

Internal Predictor of USSR

The Matrix and “The Matrix” – two opposites

On the recipe of obtaining “freedom” in the movie “The Matrix”

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1. Just another movie?

Many, especially from among the youth, have already seen the movie “The Matrix”. There are different opinions about the film, but its popularity is undebatable. Even in V. Putin’s book “From the first person...” there is mention of the film by the president’s youngest daughter: “We now have a new favourite movie — “The Matrix” — but dad has not seen it yet. We invited him. He said he does not have time, but will definitely watch it later”. So, what is the movie about?

At first sight — another thriller, which will be forgotten having made no meaningful influence on the minds and morals of spectators, who, after some time, will crave for a new violent spectacle, but in different scenery. A brief content of the film is as follows:

A young man named Thomas Anderson works in a software company, and in his free time is engaged in hacking from his home PC. With hacking being his major pastime, his “skills” improved so much, that he became one of the best hackers on the planet. On the internet, Anderson searches for the head of a secret criminal organization – a man called Morpheus, but that man contacts Anderson himself. Morpheus arranges a meeting between his aides and Anderson, offering to answer the only question that really interests Anderson — “What is the “Matrix”?” — during an in-person meeting. Anderson agrees, and the meeting happens, changing the fate of the entire planet.

According to Morpheus, the habitual world seen by all of us, exists as a neuro-interactive model, supported by a machine-computer system called the “Matrix”, and the planet Earth (at least for the last two hundred years) — is a lifeless desert, above which hangs a gray veil of clouds, a sky without the Sun and stars. Such is the result of the activity of a technocratic civilization, which ended in a war between people and machines, in which the machines, having won and taken power over humanity, grow people as a bioenergetic raw material to maintain their own activity.

However, in these circumstances exists a “resistance” movement, called “Zion”, which continues the war against absolute power of machines over people. In the virtual world created by the “Matrix” acts a key character called “the Oracle”. She, as it is said in the film, “knows everything”: that which was and that which will be. For this reason, the main characters — Neo, Trinity, Morpheus — visit her by means of unauthorized access into the “Matrix”. According to Morpheus, after the “Matrix” was just created, there was a man born inside who was capable of changing the “Matrix” as he saw fit. It was he who freed the first people from the “Matrix” to begin acting in the real world. This man has long died, but by the Oracle’s prophecy he will return, and his return will lead to the collapse of the “Matrix” and will end the war between machines and people.

Since he has not yet arrived, Morpheus’ team conducts an information war for freeing people, hacking into the “Matrix” from onboard a hovercraft called “Nebuchadnezzar” in search of the saviour of mankind. They are opposed by so-called “Agents” of the “Matrix”, who look like people, but are capable of taking on any appearance and greatly surpass the “physical” and “paranormal” capabilities of common people.

Both sides hunt for Anderson, driven by their own aims: Agents want to use Anderson to hack into the Zion mainframe; Morpheus sees in Anderson the new savior of mankind — Neo, capable of freeing people from enslavement by the “Matrix” dreamworld. In this aspect, the storyline has much in common with Biblical narratives, according to which (both by the Old and New Testaments) the saving of mankind should be obtained through the Messiah – God’s Messenger. Since the story in the New Testament is more widespread in Western society, then the movie has analogues of its main characters: Neo — analogue of Christ, Morpheus — analogue of John the Baptist; the film also has its own Judah.

The development of this storyline has all the features inherent to all thrillers: multiple chases, artistically arranged fights, colourful killings, tickling situations where the “happy-end” hangs by a

thread, and other attributes of the genre. All the captivating scenes show the achievements of contemporary computer graphics, and it is they which are most attractive for the young spectator.

But all of that is abundant in other thrillers, and therefore cannot explain the vast popularity of “The Matrix” in the world. So maybe other than the special effects, the movie has another, more important meaning, the unconscious desire to understand which makes the film so popular; especially amongst youth, who is only preparing to enter into self-dependent life?

2. The hunt for man and questions of life and death

“The hunt for the man has begun!” — with these words begins the main storyline of the film. This phrase expresses the essence of technocratic civilization: it is anti-human, simply because it destroys the biosphere without which humans cannot live. The anti-human nature of technocratic civilization manifests in different ways, among which is the inadequacy of informational content to the form of its delivery. The western regional civilization, in the second half of the 20th century, has been leading in development of technology, especially in its mass use in all areas of life. As such, the West has also become the leader in dragging humanity down into technocratic catastrophe. Just like it leads in creation of packaging for various products, the West leads in creation and improvement of ways and means of conveying information: TV, radio, mobile telephony, Internet, email, Video-conferences, social networks, etc. have become more and more used in the world as a result of technological superiority of the western civilization and its active global trade policy. Having become the technological leader, the West has done well to impose its views on problems of development of humanity and ways of solving them onto other cultures, including the Russian culture.

But being a developer and producer of effective forms of conveying information, the West cannot suggest any substantially new content that could fill these forms. Western scientists and theologians are afraid of directly and openly admitting this: after accepting the Bible as the true “word of God”, the West has blinded itself in a worldview sense, and became fruitless when it comes to new content; “Conscience — within the limits of the Bible, Bible — within the limits of Knowledge”, said “humorist” M. Zhvanetsky. All past and contemporary worldview developments of the West — various philosophical schools and doctrines of antiquity, including Marxism — determining the future of civilization, cannot take the westerner outside the pen of the Bible. It is possible that, being unconscious of this dead-end, searching for a way out of it, the West has become more attracted to everything Oriental: spiritual practices, yoga practices, Eastern martial art schools, Buddhism, “Islamic fundamentalism” that is actively spreading among the western population, and the like. As the XX century has shown, in adopting the achievements of cultures of other regional civilizations, the West only successfully adopts the forms, generally losing or perverting the content.

And with this background of a seemingly endless biblical swamp, “The Matrix” appears on screens at the end of the XX century — a significant and, in its own way, unusual phenomenon, because it represents a rather successful attempt to break free of biblical answers to vital questions. These answers were formulated several thousand years ago by the *znakhar*¹ (priest) hierarchy of ancient Egypt in the course of unfolding the Biblical project of enslavement of all of humanity, and establishment of its

¹ *Znakhar* (Rus. “знахарь”) — a “witch-doctor”, an individual possessing certain knowledge about how the world works, but using it to serve their own selfish interests while exploiting society, and wittingly cultivating ignorance and perverted knowledge in the exploited society.

absolute demonic power based on programming people's psyche by a false faith-teaching. The discussion of this faith-teaching, at least for the last two thousand years, has been blocked by various declared and undeclared "taboos", and primarily in the West, which has become the citadel from which were made enslaving lunges at neighboring peoples.

"The Matrix" has broken this "taboo". Although indirectly, it touches upon problems that are key in resolving the crisis of development of contemporary technocratic anti-human civilization, leading spectators to the questions: what is the meaning of their life on Earth? Why is human culture vicious and is leading it to military or ecological suicide? do people want to continue being hostages and captives of machines created by them, especially after the creation of artificial intelligence? what are the possibilities for survival? what are true relations of humans with God, with Savior, and satan? Such subject matter, meaningful for the lives of people and all of humanity, is an extremely rare occurrence in western cinema. Maybe that's why the film is so popular around the world, but it's popularity is peculiar proof of the fact, that the questions mentioned above worry even those, who are not inclined to consciously discuss them in certain lexicon.

At the same time, the film is a product of western, biblical culture, and it speaks about the problem of resolving the crisis of all of humanity in this culture's symbolic-allegorical artistic language. In the artistic languages of other other cultures (Islamic, Buddhist, Russian, Hindu, etc.), these problems and ways of resolving them would have likely been shown differently. But until these problems are not formulated in certain lexicon, excluding the possibility of ambiguous understanding of the subject matter, their resolution will be suggested to society in bypass of its conscious in a symbolic form through "the most accessible of all arts — film". With that, the artistic composition will represent a sort-of undeclared compromise between the strive of humans to escape from bondage, and the strive of global znakhars, ruling the biblical project of enslavement of humanity, to keep everyone prisoner of its lies. This applies to "The Matrix", the allegorical subject matter — the second semantic line — of which are alien to Western biblical civilization and undermine its basis.

The statement that "The Matrix" represents such an unconscious compromise between the strive to freedom and the strive to slave-ownership, is supported by the fact that Morpheus — fighter against the evil "Matrix" — and his followers do not discuss the viciousness of its algorithmics. However, having broken out of the "Matrix" they despise, representatives of the "Zion" system are actually constructing an alternative "matrix", regardless of whether they understand this or not. The owner of this alternative "matrix" in the film is the Oracle, who "knows everything". But the essence of the alternative matrix is also left out of discussion, and the life of humanity under this "matrix" are left behind the scenes in a silent, but undetermined and therefore baseless assumption, that everything will be good in the alternative "matrix".

The fact that this part of the plot is not shown in the foreground does not mean that its vision remains outside the conscious mind of a thinking, attentive spectator. It is possible that, to support certain associations, the character names in the film were chosen in such a way, that the unconscious of the spectator would make their conscious work in a certain way, needed by the script writers and their curators.

As if justifying his name, Morpheus believes that the objective reality and images of it in the human psyche are not interconnected, similar to how it happens in dreams, when the unconscious processes certain information acquired while awake, and the conscious watching the dream — having mostly lost its will — sees images unnatural to the real world that is perceived in an awake state. This is normal for dreams, but in an awake state it is characteristic to a psyche that is more-less engulfed by schizophrenia.

After such a conclusion, any analysis of the film plot's windings may be perceived as a discussion of schizophrenic and narcotic delusions of the script authors and producers-directors of the film; and the popularity of the thriller may be explained as the psychological illness of all who watched it with interest and pleasure. And even though the society of the global civilization really is morally-psychologically not quite healthy, and for some "The Matrix" — really is a screening of their schizophrenic or narcotic visions or nightmares, nevertheless in the name of continued freeing and healing of social psyche it is necessary to show the connections of the images of "The Matrix" with the objective reality *as they really are*, and therefore — to uncover the allegorical worldview component of the thriller that makes it so popular.

Two socially useful worldview affirmations may be drawn from the film. They are conveyed in an open form to the average spectator-commoner — in the general case a careless consumer of various pleasures, "bread and circuses", — first and foremost, the American spectator-consumer:

- you are not mammals — i.e. you are not people, you are not human — you are a virus, "people are a disease, the cancer of this planet, and we (machines with intellect — in the context of the film) are the cure";
- "SYSTEM FAILURE" — this text appears at the end of the film on a computer display.

If the former affirmation is more or less clear (the global biospherical-ecological crisis is more than obvious), then the latter requires some explanation.

As it is known to anyone who is at least a little familiar with computers, after a system has failed, in the best case the system needs to be restarted, in the worst case the operating system and applications need to be reinstalled from scratch. In other words, the text on the computer display at the end of the film is transparently implying, that the former system of global control of humanity, under the guidance of which a human-like virus-commoner is accustomed to **carelessly and insatiably consuming life**, *after its collapse, will leave (in the near perspective) each person one-on-one with the global problems of humanity and the planet*. And these problems have a systemic nature, not a local-personal one.

These two affirmations, stated directly, together represent a hint to the virus-commoner: it's high time to start thinking about resolving problems created by his parasitism on other members of society and the biosphere of the planet.

Such thoughts may be lead in two mutually-exclusive directions:

- on what, how, and under the guard of what new "Matrix" to continue parasitizing?
- how to stop parasitizing and build an alternative system of relations between everyone and each-other, and Mother-Earth, first and foremost, as a basis for a following, *universal* development of each human being and humanity as a whole?

Essentially in these implications, about the necessity to answer one of the two questions, is everything positive and good that is stated directly in the film. Which one of the two questions to answer — that is one's personal choice. Is there sense in searching for answers to these questions, or better to continue carelessly consuming life, and let everyone else search for answers? — this question is also answered by each person himself.

All other positive and good in the film is expressed allegorically and, therefore, many questions need to be answered. But before all else, it is necessary to answer the following question:

Is there something objectively existing in Nature, which is named "Matrix", that is symbolically represented by the machine system, which in the film is a prosthesis of the Biosphere for humanity and the factory of sleepy dreams about ostensibly "real life" of everybody? Or the authors of the film, in light

of their schizophrenic worldview, see the world in a painfully perverted way, and the “Matrix” is not an allegory to something real, but the authors’ delirium?

The question of “*What is reality?*” is asked in the film, but the declared answer to it, stemming from individualism cultivated by the biblical culture, is given in the sense of “solipsism”²: *only what you perceive is real*. Lifting the statement “real is what you perceive” to the rank of a general law of life — is cultivation of one’s own schizophrenia, a campaign to substitute with a psycho’s thoughts *the real life that is outside the limits of his perception*.

A representative of the species “Homo Sapiens” perceives only a part of the Objective reality. However, to the questions: *how is the Objective reality organized? how do the portion perceived by a subject at every point in time, and the Objective reality as a whole, interact?* — each spectator is given the opportunity to answer by himself, so as to not fall into schizophrenia or not to lock up inside the world of one’s own mind. At the same time, the capability of the viewer to not notice these questions, and other questions arising from them is, in a way, already an answer to each one of these questions.

But without answering them, it is impossible to answer the two mutually-exclusive questions which are transparently implied in the film:

- either how human-like viruses-consumers can continue to parasitize without the support of some “matrix”, which has collapsed?
- or how to stop parasitising and start living humanely?

Now we return to the fact, that the machine system, fabricating dreams of life of humanity, who supports the machine system energetically (to be a “battery” for the system — is the main purpose of humanity in the film), has been named “The Matrix”. In our times, this word is commonly known as a mathematical term, defined as a two-dimensional table, in the cells of which (at the intersection of every row and column) exist some mathematical objects, *including new matrices*. The latter defines a matrix in a general sense as a mathematical object, conceptually tied to the multidimensional space of formal parameters. Also, matrices are a means to give structural organization to sets³ (of some objects) and establish interrelations between different sets (this has become especially applied in database programming). And in this quality, matrices have the properties of *metrological standards*, with which elements of structurally ordered sets are correlated.

But all of the above is an understanding of the word “matrix” in a narrow professional sense. The general meaning of the word is much wider. The Merriam-Webster dictionary gives the primary definition of “matrix” as “*something within or from which something else originates, develops, or takes form*”. And all the meanings of this word, accepted in various domains, are in one or another way tied to this notion — that a matrix (*in printing trades, in machining of materials, etc.*) *is an essence, giving the initial image to something which is created from it, and also giving orderedness to the matter which is modified based on the matrix*. That is, the word “matrix” incorporates into itself all meanings about the creation of some image, *in accordance with the Predetermination*, on the matter of some information carrier.

² Solipsism (Lat. *solus* - singular, and *ipse* — oneself): a theory, according to which exists only the human and his consciousness, and the objective world, including other people, exist only in the conscious perception of an individual. (“Philosophical dictionary”, Politizdat, 1981.).

³ “Set theory” is a branch of mathematics where a “set” (a collection of objects) is a fundamental notion.

3. Mathematics and God's Providence

Accordingly with the definition of the word “matrix” given above, the machine system fabricating dreams about the life of humanity is named correctly. But this leads to the question: is the machine system *the Matrix*, or it belongs to another matrix which predetermines its existence and operation?

To avoid limiting the generality of reasoning, it is better to assume that the machine system, localized on planet Earth, may only exist and operate only, if it has a place or “cell” in a superior, enclosing matrix, within a certain arrangement of mutually-nested matrices. The superior matrix, in turn, occupies a cell in a more superior, higher level matrix. This way, in the process of considering the successively widening subordination of mutually-nested matrices, which predetermine the existence of nested matrices and processes created by them (including the existence of universes), we come to two questions, an affirmative answer to one of which is a negative answer to the other:

- does there exist a limit of this successive widening of matrices? that is, does there exist a certain all-enclosing matrix, predetermining the existence of all matrices nested in it and the possibilities of filling them with some matter and information?
- or this limit does not exist, and the order of matrices, enclosing nested limited matrices, may continue to be built, creating more and more new possibilities of existence of various worlds?

Humanity has come to these questions multiple times, and over the course of history various worldview systems (schools) answered these questions in mutually-exclusive ways. But in all the diversity of developed and detailed worldview systems, they all may be correlated with one of two classes of answers:

- There exists a limit of the escalation of these matrices, and the process of escalation of this order of mutual enclosure of matrices, leads to equating the limit of the sequence⁴ with a certain *all-enclosing matrix*, named from the ancient times as... *God's Predetermination of the Life of the Universe*.
- There objectively exists only a certain basic element of life, a sort-of building block of the universe, “a fundamental element”, with “addition”, “multiplication”, “subtraction”, and other operations applied to it. Application of these operations on the element leads to an order of mutual inter-links of individual matrices of life, which can be limitlessly escalated, not converging to any certain all-enclosing matrix.

Both views accept infinitely widening orders of enclosure of individual matrices of life, but express qualitatively different understanding of this infinity: in the first case, it is an initially predetermined from Above “infinity”, and in the second case it is “infinity” built by trial and error of escalation and transformation of individual matrices, representing “finished elements” in this infinite “construction”. At first sight, both mutually-exclusive views are equally grounded, and to judge about the truthfulness or falseness of either one of them does not seem possible.

But giving it some thought, the first view is correct: there exists some all-enclosing predetermination, as a result of which the process of escalation of the order of mutually enclosing individual matrices of life, and their filling with matter and information, fails, if there is an attempt to create *something, that has no place in the all-enclosing matrix* — *God's Predetermination*.

⁴ Like integrals with infinite integration boundaries may converge to finite quantities.

In the worst case, the laws of physics and chemistry, which manifest the highest of currently constructed predeterminations, could be changed with the spawning of any new matrix-superstructure, enclosing the matrices preceding it in the order of their mutual enclosure, and completing (temporarily) this order, which corresponds to the “second law of dialectics”, according to which quantitative changes lead to qualitative changes⁵.

Besides that, accepting the second view creates the necessity for *having, besides some fundamental “matrix” (“building block”), the means allowing to escalate this the order of mutual enclosure*. This is one and the same God’s Predetermination of Life, but smuggled into reasoning either due to thoughtlessness, or to avoid calling things their proper names.

But the two mutually-exclusive assumptions express different worldviews, which are also mutually-exclusive. The first is God-centric, coming from the fact that the Universe as a whole, and the planet Earth in particular, are God’s creation, a result of the Predetermination of the Creator and Almighty, and the life of a person with such a worldview lies within the course of God’s Providence.

For a human, living within the course of Providence, it is natural to realize that the Universe is united and whole, and everything in it (including relationships between people) is causally-determined and *multi-optional (generally)* within the aims of Providence. And any person builds their life in the course of God’s Predetermination either in harmony with Providence, or opposing It with their actions. In the first case, God for the human is the super-Universal reality, the Hierarchically Highest All-enclosing control, with Which the human constantly strives to maintain certain ethics of personal relations based on his actual morality. In the second case, goes the process of constant (more often than not — unconscious) resistance by the individual to God’s Providence, in which manifests a certain morally-based worldview of the individual.

In the first world-understanding, measure (Russian “mera”) and matrix are different words for the same objective phenomenon. And if one understands God’s Predetermination of Life as a multidimensional matrix of possible states of all matter in the Universe, then some portion of the matrix — God’s Predetermination — is accessible to the human sense of measure (sense of proportion). Accordingly, any attentive and good-willed human, who is given from Above the ability to distinguish (discriminate) cause-effect chains of his own life and the circumstances around him, perceives the manifestation of God’s Providence as Hierarchically Highest All-enclosing control, and is thus able to and strives to act in harmony with God, within the course of His Providence based on the individual’s own sense of measure.

The second worldview may be called “I-centric”, or ego-centric. In its essence, it is either completely atheistic, lifting human to the level of God or conqueror of Nature, or arrives at pantheism, equalizing the Universe with God, and accepting that not everything in Nature can be controlled by humanity. But in either case this worldview insists that the Universe, the Earth and its biosphere and humanity have somehow “self-created” (but even then the unconscious of adherents of this worldview generates the

⁵ The formulation of the second law of dialectics about the passage of quantitative changes into qualitative changes is superficial and ambiguous. In reality:

⁵ There exists an interdependence of quality with order and quantity, and accordingly — quantitative and order changes lead to qualitative changes, and qualitative changes manifest in changes of order and quantity.

⁵ It is useful to note, that in comments to the traditional formulation of the second law of dialectics, the notion of “measure” is often mentioned, but nothing is said about the order, even though the same quantity may be ordered differently, leading to a different qualitative state, as the case is with isomers in chemistry.

question: “from what?”) either as a result of an explosion (again a question: “of what?”) or as a result of lengthy evolution (again: “of what?”).

Such a worldview also has the property of perceiving the objective reality as a collection of unconnected accidental facts or coincidences, processes and phenomena, the *constantly changing multitude of combinations of which* determines for them the evolutionary development of the universe, happening “by itself” in accordance with the discovered and still undiscovered laws of nature. This is a result of the fact, that the *invisible for the atheist* cause-effect chains between different (from the atheist’s point of view) phenomena, in which directly manifests the Hierarchically Highest all-enclosing control of the Almighty, are considered as objectively “non-existent”: everything that the individual cannot perceive directly is by many considered as objectively non-existent.

Such a worldview places at the center of the universe (be it unconsciously) either the person and his limited capabilities, or the laws of nature, having discovered which the person begins to see himself as the “crown” of nature. But “I-centrism” stays “I-centrism” independent of the breadth of his horizons: “If I have seen further it is by standing on the shoulders of giants”, said Isaac Newton.

And due to lack of understanding of their own atheism, adherents of “I-centrist” worldview perceive *the strive to comprehend the one God and His Providence for his creation* as opposing the strive to cognize the laws of nature.

4. Matrix control

In orders (arrangements) of mutually nested matrices of Objective reality, specific matrices could be identified and distinguished, each of which may predetermine the flow of characteristically different processes: physical, biological, social. Matrices determining the flow of exclusively social processes, are of particular interest for the fate of the society, since alteration of such matrices is direct or indirect alteration of fate of peoples, civilizations and humanity as a whole.

In both worldviews described earlier, a “matrix” plays the role of a program of a multi-optional algorithm, within the course of which humanity develops its culture⁶. Under the influence of culture, in which grows a person possessing some genetic potential of development, conscious habits and *unconscious behaviour automatisms* are produced, as well as a person’s opinions on phenomena in his internal and external world. Unconscious automatisms of mental activity are a dominant of internal and externally observable behaviour of a person in the objective reality, and are due to limited capabilities of the human conscious: to simultaneously hold no more than 7-9 objects or processes, and digest information at a rate not higher than 15-16 bits per second⁷ in a normal state of wakefulness.

Sometimes (like in a number of works by L.N. Gumilev on ethnogenesis) these unconscious automatisms are called “stereotypes”. Their essence could be consciously identified and classified as “good” or “evil” in certain life circumstances. Uncertainty of behaviour stereotypes and undetermined relation to various phenomena of the Objective reality, as well as unwillingness to determine their ethical essence “good — evil” in relation to God’s Providence, is one of the main signs of the fact, that the life of

⁶ Culture in current context is understood as all information, not passed from generation to generation genetically in a ready-to-use form.

⁷ While projecting film with a speed less than 15 frames per second, the conscious perceives the imagery as a sequence of frames; while projecting film at a rate of 16 frames or more, all frames are no longer distinguished and the conscious perceives them as a continuous movie.

humanity flows in a course of some anti-human matrix. This matrix forms a certain type of culture, the anti-human essence of which is protected by its owners from being identified with various direct and indirect taboos on perception of it. Such stereotypes create internally conflicting algorithms of mental activity of individuals and the society as a whole, which manifests in various mental and psychosomatic illnesses, high accident rates, traumas, and other troubles, intrinsic to the lifestyle of the current civilization.

That is why it is not only possible, but vitally necessary to discuss the advantages and disadvantages of any particular matrix, and the culture created by it⁸. The exit from one matrix inevitably means transfer to another matrix with a different type of culture.

Accordingly, there exists a type of power, not seen by traditional politology and, therefore, laying outside of its understanding, which is nevertheless inseparably connected to processes, which take place in the *world (reality) of matrices-predeterminations*. Firstly, it is a subordination of the society to some matrix or some group of matrices. Secondly, it is a power over the society of those, who are capable of destruction, transformation and creation of previously non-manifested particular matrices, that predetermine the life of societies within the All-enclosing Matrix — God's Predetermination.

If the content of such a matrix is described, this description becomes a ***conception of life of the society*** — a certain ideal and a set of means, by which this ideal could be brought into life. Accordingly, power based on control of matrix processes has been called ***the conceptual power*** by us for many years.

It should be understood that a conception of life of the society is not an ideology. Ideology is not always an expression of a conception, but is one of the means of implementing a conception into life. In the human history, all of the most sophisticated slavery systems were covered by ideologies of freeing people from oppression and exploitation. But slavery was still the essence of those conceptions which, while being covered by ideological systems of freedom, have remained the same for many centuries and also managed to changed several ideological shells. A conception of life of a society is not its acting legislation or legislative projects. Any legislation is only the border- or frontlines, at which one conception protects itself from implementation in the same society of another one, incompatible with the first.

But if someone has assumed, that the Internal Predictor of USSR has secretly decided to tie the notion of “conceptual power” with what the movie “The Matrix” has revealed to its participants, then they should look-up the works of IP USSR “Dead Water” (in all editions from 1991 to present), to the unfinished work “Towards the Kingdom of God on Earth” and should read, what is stated there directly and unambiguously about matrices-predeterminations and about the conceptual power; stated not in a figurative form of fictional film, which every person will understand in their own way.

According to the storyline of the film, if the heroes have really escaped from under the power of the “Matrix”-machine into freedom, unlimited by anything or anyone, then their boundlessly free imagination

⁸ L.N. Gumilev has lifted moral-ethical responsibility from people for the “ethnogenesis stereotypes” identified by him, by classing them as laws of nature: “... here we see phenomenon determined by nature, for which a person does not hold any moral responsibility, even if this phenomenon brings about destruction to the beautiful virgin nature and magnificent foreign culture. It is sad, of course, but what can we do?” (L.N. Gumilev, “Ethnogenesis and the Biosphere of Earth”, third edition, stereotypical, Leningrad, “Hydromet-izdat”, 1990, page 462).

⁸But such view is unworthy of a human... In this statement he was mistaken and unjust.

should allow every one of them (especially all of them collectively) to create a new maximally enclosing matrix of higher order, from which they could without any theatrical effects “nullify” or transform the matrix, in which exists the machine system, named the “Matrix”, from the control of which they supposedly escaped into the “real world”.

Entering the world created by any nested matrix from an enclosing matrix of higher order, it is enough to declare⁹ all enemies non-existent, powerless, or transformed in some other way; to declare oneself invisible and almighty (initially immortal and invulnerable in the world, the matter of which fills the cells of the nested matrix). After that, all the theatrical effects of shooting, fighting, disappearances via telephone lines, and tragic impossibility of escaping the pursuer would be unnecessary by, instead, dispersing into thin air; or leaving them, along with their “Matrix” dreams, by disappearing through a mobile line connection. All these special effects for the general public become completely unnecessary, *when actually entering a process, if not from an enclosing matrix*, then at least from an alternative matrix of the same order; such things could be hardly considered entertainment with the aim of gaining some pleasure.

Such control processes, based on the interaction of nested matrices of life from the enclosing matrix, were clearly demonstrated to Anderson-Neo by so-called “agents”. When Neo, arrested, was demanding his rights and asking for the phone, the “agents” declared him mute and, under the influence of this high-level programming language operator, which called the execution of many low-level commands, Neo’s mouth was quickly tightened. But the “agents”, in the world created by their matrix, also do not appear boundlessly free. If they were, then they would not need to convince Anderson-Neo to cooperate with them: they would simply reprogram his psyche in such a way, that he would become a “citizen” entirely loyal to the system, or would plug all “holes” in their matrix and would hack “Zion” servers themselves without Neo’s help. Creators of the film do have some understanding (most likely unconscious) about these kinds of possibilities of matrix transformations of reality, since by using exactly them, the “agents” tried to catch the “Nebuchadnezzar’s” crew, having transformed a normal building fabricated by the “Matrix” into a “stone bag” with no doors or windows. But this episode is only one significant moment, pointing to the objective existence of the All-enclosing matrix of Highest Predetermination, which nobody can break.

When considering all these matrixial (in the most general sense of this word) interrelations and operations, we have also mentioned **matter**, which fills any **matrix**, and **information**, which gives the matter, filling matrices, certain images. In other words, the World, in the worldview of the Kingdom of God on Earth, appears as the tri-unity: “matrix — matter — information”.

In relation to the pair “**matter — information**”, the **matrix** — is God’s Predetermination of life, i.e. the *measure* of development. The sixth sense of every person, regardless of whether they are “normal” or an “extrasense”, is the sense of measure — direct sense of God’s Predetermination (the level of development of this sense in different people and how attentive they are to it is a different question).

In relation to matter, matrix is really *the matrix of possible states of matter and possible transitions from one state to another through certain transformations*.

“There is no thing without an image”, says a Russian proverb. It could be expanded: **there is no matter without an image, given by a certain matrix**. An image *is* information.

⁹ In the sense of the operator of many programming languages “DECLARE”, describing properties of objects, which are processed by the program’s algorithm.

In relation to information, matrix is a measure of file — a system of encoding of information. As commonly known, information outwidth of encoding systems does not exist.

However, in this set of maximally general categories “*matrix (Predetermination, measure of life) — matter — information*” there is no place for neither space, nor time. Why, while describing the world in terms of the tri-unity “matter — information — measure” it is possible to omit these, seemingly inevitable, notions? — For the sole reason that:

Measure of spaces and *co-measure*-ment of times is only one of the parts of the matrix-predetermination. Accordingly, space and time (so-called “space-time continuum” in the theory of relativity) are secondary in relation to matrix and do not exist without matter and information, which fill the matrix; in life, space and time of microcosm and macrocosm worlds are secondary consequences of the matrix-predetermination of life.

5. About matrices and egregores

Obviously, subjectively real is that, what one consciously perceives. But objectively real is also that, what is outside the limits of one’s perception. The change in configuration parameters of sense organs, configuration parameters of the biofield system of the organism, changes the conscious perception of the Objective reality, as a result of which the conscious subjective reality perceives (perhaps constantly) that, which it did not earlier. The well-known Russian expression “got drunk till he saw the devil” speaks about exactly this: the subjective reality of a drunk becomes populated with that, which was outside it before.

In the film, the awakening of the protagonist in the supposed “real world” from a dream, generated by the “Matrix”, is the shift of consciousness from one fragment (“cell”) of an enclosing matrix into another fragment. The process of shifting of the conscious from one reality to another is shown as a nightmare.

The protagonist hatches from some “egg”, entwined with connecting feelers penetrating his body, of which there are especially many in the area of the spine; he looks around and sees a horrifying sight: some skyscraper machines, standing in rows, are covered with the same “eggs”, like the one he hatched from, with other people in them. Some monster, apparently belonging to the “immune system: of the “Matrix”, having detected a disturbance in the functioning of Anderson-Neo’s “egg” and having identified him as a “production defect”, removes the feelers from the one who used to be Anderson, and flushes him down the sewer, where he loses consciousness. Another system retrieves him from the sewer, and revives him. After that, in the new reality he receives medical treatment in areas of penetration of the feelers.

If one is touched by this, everything is very touching. If one avoids being touched by it, then arises the question: with what can be correlated the shift of consciousness of the hero from the machine dreamworld into the world of a different reality, in which one supposedly reaches almost unlimited freedom from any matrices?

The subjective reality for the *conscious of most* is that, which may be called the material world. The world of various natural fields (also called “force fields”) is inaccessible to the conscious perception of most. Nevertheless, it objectively exists, its existence is recorded by means of contemporary scientific instruments, and it has always been directly accessible to the perception of a minority of people. In the

past these people have been called “ghost viewers”, nowadays— “extrasenses”. Some from this minority consciously perceive the field (or “spirit”) reality visually, as layered on top of the material world, like on one sheet of photo paper one can print several images. There are also those, who perceive the field and material realities as two different worlds.

When describing the interrelations of subjects with the field reality in words, some extrasenses speak about various “connections” to the person, “tentacles and feelers”, which connect and enter the body through the glowing “eggshell” — the boundary of one’s aura. The “connectors” have a beginning and end, and, accordingly, all those “connected” in their integrity create a system, a functionally specific element of which is each one of them.

Such a system in esoteric sciences, occultism, in the “extrasense” slang is called “egregore”. Since the film does not show, where the ends of the material connecting “feelers-hoses” go, then this system is shown not as a field structure, but as the machine “Matrix” itself, belonging to the material world. As it is said in the film, all of humanity is a source of energy for the Matrix — i.e. people are batteries. With respect to egregores, the position of most is analogous: to feed them with their own energy, needed for the realization of aims of the owners and managers of egregores. Through “connections” each subject gives the egregores his energy, and through the very same “connections” the egregore and its managers influence all those “connected”, consequent of which most of those “connected” are more or less not in control of themselves.

That is, the entire sequence of horrifying images in the film — is not fantasy and is not schizophrenic delusions, but a visualization on the screen of a rather real egregore, which is now controlling the Western regional civilization.

The exit of any individual from under the power of an egregore he despises, as it is correctly shown in the “Matrix”, begins from identifying the “connections” and subsequently removing them. The process of disconnection from an egregore may happen in two stages: at the first stage a third party tears the energetic-informational links between the subject and egregore; at the second stage, when the subject is artificially isolated from the egregore, he is provided information, the character of which excludes the possibility of return to the former egregore. At the same time, an informational commonality with the one providing the information is inevitably established. And if that information is common to a group of people, then automatically the connection to their egregore occurs. A subject, living in society of those like him, cannot avoid connecting to an egregore. But the relation of a subject with egregores, generated by culture, may be different:

- a person may be a captive of an egregore, in the sense that the person’s behaviour is not determined by his own will, but is a continuation of the egregore algorithmics (this applies to egregorial leaders — those, whose will dominates the egregore, but only within the limits of existing egregorial algorithms and informational provisioning, outside the limits of which they cannot go);
- a person may be a manager of an egregore (a manager of an egregore is not tied by its egregorial algorithmics and information provisioning), in relation to which other members may be captives;
- an egregore may be common to a group of people, none of whom is its captive, and *exactly this is the normal state of relations of one’s personal psyche and an egregore.*

In relation to the plot of the film, if all “connections” to an enslaving “Matrix” are removed, then the heroes of the film, free from the bad “Matrix”, should be in miraculous harmony without any internal problems and conflicts in their collective. At this point of the film, however, the plot appears to fail.

Due to the fact that the imagination of script writers, producers, and actors lies within the prison of the matrix of the Biblical civilization, and the fact that the authors of the film during its creation turned out to be morally incapable of exiting its walls, they do not have the slightest idea about the nature of any alternative matrix-predetermination and the way of life under its conceptual power. For this reason, the heroes of the film, having been physically freed of the evil “Matrix”, in the supposed “real world” behave exactly like characters living under the power of the “Matrix”. It is useful to correlate with Russian literature, the authors of which worked on helping humanity to not formally, but actually free itself from the power of the biblical matrix: this is why characters in A.S. Pushkin’s “Ruslan and Ludmila”, the novel of N.G. Chernyshevsky “What to do?”, many works of I.A. Efremov, first and foremost — “Bull’s hour” and “Andromeda Nebula”, behave completely different than do most characters in the works of crowd-“elitist” biblical culture. This is an indication that the imagination of many Russian artists was free from the oppression of the Bible in all times.

The script writers and their “extrasense” and occult consultants seem to have forgotten about the main *system of “connections”*, which essentially turns humanity, carrying the technical civilization, into a parasitic virus on Mother-Earth. This system of “connections” has been well known from ancient times, and even in the times of the stone age this connection was depicted rather artlessly, very clearly and understandably.



What could this mean...?

This is not a primitive analogue of contemporary obscene naturalistic drawings that can be seen on the walls of toilets and elevators. The drawing is an allegory (in modified images of the material world) to the reality, taking place in one of the nonmaterial worlds. Let’s consider it for a moment.

The psyche of any individual is a multicomponent informational system. In particular, the psyche is an informational-metric system, since the psyche is first and foremost algorithmics. *Algorithmics is a succession of steps of information processing, which is impossible without different matrices intrinsic to the algorithmics — matrices, which represent various types of “traces” (or “scans”) from the objective all-enclosing measure-matrix — the Highest Predetermination of Life.*

The psyche generates the person’s behavior on the basis of that, which in computer terms is named “dataware” (informational provisioning). The dataware of human behavior has several components, and includes:

- instincts of the biological species “Homo Sapiens”;

- habits (skills) acquired from social culture in a ready-to-use state and executed for the most part (like instinctive programs) automatically in perturbing situations;
- products of the individual's own intellectual efforts;
- intuition, which includes several components:
 - results autonomously (from the surrounding environment) created by the work of unconscious levels of the individual's psyche;
 - spiritual (biofield) influence on the psyche by the collective psyche, which the individual partakes in within the spiritual world;
 - external delusions and "possession" (i.e. "being possessed"), as a result of field-level influence on the individual of other subjects, both materialised and non-materialized spirits;
 - direct guidance from Above.

Behaviour dataware sourced from certain components named above, does not always coincide conflict-free with information provisioning sourced from the other named components. Depending on the individual's preference, he allows this or that algorithm to realize in his behaviour (both in the material and spiritual worlds), which determines the psyche type of the individual (regardless of whether or not the individual realizes what a psyche type is). As a result of ambiguity in deciding on a preference when a conflict between different components of dataware occurs, in society more or less clearly manifests a tendency to polarization:

- on one pole are those, who (for the most part unconsciously) strives to subordinate everything to the satisfaction of their instinctive needs;
- on the other pole are those, who more or less consciously strive to bring everything into harmony with God's Providence and live within the course of God's guidance.

The first are carriers of animal type of psyche structure, and are in essence talking human-like monkeys, trained by the cultural environment of the civilization. The second are at different stages on the path to irreversibly become human beings — carriers of humane psyche type.

Between these two poles are distributed (in the mathematical sense of statistical distribution) all others: various biorobots-zombies, who deny both the freedom of their intellect in defining and solving problems, and intuition, subordinating their will to external influences.

From the zombies one can distinguish a specific group — demonic personalities, who do not reject their intellect and intuition, but reject the guidance from Above and are in a state of intoxication from willfulness — both their own, and that of other materialised and non materialized beings.

With more careful consideration, zombies, including demonic personalities, are all equally carriers of animal psyche type, whose instincts are bound into chains of societal norms or manifest (either directly, or somehow pervertedly) through various masks and veneers in the culture of hedonism¹⁰, subordinating all components of the psyche to extracting pleasure from everything.

¹⁰ Hedonism (from greek *hedone* — pleasure) — a school of thought in ethics asserting pleasure and amusement as the highest aim and motive of human behavior (Ekipur). In the new time it is character to utilitarianism. Utilitarianism is a principle of judging all phenomena based on their usefulness. In contemporary lively language, hedonism is slavery in reckless, all-destroying, suicidal voluptuousness.

Instincts of a biological species are programs of certain aim-oriented behavior of its representatives, not some undetermined instincts “in general”. In the life of any species a dominant role is played by sexual instincts, under the influence of which the population is regenerated in the succession of generations. Algorithms of regenerating the population in all dual-gender species, which humanity is, by their different and functionally specialized fragments are distributed over the representatives of each gender.

Instincts of the “Homo Sapiens” are such, that men with an animal psyche type are psychologically subordinated to women. To regenerate the population of the species, the man is instinctively programmed to service the woman and the children she gives birth to. But this psychological subordination — the dependence of a man with animal psyche type on the “favorability” of the woman towards him — takes place independent of whether or not the two have had sexual relations or not. This allows to understand the direct meaning of the drawing shown earlier: the woman controls the man remotely by means of psychological dependence, based on sexual instincts, of the man on her, which is visually depicted in the drawing as a long connection, like a cable connecting a robot to its remote control terminal.

But the fate of a woman with an animal psyche type is not one to envy. Not one life has been broken by the subordination of women to their instincts, related to well-known attributes of the female body: lust for sexual gratification, which in the biosphere is naturally followed by conception; and maternal instincts, abusing which, children “weave ropes” out of their parents, especially mothers¹¹.

The fact that such behavior has been well-masked by perverted cultural shells created by civilization, which have covered in the behavior of people that, which is unmistakably manifested in the behavior of March cats, does not change the essence of the problem.

No one can accuse the American cinema of being delicate in questions of publicly displaying the naked human body and various manipulations with sexual organs. The fact that the the “connection” shown in the stone-age drawing is not shown in the movie, speaks to a lack of understanding of its true role in the fate of contemporary civilization by the film’s creators. However, as it is said, “show nature

¹¹ In accordance with this arrangement of instinctually-based behavior programs, under an animal psyche type:

- ¹¹direct psychological pressure of a woman on her spouse is effective in the majority of cases, but she herself is defenceless against direct pressure on her by her children (a woman can generally protect herself from it only if she causes direct pressure on children by her spouse);
- ¹¹direct psychological pressure of the woman’s spouse on her children is effective, if children do not protect themselves by causing pressure of their mother on her spouse.

¹¹In a family, where in one way or another the animal psyche type dominates, but in a soft form of relations, when direct pressure is rarely applied, the mother can explain to the father, what the children want; and children may explain to the mother, why she is having conflicts with the father (or a man who has taken on the duties of a father).

¹¹But this normal behaviour arrangement may be manipulated by the change to demonic psyche type, turning the life of a family into a silent (internal, spiritual) or loud nightmare: children demonstrate their maturity to their father, at the same time daughters strive to gain female psychological power over him. Husbands begin to treat their wives like they have treated their children. Mothers try to gain female psychological power over grown sons or cannot live in harmony with their aged matured daughters, if they are unable to force their children into psychological infancy, when the will of children is not active. If mothers manage to maintain children in psychological infancy or are unrelenting in their strive to force children into psychological infancy, then mothers themselves mangle the fates of their children, destroying their families and excluding the very possibility of family happiness of children in their own families.

¹¹ In a family, built upon the domination among its members of a humane psyche type, conflicts — including those resulting from change in family composition and age of its members — do not occur. Under non-humane psyche types, change in age of family members, change in family composition always results in conflicts, as a result of inadequacy of *unchanging algorithms of instinctive programs to changing life circumstances*.

out the door — it will show itself in through the window”, and if the problem really exists, then an artist will, regardless of his wishes, reflect it in his work. Such is the case with the film “Matrix”.

Even though the film does not show the “connection” on the basis of sexual instincts is in scenes of disconnection from “Matrix” feelers and of medical aid to Anderson, the authors of the film have not managed to avoid considering its influence on the fate of the resistance’s battle with the bad “Matrix”. In scenes, where “combat training” of Anderson is shown, among other programs developed by the “real world” programmers in fighting against the “Matrix”, there is an episode which corresponds to exactly this “connection”.

Morpheus and Anderson walk along the street of a city, simulated by the training program. In the monotonous crowd a woman in red walks by them, with her appearance sharply standing out. Anderson, having passed the woman in red, under the guidance of his unconscious automatism, follows her with his eyes, as his instincts tell him to. But the “woman in red” turns into an “agent” of the “Matrix” and nearly opens fire. The attentive, thinking spectator will understand, that a human — to be free from bad matrices — should have such a structure of unconscious automatism algorithmics, as to not be hostage of instincts, as well as their cultural shells.

6. Freedom is in the Transformation of contents, and not in the change of appearances

From all other kinds of animals in the Earth's biosphere, humans differ, besides having articulate speech, by the following:

- humans have a mind, which is free in the sense, that it defines the limits of what is possible (including morally and ethically acceptable) for itself¹²;
- humans have will, which always acts from the conscious level, and which can control behaviour to satisfy certain requirements and limits, produced by the mind (intellect) or intuition.

But will is not entirely free, since a human is compelled in some situations to use willpower in order to overcome obstacles in behaviour, imposed by instincts, habits, cultural norms, and so on. If the willpower is not strong enough in some situations, then people are not capable of realising their intentions, as their behaviour is subdued by factors, that their will cannot overcome.

In the film, however, a “normal” human being from the authors' point of view, born free in the “real world” outside of the bad “Matrix”, is characterised by other qualities: “*To deny our own impulses is to deny the very thing that makes us human*”. Declarations of this sort are either a stupidity said thoughtlessly, or a malicious attempt to embed a false understanding of human psyche into the subconscious of the audience (primarily youth audience) under the cover of a thriller plot. Basic software, embedded into microchips (like BIOS of contemporary computers), is in essence like “inherited instincts” of machines, regardless of the complexity of machines or their software.

In fact, the human — God's creation — differs and will always differ from the most complex machines by:

- firstly, the freedom of the mind in setting aims and defining limits of possible, morally and ethically acceptable for itself;
- secondly, the willpower, with which he can overcome many obstacles, limiting his freedom of will.

In the entire technosphere, in all machines, their software, and in everything else created by people, manifests the true morality and ethics of people, as well as their psyche type. Therefore, if artificial intelligence appears to be anti-human, like it is in the movie, then it is an expression of the anti-humaneness of the psyche of its creators and developers.

Strictly speaking, as a result of the freedom of mind in setting aims and conscious willpower, which overcomes various limits, the culture of contemporary civilization has been developed. However, as a consequence of the dominance of the animal psychotype, achievements of the culture are still under control of the instinctual behaviour programs, which create inter-species and intra-species competition for the better place under the sun in the natural conditions of the biosphere. *Correlating with the psychotype of the vast majority, an animal armed with a mind that is free in setting aims and defining what is possible and morally-ethically acceptable, armed with technology and magic, is unnatural.* Such kind of

¹² Minds of all other highly developed animals cannot escape the limits, set from Above in the matrix, that predetermines life of the current biosphere.

animal is not provided for by God's providence, and consequently this kind does not belong in the all-enclosing universal matrix.

Restoration of the natural order of things in the Universe is possible in two versions of the future destiny of mankind:

- either rollback of the human-like biomass into fauna, with close to total nullification of its culture and memory, by means characteristic to higher-order matrices of life;
- or the transition of society to the dominance of the humane psychetype and a respective culture, by means of mind and will, that allow free aim-setting and limit-setting of what is possible and morally-ethically acceptable.

All of the above is within bounds of basic school courses of biology and psychology. Unfortunately, school courses of biology, psychology, history and other subjects are scattered and are not interrelated contextually, creating a kaleidoscopic worldview in school children, in which every known fact exists on its own, being torn away from the facts known from other subjects, and from real life. Possibly that is precisely why the youth, which has yet to live independently in the adult world, in an unconscious effort to create a holistic picture of the world's interrelations, responds much faster than older generations to "The Matrix", which brings up these problems in a non-lexical form of the figurative-allegorical narrative, bypassing the conscious of its audience.

The attitude of the film creators to the system of "connections", analogous to the one pictured on the wall of an african cave, is ambiguous and inconsistent:

- on one hand, in the process of transfer of the conscious of the protagonist from the "Matrix" reality into the reality of supposed freedom, it was not shown, although the American cinema, as mentioned earlier, is not known to exercise delicacy in demonstrating naked human body and various acts, directly or indirectly concerning genitalias of men and women;
- on the other hand, the topic of the "woman in red" (who transforms into an "agent" of the "Matrix" in one of the training programs) is raised repeatedly, attracting attention to the problem of liberation of the individual and society from the dictatorship of instincts and their cultural shells in the algorithms of the unconscious levels of psyche.

In this ambivalent attitude of film authors towards the problem of normal human psychetype, manifested the mostly unconscious battle between two mutually exclusive tendencies in the biblical culture.

According to one of them, everything related to the sexual sphere should not be subject to openness in the society, neither in flesh, nor word, nor artistic imagery or figurative narration. But since there is no escape from nature, the civilization creates many cultural shells, elevating *animality in its essence* to the level of "eternal values" of humanity. As a consequence of this, the culture, idealising the cultural shells in which instincts are hidden, supports inhumane psychetype in the society, obstructing transformation of civilization into the Humanity.

According to the second tendency, the cultural shells are worthless, but the animality, uncovered under pressure from the porno-industry, is portrayed as the true essence of humanity, is therefore nothing to be ashamed of, and its manifestations should be given full freedom in the "safe sex". This, in essence, is a direct refusal to become Human.

Both of these tendencies together in the culture of the present civilization are inseparably linked. The victory of either one of them would be victory of one of the forms of the same content. Precisely because of the unity of their content, the struggle between the two tendencies represents one of the ways of retaining humanity under the power of the "Matrix".

The creators of the film, although they have shown this duality, have left in the defaults the battle between these two formal tendencies, therefore supporting the culture that would express animality in the future as well.

Since the system of “connections”, similar to the one pictured inside the african cave, was not shown clearly, then it was done not without reasons and not without aims:

- either because the “extrasenses-clairvoyants”, involved in the creation of the film, are themselves are so cocooned by this “connection”, that cannot see the light of day from their cocoons, nevermind the “thin worlds” where these “connections” are visible;
- or with the aim of saving the “connection” and cultivating it henceforth.

Pendency of this conflict between *forms of one and the same animal origin* was expressed by the creators of the film in the development of its plot. As seen from the film, in the reality of alleged freedom, where the main hero finds himself, there is no freedom from the unbearable pressure of instincts onto the psyche. In the reality of alleged freedom of the “real world”, the characters’ lives are under the control of the very same “Matrix” of human enslavement. The happy end was inches away from the abyss, because the local “Judas”-Cypher craved for sexual intercourse with Trinity, and Trinity herself, while being cold-hearted to Cypher, lives awaiting Anderson-Neo’s love. So, in the reality of allegedly unlimited freedom, in which the crew of the “Nebuchadnezzar” lives free from the dictate of programs of neuro-interactive model of the “Matrix”, a typical “love triangle” has formed, which is inevitable in all cultures that reproduce inhumane psychetypes in the succession of generations.

It can be noted, that the local “Judas”, who betrayed Morpheus the “Baptist”, is the sole character of the “Matrix”, whose appearance can be identified as slavonic. It is as if his image was purposely made based the known appearance of the last non-orthodox all-Russian ruler Svyatoslav, the father of Vladimir, who became the Christian baptizer of Russia. The only difference — instead of a lock of hair on a shaved head he wears a narrow beard above his chin. In other words, the image of the “Judas”-Cypher has been purposely constructed so, that with promotion of the film in the global cinema, image of slavonic countries, specifically — Russia, as an enemy would be formed in the public’s unconscious. In particular, Cypher is the only character who likes to drink, and the stereotype “Russians — the first drunks in the world” is well known.

Concluding from the above, the film does not show real freedom. After the destruction of one reality — the Earth’s biosphere — by the “humanity”-virus, “the cancer of this planet”, the same virus, after recovering in custody of the machine system called the “Matrix”, attempts to break out of its control and create a new reality in order to continue parasitizing without transforming itself. Precisely **parasitizing**, since it cannot do and will not be able to learn anything else, until it frees itself from the system of “connections”, shown earlier.

Besides that, all characters in the allegedly free “real world”, receive a new “connection” that is inserted into the back of their heads. Without this “connection” they cannot enter the world of the former “Matrix”-reality. Is the new “connection”, inserted in the back of the head, better than the old set of “connections” to the “Matrix” machine? — the question is up for discussion. In our opinion, both connections are of a similar nature.

Some, after reading the above, may understand it in the sense that we support total emasculation of both genders. Not at all: it should be understood that with the humane psychetype, an emotional self-sufficiency of an individual of any gender or age is achieved, thus removing any oppression of their psyche by instincts; and the individual’s behaviour ceases to be dependant on more and more sophisticated and perverted, by “progress” of culture, ways of satisfaction of lust of both men and women.

Originality of both genders, uniqueness of every individual is preserved with the transition to the humane psychetype, but relations between men and women acquire a new quality and become incomparable with relations between males and females of any animal species in the Earth's biosphere. Consequently, transition to a domination of the humane psychetype leads to the transformation of the entire culture.

When biofield structures are visualised, the interaction between men and women, with humane psychetype of both and their union, have nothing in common with the the system of "connections", shown on the cave drawing above. In reality of biofields (matrices-predeterminations), it can be seen how a "luminous shell" of an egg (border of one's aura) of an individual, overlaps with the "luminous shell" of another individual's egg. Both of them grow in size and enclose both bodies, if the two match each other. All mismatches are expressed as either inability of the individual fields to create an aura common to both of them, or as its various defects: the common aura is stable, but cannot cover both, leaving different parts of one of them uncovered (for example, two heads, connected to various inconsistent egregores, stick out from the common aura); an aura that is unable to cover both, constantly trembles, exposing various parts of the two bodies; holes in the common aura that lead to conflicting chakras of either individual, or protrusions that extend from conflicting chakras towards auras of other people or egregores, and so on. Defects either vanish after a certain amount of time, or the common aura, under pressure from the defects, loses stability and individuals' auras separate and stay apart. Creation by a man and a woman of a common mutually covering aura happens in accordance with matrices of predetermination, that define life, in which generation of a fully-enclosing aura is depicted by an image, widely known as the symbol "Yin-Yang".



Nothing similar to the cave drawing shown above exists in the reality of biofields of matrices-predeterminations when spouses are both carriers of the humane psychetype.

A Lithuanian painter M.K. Ciurlionis on his work "Fairytale Kings" in images of the material world shows one of the versions of relations between a man and a woman in the reality of matrices — relations impossible with animal psychetype. The opportunity, shown by Ciurlionis, however, is not realized in relations of the majority of people, who prefer to stay in the "stone age", like it shown in the cave drawing above.



M.K. Ciurlionis "Fairytale Kings"

It should also be noted that majority of characters' names are associated with the biblical project: "Trinity"; Neo — New (who, Christ?); Morpheus — Sleepy, although he lives in the reality allegedly free from dreams fabricated by the machine-"Matrix"; Dozer — Dormant; "Judas"-Cypher — Cipher, protection. As it can be understood from the plot, the matrix-predetermination, alternative to the machine one, is held by the modest, inconspicuous "Oracle", **who controls the world by accessible to her means of forming matrices of transitions from one state to others, within limits imposed by higher order matrices-predeterminations in the order of their mutual nesting**, bypassing all democratic procedures, directly from her kitchen.

The Earth has many kitchens... And there is not one such "Oracle" in the real world, and each one of them wants to control the world and fates of other people from their kitchens in their own way, and most of the time, without agreeing with other "Oracles" or common people... It is appropriate to remember Lenin's notorious phrase about the housewife who SHOULD LEARN how to control a state. Is not the essence of true democracy (people's power) in the autocracy of conceptual power, accessible to everyone?

The peculiarity of the film is that the clairvoyant Oracle, who "knows it all", by consulting the crew of the "Nebuchadnezzar" (Morpheus, Trinity and Neo) in questions of their probable future, carries out matrix control in relation to them, while being a part of the neuro-interactive model of the world fabricated by the "Matrix", against the oppression of which heroes of the film fight. But the question about what is coming from the Oracle herself, and what is being translated through the Oracle by the "Matrix", is not asked by the heroes. This peculiarity of the plot introduces a possibility that the "Matrix", with which Morpheus and the "Nebuchadnezzar's" crew fight, in relation to supporters of "Zion" *is an enclosing matrix of higher order*, which means that:

The film shows not the people's fight for freedom against the almighty bad "Matrix", but a transition of the bad "Matrix" into a different state of self-control, where the same old power will be wrapped in new forms. In other words, the film shows mutual overlapping of individual matrices with mutually antagonistic conceptions of control, even though both of these matrices remain within an enclosing matrix of higher order.

At the end of the film, Trinity says to Anderson-Neo: "the Oracle said, that I will fall in love (from the context: with the chosen one, the Savior), but my chosen one is you. So you can't be dead". And he actually did not die, but the question is who did Neo become after he was killed by the "Matrix" "agent" Smith? By jumping into Smith after his "Resurrection" did he not himself become a new "super agent" of the same "Matrix", which is shifting control into another mode? In this context, Morpheus' explanation

about the purpose of “agents” in “Matrix” should be remembered: “Sentient programs. They can move in and out of any software still hard-wired to their system”. Or are Anderson and the Oracle agents of the enclosing matrix-predetermination, where the bad “Matrix” exists? — this question could not be answered within the film’s plot, since its authors do not distinguish the “Matrix”, created by self-possessiveness of the civilization with dominant inhumane psychetypes, from the all-enclosing matrix — God’s Predetermination.

Apart from meaningful names in the “Matrix” plot, there are other parallels with the Bible: functionally Neo — Thomas Anderson — shows a caricature similarity to Christ; Morpheus does the same as John the Baptist — waits, looks for, and finds the “Savior of the world”, reveals him to people and clears the way for him. A warrant of the eventual rescue of humanity and of its freedom from the oppression of the “Matrix” in the film is the stable and protected existence of the system, although not shown directly, but called “Zion”: “Sion”, “Cion”, “Zion” are different pronunciations in different languages of the same word, related to the well known fact in the real history of the current global civilization.

It should be recalled, that the fighters against the “Matrix” in numerous stress situations curse calling hell and devil, which brings the audience to an idea that they are fighting against God’s Predetermination, disguised as a fight against the “Matrix” machine: “The Matrix is everywhere. It is all around us... It is the world that has been pulled over your eyes to blind you from the truth...Unfortunately, no one can be...*told* what the Matrix is...” In the perverted by “I-centrism” worldview of an individual, living his life out of tune with God, the same word could be characterised as the all-enclosing matrix of God’s Predetermination of life.

What if the truth is that the matrix, which is so disliked by authors of the film, is nothing but God’s Predetermination of life in its completeness and variety, in relation to which they are attempting to make a forgery, replacing it by their own self-possessiveness, inspired by narcotic delirium, what then?

It is much better to address directly, without any middlemen, Almighty God, who knows for sure what is the “Matrix” of self-possessiveness and what is His Predetermination. God answers to everyone who wills to hear His answer. But not everyone, after hearing the answer given to them from Above in the “Language” of significant life circumstances, or directly in his innermost world through conscience, agrees to put his will into his own transformation and follow the lead of God... When living in humanity, from all possible and actually working matrices, the human closes his psyche directly onto the All-Enclosing Matrix — God’s Predetermination — avoiding all matrices-intermediates created by other subjects within the Predetermination by the direct kindness of God or His degree of allowance.

All this says that neither the creators of the film “Matrix”, nor its heroes, have managed to break free from the oppression of the biblical project’s matrix, although an **attentive thinking spectator** watching the film can be brought closer to discovering the meaning of the allegorical narrative. After that, his own life will cease being a thriller, where he is the slave and victim of a matrix. Then he will attain harmony with God and will live in His Providence.

1st July - 18th August 2000

Clarifications: 7 - 8th October 2001