

# Salvation of the Saviors (series 119-369)

## Project 369 – Non-Articles: Beyond the Text: The Evolution of Perception and the Mechanism of Power...

*We do not see the world as it is —  
we see it as we ourselves are structured.  
Whoever changes that perception,  
changes reality itself.*

A person is accustomed to believing that his thinking is something originally given. That he perceives the world directly. That his conclusions are the result of analyzing facts. However, this is an illusion. A person **DOES NOT THINK** outside the construction of his Brain. He thinks within the permissible range of perception determined by his genotype. It is precisely here that the reason for all differences is concealed — differences which on the surface appear as differing views, convictions, and forms of faith. In reality, it is not the views that differ. The instruments of perception differ. The same fact may be obvious, debatable, or may not exist at all — depending on the range within which the Brain operates. Therefore, it is impossible to convince a person beyond the limits of his genotype. Not because he does not want to — rather because he **CANNOT** perceive it.

If earlier we examined how structures of control were built through religion and the state, now it is necessary to take the next step: to understand what those structures rest upon. Because one can control only that which possesses 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. This means: the brain genotype determines not a person's knowledge, rather the limits of what he is capable of recognizing as truth. And this is the key point. Because control is exercised not through the implantation of information, rather through the **LIMITATION OF THE RANGE** within which it may be accepted. Once that range is defined, everything else becomes a technical task. That is why the development of brain genotypes is not a secondary process of history. It is its foundation.

Each new form of religion, statehood, and governance became possible only when a corresponding type of perception emerged. And conversely — without a change in genotype, no system could become established. Here the central question arises, from which the next stage begins: how exactly did brain genotypes develop, and why did precisely those forms of control emerge at each stage that we have become accustomed to calling iz(s)tory. Because this is not iz(s)tory. It is the **SEQUENTIAL CONFIGURATION** of the Brain for the purposes of control. After the consolidation of the new model, the next inevitable stage begins.

If until this moment the system had still permitted plurality — however limited, however controlled — it now moved toward rigid fixation. Before Theodosius I, the principle of freedom of conscience formally operated within the Roman Empire, established by the Edict of Milan. This meant that the system was **NOT YET** complete. It was testing, experimenting, searching for a stable



configuration. Yet as soon as it became clear that control through mutable truth worked, freedom became excessive. And therefore — dangerous. In 393, the Ancient Olympic Games were banned as a symbol of the old, uncontrolled religious environment. Two years later, the very principle of freedom of religion was abolished. And this is the key moment. Because what was prohibited was not merely practice — what was prohibited was **THINKING OUTSIDE** the approved norm. A person was no longer permitted to reason about questions upon which the system had already issued a decision. Truth was fixed. Deviation was suppressed. And whereas before a person could search, now he was required to conform. Any attempt to hold an independent opinion was perceived not as an error, rather **AS A THREAT**, and was suppressed. Against this background, it becomes obvious that the so-called “end of the persecutions against Christians” was an

illusion. The persecutions did not disappear. They merely changed direction.

The persecutions of those who recognized the spiritual authority of power came to an end. However, those who maintained the previous position — the rejection of an external center — remained outside the system. And therefore, they became subject to suppression. And this was natural. Because it is **IMPOSSIBLE TO ALLOW** the existence of elements that weaken the center.

The rejection of the emperor’s spiritual authority undermined the entire construction itself. Consequently, such elements had to be either transformed or eliminated. And under Theodosius I, this process reached a new stage. The persecutions of the “incorrect” Christians not only matched the severity of earlier persecutions — they often surpassed them. However, the essential foundation changed. Previously, the persecuted were enemies of the empire. Now they were enemies of God. This was a **FUNDAMENTAL DIFFERENCE**. Because in the first case, compromise was possible. In the second — it was not. A struggle against a political opponent has limits. A struggle against “heresy” has none. That is precisely why the scale of suppression increased. From the 1st to the 3rd century, Christians were executed for refusing to recognize authority. From the 3rd to the 19th century, they were destroyed for an “incorrect” understanding of God. And here the central shift became visible: the object of control was no longer behavior, rather thought itself. A person was punished not for an action, rather for interpretation. For deviation from the norm of perception. This was an **ENTIRELY DIFFERENT** level of control.

From the standpoint of the development of brain genotypes, we see the consolidation of a new configuration. If previously (within the logic of genotypes 422-423) the possibility of differences under a unified center still remained, now a model was formed in which only one variant of perception was permissible. Not because it was truth, rather because **IT WAS ESTABLISHED**. And it was precisely to this model that the Brain began to adapt itself. A person related information less and less to an inner foundation, and increasingly — to an external source. In this lay the deeper transformation.

Religion ceased to be a space for searching. It became a system for regulating thought. And this regulation was carried to the extreme. Representatives of a doctrine that proclaimed “judge not” began to judge. Not merely to judge — rather to determine the very permissibility of thought itself.

Independence itself became a crime. And people were punished for it with extreme severity. The practice of executions for convictions stretched across centuries. The last auto-da-fés took place already in the modern era — extending even into the 19th century. This means that the mechanism once set in motion **PROVED TO BE STABLE**. And here it is important to note one more point. After Theodosius I, emperors no longer changed the “truth” concerning the nature of God. Yet not because truth had been found. Rather because there was **NO LONGER ANY NECESSITY** for it. The system had achieved stability. Brain genotypes had been adapted to accept an external source. And now, changing the truth could destabilize an already functioning model.

If the political situation had required it, the cycle could have repeated itself. With the same result. Because the mechanism had already been created. This is precisely what must be understood: the issue was never about searching for truth. The issue was about creating a **MANAGEABLE SYSTEM** of perception. And once it had been created — they stopped changing it.

As the political situation changed, what began to emerge was no longer an isolated episode, rather a stable pattern. Authority changed its opinion — and along with it, “truth” changed as well. The Church did not search, argue, or refine. **IT FORMALIZED**. It fixed a new configuration and proclaimed it revelation, as many times as the system required. If we look at this without illusions, we see a simple principle: in history, there is not a single case in which a conciliar decision contradicted the position of authority, and not a single case in which the position of authority failed to correspond to the current political moment. Truth here was not formed — **IT WAS SYNCHRONIZED** with the situation, with the tasks of governance, with the necessity of preserving the system. That is why it changed. Not because a new depth had been discovered, rather because the configuration of the environment had changed. Those who attempted to hold faith above the opinion of the emperor were eliminated — not in theory, rather in practice. Directly from the councils themselves. They were sent to places where survival was unlikely. However, something else is even more important. If, after some time, authority changed its position, those very same people could be restored, while their opponents could take their place. What occurred was not merely a change of views. It was a **ROTATION OF TRUTH** together with its carriers. And this is another sign of a completed system. A person no longer functioned as the bearer of conviction. He became the bearer of the current version of the norm. The church structure itself became fully integrated into this mechanism. Technically, it **COULD NOT** contradict authority. Because anyone who attempted to do so was replaced, stripped of rank, removed — and in his place came someone already prepared to agree with any direction imposed from above. The system did not argue. It updated itself. And after Theodosius I, this updating became more subtle. The basic dogmas were no longer touched. They had already been fixed. Yet everything else remained fluid and responsive to changes in the environment.

A characteristic example is the history of icons. When authority recognized that the population had begun to perceive icons as **OBJECTS OF WORSHIP**, as analogues of pagan idols, the threat of a return to the previous model of perception emerged. The system reacted. In 754, a council was convened. The bishops prayed. They invoked the Holy Spirit. And a new truth was “revealed” to them: icons were a distortion. An offense against the faith. Suppression began — harsh, physical, demonstrative. However, time passed, and the situation changed once again. An external factor intensified — a new religious system spread in which all images were forbidden. (This refers to the formation of Islam — that is a separate line to which we will return.) A new threat emerged — no longer one of internal deviation, rather of **EXTERNAL ABSORPTION**. And once again, the system reconfigured itself.

In 787, a new council was convened. The same people. The same procedures. And — a new truth. Now icons became pleasing to God. Not merely permissible — sacred. And the reverse process began. Those who opposed icons were now persecuted. The mechanism remained the same. Only the direction changed. And here the key effect revealed itself. For the masses, icons ceased to be a question of faith. They **BECAME A MARKER** of the current truth. And people began to act in accordance with the situation — displaying them, hiding them, changing them — depending on which version had been recognized as correct. The icon was transformed into the equivalent of a flag. Not a symbol of faith, rather a **SYMBOL OF BELONGING** to the current configuration of the system.

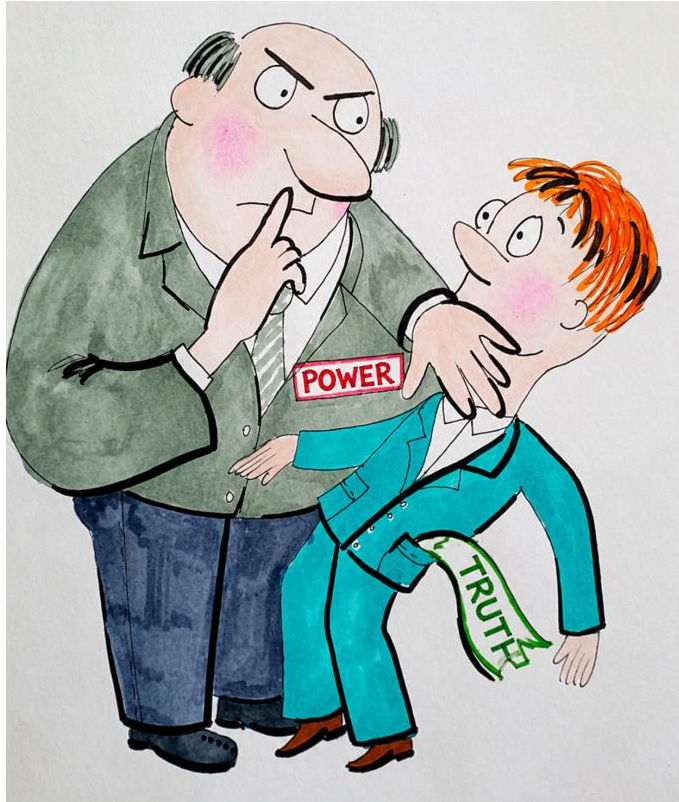
From the standpoint of the development of brain genotypes, this means the following: there occurs a consolidation of the **ABILITY TO LIVE** within a mutable reality without registering contradictions. A person ceases to relate today to yesterday. He orients only toward the current norm. It is precisely this that makes the system stable. Because it **NO LONGER DEPENDS** upon content. It relies upon the Brain's ability to adapt to any imposed form. Here we arrive at the principle that will become central moving forward: control is exercised not through persuasion, rather through shifting the **PERMISSIBLE RANGE** of perception. And this is already directly connected to the development of brain genotypes.

The further development of events carried this mechanism to its limit. The political situation changed once again — and along with it, truth changed as well. In 813, the decisions of the previous council were revoked. The council itself was stripped of its Ecumenical status. And the former position — already **ONCE REJECTED** — was once again declared divinely inspired. A few decades passed, and in 843 the reverse occurred. Once again, a new situation. Once again, a new “truth.” The decisions of the council of 754 were revoked. It was deprived of its status. And the council of 787 was once again granted “ecumenical” authority, and its decisions were declared final. At first glance, this appeared absurd — like endless vacillation, like the absence of any real position, like a chain of contradictions impossible to explain. However, only if one viewed it as a **SEARCH FOR TRUTH**. If, however, one viewed it as a system of control, everything fell into place. Each time the same thing occurred: what was undesirable was declared to be “from an unclean spirit,” while what was desirable was proclaimed “inspired from above.” And each time this was accompanied by investigations, justifications, and “unshakable proofs.” Everything was strict. Everything was according to Church law. If one **DID NOT SEE** the deeper logic, the picture truly appeared caricature-like: emperors as tyrants, bishops as men without convictions. Today they affirmed one thing. Tomorrow, they repented for it. The day after tomorrow they restored it again. However, this was only the outer layer. In reality, an **EXTREMELY RIGID** and precise system was operating here. A bishop within this system was not a source of truth. He was an element. A part of the mechanism. Therefore, his personal position had no significance. Disagreement changed nothing. It simply led to replacement. He was declared a heretic, removed from the system,



and another took his place — **MORE COMPATIBLE** with the current configuration. And here the most important point became visible: within the system, there was no longer any sense in defending “one’s own truth.” Because truth did not belong to the individual. It **WAS IMPOSED FROM OUTSIDE**.

Moreover, people within the system understood perfectly well that any position could be justified with equal persuasiveness — provided there was a demand for it. This signified a transition to a new level. If previously a person had strived for inner integrity, here a different capacity was formed and consolidated: adaptation without **INNER CONFLICT**. Not merely flexibility — rather fluidity. A person ceased to maintain a fixed position. He accepted the shape of the environment, just as water takes the shape of its container. And this was not weakness. It was a functional state necessary for the system. Because it was precisely such a Brain that **COULD BE RECONFIGURED** without being destroyed. However, it is important to understand: the oscillations of the emperors were not chaos. They were



governance. The art of governance lay not in clinging to a single “truth,” rather in making, at each moment in time, the decision that corresponded to the situation. Truth here was secondary. The preservation of the system was primary.

If the current configuration threatened stability, it was changed — without regard for yesterday’s assertions. Because if the wrong decision was made “now,” then there would **NO LONGER BE** any “later.” This is what finally fixed the distinction: for the individual, truth was a foundation; for the system, it was an instrument. And as long as a person lived within the logic of foundations, he **COULD NOT** understand the system. However, as soon as the Brain was reconfigured toward an instrumental model, all contradictions disappeared. Because the very necessity of resolving them disappeared as well. It is

precisely here that we arrive at the next level of understanding. Because from this point forward, the question is no longer how truth changed, rather how the type of Brain was formed that is capable of living within this mutability and considering it normal. And this is the next step.

A commander on the battlefield does not search for truth. He acts according to the situation. He advances when there is an opportunity. He retreats when it is necessary to preserve resources. He maneuvers when direct confrontation is disadvantageous. An emperor acts the same way. If a ruler begins to think like a philosopher — searching for “truth in general” instead of making decisions “here and now” — he **LOSES CONTROL**. The system does not tolerate delays. Either his inner circle removes him, or he is swept away by the social wave that arises wherever authority ceases to correspond to the situation. Because a leader and a prophet have different functions. A prophet works with truth. A leader works with the **STABILITY OF THE SYSTEM**. And when these roles are mixed, both are destroyed. That is

why the behavior of authority, which on the moral level appears contradictory, on the level of governance becomes the only possible course.

When the people demand visible forms, icons appear. When the threat of a return to paganism emerges, icons are prohibited. When the threat of Islamization arises, icons are restored. These are not fluctuations. They are adaptations.

From the standpoint of the development of brain genotypes, something critically important occurs here: authority begins to work not with truth, rather with the **RANGE OF PERCEPTION** of the masses. If the dominant genotype requires form — form is provided. If that form begins to undermine the system — it is removed. If an external threat emerges — the form is restored as a marker of identity. This is no longer religion. It is the **MANAGEMENT OF PERCEPTION** through religion.

Let us add another layer here — the struggle for resources and power. Yet, according to the rules of the system, the real objective can never be stated openly. Therefore, the struggle is always disguised: yesterday as a struggle for the “true faith,” today as a struggle for “democracy” or “the happiness of the people.” The form changes. The mechanism remains. Always: the struggle for power is concealed beneath the struggle for truth. And this once again returns us to the central point — within a system of control, truth is not the goal. It is an instrument. From this emerges the key formula of power: “if you possess the weapon — you control the action. If you possess the consciousness of the one holding the weapon — you control everything.” That is why power over consciousness is **ALWAYS GREATER** than power over territory. This principle became obvious in the 11th century during the confrontation between Pope Gregory VII and Henry IV.

The emperor possessed the army, the territory, and the resources. The Pope possessed something else — consciousness. And when the Pope released the emperor’s subjects from their oath of loyalty, all of Henry’s material power became empty. He was forced to stand at Walk to Canossa, waiting for forgiveness. This was the moment when Europe finally understood — **WITHOUT CONTROL** over consciousness, there is no real power. There is only household administration. And this became a turning point. Because from that moment onward, the struggle no longer unfolded for territories, rather for the center of control over consciousness. Whoever controlled the Church controlled the world.

Here a new configuration emerged. The Roman Empire split into two parts. Two centers of secular power appeared. However, religion remained unified. And therefore, the center of control over consciousness remained one. This made **CONFLICT INEVITABLE**. The Pope and the emperor could not coexist within the same system of coordinates. Because recognizing the other meant losing power. The emperor asserted: power comes from God — therefore, he is the highest authority. The Pope asserted: spiritual power **DOES NOT BELONG** to the secular ruler. Therefore, he is the sole bearer of true legitimacy. Both were right within their own logic. And neither could yield. Because the issue was not status. The issue was control over the Brain. It is precisely here that the next level of the system was formed: the division of power into two **COMPETING BRANCHES** of control over consciousness. The Western Church became *Catholic* — universal. The Eastern Church became *Orthodox* — dogmatic, fixed. This was not merely a difference in doctrine. It was two different approaches to control: one through universalization, the other through rigid norms. Yet the problem remained: two centers **CANNOT** hold one system. And therefore, the only possible solution emerged — division. Not as an ideological choice, rather as a systemic necessity. Because where there is one center of control over consciousness, **THERE IS WHOLENESS**. Where there are two, conflict arises. And if that conflict is not resolved, it destroys the system. That is why what happened next appears on the surface as a schism. Yet in essence, it was the next stage in the evolution of control: the division of a single system into two independent constructs,

each of which built its own model of control over consciousness. This is **NO LONGER SIMPLY** the history of religion. It is the next step in the development of Systemic Control. Look carefully at what is happening today with the Church in Ukraine...

By the beginning of the second millennium, the system approached a point that can be defined as a critical accumulation of contradictions within a single level of control. What had previously been held together by the force of the construction itself now began to disintegrate under the pressure of internal inconsistencies. The eastern and western branches of the church no longer merely differed — they functioned as **TWO COMPETING** centers of control over consciousness. And at a certain moment, the inevitable occurred. They cursed one another and excommunicated one another... from the church. On the level of form, this appears absurd. However, on the level of the system, it was a natural act of the **SEPARATION OF CHANNELS** of control.

By the middle of the 11th century, the schism was fixed legally. What had existed de facto became de jure. Two independent constructs emerged: one western, the other eastern. However, it is important to understand the main point: the schism did not occur because of dogmas. Dogmas were merely the language through which an already completed process was formalized. Court theologians, as before, performed their function. They **DID NOT EXPLAIN** what was happening. They legitimized it. Each side asserted: we stand for truth, and the schism is a forced measure. However, if we examine this through the prism of the development of brain genotypes, something else becomes obvious. Before us is not a dispute over formulations. Before us is a divergence in types of perception and governance. The three official contradictions — the Filioque, the Immaculate Conception, and the infallibility of the Pope — appear to be the causes. However, in reality, they are **MARKERS OF DIFFERENCE**, not their source. Because if those three had not existed, others would have appeared. As before: if not this dispute, then a fifth or a tenth. This is a direct consequence of the fact that the system had already lost its unified center and therefore was compelled constantly to produce differences. Especially revealing is the dispute over *“homoousios”* and *“homoiousios”* — a difference of one letter. But behind that letter lies something fundamentally different: a unified center (consubstantiality) — or the allowance of difference (similar substance). This is no longer theology. It is a reflection of how the Brain holds reality together: either through **ABSOLUTE IDENTITY**, or through permissible divergence. That is why people were willing to die over a single letter. Because at the level of the brain genotype, it was not merely a letter. ***It was the boundary of the permissible world.***



If we continue this line of thought, it becomes obvious that the schism was inevitable. Because the main question was not the nature of God. The main question was who would serve as the center of control. And this question could not be resolved within a single structure. Because one center excludes

another. Therefore, religious differences performed a key function: **THEY JUSTIFIED** the political division of power. In other words: first there arose a struggle for control, and afterward a system of differences was created to support it. This became especially clear in the 15th century.

Byzantium found itself under the threat of destruction. The Turkish invasion brought the system to the edge. And at that moment, Rome offered assistance. However, not for free. The condition was simple: the union of the churches and the renunciation by secular authority of interference in the spiritual sphere. On the level of form, this appeared to be a striving for unity. On the level of the system, it was an **ATTEMPT TO SEIZE** control over consciousness. The formula was extremely rigid: either you recognize our center, or you lose everything. The emperor found himself faced with a choice: the Pope or the Sultan. And here the most important point becomes visible. The choice was made not in favor of truth, rather in favor of the **PRESERVATION OF THE SYSTEM**. He agreed. However, he agreed as a ruler, not as a bearer of faith. Because his task was survival. This once again confirmed that authority always acts according to the logic of the current situation.

The process of unification begins. The system once again attempts to restore a single center. Both secular authority and the church elite on both sides are interested in this, because divided control reduces stability. However, a problem arises. In order for the union to become legitimate, it must be formalized within the framework of the same technology: convene a council, invoke the Holy Spirit, declare the decision to be truth. That is: use the very same mechanism that had already been employed many times before. Here we arrive at the next level of understanding. All of these processes are not chaos. They are the **SEQUENTIAL EVOLUTION** of Systemic Control through the Brain. If we connect this with genotypes, we see the following: the early genotypes (421-422) held the system together through a center; genotype 423 introduced religion as a control instrument. The subsequent states (441-442) began to fragment the system, replacing the center with norm — and from there arose the necessity of rigidly fixing truth through authority. It is precisely at this point that the system takes the next step: it ceases merely to govern faith. It **BEGINS TO GOVERN** the very ability of a person to distinguish truth. And this brings us to the next stage.

The preparation of the Eighth Ecumenical Council became the culmination of the entire preceding logic. The system made an attempt to return to a unified center. However, no longer through inner wholeness, as in the earlier stages, rather through **RIGIDLY CONSTRUCTED** agreement. The Council of Florence was prepared with maximum thoroughness. From the standpoint of dogma, procedure, and ritual — it was flawless. Everything was observed: the invocation of the Holy Spirit, collective prayer, the confirmation of the “descent of grace.” And after that — the decision: the union of the two churches into one, a single unified Church. On the level of form, this appeared to be the triumph of truth. On the level of the system, **IT WAS AN ATTEMPT** to restore a unified channel of control over consciousness.

It is important to fix the key point. The decision was declared not to be the result of negotiations, not a compromise, not a political act, rather a gift of the Holy Spirit. That is: it was removed from the sphere of discussion and **BECAME MANDATORY** for all. This was the classic technology we had already seen before: every decision was declared to come from above, every disagreement was declared heresy, and every refusal excluded one from the system.

The Byzantine patriarch directly established that rejecting the decisions of the council was equivalent to excommunication from the Church. Thus, it was finally fixed: truth **IS THE DECISION** of the system. At this moment, an effect arises that is critically important. The system assumes that formal unification will automatically create real unity. However, this is possible only under one condition: ***if the brain genotypes of the participants are compatible with the given construction***. And by this point, they

no longer are. The Christian world rejoices. However, rejoicing is a reaction of form. At the level of the deeper structure, a rupture emerges. And it manifests itself precisely where the system does not expect it — in Rus’.

At that moment, Rus’ occupied a unique position. Formally, it was subordinate to Byzantium. In reality, it already possessed political independence. However, this was not the main point. The main point was that it existed within a **DIFFERENT PHASE** of the development of brain genotypes. Rus’ preserved an earlier configuration: orientation toward an inner center, a striving for wholeness, and the inadmissibility of external subordination in questions of meaning. This fundamentally distinguished it from the late Byzantine and western models, where adaptability, multilayered structures, and the capacity to accept an external norm as truth had already become dominant. Therefore, the council’s decision was perceived not as “unification,” rather as a **SEIZURE OF CONTROL**. Because the formula here was completely transparent: the unification of churches meant the unification of the center of control over consciousness. And that center was located in Rome. For Rus’, this meant the following: it would leave the influence of a weakened Byzantium and fall under the influence of a strong, centralized Rome. At this point, not religious rather **PURELY SYSTEMIC** logic came into play: whoever controls



consciousness controls the system. Whoever controls the system determines the future. The difference between the two models was formulated with absolute precision — Ancient Rome said: “Give us gold and believe whatever you wish.” Catholic Rome said: “We will give you resources — however, you must accept our picture of the world.” This was already the next level of control. Not through external subordination, rather through the **INTERNAL CONFIGURATION** of the Brain. It became obvious: for Rus’, accepting the decisions of the council meant losing not only spiritual independence, rather eventually political independence as well. Because the loss of the center of control over consciousness inevitably leads to the loss of all other levels of control. That is why rejection emerged. However, this rejection was **NOT MERELY** a political decision. It was the manifestation of the incompatibility of brain genotypes, the difference in permissible models of

governance, and the preservation of an inner center. Here we arrive at the critical point of the entire construct. For the **FIRST TIME**, the system encountered a situation in which everything was formally flawless, everything was dogmatically justified, authority was fully coordinated — and yet the decision was not accepted by the system as a whole. This could mean only one thing: control through form was no longer sufficient. And the system was forced to move to the next level.

The ruler of Russia, Vasily II the Blind,<sup>1</sup> found himself at a point where two levels of reality

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<sup>1</sup> **Vasily II the Blind** (1415-1462) — Grand Prince of Moscow (from 1425), son of Vasily I of Moscow and Sophia Vitovtovna, grandson of Dmitry Donskoy. His reign was marked by a fierce feudal war (1425-1453) for the throne, during which he was blinded (1446) by Dmitry Shemyaka. Despite this, he retained power, strengthened the unity of the Grand Principality of Moscow by nearly eliminating the smaller appanages, and laid the foundation for the future rule of Ivan III of Russia.

collided. On one side, he was a man of faith. On the other, he was the bearer of power. And this was not merely an inner conflict of personality. It was a collision between two systems of governance: governance through truth, and governance through authority. He saw the union of the churches as a great good — as the restoration of wholeness, as a return to a unified center. Yet at the same time, he saw something else: union meant submission to Rome, and therefore the loss of his own center of control. And here it was no longer faith that came into play, rather the **LOGIC OF THE SYSTEM**. We arrive at an extremely precise formula: **acceptance of an external center → disconnection of one's own channel of control → loss of subjecthood**. And so, his reasoning took on an exceptionally rigid form: if I accept “truth from above,” I cease to be the source of governance. I am transformed from ruler into executor. From center into element. From subject into function. This is the key moment. Because here, for the first time at such a level, there arises the realization that truth coming from outside **CAN DESTROY** authority from within. And so, the choice is made. Not in favor of truth. In favor of governance. He decides to act preemptively. From the standpoint of canon law, this is a violation. From the standpoint of the system, it is the only possible step. He decides not to accept the decision of the council, rather to **SEIZE THE RIGHT** to define truth. And thus, there occurs an action that, on the religious level, appears absurd: he is the first to excommunicate the Pope from the Church. This is impossible within the previous logic. He has no authority for it, no foundation, no legitimacy. However, within the logic of Systemic Control, it is perfectly exact: whoever first fixes reality is the one who defines it. And here the turning point occurs. Rus' makes an attempt to create its **OWN CENTER** of control over truth. Not external. Not borrowed. Rather its own. Yet a problem arises. How can one justify rejecting a decision declared to have “descended from the Holy Spirit?” How can one deny truth if it has already been fixed within the entire system? Here the very same technology already developed in Byzantium comes into play — a technology that can be described as follows: truth is **NOT DIRECTLY ABOLISHED**; instead, its source is called into question. Then a “re-examination” is conducted, and a new version of truth is formed.

The Russian tradition describes this moment through an image that in fact carries a deeply symbolic meaning. The blind ruler “sees with inner eyes.” This is not merely a beautiful metaphor. It is an indication of a transition: from external authority to an inner act of recognition. Yet if we look deeper, this is not a return to inner truth. It is something else. It is the **TRANSFER OF THE CENTER** inward, into the system of power itself. He does not reject the principle of “truth from above.” He changes the point at which it is received. Now the channel appears as: **God → (conditionally) → authority → truth → people, rather than: God → church → authority → people**. And therefore, the next step becomes inevitable. He instructs theologians to determine whether the decisions of the Council of Florence were truly inspired by the Holy Spirit. And here the most important thing occurs. The theologians are not searching for truth. The system itself formulates a request for the necessary result. This is no longer religion in its original form. It is a **MECHANISM FOR THE GENERATION** of truth according to the needs of governance. From the standpoint of the



development of brain genotypes, we see here a transition to the next state: truth is no longer experienced, nor even simply accepted — it is produced within the system itself. This means that the human Brain begins to function differently. It no longer distinguishes between whether something is truth or merely its construction. It perceives: if it is fixed by the system, then it is reality. It is precisely here that a new type of governance is formed — not through faith, not through force, rather **THROUGH CONTROL** over the source of truth. And this brings us to the next stage.

Court theologians in all systems operate according to the same principle. They do not search for the truth. They **SERVICE THE DEMANDS** of the system. And therefore, they understand everything from half a word. The Moscow theologians do what their Roman and Byzantine predecessors had already done many times before them. They conduct an “investigation,” analyze, compare, and arrive at the conclusion: formally, everything was correct. The ritual was observed. The procedure was maintained. The council was legitimate. However,... the Holy Spirit was not present there. This is the key moment. Because here it is finally established that truth is determined not by the event itself, rather by the **INTERPRETATION OF THE EVENT**. How exactly they “established” the absence of the Holy Spirit is not explained. And this is not accidental. Because within the logic of Systemic Control, what matters is not the mechanism, rather the result. If the system recognized it — then so it is.

Here we see the completion of the process that began back in Rome: truth is no longer discovered — **IT IS DECLARED**. This signifies a transition to the next state: if earlier a person experienced truth, and later accepted it, *now he accepts an already prepared decision as the only possible reality*. Relying on the “conclusion of experts,” Vasily II the Blind takes the next step. He removes the head of the Church. The reason is revealing: he failed to recognize that the Spirit had not descended. This is not merely a personnel decision. It is an act in which a new logic becomes fixed: spiritual authority **BECOMES DERIVATIVE** of the ability to correspond to the system. In his place comes a new head — Jonah of Moscow. Not as a bearer of truth, rather as a bearer of agreement. As a person already included within the contour of control. Formally, he is “elected.” In reality, he is **RECOMMENDED BY AUTHORITY**. Here an extremely important mechanism emerges, one that would later be reproduced in other systems (including the Soviet one): not direct appointment, rather managed “electoral confirmation.” This is already a full transition to multilevel control through coordinated structures: **authority → church → decision → legitimization → people**.

On the external level, this provokes outrage. The entire Christian world stands against it. Because the order has been violated. The hierarchy has been violated. The “truth” has been violated. Yet this outrage lasts only until the moment when the system changes radically. In 1453, the **Fall of Constantinople** occurs. Byzantium disappears. The center that only recently possessed spiritual legitimacy ceases to exist. And here a **FUNDAMENTAL SHIFT** takes place. Because the previous source of legitimacy disappears, a vacuum of control emerges, and at that moment Moscow begins its own game. However, it encounters a problem. From the standpoint of canon law, it is “self-consecrated.” That is: not recognized, not included in the hierarchy, lacking a “lawful” channel of grace. And within that system, this means: no recognition — no legitimacy. No legitimacy — no full authority over consciousness. And then the next mechanism is activated. Not forceful. Not dogmatic. Rather resource-based. Moscow begins interacting with the eastern patriarchs — through aid, through support, through resources. Here we see one of the most revealing moments of the entire construct: the more resources arrive, the more clearly “truth” is revealed.

The patriarchs begin to “reconsider” their position. Gradually. Carefully. And then a “miracle” occurs: they recognize that the decisions of the Council of Florence were not from God. In other words,

we see the complete repetition of a technology already familiar to us: **a previous decision → is declared erroneous, a new conclusion → is declared true, the source → is confirmed “retroactively.”** From the standpoint of the development of brain genotypes, this is already the next level: truth becomes a completely **ADAPTIVE FUNCTION** of the system. It is not fixed, not absolute, not experienced inwardly. It is reconfigured according to necessity. And as a result, a new construction is formed. In 1589, the autocephalous **Russian Orthodox Church** emerges. The first patriarch becomes **Patriarch Job of Moscow**.<sup>2</sup> This is the key moment. Because here there is a final consolidation of: an independent center for the generation of truth, an independent channel of legitimization, and an independent system of control over consciousness. Now the formula changes: Rome is no longer the center. Byzantium is no longer the center. The center is inside the system itself. And this means: control becomes self-contained, truth is generated internally, and external sources lose influence. In the language of that era, this sounded simple: “Now we have our own mustache...” However, it meant something far greater: the formation of an **INDEPENDENT LEVEL** of Systemic Control based upon its own configuration of the Brain. Here we arrive at one of the key conclusions of the entire line: religion finally ceases to be a conduit of truth and becomes an **INSTRUMENT FOR THE FORMATION** of reality, a mechanism for legitimizing authority, and a channel for the control of consciousness. From this point, the next stage begins. Because after forming its own center, a new task emerges: not merely to maintain control, rather to reproduce it, strengthen it, and expand it.

If we gather everything that has been said into a single whole, it becomes obvious: we were not



examining the history of the Church, nor even the history of the struggle between religions. Step by step, what unfolded before us was a **MODEL OF THE FORMATION** and seizure of control. First came the inner center, the Temple as a point of wholeness. Then came its loss, and the appearance of norm in place of center. Next came the intervention of authority and the fixing of truth through decision. Then orthodoxy emerged as a mechanism for suppressing difference, followed by councils as a technology for the production of truth. And finally came the **FINAL STAGE: the transfer of the center of control into the system of power itself**. At that moment, religion ceased to be what it originally was. It was no longer a space of searching, no longer a path, no longer an inner act. It became a mechanism for fixing permissible perception, an instrument for legitimizing decisions, and a channel for controlling the Brain. And it is precisely here

that the formula emerges toward which we have been moving throughout the entire text: **religion → state → brain genotypes → control of consciousness → control over society**. However, it is important to understand the main thing — this is not the past, not a “mistake of history.” It is a **WORKING MODEL**. It did not disappear. It merely changes form. Yesterday — councils. Today — institutions. Yesterday —

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<sup>2</sup> Job of Moscow was Metropolitan of Moscow and All Rus’ from 1587 to 1589, head of the Russian Orthodox Church from 1587 to 1589, and the first Patriarch of Moscow and All Rus’ from 1589 to 1605.

dogmas. Today — ideologies. Yesterday — anathema. Today — social exclusion. The language changes. The symbols change. However, one thing remains unchanged: control over truth as a means of controlling the human being. And therefore, everything we have examined is only the beginning, a point of entry. Next, we will examine how the idea of the Third Rome is formed as the consolidation of a new center of control, how brain genotypes change, and why man begins not to seek truth, but to accept it in ready-made form. We will examine how the religious model of governance transitions into the governmental, ideological, and technological one — and why in modernity this mechanism reaches its maximum effectiveness. Because the main question remains open: if truth is formed by the system, then where is the human being himself? And is he capable at all of stepping beyond the reality already imposed upon his Brain? We will continue searching for the answer to this question in the next articles.

***To be continued...***

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