

Salvation of the Saviors (series 113-369)

Project 369 – Non-Articles: Beyond the Text: Who controls the way we think...

A person is convinced that they think for themselves. Yet the boundaries of their thinking are set before the thought arises. And until they see those boundaries, they will mistake for choice what has already been chosen for them.

One may believe it or not, but more and more people in recent times are beginning to intuitively sense that the development of earthly civilization is not a completely chaotic process. There arises a sense of the presence of a certain level that can be conditionally described as a “Universal Mind” — not in a religious sense, rather in an **EXTREMELY GENERALIZED**, systemic sense. A level within which what is happening acquires not a random, rather a directed character. How one relates to this is not a matter of belief, rather of the mind’s readiness to step beyond the familiar. For some, this will seem like a “mad” assumption. For others, it is a natural step in the attempt to understand the whole. And in this difference, what was discussed earlier already manifests itself: a change in the very structure of perception, a transition to other levels of comprehension.

I deliberately do not set myself the task of revising, criticizing, or evaluating the existing philosophical and theoretical constructs of the past. Everything that **WAS CREATED** within the framework of the previous program of societal development has its own logic, its own necessity, and its own role. However, it is important to understand: this is no longer our point of support. This is a **COMPLETED STAGE**.

Today we find ourselves in a different state — a state of transition. And it is precisely within this transition that it becomes fundamentally important to see not individual ideas or concepts, rather the very role of worldview constructs as instruments of control. What is commonly called ideology or conceptual power has in fact performed a much deeper function — the formation of the very structure of perception of reality within which society could exist, develop, and fulfill the tasks of its stage. This construct today is not merely malfunctioning — it is **BEGINNING TO COLLAPSE**, and not under external pressure, rather from within, due to the very process we have already discussed: a person begins to think, to compare, to see contradictions, and thereby moves beyond the boundaries of the model within which this system could function. That is why this discussion does not rely on so-called “his(s)tory” as a fixed and completed truth; it relies on information that anyone can verify, compare, and comprehend independently — not accept, rather **PRECISELY COMPREHEND**. The key question here is not what was. The key question is what we have arrived at. And an even more important one is what to do next. Because this is not simply about changing views or adjusting knowledge — it is about a transition, a transition from a state that can be provisionally designated as “pEOple” to a state that requires a different level — the **LEVEL OF A HUMAN BEING**. It is precisely this transition that becomes the central theme of further consideration.

The onset of a new era, commonly referred to as the Age of Aquarius, can be understood not as



an astrological symbol, rather as an indication of a shift in the very type of thinking. It is a transition from faith as the basic tool of orientation — to knowledge as a necessity. Humanity, having reached a certain level of development, inevitably moves beyond a state in which it **WAS SUFFICIENT** to believe. It begins to demand understanding — not because it has become “smarter” in an everyday sense, rather because the very structure of perception has changed. That same genotype of thinking has changed. And here an important psychological fracture arises. What was once perceived as natural — belief in the unprovable, acceptance without verification, submission to authority — begins to provoke **INNER RESISTANCE**. Not rebellion, rather a profound sense of incongruity. This state may be likened to the process of coming of age.

A child is capable of sincerely believing in Santa Claus. For them, it is not a matter of proof. It is

part of their world. However, there comes a moment when the very structure of consciousness no longer allows this model to be sustained. Not because it is “bad,” rather because it **CEASES TO CORRESPOND** to the level of perception. And an adult cannot return to this state by an act of will. In the same way, modern humanity is becoming less and less capable of perceiving religious constructs in their former form.

If today an object demonstrating technological superiority were to land on Red Square, a person might recognize its power, its level of development, and principles unknown to them, yet they are **NO LONGER INCLINED** to automatically call it divine, because the logic of evaluation has changed: the fact of something being unusual is no longer equal to the fact of it being divine, and a talking donkey does not become a source of truth simply because it speaks; this is precisely the sign of transition. In earlier epochs, a different logic existed: Tertullian¹ formulated a principle that today sounds almost paradoxical — “I believe because it is absurd,” where contradiction with common sense served as an argument for the supernatural, and Søren Kierkegaard² later developed this idea through the concept of the “leap of faith,” a conscious rejection of rational grounding in favor of an inner act of acceptance. In the context

¹ **Quintus Septimius Florence Tertullian** — one of the most prominent early Christian writers, theologians, and apologists, author of 40 treatises, of which 31 have survived.

² **Søren Aabye Kierkegaard** — a Danish philosopher, theologian, and religious writer, whom many consider the first existentialist philosopher; by the mid-20th century, his ideas had a significant influence on philosophy,^[9] theology,^[10] and Western culture.^[1]

of their time this was functional, since when knowledge was limited and the structure of thinking **DID NOT YET REQUIRE** strict logical coherence, such mechanisms could preserve the integrity of a worldview, yet in the 21st century the situation changes: the same mechanism ceases to function not because it is “wrong,” rather because it **NO LONGER CORRESPONDS** to the level of development of the system. Religion, in this context, shifts from the position of a worldview core to that of a cultural form, remaining as tradition, identity, and part of history, yet increasingly less perceived as a tool for understanding reality, and here a fundamentally important question arises: even if we assume that among many religions there is one that corresponds to the truth, a practical problem remains — how to determine it not through emotion, authority, or habit, rather through knowledge, when a person is faced with a **MULTIPLICITY OF SYSTEMS**, each claiming its own truth, each with its own tradition, authorities, texts, miracles, and arguments, yet none possessing an instrument that allows it to objectively prove its superiority over the others.

The situation becomes maximally clear if we translate it into a simpler form: a person finds themselves faced with a multitude of “medicines.” All of them appear identical. All are labeled as “the true remedy.” One of them may indeed heal. The others are either neutral or dangerous. Yet there is no method that allows one to determine, without risking life, which of them is real. And at that point, the choice **CEASES TO BE** knowledge. It becomes an act of faith — random or conditioned by external factors. It is precisely here that the final rupture occurs.

If a choice cannot be justified, if it is not verifiable, if it depends on random conditions, then a person has no grounds to consider the chosen system a description of reality; at most, it is one of the possible interpretations, but not knowledge. From this follows a much deeper conclusion: the multitude of religious systems that coexist and compete indicates not so much a diversity of paths to truth as **THE FACT** of their origin. They appear as products of historical development, as constructions formed under specific conditions and for specific purposes, as systems created and maintained by people and institutions. And here two key points emerge: they are created, and they are created for purposes. This does not completely devalue them, rather it moves them from the category of “absolute knowledge” into the **CATEGORY OF INSTRUMENTS** — instruments of control, orientation, social organization, and behavioral formation. The question then shifts: it is no longer about which religion is true, rather about what role these systems play, how they shape thinking, and to what extent they correspond to the task facing humanity today. And this task, as already outlined, is not merely the explanation of the world, it is the **SEARCH FOR A WAY OUT** beyond finitude. If previous instruments do not provide a clear answer, if they do not allow one to determine direction, if they do not lead to a solution, then this means that a **DIFFERENT LEVEL** of consideration is required — not a choice between ready-made systems, rather a move to a level where it becomes possible to understand how these systems arise, what levels of control stand behind them, and what limits they impose on thinking. It is precisely here that the next step begins — a step connected not with faith and not with its denial, rather with the transition to knowledge as a **SYSTEMIC PROCESS**, and this transition inevitably



leads us to a theme that will become key going forward: the development of brain genotypes and the levels of Systemic Control through which the very ability of a person to see or not see reality is formed.

When a Jesuit monk became acquainted with the works of Isaac Newton, he allowed himself a formulation that today sounds almost ironic: “a certain craftsman named Newton expresses interesting thoughts...” And in this phrase, there is not so much contempt **AS AN INDICATION** of a difference in levels. Newton worked with a part — with the laws of motion, with the forms of the manifested world. The monk represented a system that claimed the whole — an explanation of the structure of reality as such. Therefore, the evaluation was made not by the power of intellect, rather by the scale of the claim. This distinction is of paramount importance, because for a long time the **ONLY INSTITUTION** that claimed the right to speak about the whole was religion. It formed not just knowledge, rather the framework within which knowledge itself became possible. It defined not only the answers, but also the permissible questions. And in this sense, it truly occupied the place of a worldview center. However, here a subtle point arises that is rarely realized: a person, as a rule, does not choose a worldview — they are born into it, and therefore it does not appear to them as one version among others; it is perceived as **REALITY ITSELF**.

If a person grows up in a Christian culture, religion for them is Christianity; if in an Islamic culture, it is Islam. Other systems are either not taken seriously or do not even enter the field of consideration. This is not the result of analysis, rather the result of environment. In the same way, it does not occur to a European to consider insects as food, although in other cultures this is normal. Here a fundamental principle becomes visible: a person accepts as truth what is formed within, **WITHOUT ASKING** why it is precisely this way. This is the basic level of programming. At this level, the logic appears unbreakable: if the truth is already given, everything else is either unnecessary or harmful. It is precisely according to this scheme that the conqueror who burned the Library of Alexandria reasoned: if the books agree with the Qur’an, they are not needed; if they contradict it, they are dangerous.

Within this system of thinking there is no contradiction. The problem lies elsewhere — **IT IS CLOSED**. It does not allow going beyond its foundation, and therefore is incapable of revision. It is exactly this kind of logic that any person encounters when entering a religious system, and this is how inclusion into it occurs: first acceptance, then reinforcement, then defense, and only after that — reflection, if it happens at all.

PERSONAL EXPERIENCE here is especially revealing. A person may come to religion sincerely — without calculation, without external pressure — as to a support, as to an answer. This is how entry occurs: through trust. And then the movement along a prescribed path begins: temple, fasting, prayer, following the rules. A sense is formed that a direction has been found, that there is truth, that there is a path, that there is continuity of tradition going back to the origin. At this stage, everything appears coherent: there is doctrine, there is history, there is succession. A feeling of a complete picture of the world arises. Yet it is precisely here that internal tension appears, because along with acceptance comes a requirement: **TO DISABLE DOUBT**. Not because doubt is “bad,” rather because the system itself does not presuppose it as a tool. Knowledge here is replaced by faith — and not just faith, rather faith that does not allow verification.

The logic is perfectly clear: if the source is higher, then the human mind is not capable of containing it, and therefore it **SHOULD NOT** attempt to understand — it must accept. This is the key point, because it is here that the boundary runs between thinking that strives for understanding and thinking oriented toward acceptance. And it is precisely here that the rupture begins, which can be described as a transition between brain genotypes. At one level, it is enough to follow; at another, a

need to understand arises — not out of rebellion, not out of denial, rather out of **INNER NECESSITY**, because the very structure of consciousness no longer allows one to remain in the mode of “just believe.” Then a conflict emerges: on one side, a system that demands acceptance; on the other, a mode of thinking that requires a holistic grasp. And in this conflict, the main vector reveals itself for the first time — not between religion and atheism, rather between thinking that is closed within a system and thinking that strives to reach the level of the whole.

It is precisely **HERE THAT** the real search **BEGINS** — not the replacement of one faith with another, not a transition from one tradition to another, rather an attempt to move beyond the very logic in which truth is predetermined. This is no longer the path of following; it is the path of understanding. From this moment, a person ceases to be a bearer of a ready-made picture of the world and begins to become its investigator.

When a person first enters a system of faith, they, **AS A RULE**, encounter not questions, rather a flow of answers. The answers are already given. They are structured. They are sanctified by authority. What is required from the person is not so much to understand them as to accept them. At this



moment, a particular state arises — **SATURATION WITH INFORMATION** without the activation of thinking. The flow continues. Meaning is registered. However, analysis is postponed or directly prohibited. This is not accidental. It is a built-in mechanism for protecting the system, because as soon as analysis is activated, the possibility of moving beyond the given framework emerges. And then the familiar formula is voiced: “**do not reason — believe.**” Under the pretext of caring for the soul, a person is invited to abandon the very instrument that distinguishes them from other forms of life — **THE ABILITY** to think. The logic here is simple and internally consistent: if truth is given from above, then the human mind is not capable of comprehending it, and therefore must not attempt to analyze it — it must trust.

At a certain stage of the development of consciousness, this model works. However, at some point, a shift occurs — not external, rather internal. A person begins to think. Not out of protest. Not out of a desire to destroy. Rather because they **CANNOT** not think. This is the point of transition — the moment when higher levels of the brain’s genotype are activated, when thinking ceases to be a servicing function and begins to become an instrument of cognition. And then, inevitably, a movement toward the roots arises — not toward forms, not toward rituals, rather toward the foundations.

As long as a person remains at the level of superficial perception, the system appears coherent. It is logical. It is consistent. It provides answers. However, as one goes deeper, zones begin to emerge that previously **WERE HIDDEN**. Mismatches, gaps, and contradictions arise. Here a key moment occurs: a system that claims absolute consistency encounters facts that violate that consistency. And then a second level of defense is activated. If earlier it was said “do not think,” now it becomes “do not try to understand — it is a mystery.” Formulas are invoked: “the ways are inscrutable,” “this is beyond human

reason,” “not everything is given to be understood.” Yet **HERE** a fundamental question **ARISES**: if the source of knowledge is absolute, if it is non-contradictory, if it comes from a level where there are no errors, then how can contradictions arise in the system transmitted by that source? And this is no longer a question of faith — it is a question of logic.

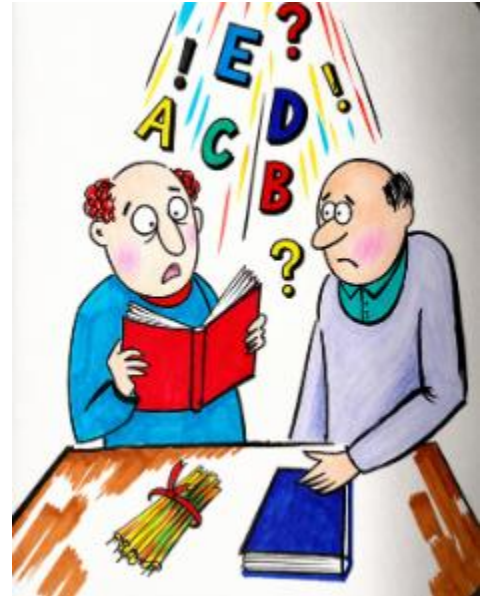
When a person begins to compare texts, analyze structure, and contrast statements, they **INEVITABLY ENCOUNTER** discrepancies — not interpretative, rather factual: different genealogical lines, different sequences, different claims about the same things. And then a dead end emerges: if it is asserted that the source is one, but the result differs, then either the source is not one, or the transmission is not accurate, or the model itself requires revision. Attempts to explain this through additional constructs — “different lines,” “different approaches,” “features of recording” — may smooth the surface; however, they **DO NOT ELIMINATE** the principle of contradiction itself. A person operating in the mode of faith may accept this; however, a person who has moved into the mode of understanding no longer can, because their thinking requires coherence. At this point, an internal fracture arises — not between the person and religion, rather between **TWO MODES** of thinking: the thinking that accepts, and the thinking that verifies. When the volume of accumulated inconsistencies reaches a critical mass, what can be called a loss of support occurs. The ground disappears not because faith vanishes, rather because the idea of the system’s integrity collapses. It is **PRECISELY HERE** that the next level of understanding opens: a person begins to ask not about particular contradictions, rather about the nature of the system itself — who formed the texts, under what conditions, for what purposes, and what levels of control participated in this process. And here a distinction becomes important that was previously not realized: between the original teaching and its subsequent institutionalization, between living knowledge and a fixed system.

Historically, texts that are perceived as a single revelation were formed through a complex process: different sources, different authors, different redactions, different epochs, and only afterward were they assembled, canonized, and fixed — not in an abstract space, rather within the framework of **SPECIFIC TASKS** of governance. Here another important point emerges: the authors of the original texts, as a rule, did not claim absolute infallibility; they conveyed experience, understanding, and testimony. However, the transformation of these texts into an unconditional, final, and closed source of truth is already the next stage — an institutional stage, in which the **LEVEL** of systemic control is **ACTIVATED**. Within this stage, texts cease to be objects of investigation and become a foundation not subject to revision. This is the point where knowledge turns into dogma, and thinking becomes an instrument for confirming what has already been accepted. This can be described as the fixation of a certain level of the brain’s genotype.

The system fixes the permissible range of perception, and everything that goes beyond it is either ignored or suppressed. However, development does not stop, and a person who has reached a level at which they **CANNOT** not ask questions finds themselves facing a choice: either to stop and return to the mode of acceptance, or to continue moving forward. This choice is no longer tied to religion as such; it is connected to a transition **TO ANOTHER** level of thinking — a level where truth is not accepted, it is verified, where contradiction is not covered by a formula, it becomes a point of entry into deeper understanding. It is precisely here that the exit beyond the system begins — not its destruction, rather a release from its limitations. And this exit inevitably leads to the next question: if the previous picture of the world **DOES NOT WITHSTAND** the test of coherence, then what kind of picture is capable of withstanding it?

At the moment when a person steps beyond a closed system of faith and encounters contradictions, the next level of understanding arises. The question is no longer where the error lies — in the text, in the interpretation, or in the tradition. The question becomes different: who and how forms the **SYSTEM ITSELF** of perception, within which a person is able to consider anything as truth at all? Here it becomes necessary to move to a level that is not considered within ordinary logic — the level of Systemic Control.

If we consider the development of civilization not as a chaotic process rather as a managed one, it becomes clear: in order to direct human actions, **IT WAS NECESSARY** to ensure a certain “objectivity” of perception — not in the sense of absolute truth, rather in the sense of **MANAGED COHERENCE**. The system could not allow arbitrary distortion of incoming governing information by each individual, because in that case the very possibility of coordinated action would collapse. Therefore, the key was not simply the receipt of information, rather its correct comprehension — an error-free perception sufficient for making decisions that correspond to the current stage of development. What is at stake here is a **MUCH DEEPER** process than mere learning or the transmission of



knowledge. It is a process of forming a shared understanding of the world — a process in which a person perceives objective reality, interprets it within the limits of their accessible level, and on that basis forms a conception of the truth of how the world is structured. It is precisely this conception that becomes the foundation of their actions.

If systemic deviations arise in this process, it is **NOT ONLY** individual understanding that is undermined — the very possibility of implementing collective programmatic processes is destroyed. Therefore, within each historical stage, the System forms a permissible range of perception — not absolute truth, rather a **WORKING MODEL** of reality, sufficient for accomplishing the tasks of that stage. And then a crucial phenomenon occurs: the totality of perceived information, undistorted within the given range, accumulates and manifests as social consciousness.

It is precisely social consciousness that becomes the instrument through which the structure of society is formed, the organization of life is built, and a model of the managed existence of people is created. This existence is **NOT RANDOM**. It corresponds to a specific historical episode, a specific stage of civilizational development, a specific territory, and the society formed within it. In other words, each civilization exists not arbitrarily, rather within a strictly defined program. From this follows a **FUNDAMENTALLY IMPORTANT** conclusion: without the formation of an organized mode of existence, without the structure of society, without coordinated social consciousness, and without a defined model of perception, no implementation of programmatic processes involving humans is possible.

If we summarize everything that has been said, it becomes clear: this text is not an attempt to provide a quick answer or offer a model that is easy to accept. I have consciously chosen a more complex path. I decided to examine in detail the very foundation — how religious constructs were formed, how the system of representations was built within which humanity still lives, often **WITHOUT ASKING** where all of this came from and, most importantly, why. Yes, this path may seem demanding. Yes, it requires attention, effort, and a willingness to go deeper than is customary. The material that has

been found, compared, and applied cannot be reduced, because its value lies not in the details, rather in the whole picture — in the ability to see not fragments, rather the structure.

And if this structure begins to reveal itself, something becomes possible that was previously inaccessible — to **DRAW A PARALLEL** between the past and the present, to see that what is happening today is not a random set of events, rather a continuation of processes laid down long before us. Within this parallel, something greater than mere repetition of historical scenarios begins to emerge: it becomes clear that we are dealing not only with a change in forms of control, rather with a change in the very foundation of control itself.

If we consider what is happening at the level of Systemic Control, it becomes possible to see that the modern crisis is **NOT SIMPLY** the result of errors or accumulated contradictions. It is the consequence of a deeper process. Beginning from a certain stage, conventionally denoted as the period after 2012, the former complexes of the Old control system lost their integral functionality. The old programs were “withdrawn,” new ones were installed and began their operation, governing consciousness and social processes. This is precisely why the modern world increasingly displays signs of instability, fragmentation, and loss of direction. The old mechanisms of human thinking still exist, yet they no longer sustain the system in its previous state.

At the same time, **ANOTHER** control contour **BEGINS TO MANIFEST** — one connected with the restoration of a deeper, original system oriented not toward maintenance, rather toward development. This can be seen as a process of returning to a system of control based on Reason rather than external programming. From the standpoint of superficial observation, this appears as chaos, crisis, and destruction. However, upon deeper examination, it becomes clear: **THIS IS THE DISMANTLING** of the previous configuration and the formation of conditions for transition. And then it becomes possible to see yet another parallel. Those who are today commonly perceived as “the arbiters of our destiny” are,



to a large extent, acting **BY INERTIA** of the old system. They are trying to preserve what has already lost its foundation, to maintain forms without content, to control a process that has already moved beyond the limits of the previous control mechanisms. This is precisely why their actions increasingly resemble attempts **TO HOLD ON TO WHAT IS SLIPPING AWAY** — a desire to preserve a structure that is losing stability before our eyes, and losing it not by accident, rather as a result of the very process of cognition, which is beginning to change the foundations of thinking.

This signifies something far greater than simply a “crisis of ideas.” It signifies a change in the very carrier of thinking. We are speaking about the development of brain genotypes — a transition from states in which it was sufficient to believe and follow, to states in which a **NECESSITY**

TO UNDERSTAND arises, to compare and to grasp the whole. It is precisely this transition that makes it impossible to preserve previous forms in an unchanged state, because new levels of thinking do not fit within old structures; they begin to break them apart — not out of destruction, rather out of

incompatibility. And in this sense, what is happening today is **NOT A CRISIS** of civilization, rather a stage of its transformation — a transition from a state of managed perception to a state of conscious participation.

However, this transition cannot be instantaneous, and it cannot be the same for everyone. Some are already in the process of this transition. Some are only approaching it. And some do not yet see the need for this movement. And that is normal. That is why this text **IS NOT** intended for everyone. Those to whom it does not resonate can simply pass by and continue along their own path. What matters is something else: the movement must continue, because stopping in this process is, in fact, a return to a closed loop.

If something now seems complex, excessive, or irrelevant, it **DOES NOT MEAN** that it has no significance. It may simply be that the moment has not yet come when it becomes necessary. However, as experience shows, such moments inevitably arrive. And then a person returns — with a different level of understanding, with different questions, with a readiness to see what was previously hidden. That is why this conversation does not end — it is only beginning, because beyond what has been considered here lies an **EVEN DEEPER** level: the level of formation of brain genotypes, the level of Systemic Control, the level at which it is determined not only what a person thinks, but whether they are capable of thinking differently at all.

This is precisely what the following articles will address, because the path to understanding always begins where the familiar text ends. And if we summarize, it becomes clear: we are not in a crisis of faith, nor in a triumph of knowledge — we are in a transition, at that point where old answers **NO LONGER HOLD** consciousness, while new ones have not yet taken shape as a coherent system.

Faith ceases to be a support, yet knowledge has not yet become a direction. It is within this interregnum that a person finds themselves truly alone for the first time — without ready-made explanations, without imposed reference points, without the option to simply “accept and settle.” Yet it is precisely here that **POSSIBILITY OPENS**. The possibility not to choose from what is offered, rather to see; not to believe, rather to understand; not to follow, rather to determine the vector. This is no longer a question of religion or science — it is a question of the level of thinking, of access to the whole. Because a lost shore is not the absence of a path — it is the absence of the ability to see it. It is this ability that humanity has yet to develop. This is what will be discussed next...

To be continued...

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