

Salvation of the Saviors (series 132-369) Project 369 – Protocols of Reality: The Source of the Hidden System...

*What governs the world today
was not created yesterday.
It was laid down at a time
when the world did not yet understand
that it could be governed.*

If history is perceived as a collection of events, it will always appear chaotic. Individual civilizations arise and disappear. Peoples migrate, wage wars, and intermingle. Religions emerge, dispute with one another, and assert their own exclusivity. Texts are written, rewritten, and interpreted according to the time. Within this logic, it is impossible to see the whole. One can see **ONLY FRAGMENTS**. Yet if we move away from the familiar view and try to examine what is happening not as His(Torah)y, rather as a process, an entirely different picture emerges. A picture in which events cease to be accidental. They begin to form a sequence. A sequence of actions directed not toward the survival of individual peoples, rather **TOWARD THE FORMATION** of a particular structure. And then a question arises that is usually not asked. What if what we are looking at is not simply the history of humanity? What if what we are looking at — is the process of creating a system? A system that did not arise suddenly. That was not conceived in a single moment. That **IS NOT** the result of someone's mistake or accidental development, rather was created sequentially, purposefully, through different epochs, different forms, different carriers. And if this is so, then ancient texts — are not merely mythology and not merely religious narratives. They are records. Records of stages. Records of principles. Records of decisions.

What today is perceived as a fairy tale, metaphor, or symbol begins to be read differently within this approach. As a description of processes. As a reflection of changes. As traces of the workings of a system that, at that time, was only beginning to take shape. It is precisely for this reason that these texts contain things that **DO NOT FIT** within the framework of their time. Formulas that had no practical application in that era. Principles that become functional only thousands of years later. It is precisely for this reason that we encounter assertions that are impossible to explain if we view them as products of their era. Yet they become understandable if we consider them as elements of a construct. A construct that does not merely describe the world, rather controls it. And if we accept this approach, then the task changes. It is no longer about understanding "what happened." It is about seeing — how it was created, according to what principles, and what it has become today. From this position, we will examine: Sumerian texts, biblical narratives, laws that shaped behavior, and those elements that at first glance appear accidental, yet upon closer examination **PROVE TO BE KEY**. Because we are not interested in the past. We are interested in the system. Its source and the moment when it was only beginning to become what today controls reality.

To understand how a system of human control is formed, it is necessary to move beyond conventional history and take as the point of departure the moment when not merely the existence of society, rather its controllability, was first recorded. This point is not the state, not religion, and not even

the economy in the form familiar to us. This point **IS THE MOMENT** when a person was first described as an object of configuration, restriction, and control. It is precisely for this reason that the starting point of the analysis is the first written civilization — the Sumerians. Not because they are still considered the first people today, rather because they were **THE FIRST TO RECORD** a model in which a person appears not as a subject, rather as an element of the system.

The very emergence of writing already signifies a transition to another level of control. Writing — is not merely the recording of information, it is the embedding of a program. And if we look closely at the Sumerian legacy, it becomes obvious: economy, accounting, distribution of resources, control — all of this is already present at the very beginning, and not in an embryonic form, rather as a ready-made construct. This means that we **ARE DEALING** not with evolution, rather with implementation. Yet the key is found not in the economic tablets, rather in the myths, because myth — is a means of transmitting a control model while bypassing logical resistance.

If we remove the external form and look at the structure, a pattern becomes visible: a person is created as a system with a limited period of existence, limited access to knowledge, and a prescribed



model of behavior. Most importantly — development is **BLOCKED FROM THE OUTSET**. This is a fundamental point. We are speaking not of a biological limitation, rather a programmed one. This means that the subsystem is placed within a rigid corridor that does not allow it to reach the level of supra-system control, that is, Mind and one's own vector. Yet then a disruption occurs. A factor appears that violates the program. In the myths, this is described as the **APPEARANCE OF HEROES** — beings possessing a different quality. If we remove the imagery, we are speaking of carriers of a different Brain genotype, capable of abstract thinking, of moving beyond prescribed boundaries, of forming their own vector. That is, this type of thinking destroys the control system because a person ceases to act according to a template and begins to ask questions. And a question — is already a departure from the program. The system then reacts in the only way possible — not through

development, rather through a reset. In the myths, this is expressed through the Flood.¹ Yet if we remove the symbolism, the logic becomes clear — when uncontrolled development appears, the system **SEEKS TO RESTORE** controllability through a restart. Only those who remained within the framework of the program are preserved. The rest are subject to elimination or displacement. This is not morality, not good and not evil — it is the function of a system seeking to preserve control.

¹ **The essence of the Great Flood** — is an ancient mythological and religious narrative about a global catastrophe that the gods (in the Bible — the One God) brought upon humanity as punishment for its sins. Only one righteous man (Noah) and his family were able to escape destruction and restore life on Earth by building an ark to save themselves and the animals.

Here a principle is established that will repeat throughout all of history — any control system preserves itself even at the cost of destroying the potential for development. From this moment begins what is commonly called His(Torah)y. Yet, in essence, this is not development, rather a **CONTINUOUS STRUGGLE** between two principles — control through restriction and development through unfolding. Or, more precisely — the struggle of subsystem control against attempts to reach the supra-system level. If we overlay the development of Brain genotypes onto this, it becomes obvious that different levels of thinking are activated in different epochs, yet the system invariably keeps them within permissible limits. It is precisely for this reason that — knowledge appears before it becomes the norm, technologies are created before they are implemented, and understanding **DOES NOT LEAD** to a change in the system. Because the question has never been about knowledge. The question has always been about control.

His(Torah)y — is not movement forward. His(Torah)y — is a succession of attempts to move beyond the program and equally consistent attempts to suppress those departures. Then the main question arises: if a person is initially incorporated into a system of restrictions, if one's thinking can be blocked and development stopped, then through what exactly is control exercised? By what instrument does the system keep a person within the prescribed corridor? The answer to this question brings us to the next level of analysis — to the **FINANCIAL SYSTEM**. Not as an economy, rather as an instrument for controlling behavior, choice, and the very vector of a person's life.

If we examine the "antediluvian" texts on a larger scale, what becomes visible is not merely the similarity between the Sumerian and biblical traditions, rather their structural correspondence. These are not parallel His(Torah)ies. These are different versions of the same control model, adapted to different epochs and different levels of perception. The fact that the Flood is mentioned in virtually all developed mythological systems — is not a coincidence. **IT IS AN INDICATION** of a recurring mechanism. A reset mechanism applied when the system moves beyond the limits of controllability. Yet far more important than the Flood itself is what follows it. Because it is precisely there that a long-term plan begins to reveal itself. And if we examine this plan not as a collection of disparate events, rather as a sequence, the line through which it is implemented **BECOMES VISIBLE**. The beginning of this line is associated with Abraham — a man who lived in the Sumerian environment, in the city of Ur. It is he who becomes the point of entry — the first to enter into contact with a certain force demanding absolute submission. Abraham accepts this condition unconditionally, even to the point of being prepared to sacrifice his own son. In return, he receives a promise — descendants and special status. From this moment, not merely a lineage is formed, rather a **CLOSED LINE** united by the principle of obedience and chosenness. Further development proceeds through his descendants. Abraham's grandson, Jacob, forms an already stable structure — a lineage with internal cohesion. Yet the key transition occurs through the figure of Joseph.

Sold by his brothers, having passed through slavery and isolation, Joseph finds himself in Egypt — the center of civilization. There he demonstrates the system's principal quality: **THE ABILITY TO WORK** with information. He interprets dreams, extracts meaning, makes a forecast, and proposes a management solution. For this, he gains access to the highest level of control — becoming second only to Pharaoh. Then follows a fundamental point. Through the interpretation of the dream of the seven fat and seven lean cows, Joseph introduces a model of control through resources: accumulation during a period of abundance and control over distribution during a period of scarcity. This is no longer a mythological narrative. It is a technological scheme. Control is exercised not through force, rather through dependence on distribution. In essence, at this moment the prototype of the future system is formed — whoever controls the resource controls behavior.



At the same time, Joseph brings his relatives — the descendants of Abraham — to Egypt. They gain access to knowledge, resources, and control. **A CLOSED COMMUNITY** is formed within a larger system — a subsystem with internal cohesion. Yet then, something inevitable occurs. After the disappearance of their protector, the system restructures itself. The same structure loses access to control and becomes a controlled mass. This is a fundamental point. It establishes a rule — status is determined not by nature, rather by access to resources and control.

It is within this environment that the next figure appears — Moses. Born within this community, yet raised among the Egyptian elite, he gains access to knowledge of the control system. Later, he leaves it and then returns already **AS A CARRIER** of the will of that force which had once established the line through Abraham. Through him, the transition from a mass to a movement takes place. The

people are led out of Egypt and transferred into an isolated environment, where their transformation begins. Thus, the line **Abraham → Joseph → Moses** — is not merely biblical history. It is the process of forming a carrier. And it is important to emphasize that throughout this entire stage, we are speaking of the same people — the Jews, as a closed system within which the continuity of the principles of control is preserved.

Next, the system transfers this line into another environment. The story of Joseph — is no longer a religious narrative, rather a description of implementation. Joseph passes through betrayal, slavery, false accusation, and isolation. These are not accidental events. These are stages of selection and preparation. And the key point here — is the ability to work with information. Joseph interprets dreams. That is, he processes signals, extracts meaning, and makes decisions based on a forecast. In effect, he acts **AS AN ELEMENT** of the control system. For this, he rises to a level where he gains access to resources. Then follows a critically important episode. Joseph explains to Pharaoh: *"...the seven fat cows mean seven years of abundance, and the seven lean cows — seven years of famine..."* — and proposes a solution — to create reserves during the period of abundance in order to control the period of scarcity. Here, for the first time, a control mechanism **THROUGH RESOURCES** is explicitly established. This is no longer a myth. It is a model. Control is exercised not through force and not through prohibition. Control is exercised through control over distribution. In terms of system control — the subsystem's dependence on the center is created through the flow of resources. And at this moment, the prototype of what will later become the financial system appears. Because whoever controls the reserves controls behavior. Whoever controls access to resources shapes choice. In essence, through this mechanism the following occurs — Joseph's family moves to Egypt. Not as conquerors. Not as slaves. Rather as an **INTEGRATED STRUCTURE**. Initially, they gain access to knowledge, access to control, access to resources. In effect, this is the formation of a closed community within a larger system — the creation of a local subsystem with its own internal cohesion. Then something inevitable occurs. After the disappearance of their protector, the system restructures itself. And that very same structure loses status, loses control, loses access, and becomes a controlled mass. This is a fundamentally important point. Because it shows that the question is not who you are, rather whether you have access to control over resources. If you have access — you

control. If you do not have access — you become an object of control. Here the outline of the plan finally becomes apparent. Control over humanity **IS NOT EXERCISED** directly. It is exercised through the creation of dependencies, control of resources, and formation of the environment. And within this logic, it becomes obvious — ancient texts do not merely describe the past. They **RECORD THE ARCHITECTURE**. The architecture of a system that becomes more complex over time, yet does not change its essence. And then the next step becomes inevitable.

If control through resources was already established at an early stage, then in the modern system this mechanism must have been brought to maximum effectiveness. And this mechanism becomes the **FINANCIAL SYSTEM**. Not as an economy. Rather as a universal instrument for controlling choice, behavior, and the very direction of a person's movement.

Examining the next stage on a larger scale, it becomes obvious that we are no longer speaking of individual carriers of the program or localized disruptions, rather of working with the mass. The system transitions from targeted control to control of the population. The size of the community formed from the descendants of Abraham reaches a critical level. We are no longer speaking of a group, rather of a multimillion-person mass possessing internal cohesion, its own structure, and the potential for independent development.

For the external control system, this automatically constitutes a threat. Pharaoh reacts predictably. He sees not people, rather a process. A process that, if its dynamics continue, will lead to a change in the balance of power. And therefore, **AN ATTEMPT IS MADE** to intervene directly in



reproduction. In effect, a program to restrict growth through the destruction of offspring² is introduced. Yet the system encounters the fact that simple suppression does not produce a sustainable result. Control through force always has a limit. And then a different mechanism is initiated. Moses appears.

It is important to understand: Moses — is not an accidental figure and not merely a leader. He is **AN ELEMENT OF THE SYSTEM** that has undergone dual preparation. On the one hand, he is integrated into the Egyptian control environment: "...learned in all the wisdom of the Egyptians..." On the other — he is removed from it and placed in an isolated environment. This means that he simultaneously carries within himself knowledge of the system and independence from it. Yet the key here is not the personality of Moses. The key — is the material with which he begins to work. We are speaking not of an abstract mass, rather of a specific people — the descendants of Abraham, that is, the **JEWISH PEOPLE**

² According to the Book of Exodus, Moses was born at a time when the population of his people was increasing and the Egyptian Pharaoh was concerned that the Israelites might aid Egypt's enemies. When Pharaoh ordered all newborn boys to be killed, Moses' mother, Jochebed, hid him in a basket and set it afloat on the waters of the Nile.

as the carrier of the line formed earlier. By the time of the Exodus, this people represents a multimillion-person mass possessing internal cohesion, yet formed within the conditions of an alien system — the Egyptian one. From the standpoint of the development of Brain genotypes, this is fundamentally important. We are dealing with carriers of the previous genotype — conventionally speaking, genotype 423, formed within the logic of submission to an external system, yet already **POSSESSING THE BEGINNINGS** of internal cohesion and a striving for autonomy. Such material is unstable. It is unsuitable for the task that follows because it remembers the previous system, possesses alternative experience, and contains elements of uncontrolled behavior. It is precisely for this reason that the next stage **CANNOT** be implemented through direct control. A process of transformation is initiated.

Forty years in the desert — is not a punishment and not a consequence of "grumbling," as it is presented at the narrative level. It is a controlled cycle of carrier replacement. According to the biblical text, the entire generation that left Egypt was to die. The exceptions are only a few — Joshua and Caleb.³ Moses himself also does not enter the Promised Land. This is not accidental. It is a systemic action. This means that the original material **IS NOT USED** as the final carrier. It is used as a base for production.

The desert in this model — is an isolated environment in which external influences are excluded and the formation of a new genotype is possible. Control is exercised through an external source designated by the symbol of the "cloud." This is an indication of the supra-system level of control, where the movement vector is set from outside, the rhythm of life is determined from outside, and choice as a function is practically excluded. The mass loses its independence not through prohibition, rather through the **ABSENCE OF AN ALTERNATIVE**. Then the key process takes place — the replacement of the generation.

Over forty years, a new generation was formed that did not know Egypt, had no alternative experience, and was formed entirely under conditions of isolation. From the standpoint of Brain genotypes, this means a transition to the next level — conventionally, to genotype 441, where the internal program is synchronized, deviations are minimized, and control is accepted as the norm. Thus, the forty years — are not a journey. They are a **CYCLE OF FORMATION**.

If it is impossible to reprogram the existing material, a new one is created — through environment, conditions, and isolation. Therefore, the Exodus — is not liberation. It is the extraction of a mass from one control system and its transfer into another, followed by a complete reconfiguration of the carrier. Here a fundamentally important mechanism is established. Control is exercised not only through the leader, rather also through the adversary. "...I will harden his heart, and he will not let the people go..." Pharaoh, in this model, **IS NOT** an independent subject. He is incorporated into the system as an element. His behavior is also determined from outside. Control is exercised simultaneously on several levels, including conflict as an instrument. Then follow the plagues. Yet their function — is not punishment. Their function — is the formation of a model of perception. "...that I may show My power in you, and that My name may be declared throughout all the earth..."⁴ This is the creation of a control

³ **Joshua and Caleb** — were two Hebrew scouts among the twelve sent by Moses to explore Canaan. Unlike the other ten, who frightened the people with stories of giants, they proclaimed steadfast faith. For this, they alone from that entire generation entered the Promised Land.

⁴ A direct quotation from the Old Testament, specifically from the Book of Exodus (chapter 9, verse 16). In this verse, God, through the prophet Moses, addresses the Egyptian Pharaoh, explaining why He has not yet destroyed him and his Egyptian forces and has spared his life during the series of plagues upon Egypt.

center within mass consciousness. Not through explanation. Through experience. After this, the mass is ready to be moved. Yet movement — is only the beginning. The main process takes place in the desert. And if all the stages are connected, it becomes obvious — we are dealing not with the history of a people, rather with a technology. A technology of selection, isolation, control, and formation of a new carrier. And most importantly — this technology **HAS NOT DISAPPEARED**. It has merely been made more complex and transferred to other levels.

If previously control required physical isolation and direct intervention, then in the modern system there must be an instrument that allows the same thing to be accomplished without external restriction. An instrument that creates dependency, directs behavior, and sets the vector without physically isolating a person, yet controlling one in essence. This instrument — is **THE NEXT LEVEL**. The financial system. Not as an economy, rather as an environment in which a person is formed.

At the next stage, an element emerges that at first glance seems secondary, yet in reality is key to the entire subsequent architecture of control. **IT IS — GOLD**. Before the Exodus, Moses gives a direct instruction: "...and they asked of the Egyptians articles of silver and articles of gold... and they plundered the Egyptians" (Exodus 12:35-36). If this event is viewed outside the system, it appears to be an ordinary appropriation of resources. Yet within system logic, a question arises: why would a mass departing into the desert carry with it a metal that has no practical value in that environment? In the desert, it cannot be bought with, exchanged, or produced. Gold there **DOES NOT PERFORM** any of its familiar economic functions. This means only one thing. Gold is regarded not as a resource for consumption. Gold is regarded as **AN ELEMENT OF CONTROL**. And the mass senses this. It is precisely for this reason that the next episode occurs. Left without direct control, the people take the gold and give it a form — an idol. This is a fundamental point. The mass attempts to assign meaning on its own to something it does not understand. It intuitively senses that gold is connected with something greater than merely a material, yet, **WITHOUT ACCESS** to understanding, translates it into a primitive form — an object of worship. And here follows a harsh reaction — "...slay every man his brother, and every man his companion..." (Exodus 32:27). About three thousand people are killed. This is not religious punishment. It is a purge. The system **DOES NOT ALLOW** independent comprehension of a key element of control. Because if the mass begins to assign meaning to the resource on its own, it will move beyond control. Gold must remain an instrument, not an object of interpretation.



Next, the picture becomes even more pronounced. The next level appears — enforcement through force. The ancient texts that have come down to us record: the destruction of cities by sword, the indiscriminate destruction of populations, the suppression of any alternative centers. This means that the system being formed **DOES NOT MERELY** exist. It clears the space. Eliminates competing structures. Eliminates carriers of other models. Yet the principal element is embedded in the Law. A formula appears in the text that, in its significance, surpasses any technical knowledge of antiquity. **"...you shall lend to many nations, yet you shall not borrow..."** (Deut. 15:6) And further: **"...unto a foreigner you may lend with interest, yet unto your brother you shall not lend with interest..."** (Deut. 23:20) This is no longer religion. **IT IS**

TECHNOLOGY. And technology of the highest level. Because here the principle of asymmetric control is established. For one's own — protection. For outsiders — dependence. Within the system, a closed circuit is created in which energy is not lost, while outside the system an environment is formed from which energy is extracted.

Usury, in this model — is not an economic instrument. It is a **MECHANISM OF CONTROL**. Because whoever lends creates dependency. Whoever creates dependency controls behavior. Whoever controls behavior sets the vector. And here a fundamental transition occurs. If previously control was exercised through restriction of knowledge, formation of the environment, and isolation, now an instrument appears that makes it possible to control without direct intervention — through dependency, through debt. Through a resource that in itself is worth nothing, yet through which everything can be controlled.

Therefore, information about usury in this context appears more significant than any knowledge about the nature of matter. Because, for example, knowledge of the atom provides power. Yet it does not provide control. Control through debt, however, **PROVIDES CONTROL** over people without requiring either force or direct intervention. This is the next level. It is precisely this that becomes the foundation of the entire subsequent construct. Because from this moment onward, control ceases to be explicit. It becomes embedded in the very fabric of interaction between people. And here is formed what will unfold fully in the modern system. **FINANCIAL ARCHITECTURE**. Not as an economy. Rather as a universal environment for controlling humanity.

At this stage, a question arises that cannot be avoided if we examine what is happening not as a collection of stories, rather as a system. Where does an assertion appear in a text created thousands of years ago that power over the world can be established through usury? Moreover, we are speaking not of private gain, not of trade, not of the accumulation of wealth. We are speaking specifically of power. If we try to simplify this question, it sounds like this: how, in an era when the economy was not saturated with money, when global markets did not exist, when credit was not the basis of interaction, **COULD A MODEL HAVE APPEARED** that functions only under the conditions of a developed financial system? Because the formula itself: *"...you shall lend to many nations... and you shall rule over them..."* makes sense only under one condition — if the entire world is built upon debt.

Debt becomes a universal mechanism of connection between people, states, and systems. If this does not exist — the formula does not work. This means that at the time it appeared — either a system already existed in which this was possible, or a model of the future **WAS KNOWN** in which this would become possible. There is no third option. Because, unlike physical objects, which can exist regardless of whether a person understands them or not, social technologies **DO NOT EXIST** until an environment for their implementation has been created.

The atom could have been "seen" before it was described. Yet one cannot see a technology of control through debt if the very structure of debt as an environment does not exist. Consequently, the assertion that usury is a means of conquering the world could not have been derived from observation of the reality of that time. It **COULD NOT** have been a logical continuation of experience. It could not have been an intuitive guess. Because the thinking of a person of that era was oriented toward direct forms of influence. Force. Seizure. Subjugation through violence. This is how all known models of power were constructed. And therefore, the assertion that the world can be controlled not through the sword, rather **THROUGH DEBT**, goes beyond the thinking of that time.

Even today, when the financial system permeates everything, the majority continue to perceive force as the primary instrument of control. The military, weapons, pressure. Finance is perceived as a secondary element. As a supporting system. Yet if we look at this from the standpoint of system control, the opposite becomes obvious. Technologies of force operate at the level of destruction. They make it

possible to: seize, suppress, destroy. Yet they **DO NOT MAKE IT POSSIBLE** to exercise control over the long term. Because control requires not destruction, rather retention. And retention is possible only through dependency. And here a key transition occurs — the financial system **CREATES DEPENDENCY** without direct pressure. It does not compel. It creates conditions in which a person makes decisions that benefit the system. This means that the vector is set not through coercion, rather through the environment. Debt becomes a mechanism for fixing behavior. Whoever owes is limited in choice. Whoever is limited in choice is predictable. Whoever is predictable is controllable. It is precisely for this reason that financial technology surpasses any technology of force. Because it does not destroy the object, does not provoke resistance, and does not require constant pressure. It **EMBEDS ITSELF WITHIN** and begins to operate as an internal program.

If we draw an analogy, technologies of force — are the level of the stone and the club. Financial technologies — are the level of firearms. And the difference between them is not quantitative. **IT IS QUALITATIVE**. One operates through external influence. The other — through internal restructuring. Therefore, the assertion recorded in the ancient text takes on an entirely different meaning. It is not a description of the reality of that time. It is the recording of a principle. A principle that can be implemented only at a certain level of development of the system. And if this principle was recorded in advance, this means — either the control system was originally constructed with this mechanism in mind, or **THERE WAS ACCESS** to a level of understanding that extended beyond the limits of the current era. In both cases, the conclusion is the same — the financial system is not a byproduct of development. It is a purpose-built instrument. An instrument through which control becomes total, invisible, and sustainable. It is precisely this instrument that becomes the foundation of the next stage. A stage in which money ceases to be a medium of exchange. And becomes the environment in which a person is formed. **Debt → Dependency → Control**.



If we stop here and do not rush to conclusions, the main point becomes obvious. What lies before us is not merely a collection of disparate texts, not mythology, not religion, and not history in the conventional sense. What lies before us — are fragments of one and the same construct, separated in time and recorded in different forms. Sumerian texts, biblical narratives, the Law, episodes involving gold, the desert, debt — all of these are not accidental elements. They are nodes. **NODES OF THE SYSTEM**, which was formed not all at once, rather sequentially, layer by layer. And if we look not at individual events, rather at their interconnection, an outline begins to emerge. First — creation and restriction. Then — disruption and an attempt at suppression. Next — formation of a controllable mass. Then — introduction of the resource as an instrument. And finally — establishment of the technology of control through debt. Yet at this stage, it is important not to give in to the temptation to offer a final explanation. Because the system **DOES NOT REVEAL ITSELF** all at once. It unfolds. And

what now appears to be a collection of strange, at times contradictory assertions begins, upon further examination, to form a coherent construct.

We **HAVE ONLY APPROACHED** the point where the principle is first established — control through dependency. And dependency not through force, rather internal — through resources, through debt, through the environment. Yet in order to understand how this principle was implemented, how it developed, how it transformed, and what it has become today, it is necessary to go further. To examine how gold became money, how money became an instrument rather than a means, how credit arose as a form of control, how the financial architecture encompassing the entire world was formed. And most importantly — **WHO STOOD** behind this process, what levels of control are involved in it, and how this system interacts with a person today. Because the question is not about the past. The question is about the present and about what continues to operate right now. Therefore, we will not rush to conclusions.

We will examine it. Step by step. Rigorously. Without simplification. Without attempts to force it into familiar explanations. **WE WILL EXAMINE** how the system was created, what principles underlie it, how it maintains control, and what role a person plays within it. And only after that will it become possible to see not separate elements, rather **THE ENTIRE CONSTRUCT** as a whole, which is also operating in today's reality, yet I hope — only for now...

To be continued...

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