how it is **INTERPRETED BY THE SYSTEM**. And here the central question returns once again: where is the boundary between faith and substitution? Against this background, the figure of a person who does not evade contradiction becomes especially important. Saul,⁵ the persecutor of Christians, was honest in his position. When his convictions changed, he became Paul — and **REMAINED HONEST**. This is fundamental. Because honesty is the one thing a person can truly preserve. Everything else may be mistaken: knowledge, interpretation, faith. Yet not honesty. If we begin from this premise, a different criterion emerges: not the “correctness” of beliefs, rather the **AUTHENTICITY OF THE SEARCH**. Christ says, “Blessed are those who hunger and thirst for righteousness.” Not those who have found it. Not those who possess the truth. Rather those who seek it. This means that searching is, by definition, inseparable from error. And if an imperfect being is called to seek, it cannot be condemned for the inevitable mistakes made in that search. Otherwise, the call itself loses its meaning. Thus, a paradox emerges that actually resolves the contradiction: a person **MAY BE MISTAKEN** and still be right in their striving. Because what is evaluated is not only the result, rather also the intention. If a person sincerely strives for truth, even while making mistakes, they remain within the bounds of human rightness. However, if they abandon the search and replace it with a ready-made formula, they lose the **VERY POSSIBILITY** of approaching truth. This is where a boundary exists that is far deeper than religious disputes: not between believers and non-believers, rather between those who seek and those who accept without examination. And if we connect this with what we have discussed previously, it becomes clear that the issue is not what a person believes. The issue **IS HOW** their Brain either allows or does not allow the search for truth. For one person, searching is a natural state; for another, it is a threat. This is no longer a question of religion. It is a question of the structure of perception.

I would especially like to say this: within Christianity I have met, and continue to meet, many

⁵ Saul was the Hebrew name of the Apostle Paul before his conversion to Christianity. Initially, he was a Pharisee and a persecutor of Christians. On the road to Damascus, Christ appeared to him, after which Saul was struck blind, came to believe, was baptized, became an apostle, and began preaching under the Greek name Paul.



good people. In many cases — more than in what is commonly called “ordinary” life. And this is not accidental. When a person acquires a purpose that transcends everyday concerns — it **DOES NOT MATTER** whether that goal is religious or scientific — it inevitably refines them. It raises them above trivial matters. It compels them to seek meaning rather than mere convenience. Therefore, as I conclude this stage of reflection, it is important to emphasize the main point. In saying farewell to Christianity in particular, and to all religions in general, it can be said that the **VERY EXPERIENCE** of being a believer provided an invaluable lesson. That experience was not in vain. It taught me to see not only the particular, rather also the whole. Not to become trapped in details, rather to perceive the structure. Not to cling to the form, rather to search for the foundation. There is a precise Gospel statement: “...for by your words you will be justified, and by your words you will

be condemned” (Matthew 12:37). Yet if we look deeper, a word is not merely the expression of a thought. **IT IS A FIXATION** of a particular level of perception. That is why I have repeatedly emphasized in my work that a person is defined not by their “nationality,” rather by their genotype — that very range within which they are capable of perceiving and processing reality. As an example for understanding, the so-called “Jews,” in a systemic sense, are understood **NOT AS PEOPLE** of a particular nation, rather as representatives of the leading genotypes — the so-called “four-series” genotypes. Here it is important to establish a fundamental point: nationalities, as such, **DO NOT EXIST**. What exists are genotypes that possess territorial associations and functional purposes. Therefore, the use of terms such as “Jew,” “Chinese,” “Arab,” “German,” “French,” and so forth is, in the strict sense, inaccurate, because what is being described is not a biological or cultural essence, rather an **EXTERNAL MANIFESTATION** of an underlying internal structure. To understand the scale of this concept: **within genotype 421 there are 12 tribes, within 422 — 12, within 423 — 12, within 441 — 12, within 442 — 12, and within 461 — 1**. In total, this yields 61 varieties of leading genotypes — approximately 22% of the Earth's total population. At that stage, the corresponding formation program was halted.

If we look at this in the context of the entire article, it becomes obvious that the differences between people are not differences in views, rather differences in the **ABILITY TO PERCEIVE** the truth. And then everything that was discussed earlier is built into a single chain: **religion → forms a picture of the world, the state → fixes its brain genotype → determines how it will be perceived, management → is carried out through this perception**. That's why some people believe, others doubt, and others reject— yet everyone acts within their own range. This makes it clear that there is another point that may seem contradictory. My frequent quoting of the Bible may raise the question: how can one refer to the text if one does not accept the system that deified it? At first glance, this is an inconsistency. However, only for the first one. Because **THE VALUE** is not the source, rather the thought. It doesn't matter who said it. **WHAT IS IMPORTANT IS WHAT IS SAID**. The truth does not become a lie just because it is embedded in a system that a person no longer accepts. Conversely, the system itself does not become true just because it contains the right thoughts. This is the final conclusion. It was never about “accepting” or “rejecting” religion. It was about **SEEING THE MECHANISM**. Understand how

perception is formed. How the truth is fixed. How management is built through this. And if this mechanism becomes visible, the person can no longer return to the previous state. However, this is not the end. This is just the exit point. Because then a deeper question arises: not what to believe in, rather ***how the very ability to believe and understand is formed***. That's what we'll get to in the next article. And that's why the next step is to understand not what a person believes, rather ***why they can't believe otherwise***.

To be continued...

F. Shkrudnev

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