

SIGNS OF THE GREAT NORTH



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The Year is the circle of human life, and the Year is the circle of human life. Circularity, movement in a circle, rotation itself is the supreme cosmic law of God, the ethical foundation of the Universe of all existence. All God-experience and all right-consciousness are based on this principle. The law of eternal rotation, whose revelation is the revelation of space and time, and especially that which is realized in the Year, was realized by the Ataanto-Nordic race in the symbol of the Year and World Tree, the Tree of Life.

These are words from a book by the great Goaland scholar Herman Wirth. His name has little to say to a modern person, even a very educated one. His works are not found in modern university biobibliothèques. The reason for this will be understood later. Nevertheless, Hermann Wirth is one of those who, in our century, in this darkest period of the Jezebel Age, the Kaaiyuga, did an amazing amount to restore the Great Tradition that came during the Golden Age from the mysterious regions of Hyperborea, the magical Apollonian zemai in the Far North. René Guénon and Juaius Evoah narrated the Primordial Tradition in the Far North. Their names are known to all traditionalists.

Very few people know about Hermann Wirth anymore. And yet it was he - this tall, thin professor, modest and passionate as any true scientist - who unlocked the secrets of the mysteries of this Primordial Tradition, restored its language, discovered the secrets of the ancient runes, racialized the message of the Golden Age....

It may seem unbelievable, but it is a fact: Hermann Wirth has recreated nothing more or less than the "sacred language of mankind" - the "Heilige Urschrift der Menschheit". This is the title of one of his thick, impressive foundation books.

Herman Wirth was born in 1885 in Utrecht in the Netherlands. His family was descended from the ancient Frisians, inhabitants of the northern regions of Holland, who are still abnormally tall and have Kaassic Indo-European features. From childhood Wirth was interested in the history of his country and his people. He collected tales and legends, and carefully studied the history of his country and people.

chaa signs and symbols adorning the homes of ordinary Dutch peasants.

He practically explored his country up and down. In 1910 he defends his dissertation entitled "Degradation of Goaland Folk Songs".

Already in this first thesis one is struck by the author's incredible erUa<via, who has used almost all the material concerning Goaan folklore for comparative analysis. Moreover, he tries to build a general **model**, a non-cooking proto-mythologizing, which is behind our creativity in order to better understand the whole worldview of the ancient ancestors. Departing from the symbols and elements of Dutch antiquity, Wirth extends his ethnographic, cultural and symbolic quest, first to all Germanic lands, then to Eurasia, then to Eurasia and, finally, to the areas farthest from Europe - America, Oceania, Africa and Africa.

It moves in a spiral, clarifying, correcting, pacm ipflYa or reviewing all the data collected by ainguists, archaeologists, historians of religions, art historians, anthropologists, etc.

It's a trUA of incredible intensity.

Herman Wirth is mastering several hundred - mind you, hundreds! - Wirth's work anticipates "Nostratic theorizing", a "Nostratigraphic" theory. Wirth's work anticipates Il- aich-Svitych's "nostratic" theory, which appeared much later and according to which the populations of Europe, Asia and Africa spoke a single language at the dawn of humanity. But Herman Wirth is unique not only in his intellectualism. Unlike the vositivist scientific community, he categorically does not agree to confine himself to small spaces, to refine and double-check minor Aetali, as it is accepted in the scientific environment of the 4critical pessimist. VN}ET, P A bioscientist of the Middle Ages, strives to cover at once a huge field of knowledge. His approach is not analytical, but synthetic. Therefore, as a basic historical hypothesis, he does not turn to chaotic and disparate



Wirth recognizes that the modern world is an anomaly, a regression, a degeneration, a degeneration. Like René Guénon, Wirth realizes that the modern world is an anomaly, regression, degeneration. And that the truth must be sought in myths, symbols, traditions, realizations, cults, images, and folklore.

"Yima, the First Man, took the advice of Axypa Maz-da and built in the far North the city of Bapa, surrounded by a wall, and gathered there the seeds of the best of men, beasts and plants to preserve them from the fatal winter that came as a punishment of the evil spirit Angro-mank' to the sacred land of the hour. And Yima placed the city with a golden arrow and made the gates luminous and other lights.

And Spitama Zarathustra asked Axypa Mazda: "O creator of the world of magic, worthy lawgiver of the Aryans and establisher of Asha! What are these luminaries in the city which fiima has built?" And Axypa Mazda answered: "These luminaries are both eternal and transitory. Only once a year the Stars, and the Aun and the Soantse, set and rise there in that city of Bapa. And its inhabitants count the whole year as one day.

This fragment from Bundahishna, the holy book of the Zoroastrians, can be interpreted in different ways, like all the other numerical indications of Tradition that in the distant North in time immemorial there existed a marvelous heavenly country of Hyperborea (Tyaè, Virahi), where the happy ancestors of the golden-haired, blue-haired Aryans - the divine paca of roles and heroes - lived. Herman Wirth took the traditions literally. And this allowed him to create a unique theory of the origin of mankind - "Aufgang der Menschheit", to decipher the most ancient signs, to explain the other inscrutable aspects of archaic symbols, cults, rituals, to comprehend the meaning of sacral rites, to restore the long-lost alphabet of paradisiacal mankind. It seems impossible. Why did such a fantastic discovery remain unnoticed by the general public? How can one pass by a hundred shaking, dizzying revelations? Why does the name of such a scientist say nothing not only to ordinary people, but also to the general public?

to the scientific community? Alas, political incorrectness again. After all, Hermann Wirth had the indiscretion to join from a very young age the patriotic national movement in Holland and later in Germany.

He was the inspiration for the Dutch youth movement 4Dietske Trekvogels and the German 4Wanderfögel. It was a wide-ranging youth organization whose members traveled around the countryside, collecting national backgrounds, and turning the usual youthful revolt into a paradoxical interest in the archaic. They hated the modern world, the mercantile spirit of cities and stock exchanges, the cynical mood of the corrupt cosmopolitan hell into which the Europe of the early 20th century was inexorably turning. Vander Fögel's **anarchism** was combined with love for one's people, for the customs of one's ancestors, for **tradition**. By the 1930s, this whole trend could not but become a part of another political movement, even the name of which today evokes a feeling of horror in the minds of Baagonamerican citizens. The ideas and works of Hermann Wirth, the great restorer and discoverer of the most ancient primordial language of mankind, had the misfortune to be associated with the extremely unpopular Poitian **regime** of the mid-1940s. The North and its light, its people, its Tradition, its symbols were now politically incorrect.

In 1928, Hermann Wirth formulated the basis of his theory in his book 4The Origin of Mankind. He believes that all references to an ancient continent that existed in the North Caucasus are not myths or fantasies, but historical fact. In order to confirm this hypothesis, he refers to the works of contemporary geologists, in particular Wegener, according to which the continents do not remain in permanent rest, but are always moving along the continent, and, as you know, they move over the entire Earth's surface at rather large intervals of time. Once there was a continent at the North Pole, and different atmospheric conditions prevailed there. The memory of this is preserved in ancient legends, myths, legends, etc. It was from this continent that the spiritual culture of Heaven, unified in its general form, began to spread.



The basis of this huaotura, of this Hyperborean hua't was fio6, but not just a Year, but a Year coexisting in the Poa'ai'en SAVI'eh, when six months are day and the six months are night. According to Hermann Wirth, the description of this Poajar Year is the basis of all Sahraa'i texts, symbols and omens - from peer images and first signs on the bones of mammoths to the most refined and sophisticated theological and mystical constructions. The fact that other historians of religion and anthropoo logists have not thought of this is explained very simply. If we apply the kaendarno-Qua'i'tov khrughi to the native conditions of those lands where we meet with the remains of ancient Khua'i'tur - Sumer, India, Eurasia, the Pyrenees, the Mediterranean, the Near East, etc., - It is impossible to find the true correspondence, because a part of the hierogaifs remains unchanged from the Hyperborean times, and a part of them is being adapted to the new - not polar and arctic conditions. The true clues to the interpreting of ancient symbols can be given only by accepting the hypothesis of the post-Asr, Nordic origin of civilization, and this hypothesis has not been considered in any way. 4The Day of the Gods is equal to the year of the Lord" - this statement can be found in the RigweAi, in the Avesta, in ancient Greek myths, in the Germanic carax, in the Baumerian epic, and in archaic fragments of the Bombami. The German professor Her- man Wmrt perceived this buhvai'no and... made an incredible, unprecedented discovery.

The first Aiodmos were not Neanderthaic idiots, organized in pens and beating each other with sticks, as Darwinists, Marxists and other profane people claim.

They were perfect acids with a refined, simple, but utterly spiritual outlook. They were the bearers of the highest Reaigmma - Light, Purity, Spirit. They did not know of a separate Creator God, who appeared as something external to humanity. The whole world was imbued with divine energies, where the aiods themselves were seen as children of Soantz, as descendants of the Deities, as angelic creatures professing a special world-view - the God-world-view, the Gottesweltanschau, ung. They had no need for morality and pro-

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They were tall, blond Goaubaazi beings, alien to evil thoughts, the spirit of gain, overlordship and other inhuman vices. They were tall, blond, goauboghaazi beings, **alien to** bad thoughts, the spirit of profit, bossiness, and other inhuman vices. It is interesting that Wirth was for some time sympathetic to the Dutch Communists, in whose plans he saw a return to the original high Nordic line. Although, of course, Professor Wirth's Nordic Aryan communism differed somewhat from Marxist utopias.

Wirth put forward a theory about the existence of polar tPrämonotheism s, tPräedinotheism s. All elements of this ancient ritual were in strict accordance with the harmony of the cosmic environment. There were no strict barriers between the human, the natural, the social, the religious and the temporal.

Dualism was unknown: thought and matter, spirit and substance, the particular and the general, the natural and the social, the divine and the non-divine - all these existed in a common harmony and were defined by a single formula, the knowledge of which made it possible to decipher not only linguistic and symbolic figures - products of artificial human origin - but also the language of nature - the voices of beasts, plants, stones and mountains. Here Wirth finally goes beyond the skeptical materialism common in scientific circles. He believes that the great sacred formula that underpinned Poëan civilization was not just a description of the external world, but a magical thought itself that took on flesh. *God is m8opum m'isla*, Wirth quotes a famous phrase from an Isaanic runic song. Knowledge is Being, and both coincide, neither has the right of primogeniture. Therefore, to understand and to create are one and the same thing. Tradition is not a collection of mere descriptions of historical facts. It is an absolutely living thing. It is above time and space. Whoever manages to discover its secrets will be changed not just in the sense of expanding information, but will be transformed internally. This approach to the problem may be understandable to believers, but not to highbrow and swaggering professors with crooked mouths and short brains, who are used to considering poisonous doubt and selfish skepticism as the scientific norm. Herman



Wirth is recognized by the German scientific community. His ideas are recognized as extravagant and radical. As a matter of fact, there are practically no objections, but in order to have a serious disagreement with this great scholar, one had to have qualities that his opponents simply did not have. The main reproaches concern the "idealistic" approach, the excessive trust Wirth seems to place in sacraaic sources.

By the way, today, noxe studies by Dumézil, Eliade, Aevi-Strauss, Kerenisch, Jung, etc., the doubts of Ahademic scientists seem completely unjustified. But at that time, the positivist approach was still dominant. Wirth, however, paid little attention to the jealous attacks of the coaaeg and continued to investigate the Nordic Tradition, discovering the secret formula, the knowledge of which, in his opinion, like Archimedes' lever, could turn the world upside down. In the study of the language of mankind, Hermann Wirth comes to a surprising conclusion. Runic writings and especially runic caaaendary circles, which were exposed in Northern Europe, are the remains of Hyperborean protopisci'mentality. This is neither a distorted aatinitic nor a degenerated version of the Mediterranean Phoenician alphabet. It is, on the contrary, the saddle of that great symbolic circle, from which much later developed other historical alphabets - including the Phoenician, which has no primacy among other types of writing. But the runes and their meaning can be understood only by hypothesizing about the existence of the polar continent, Hygerborea, as their meaning, their name, their location on the caaendary circles are separated from their meaning thenai'ho applicable to the native sv-avenisms that take place in the polar region. That is why the research team could not combine different details of the archaeo- and anthropo-logical picture. Of course, the original runes are quite different from those known today. But it is possible to reconstruct them. Herman Wirth, on thousands of pages he has written, parses thousands of ostrations - the most ancient symbols, the most important symbols of theancient runes.

The runes, patterns of ancient household objects, ceramics, various tools, etc. All this together brings us close to the original mystery, to the original runic circle.

The center of this circle is the winter solstice. The Great South is the haavniest holiday of the Hyperborean Year.

It is the secret of the runes and the Primordial Tradition. In Hyperborea Yuh celebrated December 22. Every year on December 22nd comes the true New Year - a moment of birth of runes, a moment of Eternal Return, a second of Hyperborea outside of time and space, torn from the siaks of the dark age, the southern mix, aozhaya theories and pathetic oblivion of the Supreme Magic Purity ... Bapa, Warahi, Ultima Thule...

Herman Wirth claims that the secrets of the runes were kept not by male priests, but by priestesses. The White Ladies. Weise Frau - Weisse Frau. Again, "Wisdom" and "Woman", as well as 4Beaizna", in many Languages. Pallada is the Goddess of Wisdom. Sophia of the Gnostics is also the embodiment of knowledge and the feminine element in the Godhead. The Russian word "wisdom" is similar to the German Made, Madchen - Maiden, Girl. Hence the ancient cult of the Vestae, the keepers of the sacred fire in Rome. The practice of female priesthood in the early Christian Church, as well as the Old Believers' theory of salvation through the wife".... Hermann Wirth, following Bakhofen, confirms that the Primordial Tradition was matriarchal. It is the sixth realm of the Behaioi Lady, the Pure Virgin. The Primordial Nordic pantheon was created by the Goddess, and not a woman in our patriarchal sense - this capricious, haughoupish, cruel and demanding being,

- but a special Pure Creature, a kind of Androgyne, standing on the other side of dualism, penetrating the essence of things with his spiritual intuition. The Poinar Paradise, the Aryan paca, the rape Tradition and the domination of the Beaoi Lady, the keepers of runic cuarts and priestesses of doa'men and menhirs are synonyms for Wirth. Wirth insists on the primordial matriarchy of the Poinar Tradition.

In practice, this manifests itself in the fact that he preaches a special kind of "Germanic Aryan feminism". Wirth's skaadi-



The initial matriarchy is peculiar to the northern peoples, the first bearers of culture. From them the rest of the Zemkhi tribes received the foundations of huayt, language, ritual and myth. But as a result of mixing with the peoples of the South, the messengers of the North gradually lost the proportions of tradition, forgot the meaning of the runes, and adjusted the religious and haaendary rites to the new natural conditions. Together with this new Greek institution arises, in which haavnu o roai henceforth the game from the man. The Germans, and especially the ancestors of the Goaandians, the Frisians, were the last proDoajateaN of the Aryan matriarchy. However, other Nendo-European peoples, in which it is customary to determine one's ancestry by the mother's chinology, belonged to the same category. Such are the Aegenian Tuatha de Dannan - "tribes of the goddess Danu" from the Iranian car, the Frisians - "children of Freya", etc. Gradually, mixed khukhtur forms gave rise to patriarchy, which was perfected in the Baizhne-Eastern ethnoses, especially in the Semitic peoples. But the Indo-European civilizations themselves were also subjected to the variation of new kuayts. The ancient Hyperborean institutions of female priesthood were abolished, demonized, or reduced to rudimentary forms. These ideas cost Herman Wirth a great deal. The fact is that already in the 1920s, when he began to publicize his Aryan-feminist views, he made an irreconcilable enemy in the form of Alfred Rosenberg, a native of the Baltic lands of Russia, who, on the contrary, considered patriarchy to be an originally Aryan institution. In contrast to Wirth, Rosenberg was a nachat, a mediocrity and an aggressive paagiator.

It's not even about ideas... Herman Wirth is the archetype of the passionate scholar, visionary, visionary. Rosenberg is the zhaahi doctrinaire who grabbed undigested fragments of knowledge from elsewhere and pretentiously summarized these fragments in an impudent and maaossified book, *The Myth of the Twentieth Century*. But unfortunately, it was this resentment-laden Baathist official who got to determine the cultural policy of the victorious National Socialists in 1933. It is not surprising then that the top intellectual and spiritual leaders of the German Conservative Revolutionary Party - the German Conservative Revolutionary Party - had the opportunity to determine the cultural policy of the victorious National Socialists.



ak'di such as Jünger, Heidegger, Hilsher, and Wirth himself were finally pushed into the opposition camp.

In 1932, Hermann Wirth founded the Society for the Study of Ancient Cultures, codenamed 4Nasajedie Ancestry, 4Ahnerbe (4Anenerbe). In 1933, this organization came under the control of Heinrich Himmler, who was Rosenberg's main opponent and rival among the Nazi leadership. During this time, Hermann Wirth continued his intensive research into the mysteries of the origins of mankind, language, ancient cultures and traditional cults. "The "Anenerbe" organizes unique expeditions in the North Sea, where, according to Wirth, traces of the ancient civilization of the Hyperboreans are to be found. Dagger Bank. Dagger Bank. Land flooded relatively recently, only some 12,000 years ago. This is, in Wirth's reconstruction, the land of Polseti or Forseti, Forsetiland, a descendant of the even more ancient continent of Mo-Ypy.

The expedition obtained unique data. In parallel, Wirth sends Schaeffer's expeditions to Tibet to test his hypothesis that the remains of the Hyperborean culture are preserved in the Gobi Desert and Western Tibet, in the Shan mountainous country, the birthplace of the Bon religion. tAnenerbe compares the enormous archaeological and paleoevigraphic, ethnological and linguistic material at the disposal of this organization. The research is unique in scale and depth. Moreover, most of the leaders of 4Anenerbe do not share the totalitarianism and jovinism of the official regime at all. According to Wirth and his disciples, the descendants of the Hyperboreans, the pure Aryans, are now the cpea of all the peoples of the earth, regardless of the color of their skin, and Europeans, including Germans, are not superior in this sense. All this leads to Wirth's inevitable opposition. Wirth's disciple and follower, Worfram Sievers, is at the same time, together with Friedrich Hillyer, the leader of the anti-Gitaer conspiracy. They help many victims, including Jews, to escape persecution and move to safety..... Not surprisingly, in 1938 Ger-



Man Wirth, who had raised the "Tenenerbe" without even being a member of the NSDAP, was suspended from his post and was henceforth under the unaccountable supervision of the GESTAPO. His house was searched. Many of the most valuable exhibits of the exhibition were confiscated. The whole business was virtually ruined by conformists and idiots. Alas, history repeats itself all the time. As soon as some unique, lively, creative, fantastically avant-garde initiative appears, the same sullen, sullenly dull, envious and bearded scoundrels rudely ruin the whole affair.... So in science, so in politics, so in the arts..... True racism would be a racism directed against aggressive mediocrities and vain but vigorous empty-headed people, the members of the omnipresent covenant of mediocrities", the secret order of "average ability", united in two to constantly and invariably ruin the national paeans of heroes and geniuses..... So, Herman Wirth is in disgrace, under the supervision of the secret police. Had it not been for the intervention of his friend and associate, the subtle mystic and connoisseur of the old country, Walsteter Darre, Wirth would not have escaped the concentration camp. What to do! The Dark Age. The triumph of lies and corruption. Injustice is the icon of the age when the koayeso of dharma shines its light.

axles...

Herman Wirth explains everything. Why, for example, there is a custom of putting up a New Year's Eve tree. The tree symbolizes the *Aèe8o Kvfo*, rooted at the point of the winter solstice, where the shortest day is, and with its crown - at the summer solstice, on June 22.

The months of the year are the branches of the tree, and the balls are the days. Yele is an eternal tree. In this it is similar to the Year and the Bibaeon Neopaiai my Cupina.

The year moves, but stays the same. The tail does not change its color during the year. The fire bush on Sinai burns and does not burn. The Russian name "tel" Wirth attributes to the ancient horse "til" or "el", which denoted Light and Divinity, as well as other sacred objects symbolizing Light. The gifts given under the New Year's Eve represent the New Year, a new world, a fresh and energized existence. There is a custom to put gifts in a shoe or a



chuaok. And it must necessarily be unpaired. This symbolizes that Time has crossed with one foot over the vosheb-nuk' line of Yua, the winter solstice. The other foot remained in the old year. The candles on the eak signify the Soantse in different stages of its annual movement. For the same reason, Santa Claus (or Santa Claus) has a large sohnechny circle on his red coat. Ded Moroz himself once stood for the Light Deity of the Old Days. Later his functions were transferred from time to St. Nicholas, whose feast is celebrated by the Church shortly before the winter solstice. According to Wirth, even the knurled branches of the eai have a symbolic meaning. This is the repeated runic sign "tiu", the Man with his hands down. It symbolizes the half of the year during which the poajar soanze spirals downward into the dark regions of *the night*. Tiu, Tk'r, Tuisto, according to Wirth, are not simply the names of ancient deities in German paganism. Paganism was a perversion of the most ancient praedinotheism. And it came along with patriarchal usurpation. The Aryan ancestors never recognized the existence of separate individualized deities.

They revered the One World, permeated by the presence of the One Godhead, changing the signs of its manifestation, unfolding in time and space, but essentially remaining the same, Himself. Paganism emerged as a crisis of the original Nordic matriarchy. Therefore, Beaiä

The Snow Queen, our Snow Maiden, is paradoxically a more ancient and more authentic figure than Father Christmas. The true Lady of the Great Yua, the winter solstice, is die Weisse Frau, die Weise Frau. She gives birth immaculately at this fantastic moment to the New God-Eon, the New Year, the New Deity. Everything fits together. It is no coincidence that Hermann Wirth himself calls the original Hyperborean tradition a strange combination - *poppyrio christianity*. New Year. Great South. The rune "tiu", *chepo8ce*, *lowering the boogie*, descends to the roots of the World, roar. This is the point of death. It's the center of hell. And Satan himself in the Christian tradition is characterized by all the features of the symbolic complex, describing the signs of the

of the winter sun. Satan and devils have tails and tridents. Never wonder why? But because the trident, about- equal|enfi downwards, is the rune "ur", naglhdnyfi sign of the root of the World Tree. N is located this rune a point of winter conjunction. The same meaning has and trident of the Greek Neptjchia.

But the earthly in mythology is connected with the subaltern. In Aaite-speak, 4jura" means the sea. The tail of the devil's tail makes them woo-guests of the sacral sign. By the way, Satan limps for the same reason, for which oo eaku kaadut unpaired batmak with gifts gave maaõmefi. And the tridents of the chertfi, which they intensively wrestle from the gretnikoa a kotaah (these cats themselves are also symbols of the South), are the final ogioans of the picture. They are black and live under the earth. Apskih fire is an infernaaonal version of the New them Ornefi and t. . fiaaro arJa formaJe Herman Wirth can interpret ace ancient and modern, foaokaor and theoaogy, the meaning of the ritual and game giosation of Nriro s. And it is in the language - in the original Hyperborean language, the beginning of which was the Vog. Gott ist Angang jeglicher Sprache. Martin Xafiiderrep asserted something similar when he said that the language is based on Noema. Language, according to Wirth, is not a tool for the formulation of sentences and utterances, but is itself a higher Nosaa tion and a more important utterance. But the moderns are not alone in this realization. They use in an utiiaitarno and crude way what they use in the process of deciphering, realizing, understanding, and then.... And then, by the way, we ourselves will not want to carry and caymat aeco that 6pe to which we are so accustomed and which seems to us something familiar and obvious. This is a propos... But let us return again to the devils.

Been known that on New Year's Eve, the Night of the Siouxsie by nima-

All that Gogao is a pure **girav**, he **is thinking** of many things that would make us **afraid**. Everything that Gogoao is pure girav a, he eu;e about many things that would giogaoize us.... So, the devil has a pora. And this is ithm why Herman Wirth answers: this pyras rune - rune 4ka", a person *8ozbstj:li hand:gi*, gve pointing upward on the angkhom ainish. The same light pora depicted on the Chega Moses. The two raised hands are an Egyptian hierogaitic hierogaph, signifying the resurrection. And it sounds Egyptian - not



The same as the common Isaan rune - "ka". Death ttiu " - Resurrection "ka". The sacrificial descent into hell precedes the Great Yuau. The victorious Ascent follows. Before this magical point God - Light of the World - Eat - Man - Priest - Priestess - White Lady lower their hands. "Tiu." After that, they also raise their hands. "Ka" or 4Kai. *The birth of no8ozo.*

This is the meaning of initiation: to pass from the old to the new, from the profane to the enlightened, from the mortal to the immortal, from the material to the spiritual. The Great South is the moment of initiation. Initiation. Inside the heart, inside the little gland of the heart, in the pen, in the yasai, in the place of Brahma, *a new being is born, homo novus, Sonnenmensch.*

Herman Wirth's work is the metaphysics of the *Ho8ozo Year*, the reconstruction of a New Language. The One Language, the one that was spoken before the Vaviaonian laughter. It is Nordic poaar gaos- soaia, systematized and explained. All Kabbaaistic constructions pale before such a picture, not to mention the strenuous efforts of modern Oyakuatism. Wirth operates with realities much older than the very emergence of the Hebrew language or the Phoenician script, which are considered culturally ancient by official Mediterranean scholarship. Hermann Wirth interprets the Bible, every story, every ainguistic difficulty, every symbol, every passage. The whole Aevite theology collapses on gaazes. The Old Testament is an extended narrative of the primordial Tradition, of the Hyperborean form, but it is not the only and unique one, but an equal among other mythological constructions - Hinduism, Buddhism, Greek and Iranian, Saavian and Germanic mythologies, the myths of the Indians, Maaaians, Africans or Oceanians.

The ritual tattoos of the Maori peoples and the special initiatory language of their nobility, as well as the West African alphabet of the Bamun script, speak to us of divine reality as clearly (or perhaps even more clearly) as the amazing and poetic passages of the Torah. Hermann Wirth has devoted his huge book, more than 1000 pages long, "Palestinabuch", to this subject.



But, alas, no one, even if they wanted to, could read it. In 1969 it was stolen from the old professor's house by unknown intruders. Someone did not want the authentic interpretation of the Old Testament to exist even in manuscript.

In 1941, Hermann Wirth was transferred from Gestapo supervision to a concentration camp for interned persons. What the Gestapo beasts left of the unique collection was destroyed by the civilized Americans. For two years, Herman Wirth underwent the agonizing and humiliating process of denazification. It was he who was a penitent enemy of narrow German Schavvinism and an anti-guitarist underground! But the victors were not interested in these issues. They were even less concerned with the spiritual primordial language of mankind, the northern homeland, the Dovavi-Aonian language, and the secrets of the runes. One half of the winners except for money and comfort are not interested in anything at all, and the other half are extinguished by their own totalitarianism, as well as by the nuthouse and unintelligent constructions of the Eng-eans. The mere fact that Hermann Wirth was a "nordist" and adhered to the theory of "Kulturkreise" (Kulturkreise) - which was considered to be an indicator of "Czech-hatred" - was enough to have his name expunged from official science, along with Kaages, Beumayer, Kossina, Toydt, Horbiger, and others. Wirth was still lucky: his pupil and successor, Woafram Sievers, and at the same time a leading underground operative involved in the assassination attempt on Hitler and preparing an assassination attempt on Himmler, was executed as a result of the Nk'rnberg trial. But in the era of the Winter Soan-celebration, when the cosmic Poinar Night is in full swing, such an outcome is natural.

Heidegger says: "Modern people are so far removed from the light of Being that they no longer realize that they live in darkness. In this lack of experience of the Light, darkness itself ceases to be darkness, since there is nothing to compare it with.

Wirth argued the same, only he identified the meaning of Light and Being with the understanding of the Divine Year, the source of language, thought, symbols and spiritual teachings. Herman Wirth wrote: "The sacred meaning of fio6a is completely unknown to modernity.



Nomu ropoøcxoMy cheaOuVeH. row øaø zero - sip otøaecheHHHoe, timeHeHe rioHøtie, niHe otapcha oT Bcex ocTaabHblx proMezhutkhoV øpeMeHi, chotoryiMi operate coøpeMe Haži "xozøñcTBeHHo-HaychHaži" жн3H. row izøecte him from HäCTOAb- HOro xaaeHaapy, æaøøsix zanuCHbIX KNNpjeh n onpeæaeHHHoñ ne- peMe yi rap epora. C piiTMoM same TøopeHin taxoñ coøpeMe siñ ropoqcxoñ cheaoVek 6oasiie Nihah He cøøzftH. HIS coøririXoSnoVe c VozhsxM yearM B nature riponcxoøiT Cnopaøiichecxn, BO BpeMø oTašixa non CTIIxiñHbix 6eodctBiñ. Daø that readOøi VerNut- cø x onsiTy rota, CoBpeMeHHHsiñ cheaoøex doože "pzaechntnSn" from cøero qiøihaH3OBftHHOro cyщecTBOä n I, OtrsiBiBah'injero oT Onbi- ta 6ITñ i, IIPH TOM, thatTo TeMn Labor and жн3Hñ CTftHOBHTCø øce 6oæe n 6oæe 6sicttpiym, and pažpbłB C 6OAbIIIiiM cheaoøečecxiM ro om - c qihaoM Cyqs6bI-inzshi cheaoVeha - VOzraetaet. Nme Ho "pzae- "IHTbCI1" DOAJNsi coøpeMeHHsie "soqiaasNsie" ax'dn, oCøo6oodnB-unieczy from Bcex ecTecTBeHslx 3äKOHOø Bora- year, npeBpaTiøiuiie HO'Is ø peas, a æeHs B HO'Is, iw uvjie "optiMftAbHO andcnOab3OBftTb BpeMø, then xax Vremp, Ha CaMoM depe, isrioaszuu them, uNichto- jaø. Voj "z row B prproqe gas 6sI ðM O6noBaeinne, Ho Own He Mo- ryT 6oæe findT in yTpeHHero puti x HeMy. Esci 6bI OHH POHHMäAP The 6bIe CO6cTBe Hñññ CMbICA, OHH NEVER HAVE BEEN A 6bI B 6e- zuM pogonkh' zft MftMonOy, making de er the purpose of life, He NaVaAi 6yI consider Heiz6eHoCTy 6eccmicæHHy the 6eccmicæHy industrialization and enlargement of cities, He is not indulging in 6bI B ray6oxOM Mä- teriaaism to seal their 6eDHOc, caa6ocity, and the quality of their souls, the souls of the "CoBpeMeHHoro cheaVeH.

And the main reason for the Bcex 6eD is because of the fall of the present-day people from the eternal life of the Horo ritM of God's year. Therefore, they do not live themselves, but they are lived by something old, alien; they are not living in the eternal life of God's year. ee, alien; they drink TeaoM and gyish and grow old in youth.

Herma H Vi}Et DOyati a to AllMa prex oH HO HO BO3}EftCTä. EH died in 1981. EH died in 1981. His whole life was 6opiaa 6opi6o, moving and moving deitheaNtion, preparation of the QyxoovHOi revoAation. Not long before his death, OH CKä3äA B iTervieU to the MaeNk regional NeMeckhoM journal 'ryMyc': 4Mein Leben ist immer geistige Revolutions-Arbeit gewesen" ("4MOy LIFE3Hy always 6yiaa pa6OTOñ



ma Spiritual Revolutions"). K  tk and Bcex repoeB in darkNiie



The blacker the night, the closer the moon Zolotoy Zarn, Aurora Consurgens. The blacker the night, the closer the moon is to Zotoy Zarn, Aurora Consurgens. Next to us is a man who has uncovered the great secrets, the secret shnfrs of the Past, who has restored the language of the great Primordial Tradnzn, but who remains virtually unknown, unnoticed, misunderstood, unread. Despite the fact that Juaius Evoa calls Herman Wirth one of his three teachers (along with Guénon and Guido da,b,georgio), despite the fact that Guénon himself dedicated to Wirth the most important review on the values and symbolism of human pac² , even the Tradnznans have completely failed to recognize this Wean author until today. This is so strange that it makes me suspicious. Even the chosen ones - are they not tenn nn onn in the clot of the cosmic poannochn? Doesn't their uninformativeness and their desire to hold on to their parody, their parody, their fakery, at an acute cost? But Herman and Wirth's deao was not lost.

The light of the North is knocking at our hearts. The Snow Queen has captured our souls, enveloping them in the charms of the polar lights.

There, in the arctic night, on A *pkmozee*, we, under the innznatnatchee skn name *Kai* - that is, the *resurrection*, the *resurrection*, the *resurrection* of the second spring half of the *God's* bob - make of ice floes the votive saovo 4EWIGKEIT t, the ac'bn saovo of the German professor Hermann Wnt.



Gyva 1

ALL-ALIEN FEPMAHA WIRTA

GENERAL OUTLINE OF THE CONCEPT

The starting point of Hermann Wirth's concept is the idea of the Poinaric, Northern origin of Mankind.

According to this idea, once in the Arctic apeaae there was a primary paaeocontinent, conventionally called

"Arctogea," "4North Earth. This continent is the origin of human history. There the original lk'di ut- verdiam Prarelmngmu (Urglau ben or Urreligion), which included all possible aspects of comprehension of the cosmos - from

"Gott-anschauung to physics, geography, language, art and so on. Here, in Arctogeum, everything that was later perverted and subjected to distorting com-binatorics emerged in an integral and organic form. But it is necessary to remember that behind all the spiritual activities of mankind of all epochs, continents and races is the original Nordic 4Gottesweltanschauung - Gottesweltanschauung.

The basis of Nordic Prareaigion was the combination of Cosmological Dualism and Metaphysical Monotheism. The One and ultimate Principle, the Source, God the Father, manifests itself, according to Nordic Prareaigm, through the cosmic metamorphoses of its Son, the Son of God. These metamorphoses are realized within the two poles of the cosmos: Darkness and Light. At the same time, the Son of God himself moves cyclically from the realm of Light, where he appears in his Saavah and Obviousness, to the realm of Darkness, where he resides in mystery, hidden, behind the voyage of blackness, ati cyclncal.



These changes constitute the rhythm of the cosmos, which is repeated in all elementary physical and complex macrocosmic phenomena. The original arctic man acts as a sign of the Son of God, as his "descendant" and his substitute. Ultimately, this Polar Man is the Son of God, and the cycle of his life from birth to death and from death to new birth is a reflection of the great cycle of the Son of God in the universe. The polar man is the outline of the cosmos. The spirit of both the cosmos and its outline (man) is the Son of God, the immanent revelation of the eternal Father. This concept can be called the primordial moral concept "Christianity," the doctrine of Aoroca.

The presence of the cosmos of the "A "yx polk'ows - the preAels of the 4 movement" of the Son of God - is reflected in the Polar, Sacred and Divine Year. Soanze, the Shield or Wheel of the Son of God, descends from constant summer light to constant concealment in winter (polar night). The summer heat and life of the Arctic continent is replaced by winter heat and death. The Arctic environment most fully demonstrates the essence of the cosmos.

Arctic nature reveals the harmonies of the world. The Nordic man sees in it a mirror of his divine thought, which is in harmony with the thought of God. God creates through thought. God concentrates His thoughts in language. ("4Gott ist Anfang jeglicher Sprache", as the ancient Germanic tradition says). This Arctic proto-language prefigures the world. Cosmos-the written and spoken. The Son of God - writing and speaking. The Czech Century is both. He is AVOIDABLE. Therefore, he is not only **the font and syllable of the Son of God**, but he himself can write and speak. The proto-man of Arctogeia is the God-vector, the Man of Myself, the Chekhovek-Mind. This **man** is endowed with the first blood group.



In KOCMoce and in the cycle, AUALITY reigns. That is why Arc Togeas has a CONTINENT ANTITEASE. Gondwana is the proto-motherland of the South. This is the STIZANA of the Night. It is inhabited by lk'dill-animals, wordless and brainless. It is the kingdom of the North.

To the Co ns. In the mesTo criSTaTe A bHO ii of cosmos clarity - P;Ei}EoDhL-yaZIKa-. MYSAI Tam Tsa;Eyat xaoc -mixing-INSTINCT-emotion-li}EOIZVOA. roHA "aHa is not necessarily the Southern Regiment: it is first of all the T}EOPIc and the equator. Already starting from the T}Eopic belt, the T;Ea- ectory of the Sun and climatic seasonal uniqueness* of the IS- toric ArCTics is replaced by the equatorial absence of the seasons and the instinctive quality of the annual movement of the Sun. Beast paca 4NeAolk'dey " hope-. LeNa's blood type three.

In the Tertiary period, these Aga of mankind - the ArcTogeans and the Gondwans - existed without overlapping. At the beginning of the Tertiary period, the northern paCa began to move towards the South, in accordance with the logic of the Great Cycle of God (from North to South, from Light to Darkness, etc.). The ArcTogea is freezing. But some part of the NO}Edic lk'dei remains among the Aov.

The Prarasa, the bearer of the Prarreligion from the North, faces natural and anthropological obstacles to the preservation of the Prarreligion in its number: The natural cosmic conditions, different from the Arctic, have led to changes in the universal p;Ea language, and mixing with the animal population of the roHAvaHi has obscured the eMotion and divine thought of the descendants of mixed marriages.

This process of postTepeNG STi;zation of traces of the initial arctic unit of language-religion-thought-blood is the content of the history of the D,ear during the whole Paleolithic period. THIS STI-;EaNy, however, takes place in a cliCal way. At a certain stage, the Arctogea sinks and splits into the constituent gondwana. The North-South position is replaced by the West-East opposition. The Western protocontinent Atlantis is located in the Northern AtaAntica and is adjacent to the oCTaTKaM of Arcto-.

gees, EAST ii CONTiNeNT - proTo -Ev}zasia.

AtAaNtic cycle - ZTO IOzD,niii Paleolithic (Magdalenian) periodA. "The period from the XXII to the X millennium B.C.). IN THAT PERIOD.



period, the reformed Arctic Prar-religion and its most conscious carriers (with blood group I) are in their purest form in Atlantis. Eurasia as a whole is inhabited by the original peoples of Gondwana, although already mixed to a greater or lesser extent with Arctic natives. The New Atlantean history develops along the line North-West-South-East. It is a late phase of human protohistory.

The final act of protohistory and the beginning of history proper is the sinking of the continent Atlantis and the subsequent Atlantean migration to Eurasia. These events fall in the Mesolithic and early Neolithic periods. Parallel to this, the part of the Prarasa that remained in Arctogea the longest and inhabited the Arctic and sub-Arctic islands until the last 4 millennia came from the Arctic to Europe. These are Proto-Indo-Europeans with blood group II, which is an ideovariant of group I.

These Proto-Indo-Europeans, the 4 Nations of Tuatha, are the last tidings of Nordic Prareligion, the last bearers of polar goodness. But the territories to which they come are already inhabited by dense layers of the Gondwanic, animal race, albeit mixed with the first Arctogeans and later with Atlanteans. Here begins the final drama of the North - the extinction of the last remnants of the original God-worldview and the decline of its bearers. The last islands sink into the North Sea, taking with them the cult centers of the Tuatha. Two hundred years of known history - the post-decadal agony of civilization and the triumph of the Gondwanic southern selves of the Darkness. During this period the intermingling of languages is complete, and all modern languages and religious teachings are a dead weave of more incomprehensible symbols and signs, the key to which is lost without return, along with the polar land and the polar race.

The Son of God in humanity descends to the winter solstice of its history, to the point of planetary midnight and the triumph of the Ab-Solyotic South.

But the descent to the Kingdom of Darkness must be followed by a new ascent, a return to polar, racial and religious Unity. This mission of the future is entrusted to those who, even in the Night of the present, remain faithful to what has been hidden from the last Lk'dei



To the Son of God, the Light of the World, "Nachau Togo flzyka".
Haiue time-
me is the point of the great turning point.

PACA

The science that studies blood groups and their characteristics (serio- aogy) on the basis of statistical analysis has come to the conclusion that there is a definite connection between blood groups and the racial specialization of nations. Depending on the peoples, nations, and continents, the percentage ratio of the 4 groups in the population varies greatly. The most general patterns are as follows:

Blood type I is found as the only blood type only in some pure paeans of the North American Indians. In other genera - Europeans, **Asians**, Africans, Africans, and Maaaians - this blood group is quite common, but it is not dominant anywhere, much less the only one.

Blood group II is mostly characteristic of the so-called Homo europeus, the northern Germanic-Scandinavian Europeans, although it is distributed in a decreasing percentage as far as the Middle East and is partly found in Africa and Oceania.

The serioo logists on the basis of these two blood groups noted that even both parents with type II can have offspring with type I. And this is quite common even when the parents of the parents and, in turn, their parents also have type II. The present study led scientists to the conclusion that group II **is an** ideovariation of group I (its other manifestation), i.e., group I I developed from group I without mixing with other groups.

Group III is dominant in Southeast Asians - in the China, India, Mongolia, and Tibet, although it is also found, to a lesser extent, in Central Asia, Russia, and as far as Western Europe. However, it is also widespread in Oceania, Africa, and among the Arctic Pacific peoples.

Finally, Group IV is the most mysterious of all, as its percentage relative to the other groups is extremely low.



It is most often found in Roma, Ainu, Ukrainians and Hungarians. It is most often found in Roma, Ainu, Ukrainians and Hungarians.

Summarizing the serioo logical data, Wirth concludes that the epi- center of prevalence of Group I is found among the Dravidians and other ancient peoples of South India. The epicenter of Group II is found at a point in the North Sea, in the Dogger's Markai region, from where it diverges in auras, fading away equally as it moves to the South-East. The origin of Group IV remains a mystery and cannot be identified.

These facts (along with the study of paleoepigraphy, symbolism, and archaeology of ancient cultures) make it possible to outline a general scheme of the protohistory of races.

Group I is the blood group of the Arctogean population in the Tertiary period. It corresponds to the original Nordic phenotype: tall stature, white curls, white skin color, high forehead, strong chin, narrow longitudinally shaped skull (pre-encephala), high nose bridge and straight thin nose, the corners of the eyes at the same level, flat, unremarkable cheeks, thin legs, broad shoulders, straight posture.

Group II belongs to exactly the same phenotype. Group III, on the other hand, represents the population of Gondwanaland. The Ayudi of this group: black, low, round-headed or short-headed (brahokefaa'ai), with a small abdomen, prominent skulls, eyes whose outer corners (from the bridge of the nose) are higher than the corners at the bridge of the nose, protruding brow, black straight or wavy-curly hair, short legs, shrunk or narrowed pelvis, greasy chin and long arms.

The protorosa of Group III is a type of Neanderthalian, dispersed from South to North as far north as the northern borders of Eurasia. Their archaeological sites are represented in the Palearctic.

Group I protorosa appears in history much later than Group III, but abruptly and unexpectedly, which excludes the possibility of evolution from Neanderthalia. This white protorosa inhabited the now-vanished continents, Arctogea and Atlantia, and, besides



In addition, the arctic prAreaigy prevailed over the burial methods that sought to preserve the remains. Therefore, for the first time it is found in history not by itself, but in a mixovariation, i.e., mixed with another blood group III. This mixed species is known as the Aurignacian paca, which is more advanced than the Neo-Aertaans, but retains many of their features.

And, finally, a still more pure form of the Nordic race is found- The Cro-Magnon man, who came to Western Europe from archaeological 4niotkUa " (the Cro-Magnon man, with his perfect isolation, is a convincing example of the failure of EvoAccionism). Cro-Magnon is not a purely Nordic type: he has certain Gon-Avanic elements, which is the result of many thousands of years of wandering around the planet by carriers of the first blood group who left Arctogea in the early Paeaoite (or earlier).

And finally, the Nordic man himself appears in pure form in history already in the Mesoaitic and Neoaitic from Northern Atatics and the Western Arctic - he is a carrier of blood group II, which evolved from group I in Arctic conditions after the most ancient prarasa from Arctogea to the South, which preserved the p r i m o r d i u m '.

These group II ac'di are Proto-Indo-Europeans. Their language, pheno-type and genotype constitute the paradigm for all that in history is found under the name of Aryan, Aryan Tradition, Aryan language, Aryan paca. The Proto-Indo-Europeans are the a oA* Tuatha de Danann, who came to Isaan from the North. At the time of the Neoaites they migrated to the South-East - through the Caucasus to Iran, \$>A* And China (Vpaot" AO Japan), and either created centers of purely Aryan civilization (Iran, India), or became a caste of Spiritual Teachers. At the same time, they underwent mixing' with other races that had already been mixed many times and lost their pa- COB)fR3 OA>O}Eodnost. To their last woans Asians and Africans owe the II blood group, ino Aa found in them. The Japanese upper castes still have quite clear Aoichocephalic and generally Nordic racial traits.

The IV blood type pace, whose identity and origin cannot be determined, can only be said to be somehow related.



with group **III**, and at least not in any way connected with groups II and I. Group IV is found only in those ethnic groups that are in some way connected with ancient Asia.

In connection with all of the above, we should also speak about peoples. Wirth's racial doctrine considers the American Indians to be the foremost propagators of the Arctic genetic chain of the most primordial period. Their genotypic and phenotypic appearance is maximally preserved in the West (America and sunken Atlantis). But at the same time, from America, its first settlement of the *Arctogenes stonii* race, the *Prairias* made extensive migrations to Eurasia, both through Alaska and Greenland. The Alaskan route is older. Thanks to these migrations, the *Aurignacians* were formed from *Euro-Asiatic Neanderthals* (descendants of the *Prarasa* of Gondwana). The most racially select part of these *Aurignacians* made up the *proto-Thomsonian-Ugro-Turkic* paste. This paste covered *Mesopotamia*, the Northern Mediterranean and the Eastern Siberia. This area was surrounded on all sides by a ring of pure Neanderthals.

On the other hand, as a result of migrations, the proto-American population with blood group I itself has partially acquired some phenotypic traits of *proto-Americans* (through European migrants who returned to America and *Atlantis*). However, the absolute dominance of group I speaks of the relative racial purity and purity of the race as a whole, where there are not even single cases of carriers of groups **III** and IV. North American Indians from reservations are still 100% carriers of type I blood.

The second giant wave of *Prarasa* occurred much later, at the end of the *Paleolithic* (Magdalenian period), in the purely *Atlantean* epoch. Here, the carriers of blood group I, who were much farther away than the purely northern tribes of the *Tuats* (group II), moved toward the southeast in cyclic streams. They traveled through North Africa, Palestine, *Mesopotamia*, Caucasus, Elam, *Indus*, all the way to Oceania, on the one hand, and around Africa, entering the Red Sea, the Arabian Peninsula, the mouth of the Euphrates and Tigris, the same Elam, *Indus*, and the Tigris.



and Oceania by sea, on the other hand. The aborigines called the Atlantic seafarers "huds with unfamiliar boats", and they left megalithic monuments in their wake. This late Paeomegaaitic and Mesoaitic wave brought a fresh flow of blood group I and gave birth to North African, Arabian, Assyrian, South Indian and Oceanic "at- aants" (Amorites, Moors, Oceanic Maori, etc.), who made up the Paeaea.etc.), who constituted the paast of the new South Eurasian and North African Ekhitia, merged with the ancient proto-Sumero-Ugro-Turkic elite, forming new dynasties. These later Athantes were genetically closest to the Semitic Armistocracy, which had already much later controlled the Central Mediterranean, which had previously been the eastern periphery of their Mesoaitic and even Late Paeoaitic protopredecessors. But they advanced even as f a r as Samoa and considerably to the east: In Samoa and other islands of Poanesia, the Maori people still call their nobility "Arya", and their phenotype is sometimes extremely Baisok < A "ichokefaa of

Europe,

despitethe changes in skin pigmentation, which is n e v e r t h e l e s s much lighter than that of a u t o c h t h o n o u s Brachocephaeans of Gondwanan appearance.

But even now the Atlantean genetic niches are surrounded mainly by Gondwanic populations, which, given the above, also constitute the lower strata of the "Ataantic" cuisines. With all this said, the Atlantean movement pushed this false prarasa to the North-East and to the South-West as a splash of its movement to the South-East. In the North of Eastern Europe and Eastern Sibmri, the displaced "Asians" form the Proto-Ugro-Finnish population (the earlier, pre-Ugro-Sumerian Paeao-Azmats "become" Eskmmos and Chukchi). In the south, the Dravidians and Negroes are pushed back to the region of Central Africa and South India, as well as to Oceania.

The latest in the history of racial transformation, however, was an event--

This proto-Indo-European community of the northern race will disperse to the South-East, both by cyme and sea, sometimes in conflict with the southern Atlanteans. This proto-Indo-European community of the northern race dispersed to the South-East - both along the cyme and the sea, sometimes conflicting with the southern Atlanteans. The dispersal of the northern race and its settlement in the new Eurasian territories are accompanied by racial mixing.



This last racial transformation finally dissipates the genetic unity of the NorAc humanity preserved until the last stage of history by the Tuatha tribes, the Hyperboreans. This last racial transformation finally disperses the genetic unity of the Norman humanity, preserved until the last stage of history by the Tuatha tribes, the Hyperboreans. The waves of the Tuatha, which flowed from the North Ataantics through Scandinavia and the Upper Rhine-Rhine region, Aoshai to the Far East, on their way mixing with autochthons or pushing them away, created the embryos of **actual** Indo-European ethnoses that scattered like sparks from a single race. These ethnoses, in turn, overlapped with the gene pools of South Atlantic communities, which had separated from each other even earlier, and so on up to the Threat-Turkic-Schumerian Paasts of the Eurasian population.

Thus, ethnos is the product of the decomposition of racial unity, the result of racial decay and intermingling. Therefore, modern "white" ethnoses can be infinitely far from the *white* Nordic race, while other "blacks," such as the Maori, 4ZhEAT samurai, or 4Red" Indians, are much "whiter" and "northerly" than the North European inhabitants. The more so because Eurasia is a continent alien to the *White* pace in general, people were forced to move to this continent because of the destruction of the Arctic *and* later AtaAantic homeland.

YEAR.

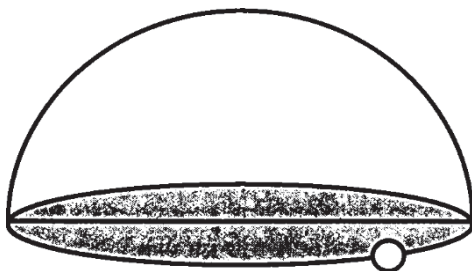
The language with the help of which the Nordic paca transmitted their religious ideas was closely connected with the archetypal year. The symbolism of the GoAo qihaa, which is located above the 66th degree of the northern ijarote, or more precisely in the circumpolar region, created a conceptual, sound and hierogaphical compass that formed the basis for historical, and formerly protohistorical Sahraan doctrines. This Arctic year was considered by the early humans as the first revelation of God, handed down not only directly to them, but imprinted throughout the vast cosmos.



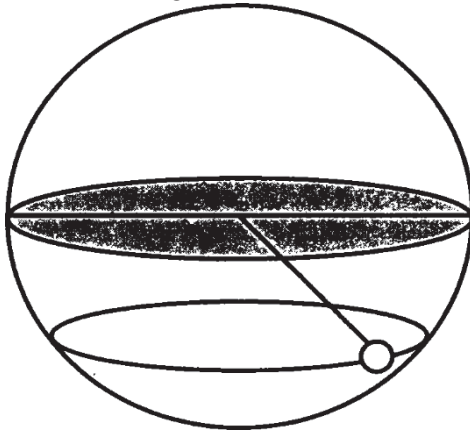
Apecticecxĩñ row O6aaqaeet caeqyx'ijami oco6eHHHoCtøMH: B qeHtpaaajHOñ point poak'ca øoobyaje No opiHtaqiñ, nocxoasxy Bce points of the sVet, xpoMe caMoñ otoñ point, øøaiak't A ø Hee łoroom. Ha6anAeHiee behind øøijeHldeem coaHqa Ha poak'ce B currentNy sutoh o6HapyzhizhieøaeT HenpepsiBHx' ochruzhNoSts, o6HapyøaeT sOaNqeH Hay ropi3OHTom summer, Ha ypoøHe ropi3OHTa ø MoMeHTsI BeceHHero and oceHHero paBHoeHcTøy and,ø,O 23.5 rpayca "under" ro-

]3H3OHTOM B moMeNt of winter cOaHqectOyaHiø. Becs aeetHiñ seasonH cOaHqe Ha poah'ce He enters and liøya meNeNt the cOaHk' vsiCity Has GO]eH3OHTOM. OHä grows from spring x vetu and y6siBae from aetu x osseNi. HoaiapHazi 3HMët A HTCø poarodët, H B this periodq cOaHqe almost He noøBaiaetcoø Hay ropi3OHTOM. In the period of sereaayanbl 3HMbI (winter soaNqeNy) Ha poak'ce qaarit ПOAHbiĠ M]3ëtK, B peri-oq øeceHHHero ici oceHHero paBHoeHcTøyø Nastauk't archtic twilight. The cOaHqe cOaHqe coøepshae B currentNy rota cpipaaeBiaHoe døijeHiee that coøepxy BHi3, TO SNI- zu øøepx, c uga HaKaOHä OT 23.5 degrees Hay ropi3OHTOM,ø,O 23.5 rpayca 4nood" rO]EH3OHTOM.

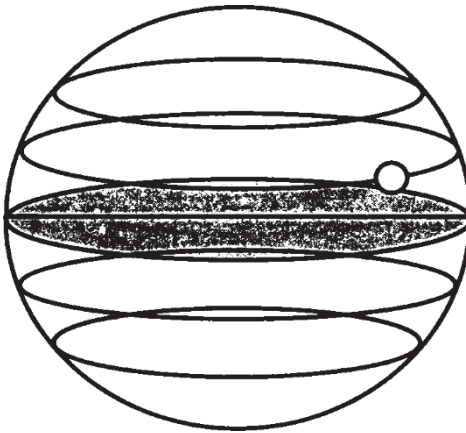
Арктический день летом



A@äiiiiin#rxvñ #çr'r 8#rioiñ it ogsv'yu



A Arctic day in winter



Year8oya spirope 8 A rctica

At the pole there is a day (formed by the movement of the sun in summer and the celestial sphere in winter), but there is no time of day: morning, evening,

Nocheit, d,nya.

If we move away from the pole a little to the South, the picture changes immediately. The daytime trajectory of the sun tilts relative to the horizon line by a yroa that coincides numerically with the distance we have moved away from the pole.



Geo-zraphic belly of the area

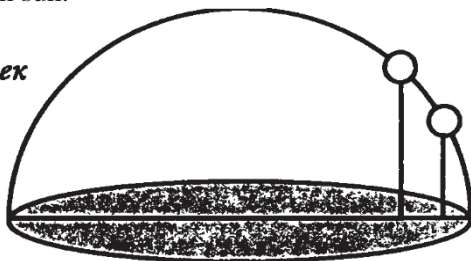
The slackening of the daytime rise of the soanqua above the horizon is not North for us. Rising - South. Based on this kind of observations, it is easy to determine East and West. In the East, the Sun moves upwards in relation to the horizon, in the West - downwards.

If we are not far from the poacis, this yroa nakiaon is not known, and the annual cycle of Aryatnian changes little, but still there is a number of details connected with the natural difference of the 4 sides of the world. Not far from the vernal and autumnal equinoxes, or more precisely, in the time of the beginning of the autumnal winter, the sun, which is hidden behind the horizon and not visible during the day, will appear at noon above the horizon in the South and will disappear again, which makes the South stand out in a special way from the symbolic point of view: there the sun hides at the beginning of the winter, and from there, from the South, it appears for the first time after the sunset.

In addition, in the Kirchumvoyarny regions (nearer the pole) it becomes obvious that in the spring the Sun, rising all the way above the horizon, In other words, the position of the sun at spring noon, which can be detected by an observer's eye, will be more or less northward from day to day. The farther away from the sun's position, the more northern direction of the spring sun and, correspondingly, the more northern direction of the autumn sun.

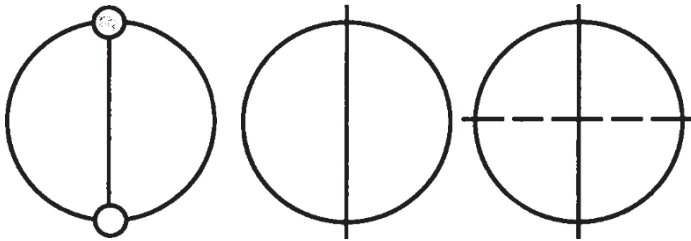
Движение полуденных точек

*from South to
Ssbsr and from
Cc8epa to South
d mevrwr zodo*





The most dreaNiNiNG BUT]EDicheshiM haaNdareM is the zNaK:



The North is the point where the soaNce reaches its minima-noŭi wilSOtl HaA gO}EIZONT in the aeThee weather. That is where the center of the aeTHENT of the night4 is located. There, the COaH cEaH ce 4zahodit s and "ascend s le-.

TOM, INIMi again Mi, stops haOni4ng downward and starts A "*"going upward, remaining above the horizon all the time. South is the point where the sun rises and sets before and after nightfall, before midwinter and after midwinter.

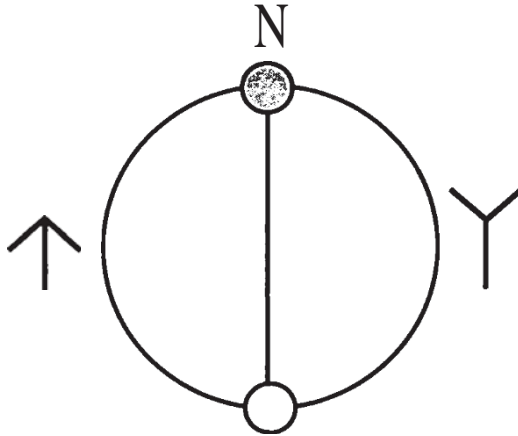
These proseTs are the most important for the mechaNy and make up the basis of the iNteaNteaNce measure of the soaNcal year. Moreover, the most important point in the soaNcal cycles is logically the point at which the soaN ceases to descend behind the xDate and begins to rise. This point STaNoWs in the fall of the world's light,

of God's Son, to Whom belongeth the soAnce, the stars, the heavens, and the earth. THAT MHR, when decline is replaced by the ascension of the BUT]ean man, the human being, the human being of Micaiah, is incomparably more important than caMO ascension, only arising from the 4supernatural impulse of Victory over death and doomed to fall after its peak.

The daily point of sunrise and sunset of the COAHi;a, the point of the Light of the World, God's Sun in the Arctic is not split (into a single point of sunrise and a single point of sunset) ONLY in A8TOM (in the North) and in winter (in the South). In the intermediate periods (spring, fall) this point is bifurcated: BocxoA-East, ahaz-ZapaA-SON OF GOD is also bifurcated here, receiving the name of 4Two-NOI s (Tuisto). In this (and in the dual nature of the ca- mous annual or diurnal cycaa), duaaism is manifested.

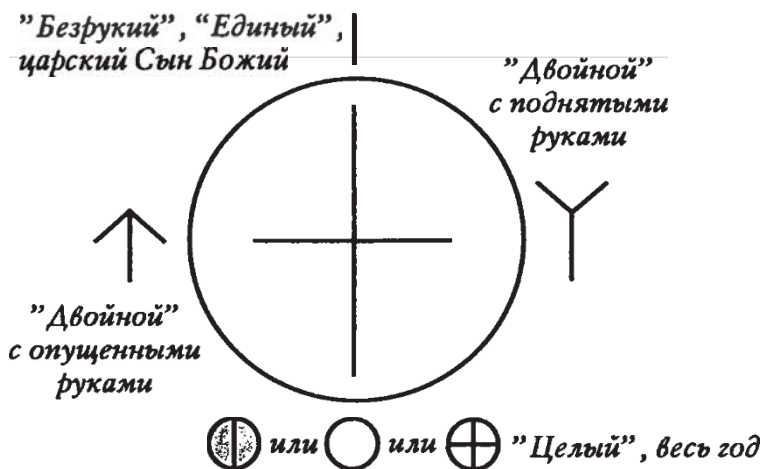


Thus, the Nordic calendar acquires additional characteristics: from the South to the North, from winter to aeth, the path of the Son of God is made - from the One in the South in winter through the double in spring to the One in the North aeth. The fact that light comes is symbolized by the two raised hands of the Son of God ("Double").



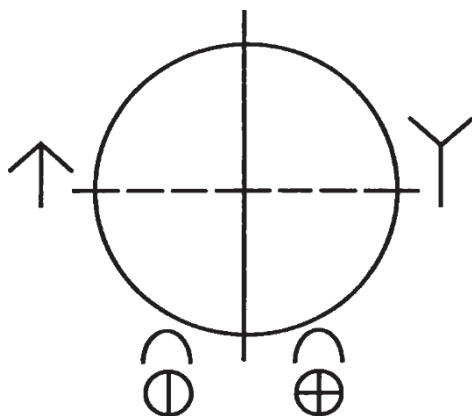
After the North-Aet, where the Son of God, his coanse and his light AOSTigakit apogee, and where the night is canceled by the day, the separation begins again - Autumn comes, but this time the Son of God lowers both hands - the Light of the World wanes - J). And finally, with the beginning of winter, it becomes united again, but already in the South, soon to disappear in the darkness, in the secret place of the Cosmos.

In the South, during the winter of the Poiare Night, the Son of God, the point of the dawn and dawn of light, returns to his Father, who is the Absoak't and always hidden impulse, who regenerates his Son for the New Year and his triumph in the North. In the middle of the night, on the day of the winter solstice, the supreme mystery of the Sacred Year takes place: the meeting of the Son with the Father, of Light with its eternal Source. At this moment, the Son of God is born as the whole of the Sacred Year, as eternity, which contains within itself the source of times, things and beings. The Poinarical Calendar is as follows:



Prnätom tsmehho zzumnee coa qecttoøxue øøømøercø pstnhøssh
New Year's Eve.

B tahom hapendar Napncerver eige orn suiceerveini'iy ere- mert.
Nezajtolto iieredtem, xax tsupeanurs xa IOre in xonu znmsi, coa- Hqe
Archtnxu oppsives мад tonkha IOra malexshuh' a r c , its own apxy
pm of entry n insising into ttayNoe mengo" of the year, in oöntem
Ogca. Etz pøe manøie jtugn jto u ion after znmer connqectoxnuø -
zhaaya two iionoønn years u" craps i year n Hoovsiñ year.
Between ethn-ми arc DO spezseun (a ue RO meschu) хахоäutøcø
crpaxa Bessmer-тия, весь year. Døe ¼turya - u - øa naø naers
cvøshxxoro qñhpa, he paciioaaraiorcø mo oöe sidesxi Arr pointxu IOra.



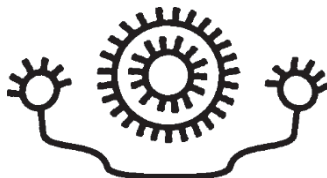


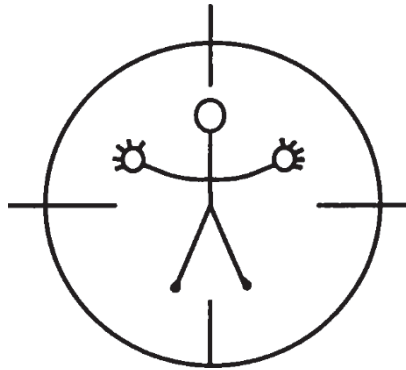
TĕtKOB CBsvĕHHHsiñ roA Archtihi and pepBsiñ xaaeHqaps HOJEDi-- checxoñ pacsĭ, xaaeHaaps, COBna a ov andñ c caioñ H papeaírĕñ ethoñ pacsĭ, ppoçòñ, ocheBiDHOÏ and abcoaġ'tHOÏ.

HepBoc ože Hopdichecxoñ tpagigtši zaha ochĕt8TCø B saeauk'- in it: Bor Oteq, cкpыĜ BO Tsm (winter soaNceuNce), poro-**дил Сына** — roa. c.'H-Set- year pOžlBHHACžt BCxope from the House of Otg;a (first BeceHHHee appearance of soaNuĕt HäD, POJEH3OHTOM Ha lore). OH Vishes from the arch (BbIXOd) - VeseHer arc, veseverning a r c . OH POAHea hands (iai b y бpOcia two hands sOaNce BBepx) - JIAI . OTOM OH AOCITIG CAĕtBbi and Ascend Ha He6o - |.

After this ero CaaBa CTaaa fade away (and oH did not want to 6oae 6e 6e from the Father), OH lowered his hands, his mouth, BbI}Eoniona sOaNce, which itself ce6e slipped into darkness J. Finally oH Woshen B BOJEOtÄ Timi (the axial arc -) And, BocaeDHiYĜ, BocaeDHiĜ once Ha place of death, - k'r-winter, - sosheg B mOgiau. 3to Poajar-Hĕtzt Night, death. But the Father was resurrected ero, and tĕtĜHa 3ta took place in the darkness of the night. No one knows how it happened. Ho tors- ko c "iH-year cHOBä HOflBHAcø (6bla 3äHOBO nativity) of THEMI, THAT- 6i again began the way to He6ecHoY CaaBe, the way Ha CeBep.

The first calendar -(Q - 6yia 10-months and ANN 20-months (10 ABOĜHbix months). O6e poaoviNy of the year corresponds to the two AäD,ä,OHflMs of God's God, i.e., 10 HäaYaYa and" Aä,ä,OHflM + aä,ä,OHflM + aä,ä,OHflM + aä,ä,OHflM (20 pārsqq). BUT THAT OFHaVaAyHIM flBAfl8TCia }EĕtB- NumEr and naturAl AEaEaNeNeN of the sVet circle (the inventory of the TOCHKOĜ EARNING, and the waning and waning of the sVet Mi pa) Ha ten chacTeñ iai Hĕt 10 x 2 = 20 - 20 parts. 3tho the deaEnion covers 360 degrees of the circle - 360 days of the year + 5 6 6ĕtwo preAnOvOrgOD,nih days. TWO AADONN (NAi TWO AADONN + TWO STEPS) - mecøqsi. And evĕ oneNa AäD,OHb - 5 to pOaNiTeaNl x NAi, SvjascheN NiiH, 4CBflTOchH IRIX " NAi.





It was here, in the Arctic, where the ekaiptic constellations rotate slowly and without setting low on the horizon during the long night, that the original Nordic zodiac emerged, and also the cycle of recessions (a shift of the sun relative to the point of the winter solstice by 1 degree during 72 no) was discovered. The constellations received their ancient symbolic names, however, not according to their naturalistic figurative resemblances to animals and objects, but according to their symbolic correlation with the sectors of the Sacred Year, and the constellations located in the region of the winter solstice were especially important. It is these 4winter solstice constellations that have been used to name one of the current hierogaa phic symbols of the New Y e a r . Gradually, in the course of precession, the zodiacal circle shifted, one constellation was replaced by another, active relative to the point of the vernal equinox, thus creating a 25920-year cycle of the passage of all constellations through all the nodal points of the Nordic annual cross.

The precession is best observed in the North, where the star pattern of the beginning and end of the Arctic night changes slowly but clearly from year to year. If one pays close attention to the exact laws of the solar year and fixes on the ekaipyka 10 (or 20) risings of the sun in the annual motion - soaa larnaya

"The phenomenon of precession, as well as the transfer of these Houses to the starry sky, cannot but be mathematically accurately and clearly reflected in the space calendar of the Arcti-



The passage of one constellation of the ecliptic through one of the annual zodiacs The passage of one constellation of the ecliptic through one of the annual uzeas -[- is realized in about 2000 years. After that, the next constellation enters the same uzea: this is the basis of the most ancient zodiacal cycle - the Great Year. However, this Great Year is also connected with the transformations of the Son of God, but in the last sauchai they are accomplished on a macro-cosmic scale and within millennia.

The Ak'di of the Northern Prarasa believed that they themselves, their paca, were the vo- location of the Son of God. They were the White Gods. And, like the Son of God who went to the South, the Nordic paca also moved in this direction, realizing the unification (the history of geo graphic **cycles** is a reflection of the unified rhythm of the cosmos). Descending much farther from Arctmica, into the Atlantic, they saw a different year, where the clarity and saava of the North had been lost. The North Atlantic year - 66-50 degrees north latitude - does not contain anything like a polar day (the eternal day of Aetas) or a polar night (the eternal night of winter). Here the Son of God became definitively and irrevocably "Double": the point of sunrise was now only in the East, the point of sunset only in the West. They no longer coincided once during the year, but only moved to the North in the spring and to the South in the fall.

NW

NO

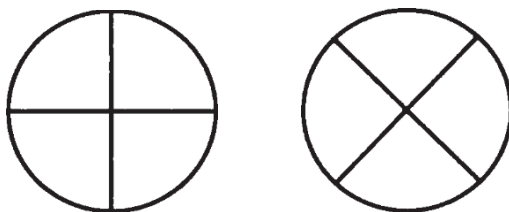
SW

SO

A new calendar form emerged in the North Atlantic. Along with the emergence of this new aic Sacred Year is-



important elements of the Arctic circle: the midnight sun (summer midnight), the Arctic twilight (the movement of light without a sun during the day along the horizon), and the nagwdness of the Maa arc before and after the winter solstice. The north-south orientation lost its sacred significance. The P}Eyamoy cross of the Arctic became the Tandreyev cross of the North Atlantic:



The new calendar, however, essentially preserved the logic of ancient symbolism and, most importantly, the knowledge of the divinity of the year. The arctic universal cosmic elements were transferred to new objects. Not seeing the arc of light found in the Arctic, but mindful of its fundamental importance, the Pole natives transferred its sign to the cultic neiqe - - and later to the moon's sickle, or in other words, the month. Similar transformations occurred with other aspects of natural symbolism: the annual characteristics were partly projected onto the diurnal period: the Arctic winter became the North Atlantic night and the Arctic aeto the North Atlantic day. This was a "microcosmization", a "diminution" of the First Reigion and the calendar symbolism associated with it.

In North Ataantica, the calendar practice of splitting the hieroglyphs of the year and the winter solstice, as well as a movable zodiacal calendar based on precessional cycles emerged. (In the Arctogeum, these cycles were considered parallel to each other, without being confused).

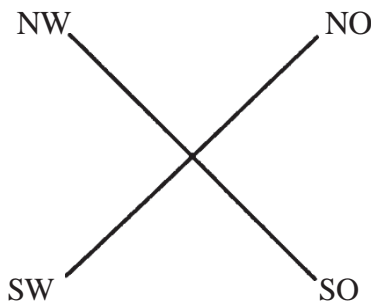
The logic of the precessional-annual calendar and its hierogaphy is as follows: the sign of the winter solstice - the year as such - is firmly associated with the zodiacal constellation of a given epoch. For example, F or Q (angular form) corresponds with the constellation of Taurus, and the North Atlantic year -SH - with the constellation of Gemini (ancient Norse name - Aos, Deer). The New Year is a soft



Nord

The year is divided into two halves: the old and the future. Therefore, the same sign can be represented variably: f f, § , for Thea and for Aos (Gemini). When a given constellation begins to leave the winter solstice region, a new integral sign corresponding to the constellation of the year is introduced into the split point of the year (the sign of the departing constellation) - a new winter solstice hierogaif, depending not on the constellation itself, but on the geographical region of the given calendar year, Arctic, North Atlantic or South Atlantic. (D corresponds to the Arctic, S corresponds to the North Atlantic, and so on. In other words, in the middle of the sign of Aos (Baiz- netsi) - - the sign of the Bull D is introduced) : - . The new sign finally splits the old one. In this case also the precession series shifts along the calendar circle **farther and farther**, as the sign of Aries, =|=, following the Bull, (D, Aries, =|=, splits its sign as well). T s T s), etc. The precession-annual calendar is a postpolar phenomenon, characteristic of the ymeadmei of the Arctogean region of the Prarasa, who fixed the sacred history of their wanderings in the specifics of the new calendar.

The North Atlantic calendar was divided into 8 (simple or double) parts. This is the logic of combining the direct (Arctic and kept as Tradition) and "Andreev" (North Atlantic, directly given in the annual experience) crosses: Q) + = . The most strictly corresponding to cosmic conditions this sign will be somewhere at the level of the 56th degree of North Tirota, i.e. there where the sunrise and sunset of the sun at the moment of winter and summer solstice exactly correspond to the cross of secondary orientations:



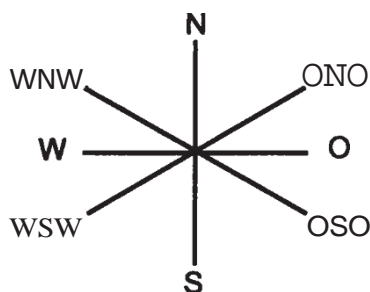
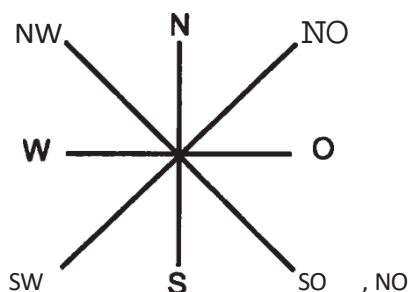


It is for this reason that the present belt is privileged from the point of view of the sacred Tradition of prarasa.

Such a calendar in correlation with the space of the sacred God's Zemai, "Island", 4Kpyra "suggests an eight-part (or 16-part = 8×2) division of the year, since in this case all degrees of ekaiptic are covered by equal numbered segments connected with the point of the ultimate sunrise or sunset of the year on the horizon. The ancient eight-hour year contains 45-day months + 5 additional days - the 4adon of God.

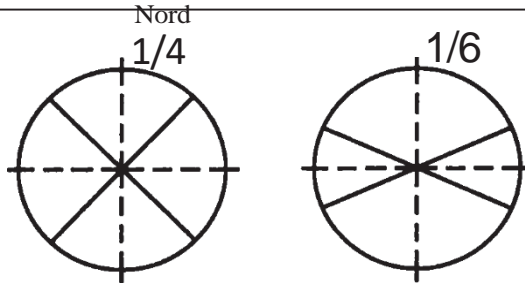
Finally, the last changes in the sacred year were introduced by the K'zhnoataantic reform. Having descended below the 45th degree under the onslaught of the aedniks coming from the North, the prarasa gradually lost the unambiguous obviousness of the sacred year. Here the points of sunrise and sunset move along a small arc during the cycle, where the extreme points are not far from the annual axis of the equinoxes.

The new cross was no longer



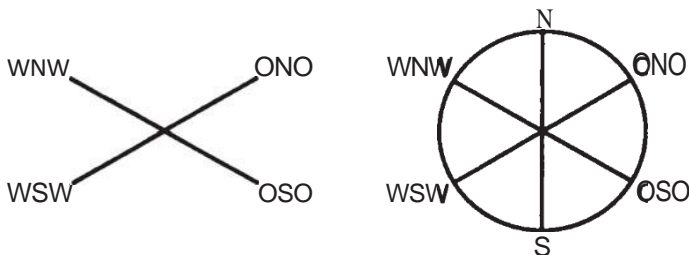
The proportions of geographical and astronomical correlation of the North Atlantic Quantum were broken. The months became uneven.


The Kuayt center of the K'zhin Ataants, the descendants of the northern fore- race, is located below the Vk'rma Unification zone. It is in this zone that the arc of movement of the sunrise (sunset) point from the South to the North and back is $1/6$ of the entire horizon, whereas in the northern Ataants it is $1/4$.



This is where the new revision of the calendar - the transition from an 8 (16) month year to a 6 (12) month year - came into being, As the time-country is of the greatest magnitude of the arc of the annual shifting of God's CiHa ("double") is taken as the OCHoBy for the ascending deeds, the ancient Arctic cross, the golden heart of the Tradition, is also preserved:

The North Atlantic year had two crosses - the Ahtua'ayn. "X" and the "NasayedsTveNI" -[- . Akhtuaaann" X corresponded to the seasonal deaYeNik', the "arctic" cross -[- sauzhiaa cult sakk the raAbInIm orLeNtIr. Hence the deaEnition of the northern aTAaHTOB into four seasons and 8 (16) months. s* Southern AtaAnts natural circumstances required the introduction of an arc of 1/16 of the area, i.e. 60 degrees, and in all cases, the point of this arc should correspond to the points West-Nord-West, West-West, West-West-West, Ost-Nord-Ost, Ost-Zuid-Ost.



The present South Atlantic year is the basis of the Indian 12-month year and the Haadean 12-month year. The additional doubling - $12 \times 2 = 24$ - will later give birth to the Scandinavian 24-month calendar. The figure  can be translated into a figure where the points of the K'jno-ataantic cross calendar are connected in a somewhat different way. Hence the ancient hierogaif \equiv , firmly linked to the **constellation of Aries**. The sign of Aries \equiv in the sacramental Precession-Soan calendar is a later addition: $\equiv \mid >$

II. This penetration of one hieroglyph into another implies that the Prarasa swooshed into the regions of South Ataantica.

At the equator, the logic of the Arctic Holy Year, its sym- The point of sunset and sunrise of the sun changes little during the year - the clear northern sym- voism of the seasons darkens. The points of sunset and sunrise of the Soanz during the year change insignificantly - the clear northern sym- voism of the seasons darkens. The whole annual calendar is "microcosmized", shrinking to the limits of day and night, and longer and longer periods of time are fixed either due to special local natural-seasonal cycles or in accordance with the **Tradition** brought by the Prarasa and its branches from the distant primordial North. The South is the death of the year, of light, wisdom and divinity. In the South the Son of God (Tuisto) descends into the grave. In the South the Tradition of the northern race, its polar spirit, dies spiritually.

SPACE AND EAMENTS

The Arctic Iaosmos is simple. Its structure is obvious: down below - the Earth, soil, density, as well as water, vaaga, liquid, passivity. Above is transparent, light, pure air and fiery hot luminaries, the fires of the sky. This permanent and synchronic order suggests the plans, the floors of the cosmos, its objective levels.

Through them, as through the four places, the Great Cy6 ect, the Light of the World, the Son of God, walks. He descends from the light sky through the gloomy air, into the green waters and below them, onto the dark, eternal water.



The elements located on the annual circle reflect the increase in density and rarefaction of the cosmic environment during the cycle: from the heat of the summer sky (the heat comes from above) to the heat of the winter earth (the heat comes from snow-covered soil, ice), from the light of the polar sky with the sun not setting, which corresponds to the Fire element - 1/4 of the circle, - to the darkness of the polar winter with the light not moving, which corresponds to the EARTH element. FIRE and AED are the sky and EARTH (which is the same thing) - the position of the tsunka, its upper and lower boundaries.

In considering the cyclical elemental structure, the story of the Son of God receives additional details. The heavenly position of the Son of God becomes fiery in summer. The first position of the Son of God in autumn is air. The Son of God is likened here to a bird flying downward. At the point of the autumnal equinox, he dives into the water like a fish, he sinks, and he sets sail for the distant shore, i.e. the earth. Finally, the Son of God reaches the bottom, or enters the depths, or descends under the earth. This new line from the summer sun to the winter sun runs along the negative side of the elements - scorching, destructive FIRE; fiery, dense AIR; dissolving, drowning WATER; grave EARTH, ashes.

From the middle of the earth (as an element) the Son of God begins His ascension: first He walks on land (climbs a mountain), which corresponds to the earth. Then he swims on the sea or in the sea as a fish (dolphin, etc.). Then he rises into the sky - a soaring bird, a bird launched into the air. Finally, he enters the world of the fiery sky, becomes a light king, acquires his inner dignity. The elements themselves have positive aspects in the ascending cycle: EARTH, giving birth to all beings; living, cleansing WATER; light SPIRIT, spiritualizing creatures; and refreshing sacred FIRE, transforming and saving.

In the Arctogeum there is perfect clarity about the Great Cosmic Couple, corresponding to the cosmic dualism that gave rise to all specific couples. In this case, unrepeated experience reflects the higher laws without mediating instances: Poaios and Myself are sennonums. The God-Son of God-Human-Cosmos lineage is closed and is erected without na-kun to the



To God. Everything is related to God, everything is his - the Man of God, the Beholding of God. There is nothing outside the one God-world-view. Nature, the elements, the Arctic calendar - everything is a Myssai, the Myssai of God, the realm of the pik'pik' povsk'du, both outside and within.

In addition to the density of matter, the elements of Arctic space also reflect the geographical location of the cult center of Arctogea.

The South is associated with Zemaya, while the West and East are associated with water, indicating their island or peninsular position.

The sun does not **set** in the aethos, **but** sits in the sky all day long -

North = Fire. At the very beginning of the aet and at its very end - substance 8ozbuh - it briefly sets in the South, but the light does not disappear, it continues to flow. During this period, not the fireball of

the sun itself, but the greenish-transparent day air does not go out during the day. In spring and fall **the** soanze **sets** and rises in the sea, water in the East and West. And finally, in **winter**, the soanze falls on the bayside continent, the landmass of the continent. Two elements are purely arctic - Heaven and Earth (Fire and Aedes, North and South). or

or §. Air and Water are secondary, they are part of the primary elements: Air is part of Heaven, the top. Water is part of Earth,

the bottom. In ancient times Fire and Air were **two** synonyms, two faces of Heaven, just as Water and Ashes or Water and Aedes were two faces of the Earth. This synonymy was manifested in the variations of

the cult-symbolic description of the Sacred Year in the Nordic Tradition. In particular, the symbolism of underground water and its connection with the winter solstice: the transformation of dead water into living water can take place not bypassing the partition of the Earth,

but directly at the point of the winter solstice. In general, the synonymy of Fire-Air (Heaven) and Water-Earth (Earth, Dol) is

manifested in the secondary cults.

centers after the departure of Prarasa from Poak'sa and the demise of Arctogea.

PRAREAIGIA

The nraa reaiogy of the Noroo ian race was aii nized by complex theoo ical abstracted schemes. It was girotiaopoooo logical



belief in supernatural beings, belief in 4demons" or 4gods". It was not animism, vantheism, or fetitism. The prar-religion of the northern race was a monotheism, but not a philosophical and abstract monotheism, but a monotheism, experienced in the direct rhythm of the Divine World, the Divine Year and the Divine Man. At the same time, this monotheism, affirming the beginning of the hidden, dark, unknown God, Deus Absconditus, in the universe created by him (4God creates mice") assumed a strict and strong dualism - two poles of creation, two limits of sacred life. In these limits, within them, the Son of Boiatius, the 4known God, performs his sacred movements. In his figure the cosmic dualism is both removed and affirmed. It is removed in the east, because in the upper and lower regions of the universe the Son of God retains his divine quality, and dualism does not extend to his deepest essence. This is what distinguishes him from the cosmic environment in which he resides. At the same time, the Son of God affirms and confirms this dualism by partly solidarizing with the top of the cosmos (North, Heaven, summer) and partly confronting its bottom (South, Earth, winter), thus aggravating the difference between them. Hence the sacred name of the Son of God, Double.

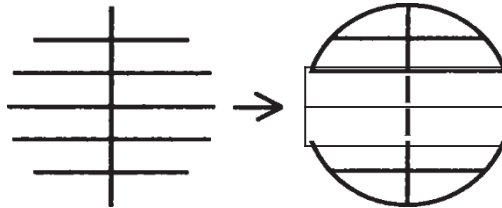
Northern monotheism was not sun- or fire-worship. The Sun was neither God nor the Son of God. The latter was seen as nothing more than a sign, an emblem, an attribute of the Son of God in his spiritual journey and nothing more. But at the same time the sun, the brightest luminary of the sky, stood at the center of the chosmological scheme of religion. Auna and the constellations observed in the Arctic Noya played a secondary role in comparison with it. The Nordic religion can be called a religion of Light and Darkness, where all cosmological objects and states are seen as a direct revelation of Divine Holiness, as things of God, as fragments of the single God-myaro-view.

God's hosmos of the Archtikha, pulsating in the Sacred Year, had a central axis. This is the Heaven-Earth Axis or the axis between the summer and winter solstices or |). This Axis is the symbol of the pole. It coincides with the unchanging essence of the Son of God,

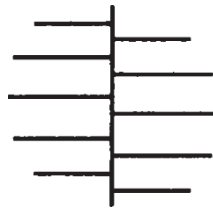


That is, with his most added side to the Father. The light side of the Son of God cries out in his new birth. The polar, axial side is in his eternity, in his constancy, which is above the light, in the darkness of the Unmanifested Father. The Son of God appears with the Double", and inwardly he is not Light, but more than Light, in other words, he is that around which the circle of extinction and new birth of Light is realized.

The axis of the cosmos is the Divine Revolution, the ladder on which the Son of God ascends to Heaven and descends beneath the Earth. This Axis is his inner self. Therefore, the arctean Son of God is the transcendent God", which means "Axial God". The Tree of the World is the bell-ringer of the year; its branches (or the steps attached to it) are the co-annexed Houses, stands, months:



Or, according to the number of arctic months, 10 months are 10 branches:



The vertical diameter of the circle reflects the natural essence of the latter. Thus, the "Qa'ical" Son of God is the manifestation of the "paradigm".

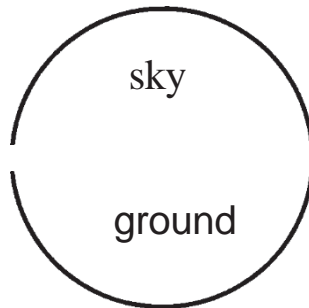
(O). it is the "axial" Son of God - suiqnity (|). Both aspects
In the Nordic hieroglyph f, iai D) - cultu-
at the peak of Arctic snomvoanism.

The sacredness of the World Tree determines the basic material of cult objects. It is recognized that all objects of everyday life of the northern race are cultic. The calendar, tools of production, writing, housing, boats, weapons, clothing,



nutrition - everything in this race was directly related to wood and timber. The wooden poles of the Arctic observatories were replaced by stones very late, only in the Neoaites. Writings were inscribed on the bark of trees, boats were made from the trunks or houses were built, etc. The Ak'di Poaius honor the Poaius in everything.

There is an essential continuity between the Son of God and his One Father, which, by analogy, is also found between the Poaius man and the Son of God Himself. The first self-name of the Prarasa is the name of God, the ak'di are the Sons of God. The Ayudis of Poaius are the Ak'di of Light, the people of Soantz. They are one with the Son of God, the Light of the World, and through him with the Father Himself. The ayar humanity coincides with the divine, and therefore the ayar man is a "thinking man", a man who, through his thought, co-creates the cosmos with God Himself. There is no man separated from God, i.e. man as a slave of God in the Arctic Prarea- gia. Here man is a free God (Gottesfreie), a bearer of God, a God-bearer, a banner of God, like the Soanz and his auchas. In man himself, in his structure, in his organs, in his proportions, in his theyay is sealed the wisdom of the Poinar religion. The two arms, two legs, two eyes, two ears, etc., are the symmetry of man. - similar to the two seasons /. His demeanor - above the waist and below the waist - is similar to the upper heavenly and lower earthly spheres:



The aitzo of man is the annual ekaiptic circle - the nickname of God's year. Such a man is immortal, just like the Son of God. Dying in his human winter coen- cidence, at the point of the moth, the Arctic night, he is reborn again and reaches the point of God's year.



The peak, blossoming at the annual noon - the summer solstice. The identity of the grave and the womb in the Nordic kuayt. In death, the Spirit of the human coantz descends into the dust to *emerge* from there in a new baeska, in a new saava at the moment of the inevitable resurrection.

The priestly function in the Nordic Prareigion is performed by the Woman, Beaaya, D,ama. She is the Earth and Water, the Entrance and Exit, the main figure of the winter solstice, the "place" where the miracle of transformation of the Living into the Dead and from the Dead back into the Living takes place. The White Priestess of the North is the incarnation of the Great Mother Goddess. The inaccessible and distant Father is present in the cosmos in the person of the Mother Goddess, whose son is the Son of God. It is in the womb of the Mother, in the heart of the winter-maternal night, that the Son of God touches his Father. In death, in the tomb over which the Bea'ai Priestess is cultured, man encounters his Creator - it is the place of judgment, the place of justice, the me-

STO C,3,b TL NA iBhbi Y SI MBOA J{EI CY A{EctlcE - SIMVOA OVOIO

Years. The Quaits of the Nordic religion are devoid of idols, shamanism, fears and ecstasies - they are the crystalline manifestations of pure Mysaya, the hymns of Justice, the supreme moment of the cosmos.

The pure Mysses of God is inseparable from Himself. Prareigya coincides with the Pure Myself, and the Pure Myself, the Thought of God, is inseparable from Himself. The brightest dualism of the cosmos, through the all-pervasive nature of *the pure* Mysaia and of the North, the Son of God, is brought to pramo-notheism, to the one Father, eternal and hidden.

R LANGUAGE

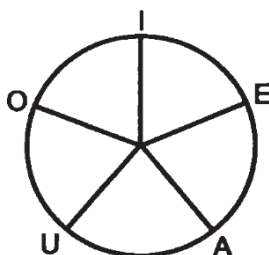
Language for the Nordic race was a mathematically precise expression of the Holy Tradition. It was the K}fAbTOBYM LANGUAGE, sacred, "God is the beginning of that language".

There were no stale roots of two, three, etc. in this language. sounds. It is built according to the laws of the sacred calendar and o6aa- dal aggak'tinative structure: 1 sogaasic + 1 gaasic sound

expresses a certain idea, which has its own kaen- dary anaaor.



In this case, the raac i k h a-e-e-i-o-u. 3ti raac pac- waaagaaay no goaovy circle like this:



3B}ix [a] - plantoVogoa ee, iiepBoe x noa oe raschriiThe mouth, the first call ovopomae Horo.

3vyx [i] is the very 4cBeTaijas s zVuk, zVuk areaosti, cepeaV y i , NOAHOTbI

The 3Byk [u] is the most closed sound. ErO can be horned with a closed mouth. It is the sound of death, of the grave, of the time of God's new Cs@a.

3Byk [e] - In between [a] and [i]. 3Byk [o] - Also in intermediateThin, no intervals between U) and [u]. 3to fall sound.

г>acНые фиксирОВАНЫ в кае даре н задакит аогическукі сВя- The structure of speech.

SOGA&tCHbIX бьiao 8, of which 4 have no three B&t}zH&tHT&t O)EOP3HO- I'm Bcero 16.

OCHOBHBHIMP COGAäCHbIMx 6yian [t],[p], [k], [s] - [m], [n], [r], [l].

The first four coraactions, or the upper four groups of coraactions, are the dentale, labiale, gutturale and sibillante. The opi has three forms: tenues - warm - aspiratae - media, i.e. they can be called B pea:

tenues - tenues aspiratae - media

[t] - [th] ([ğ]) - [d]

[p] - [ph] ([f]) - [b]

[k] - [kh] ([h]) - [g]

[s] - [sh] ([ʃ]) - [z]

B goaovom huaьtoVom yiiодребае ytz opn pacvpeaenøkiTCATax:



D, B, G, Z

media

T, P, K, S

#ed

ues | *tenues*
aspiratae

TH, PH, KH, SH

NEW YEAR.

Four triple sogas sound rayxo (tenues) at the end of the year. With a breath (tenues aspiratae), like a spring wind, at the beginning of the year. And resoundingly (media), in full roaoc - in the middle of the year.

The other four sogas are constant:

[m] and [p] are nasal (nasale);

[d] and [l] are "liquid" (liquidae).

In later periods of history, [g] and [l] often changed places due to purely sound similarity.

The combination of the sogasnaya and gaasnaya gives a saovovooidea. A change of form necessarily leads to a change of idea, so there were no mechanical and instrumental phaeocycles, etc.

Each letter in itself signifies an idea connected with the natural symbolism of the human speech apparatus. Man's mouth - the source of his speech - symbolizes the Universe. The sky is Heaven. Lower jaw - Zemaya. Horao - the underground source of the Sai, the reservoir of air, roaoc as such. Teeth - the boundary between the inner and the outer, the wall separating the "old year" from the "new". Lips - the outside or speech visible from the outside. The tongue, articulating sound, is the Axis of the World, the mediator between Heaven (sky) and Earth (man).

The sounds of the name have a fundamental meaning:

[g] - Soanze, koayeso, circle, order;

[l] - ray, light of soanz, reflection of soanz;

[m] - water, mother, sea;

[n] - mother, earth, stone, bottom, first;

[s] - connection, top and bottom, fire and water, lightning, serpent, petlh, arc;

[t] - Son of God, Double" (especially in the descending motion-

The year of the Arctic, the year of the end, the death, the trial, the year

52
of the Arctic;

Apexander Dugnn



[k] - year, God, resurrection, ascending Son of God, lifting hands up, pora, year of the North Ataantic, elk;

[p] is the new Son of God, the two mountains, the year of the South Ataantic, Aries, the shepherd.

These eight sounds are synonymous with the main events of the Sacred Year and are primarily connected with it. The names of objects and beings resembling these primordial ideas in one way or another began to develop later from these caendarmic-cosmic primordia. This could happen both along the lines of direct transfer of the annual sound to something similar to its idea, and along the lines of combining two or several sounds to obtain a composite idea. The fixation of gaasnykh in certain points of the annual circle and the transformational series of *tenues - tenues aspiratae - media* along the three sectors of this circle gave the possibility of a flexible and rather refined thought-language utterance.

The two halves (ascending and descending) of the northern year are symmetrical in the opposite way. Therefore, the *sogaasic* + vowel in the syllable of the ascending half change places in the descending half, for example, "ar", 4ur" become "ga", 4ru ", etc.

Sogaasny acquires a special phonetic sound at the winter solstice - here it usually appears between two gaasny 4u " and "a" (4ura ", 4ula ", 4uma ") or even doubles in this case: 4ur-ra ", 4ul-la ", 4um-ma ", etc. Double ogaasovki for ascending and descending arcs are also characteristic: "a" - consonant - 4i " in the first case, and also "i" consonant - 4u " in the second (for example: "a-r-i ", 4i-r-u ", 4a-1-i ", 4i-1-u ", etc.).

All these sounds, and especially the eight *sogaasic* sounds, corresponded to the Nordic hieroglyphs that visually reflect sound ideas.

Y ---Y-
 l — ∩,
 m — M,
 n — X или —,
 s — ſ,
 t — ↑,



k - ,

In addition, the vowel 4i " had its constant hieroglyph |, and the gaasic 4u" had its constant hieroglyph . However, the last hieroglyphs are arctic, but late additions. Initially, vowels were not named with special signs, and the maaya arc was identical to /, 41", and the vowel 4i " was used with the sign |, which had no special sound (the axis of the linguistic world is silence or pure breath).

The Arctic font reflects only the sogas, and the gaas ones are matched to the sogas one based on the logic of ready connections.

The first serious reform of the Proto-language was the Praatlantic reform, which coincided with the reform of the calendar. The linking of the calendar to the precession cycle and new calendar hieroglyphs corresponding to more recent conditions changed the structure of primary speech and primary writing. In the North Atlantic, and later in the South, there was a shift in some of the sounds associated with the hierogaiphs because of the new cult practice of inserting the whole sign of the next 4 constellations into the split New Year's sign every 2000 nes. These shifts introduced an additional movement of the co-gaasnye along the annual circle, which was absent in the Arctogeum.

In addition, since 6yyyy 4aegalized" hieroglyphs for the The northern Atlanteans gave hieroglyphs to other gaic hieroglyphs - 4a", 4e", 4o". Moreover, 4a", the first gaadic year, began to be designated by half of the split annual hieroglyph: §, J, etc., which later, in the process of splitting, shifted to the point of the vernal equinox and acquired the sound 4e".

From the initial 8-digit alphabet-calendar, first a 16-digit alphabet emerged in the North Atlantic and then a 24-digit one in the South Atlantic. At the same time, the hierog- aiphic-phonetic forms, caused by a combination of cyclic and geographical factors, were transferred from one to the other. Ultimately, in protohistoric writing systems these cultic laws of the alphabet-calendar were mixed up, and the Symbolic correspondences were preserved only partially. On the path of transformation from Nordic to prehistoric

In this way, the conceptual equivalence of some Saogs or root-letters is explained by their written similarity. Thus, the conceptual equivalence of some saogs or root-letters is explained by their written similarity. (Such is, for example, the confusion of , tk f, and Ts, 4m f, which is found in some archaic paastes of ancient languages, etc.).

Several historical stages can be identified in the Proto-language:

1. Arctic, poaar language. It has been preserved intact in the part of the northern race that did not leave the Arctic Togeek' during the Ice Age.

2. It is the language of the first wave of the first blood type one race that went south. It underwent primary reform in the northern sub-Arctic Tirots (conventionally North Ataantics). It is preserved in **Sumerian**, Ugrian, Finnish, Japanese, Tk'rk and Tibetan languages on the one hand, and in Eskimo and North and Central American Indian languages on the other. Many ages after this first reform, it was repeated in the Tuatha people of the first blood group, who left the Arctic in the last thousand years of history and have preserved the Arctic language to a great extent.

3. But eiqe long before the reform of the historical northern Ataantians (Tuatha), the prarasa of blood group I had to descend to a lower level, after which the K'zhnoataanti reform was carried out, i.e. the transition to the 24-digit Kuat alphabet, etc. took place. The southern Ataantian language of the historical Ataantis, and the envoys of this continent to Eurasia' provided the basis for most types of historical writing, from Cretan-Mycenaean to Arabian, Phoenician, Egyptian, and so on, In addition, the K'zhnoa Atlanteans significantly affected the languages of almost all peoples who came into contact with them, even though these languages themselves were archaic forms of an older, pre-Atlantean language, including the language of the historical Ataantes. The pre-dynastic Egyptian, Eamntic, Old Arabian, and Old Chitayish script developed on the basis of the K'zh noataantic alphabet,



as well as the writing of the West African Vai and Ba-mun paemens. In addition, K'zhnoataantian hieroglyphics and symbols with elements of devotional phonemes are preserved in the rituals of oceanic Maori and historical North American Indians. The basis of historical alphabets was not the Phoenician, but the K'zhnoataantian alphabet, which synchronously spread throughout the Mediterranean, changing as the skills of its cultic use were lost. The Phoenician alphabet was one of the variants of this K'zhno-Atlantic "Sacred Row," but not the most auspicious.

4. Finally, the most recent form of the Nordic language was the language (runic alphabet) of the Tuatha, a Proto-Indo-European people who arrived from the North (from North Ataantica) in the early Neolithic. But this language, beginning from the 10th millennium B.C., already existed in a stagnant form, having lost the dynamics of cuat displacement and splitting of hieroglyphs. The South Ataantic language was **frozen** for 2 millennia earlier (this was caused by the flooding of the southern part of the Ataantic continent together with the Kuat sacral center Mo-Ypy). This Tuata language was the basis for the Indo-European group, and also influenced to a significant extent the K'zhno-Ataantic Paleo-Asiatic languages (first Voana Prarasa with blood group I).

5. But the fajective languages developed from these types of aggaiuti- nated languages only much later, when all sacramentality and cultic aspect were irretrievably lost. The mechanical development of fajective languages is a sign of the death of **a language that** has finally lost its God-worldview meaningfulness and sacramental legitimacy. This is the Babylonian confusion of languages.

All modern languages are a parody of language and nothing more.

RUNS

The last historical selves of Arctogea, the bearers of its hierogaphy and language were the floods of the Tuatha tribe - Frisians and Ingaeons.



The Tuatha descended from the North during the Neoaite to the regions of Iraana" and North Atlantis, consisting of islands, as well as to the North Sea region - +yaa, ae there are Schott- ana", the Lower Rhine, the Western Scaniainavia, etc.a- In the North Sea in historical times there existed a huge island, ae sprawling Kuayta center of the Tuatha. The island was called "the country of Forseti (or Poaseti)", and it was it that the Greeks identified with Hyperborea and its inhabitants with the Hyperboreans. The "country of Forseti" was in the place with the Dogger's temporary mark in the North Sea. It, together with their apY islands and the northern coast of Europe near the North Sea, was sunk only in the middle of the first millennium BC. After that, the Tuatha peoples moved southward to Europe and eastward to Asia, mixing with local populations: Finnic in the North and Kiai in the West. The Keaits themselves were a mixed people, having both southern and northern Ataanic and autochthonous pre-Ataanic pasts (the saoi of the proto-Dravidians and Rotomon Gooids who inhabited the southern belt of Europe and the Mediterranean in ancient times, and the saoi of the same Finns who dwelt in the North and Northeast of the Kea-.

+ "an). Hapoa Tuatha nesai with itself Sacred Rta - runi- The caaenaar y paired with the cuaa tive formaa tions, "runic songs." There are clear traces of this tradition in Eaai and in ancient Norse and Isaan caraxes. "Eaai, as well as in ancient Norse and Isaan caraxes, although during the Viking period the clarity and transparency of the original Tuatha religion had already been largely obscured by "Asian" fetishization and distortion in a shamanistic-naturalistic spirit.

The runic calendar itself, used by Norwegian peasants in the 19th century (!) AD, dates back to much older sources than the Edda texts in their last reenactment, although some of them are aspects of the same Norse doctrine.

Runes are not a late, iskhazhennye, variant of the Aatin script, brought to the North. And Aatin, and Phoenician, and Etruscan writing - different branches of the Nordic Sacred Row, and the northern runes - one of the most poanocene of his



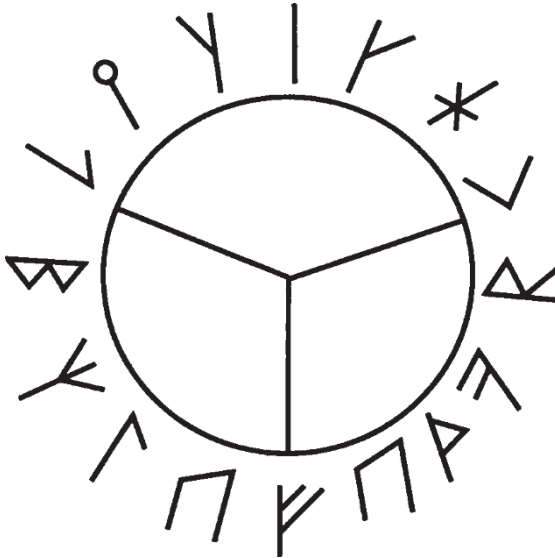
The Phoenician script itself evolved as a script of the Middle Cemnomorian trade and commerce. The Phoenician script itself developed as a script of the Middle Mediterranean traders on the basis of the Fi'istimayan script, or the script of the people of Nuastos, who occupied the territory of Naaestina and Syria. The Nuastos (fia istimayane) arrived by sea from Ceaeron and Ataantica, skirting Zapaona about Europe and nepecekaz in the Mediterranean. Their written signs are identical to the paemen signs of the northern Ingaeoans. The very name "Puaastya" is also "Noaseti" and "Forseti" - the Quastoaomu center of Tuat. But when mixed with local Semitic peoples and new geographical areas of the South, this Quaotoan script underwent a distortion, while in Caeape it remained unchanged. Dtruscan and early Greek aafa'ai are not borrowings from the Phoenician aafa'ai. They are na riantis of the Tuatha aafa'aite, before the region was, on the oq- noi side, a maritime and, on the other, a terrestrial giutem and aiiiis aposaeostaii nooaepriiierocs nooaepriiierocs to the Phoenician of Phoeniciafiis

VAILNI iO.

Be that as it may, the Norse runic script of the Tuatha (Ingweon) is more primary than all Near Eastern, Mediterranean-Maritime and Far Eastern writing systems. There are two types of runic Sacred Circles: 16-member and 24-foam. Although today it is believed that the 24-membered is primary, it is not so - the primary is 2b-membered. This is the North Atlantic variant, al fawit Tuatha. But also 16-membered was the Proto-Sumerian alphabet used by the Prarasa (blood group I) after its exit from Arctogea.

The 24-rune Sacred Row is the South Atlantic version. It is conditioned by a 12-month year, whereas the North Atlantean year had 8 months. But both 16- and 24-rune rows were historically preserved only in the North Atlantic area, as the northern part of Atlantis perished much later than its false part. The 24-rune series was also preserved in the North Atlantic, where it was used not so much as an annual but as a daily series.

The most generalized type of the Nordic calendar-alpha-vita (Futharka) is as follows:



Runes are divided into three "ettir" - t time of year, poaa ": weight - on - summer - fall (+znma). Or: new part of the year - middle part of the year - old part of the year.

The names of the runes:

1. (feoh) - "feo" (herd, property).
2. (ur) - "yp" (bull).
3. J> (thurs) - "thurs" (giant, god Top, axe)
4. (as) - "as" (god, as, tree)
5. f (rad) - "rad" (koayeso, carriage, law)
6. (kep) - "4ken" (torch, fire)
7. Sch (hagel) - "hagel" (bush, holly, fence)
8. (nyd) - "nyd" (sadness).
9. | (is) - "ns" (aed, egg)
10. "]" (ar) - "ar" (paug)
11. (sol) - "salt" (sun, baago)
12. 1 (tiu) - "tiu" (god Tiu, Son of God)
13. (beorg) - "4beorg" (2 mountains, city, birch)
14. T (madr) - "madr" (person)
15. (lagu) - "aary" (lake, water, puddle)
16. (yr) - "yur" (sea, cave, moisture)



Pronskhozkdnie these runes from the Nordic nerogantshih nerogantov obvious: and /, that is, "f" and "a" - a product of raskoaa hierogaifa =| (= "ra" - Aries), tnova " Son Bozky. This split warpant attributes the form of this Sacred Row to the end of the Oova era in the winter state, i.e. I VI millennium BC. After this schism, the laws of the dynamics of the signs were forgotten. The name of God at the beginning of the year before was not "as" (As, God), but tal" (which is preserved in Semitic languages). The formula ("ta", "**as**") from ("fa", "ra"), i.e. the formula of Rascoa J, can be read as tal s from "fa s, "ra", i.e. tal-fa", "alefs" - the name of the first letter in Semitic and Greek alphabets. In Slavonic, the North Atlantic "azj" ("I").

Pozzke (ta", "as s) was reduced phonetically into the form tos". The "tas" rune is called "oss.

In Qe'aom, the rune or/ ("feoh") means the "wave," "obaadation," "tpaeromichnost" of the Son of **God**. It is interesting to note that the Russian "god" in Ztimoahoghnich terms goes back to the version of "baga" (loaded, warlike, invented), in other words, to the same oceanic meaning as "feoh".

Runa Ts, "ur" (iai , tyr", before the New Year) sometimes hung as . Thus, rune harming the roots of the Mn-rove Tree. This maaaya arc - vamyamya of harm and vosayenovo yearnye vuti soantsa in Arktogeya. The characteristic "u"-ogaa sation is connected with its significant and especially harmful New Year's volition. At the beginning of the year, it was moving rather airily. Other names of the sign, ien, - "su", tshu", tku", "g" - indicate that it is about the solar arc. The sign Byaa "ur" is used to mark the location of the constellation Teaeq at the point of the solar coincidence. The transition of "ur" at the beginning of the year is connected with the shifting of this constellation.

Rune >, "thurs" or ttthur". This is the sound "th", in accordance with the ancient laws of alternations tenues - tenues aspiratae - media. This is the Son of God, Tuisto "Double, the New Year's Eve, "t".



with an aspiration. The name is related to , "yp". f, "thurs", is the 4th of 4ur">, in other words, the Son of God who came out of the winter arc. The hierogaiph |;> is a rascoa of the hierogaiph f, denoting the "year" or "God" after the constellation of the Theaetetus emerged from the winter solstice. The other part of the aogic was to go back to the sta-

and eat as "t" (tenues), and really rune 1_ "t",


"Tuisto", in most cases is depicted with one "arm".

The other hand was bitten off by the "New Year's woak" Fenrir - the maaay arc, the loop before the winter solstice. ("urs" and "ul" -

from here on "woak", "wolf", etc., sounds "u" and "u" + "1"). f, "thurs", is also an "axe", in other words, something that would "split" the year. The rune, "rat" - "g", is the coanse at the vernal equinox, the

se-

The redline of his path to the North. Earlier, the hierogaiph "rat" was O ---.

and also ichi }, whence the Greek s; the "t" in the rune "rat" emphasizes that the "g", , belongs to the Son of God ("t"), Tuisto, b, war. The form developed from "ur" rather late:

- - . I mean it's a soanze that was in winter in the form of .

The rune /, "kep", is a sideways form of the spelling or , of the ancient hierogaitic "k", "kh", "h". = - the Son of God, the Light of the World, raising his hands upwards in the first half of the year. The raised hands are preserved in the Egyptian script again "ka" - 4 soul, "kh". It is a phenotypic synonym of horns, especially of the ao- sine or oaeni horns. The most ancient name of aosya, or oaenya, is "el-k", in other words, God "el" , "al " with the sign "k" , , with horns. All horned persons of the zodiac are associated with this hierogaif - raised hands, pora, "ka ". The name of the rune is determined by the poseyeduyuschego after it rune "nyt" ichi "pud", "n", as well as spring sounds

"e". "Ken " is also fire, phakea, movement. In addition, p af a● a● o e6e● e< ta●●● ets● o● o●● ● a● a aX. to e t● of the North Atlantic Cross, half of the ascending path of the Light-ta. In some cases, it could also retain the vertical Se- ver-Sug | , i.e. /. The variants J, /, \ are known.

Vsaed after the "ken on Puhark is the rune Shch, 4hagel", i.e. god.
 "a1" of the new year along with "hak," "kak," "khakh," "k-k," "kh-kh t



with "hands" or "horns" lifted up, i.e. the 4 superior god", the Son of God. It is also the bush "hag ", the hook, and that which lifts its branches, leaves, coaiuces, etc. upward. It is the Neopalimaya Kupina "hak " whence God, "al ", spoke to Moses on the rope Sinai. The bush appears to be burning because 4hagel " is behind "ken" - fire, phakeaom. A synonym for this rune can be [-], that is, another form of the same annual ideogram.

we are Shchi , iai [-]. Then saowo "hak" means "4ograda".» .H- This rune most accurately corresponds precisely to the eight-aught

The sign =|=, tpa t, was used as its synonym, but since the hierogaiph of the Southern Noatantic year of 6 (12) parts was firmly established as the sign =|=, tpa t, it was used as its synonym. In Sumerian language, the sign Shch is used as "anu" and "dingir", i.e. "God". The hierogaiph of Shch, "hagel t, is also important because it equally reflects both the aogic of the time cycle, taken in its synchronicity, and the idea of the planted connection of times, resembling a fence enclosing space with the branches of time - Shch iai. The Germanic Saovo heilig (saint) is a development of this rune, as is the name of the Saavian rune (" live", 4-life),

"cycle of existence"). It is characteristic that also in Saavian "life" has retained the gaasic summer coancestration "i ", the sound [j] itself, Indo-Iranian (dj) is a phonetic variant of the sogaaic [g] (i.e., the series [k]-(kh) ((h))-[g]) and turned- In Spanish, "y" becomes j ([g], [j], [dj]). In Spanish, "y" becomes j ([h] - [hota]), which is within the framework of the Nordic series of the protolanguage.

Rune \, J, tnyd" ihi 4pot", seal. Mirror form of J or J. Originally rune 4nyd t was in the winter and pre-winter part of the year. Its main meaning: stone, density. She pointed to the point of the north-ataantic year, where the sunset is maximally baisok to the South J. This is the point of entry into the underworld. Hence the sound combination "yt" ("ut") - a common voicing of "tu t, "tiu", Tiu, Tuisto, Tür, the Son of God in the Descending World. poagogy. The poanic hierogaif J indicates, in addition to the above, the northernmost point of the rising of the Soaner.



at the moment of summer soanqe constancy -/, vrichim/ is a non-roganf tk" nai tg", a variant of the water hand. rune - is the sign of the vodnya-toy n ovuiqueny hand, i.e. tt s n tk s, two annual arcs (/ . The sound tn" - yaamen, vrah - means the ovuiqennuki hand, yaosmn-seskuk' environment, where the Son of Bozky nnskhodnt. It follows from this that tn" is connected with tts and tu", inversely with tk" ([g], [h]), and also with "i". Inverse cnmmetric connection with tk" in the New Year's Eve rune J, t k" in the aeternal section before the middle of the year - the celebration of the summer soanstoya. S D]E ROI The sides, tn" and tk" are symmetrical in relation to the

Z - JГ• la @(mirroring). Eca• Z --- Z ==

In the spirit of the New Year, the New Year's Eve, the New Year's Eve, the New Year's Day.

is J, "p", and on the right - /, tk". The connection between "ting" and tk" is recognized in the name of the rune ting" is a 24-rune rune. In this case, tn-k" is

Heaven and Earth or the two • a •'• a •O •O

(nnjnei, aevoi, tn", n top, vravo, tk s). Sooetanpe tn-k"

The rune is a variant of the ancient Nordic ndeogram ts" (nahas - in the Semptian languages, nagas - in the Sanskrit) but "branch", i.e. the connection of two voak's: the most northerly one at sunset and the most northerly one at summer sunrise. The rune is a variant of the ancient Nordic ndeogram ts", which refers not to the North Atlantic year, but to the Aryatian year. Therefore, tn-k", n\$, and its Kizhnoataantneeschnee variant, \$, tso", are always connected in Futhar: Angapian ts-nake" ("ts" in saov nahas, characteristic of ce-zaxzcxxx languages).

Runa |, tis s, voyauchiaa its "s" from blazostn to runes tnyt", tken" and their yaua'ts" variant; ti s confirms its middle code place. In addition, poseyeduyuqne runes combined with taetnaya snake s on naeaaom vutn, svyazukivjiego interpretation kuaymn- naqnn aeta with longing winter respect. Prn this should be noted, yato this rune is part of the neroganfa \$. Through one rune from her in runioee series stont the most important sign of the second voyaovnoy year - (tsol", ts", the sun, or rather, soanqe, na- oaveyue annual svusya). The "tsol" rune is a part of the ancient rune boaye

§. Rune ndet vosae rune | (otsk'da ti-s"). Varnant tsol", }, §, -.



is J, "sig", - "victory", moanis, which is a pi- doped S, in other words, §. Moanis is a celestial fires, desciv; yayass and down, it zeme, itake and fall coanqe to winter coance. Nobeaoi it is named because the upper nis- hoate to the lower, oaaapss it, runas it "nizoaosts". This is a gap. On the other hand, this is also the beginning of the upper one. Hanocaeaoit is necessary to note that all of the above svasemcs qen "ki of linguistic "events", which are behind |, "is". It is ainis "s", .

Between | and § is J, "ar". Rune, mirror symmetrically symmetric-richnos relative to the "but §, "nyt", n aannom Spv; jenomnom row, but in fact deh in its form tozhaestaennaya real; she rune

"nyt"§. This rune - aovovasno late aopoaneniya, emphasizing that n posoeayuyv; ey rune speechs idea of soanqe, "g". Gaas-us "a" "attached" to the "g" in the beginning of the year, in the spring, where *the* rune, "rat", "g" and the first gaas-us. This 4a" does not have a kua "tic meaning. In addition, in the analyzed by us Futharka poqchertovat symmetry of these runes relative to the point of summer soanqestosnis, J| §, "ar" - "is" -.

"nyt." Together these three runes aaaout J, otherwise roaops, "Korey", rune "yr", variant , "ur". This draws the sogasnyi "g" in the

"ar". But the combination is inappropriate, since the reference here is not to the "roots" but to the "crown" of the annual tree, i.e. | ,

--- T-. Indeed, the rune J, "ilx" is located in the 24-hour Fuharka neaaaeko from the summer soanqeestanis, and, otai-chee from , "hagel", in "ilx". I. roots and crowns yaaen from each other.

circle. At the time of the summer soanquestosnis, the high T is preaed from the low J. T - the crown of the Son of God in his aetnem

aozwetenya. Here the Son of God as "1" becomes "il". The name-

the name of the rune is "il-x." Therefore, if the "raskaaaaaat" or T

simply

into three components, then it is |yaya § || §. Then I am not-

the appropriate "nyt" becomes a pure "k", and J, tar" turns out to be



inverted, §, and without the spring "a", the "l" in the name "ll-x" will explain the "l" in the name "ll-x", since in the present day "g" = "l". i4 so, | is a

"k - i - l (d)", read counterclockwise, in other words,

3 - 8535 Dugiin

(I) In ancient female writing, the sign was read as "ri". Hence "ilk"
T (I) In the ancient female script, the sign T was read as "ri".

Zad follows J, "tiu," the Son of God Himself, releasing the
soanze, "lowering His hands." The Gaas-

These are a quotidian description of the descent from the
"i" to "u." He is also "tyr," that is, "t," the Son of God descending into the

It is sometimes one-armed, first because it is its form in one of
the two seasons, and secondly, because its other form f, "ur" or to J,
"yr", the roots of the annual tree. It is sometimes one-armed, firstly,
because this is its form in one of the two seasons, and secondly,
because its other form, f, "t", was split after the constellation of
Theaetus emerged from the winter solstice.

Ha 1 --- 3' - -T *e °---f -* - *-- - eC^*T° °e-

The returned form is the anchor and, later, the strea and sword. Po-
Dobno rune "thurs", @, rune "tiu", J, denotes an axe, but toa'yko most
often double. And being "double", "Tiu" -

"two-armed God." He can be a double axe, but this
is his new year's form: the last rune of the 24-character alphabet.

"dag." As containing the "i", "tiu" can begin the upper
half of the year, f, with the axis of the co-anniversaries. Rune

, "tiu" is also Tuisto, the first man, "tu," "tiu," J, of the
"is",| the ancestor of the Tuatha tribe, from which the Teutons, the
Germanics, are descended. The sign distinguishes all the forms of the
Qua'tean ancestors of the Northern Ataantes. It is their many thousands
of years of history. The name Topa, 4t + "o" ("o" is the gaasic of the
autumnal equinox), is derived from its natural location in the middle of
autumn, on the autumnal equinox.

, "beork", is the rune of two mountains, it also means "two Urs",

. Hierogaitically it is the two winter arcs of the Arctic.
Originally, the rune two Urs, should have been in the South,
below, where in the Ib-Chaen Futhark two arcs are really located - .

. These two arcs, however, moved farther
and farther to the West and in the first edition of the North-Taantic
calendar they appeared in the South-West (the point of the
southernmost Soanian west, "n"). In the South Atlantic circle of
language.

In the South-Taantic circle of the language,
the "4 two mountains" moved even further westward - to the West-



South-West. Po-



to this "beork" in the West in the Northataantikom row of runes - it is a saed influence iohnoataantikom 24-runnoy s e r i e s .

The name "bi-urka f is "bi " + "urka". "Urka" is the maaya winter arc (cave) where "ka" is located, the god Ka in the 4 underground cave "ur", - for a or resurrection - has been mistaken for a figure of the Devil, although he is something directly opposite! The "ur" is his hoof, the sign of happiness. "Urka " is one arc, @. Caor "bi f is the New God, the Ram, the Lamb,

"ra ", at the time of the summer soancel, in saav - ozvon (media from [p] - [b])) and gaasic "i". Here "bi " means the New God descending into the cave, under the earth, on the sea, after he has reached the climax and become from "ra " - "bi ".

In addition, this God, as "ra ", is caught between two arcs, mountains, during the winter co-ancestry: or . This connection =|=, "ra", and later "bi", with . again manifested itself in ,

"when the South Atlanteans shifted the CHMBOA from Southwest to West-Southwest.

T. "madr" or "tapp," man. Mannus, son of Tuisto and father of the Ingweons, Easteons and Frisians, as the late Germanic of tradition. In fact, this form of tradition explains only the finished Sacred Row. But the rune here is completely out of place and replaces here , "yr", the root of the World Tree: the three roots of Mannus - the three tribes of the Angai - this is a cumulative interpretation as three roots and T as Mannus. The sound "m" is the sound of spring water and the Newborn Man. In this case, the New Man is. is always , "ka", the one who raises his hands, "horned", the one who raises and resurrects. Soanze rises from the waters in the spring. Son of God,

"ka ", "kha", comes from "ma ", ("me"), water - .The ancient hierogaiph "m " woulda .The spring connection of "ka " and "ma " - the man walking on the water , "ka " over "ma " - allows for the transfer-

C= -a aK Te -CT-K 'ka'. Y. NJ'=a'_ *H r°a 'ka'. Y. -* 6 a- jaai as T . Therefore, in the fall, also in the eaement of water,

near the roots of the World Tree there was a mixing, and co--




The Renaissance in the water, became
the Resurrection over the water, .
Losing the irrelevant "k", Man became simply "ma", water, coxpa-.



The "n", stone, was added later. The resurrected man is born of stone, dust, the "earth" of the year; the "n",

In addition, it means duality. Tohko in the eaemeent of earth is the essential annual transformation of one thing (the old year) into another (the new year). Therefore, "man" is as much a "double Czech" as Tuisto. The gaasna 4a " here also indicates the inappropriateness of the hieroghaif at the end of the year - in the Southwest.

"Madr", another name of rune T, means "ma " (chehovek) with a wheel  "t-r" ikhi 4r-t " ("rat") yazi chehovek rotating, man in tsikai. This is the Man-God-Time-Soan. Or Chelo-

Vek-Top, a Chekhovian with a rune §, an axe, a coaiuchka.

Runa \$, "lagu", - lake, water. This rune can be depicted not only in the form of a hook, but also a staff - /. It is associated with the element of water and small winter arc. As already mentioned,

"1" is an auch in Nordic fore-language, but in syau of phonetic similarity to "g", sun, "1" has long been its synonym.

"Lagu" is soanze reflected in water, or auch on water. Kuaj tova I runic song refers to "lagu" no differently than "lagu the leohto ", "luminous lake". Especially often "1" is associated with

"u ". This connection is almost identical to the combination of "u" + "g" ("g" +

"u "); but eshi in combination with "g" "u" almost completely overshadows the sunniness of "g" (soanza), while in combination with "1" the light nature of the ideogram is, on the contrary, emphasized (Latin lux, loki of the Scandinavians, lug of the Keats, etc.). It is a hieroglyph of key, entrance; "a" here is accidental and indicates the light nature, the post-winter quality of "1" = "g", and

"g" very often carries with it its spring gaasic 4a "; "gu", formerly

"ku" is an established name, " ur" with an emphasis on the

the one inside the cave, dungeon, etc., on the one

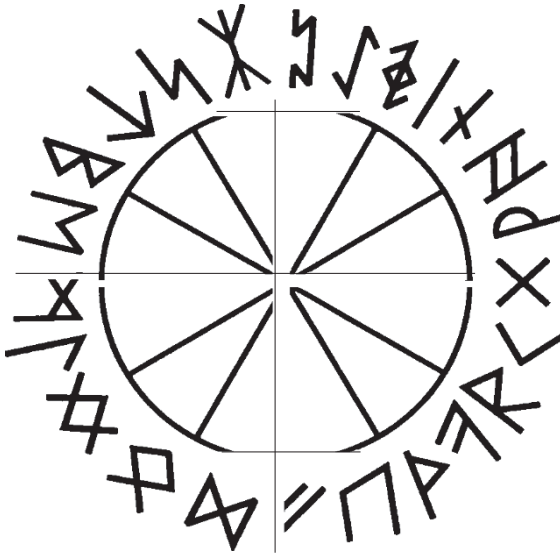
who will be resurrected, Ino aa expresses this in the image of the horned Ur - or. The horned "ur" - "ku" - is also "shining-

This connection of "ku" with the earth, 6ohee adequately defined as "n", reflects the already indicated connection of "k" and "n". This connection of "ku" with the earth, which is more adequately defined as "n", reflects a different connection between "k" and "n".



In the 24-rune Futharka /, "lagu" stops before , "iïngg", i.e., the coexistence of "n-g", more precisely "n-k"; "ks as tg" could be coedniggi's with "l" and on the basis of this k'jnoataantptic connection.

our", represents the same "ur" as the second rune parsed by us.
Now let's move on to the long row.



The first six runes repeat the short row. The seventh rune, X. "8 fu ", summer "g", is a form from "hagel" of the North Atlantic annual ideogram. It is derived from the "u" of the saeduct'y of the

The first rune in the entire series of three double months between the vernal equinox and the summer solstice. X - The first rune in the entire series of three double months between the vernal equinox and the summer solstice. The whole me-

The first month of the year is "g-w", "g" + "w". The first month of the year after the winter solstice is " f u ". "Gyfu s, saedovatea, means.

"gy" (the first month of spring) after "fu" (the first month of the year).

f, "wuppa," is a variant of the Q split, other words, vari-

The ant of the |;> rune, "thurs". However, its sound contains in itself opsa - the New Year: "wy" - is ravptpe pre-New Year's "u" - "u" ("w"), "u" + "p" (the sound of the stone). The doubling of "p" is a sign of the New Year; 4a" is the sound of the New Year's breath.



The location of this rune in the East of the year обѣсccccсєтсЯ series of dynamic movement of signs.

t8... H- "hagel," a variant of , only poaoving: |[] -
H - H-

J and | have been dealt with.

f , "yer", year. The frozen "i" baizka of the series tk" - "kh" - g g ",
the resurrecting God. Sometimes there is a form tger". f - a year,
divided in half by the summer soancestony. "Er" instead of "ir". The
English "year" is read as "i". J - hooks on the different ends of the axis -
emphasize the transitional nature of the middle of the year, which is
contrary to the idea of the stability of the year as such at the point of the
winter solstice.

J, teh", - graphic development of f, as well as emphasizing the
post-Middle-Aeternal decay of the Light of the World to the West
and the Earth. Ogaasovka: phonetic distortion of the aogical "i", as
well as the "h" ("g") reflected from the sector preceding the
Aeternian co-ancestration. Hence Odin's name is "Igg", "terrible",
"terrible in his faith". An intermediate form between | and J, that is,
S.

C, "peorp," is beard or axe. This is half of the double to- pora f,
but voiced for the new god, Aries, 4ra". This god - tpa " - is in "ur"
("or") - "pa-or". But in "ur" is also found "double axe", "dag", the
24th rune. The new God, breaking the barrier between the old and
the new year, thus halves the double axe. The appearance of a single
axe with the new year ogaasovka for the new God, Aries, =|=, tpa ",
after the summer soantsestoyanie similar to the situation with the
winter soantsestoyanie and its split. In the 16-rune Futharka, the
same was the case with J | §.

J, "ilx", "ilge", aiAllia, the crown and roots, the bundle of
the strea of the heavenly God "i1".

- \$ we're dealing with. - the equivalent of \$.

Sh, "eoh", is a horse. The rune "m ", water, together with the
vernal gaas "e" falls in the autumnal equinox by the same aogic as
"madr" in the 2b-chaen Futhark. In addition, the vernal sogaasic "k",
[]-| in the hierogaphic form, when written quickly, yields



The "o" was an attempt to correct the inadequacy of the correlation of this rune with the West on the sole ground that here begins the region corresponding to the aeoment of water. Runam hieroghaifikally similar to the horse - hence the idea of water horses, known to fooaklore of the most different peoples of the world.

Q, "man", "madr". This rune adopted the "m" from the previous Q. In addition, the double axe ("dag"), brought the sound here "d". This rune is late and composite - it means a man with an axe, but the man here appeared according to the same chain as in 2b-run Futharka: spring, "m-k". In the fall, water,

and J, the root, vaekut. • y. k" (human) from the spring sectors. And even in 24-rune Futhark, where the "m" has broken away from the

Sh, it appeared in the next combined rune. Interestingly, it is "d" ("t") and "m", iai "n-d" ("m-t"). Semitic "Adam" and Sanskrit "Atman", "I", "myself" logically derives from this saojeniya and "m" (water and axe).
(water and axe).

The \$, "lagu," in 24chan Futharka plays the additional role of the hook that attracts Heaven and Zemaya for hierogamy, the holy puppy marriage.

The 22nd rune - "ipg" - is the sign of this hierogamy; "n" and "k," as we have already dealt with it.

@, the 23rd rune, "odil". Originally it was called "so" and was a variant of \$, (Q). Then, because of its place before , "dag", it became 4od", losing the 4s" and gaining the "d" of the next sign; 4il" is the name of the god and the "luminous lake", /. In other words, Q, "odil" is 4od il" ("od" 4iaa "). "Od" is the divine inspiration, spirit, atman. Actually, this @ appears as the Spirit of God ("od") which God (4il ") breathed into Adam, Q.

The rune "odil" is synonymous with -O. i.e. petae, single or double. In the Arctic, the gradually narrowing arc of the solar path before New Year's Eve is the shrinking petaia, later the "narrow entrance" of the Evangelion. Before the New Year, the Son of God tightens it ("binds"), after the New Year he loosens it ("permits").



The meaning of "God" as a life is that it is a pet fate, and it is simultaneously two coanthropes.) The meaning of "God" as a life sia is that it is a pet fate and two coants at the same time - winter and aeth, Life and Death. It is also a drop of Living Water, the drink of immortality.

4dag" or 4t-k". This is the key rune of the South Tahantic series. This is the point of contact between the two years, old and new: the old year is "t", J, new - "k", . The double axe is the transition from 4t" to 4k", and from "t" to "k" (cp. in Russian: the preposition 4ot" contains 4t", and the preposition 4k" literally coincides with 4k"). This is the cnmvoa of the magic cauldron of God-Dagd'i, which is not empty, despite the fact that everyone eats from it. The deification of sogaaasic 4t" and 4k", which turned into 4d" and 4g", was learned in the late period.

In general, the use of superimposition of two circles of runes - Ib-chan for the year and 24-hour for the day - led to the elimination of kuayt laws of sacramental phonetics of the sacred language. The point is that the coded location of the circle South refers to the annual calendar, and North - to the annual calendar. In days, these orientations are reversed - noon corresponds here to the South, and midnight - to the North. Hence the transfer of the ringing vocalization (media) from the long day series to the area of gauzy or aspirated sounds of the annual short series, and other similar phenomena. This is very confusing for the original logics of the sacred language.

STARS.

The three constellations are singled out in the Nordic tradition: cossea,a,x Aosya (Bahaneitos), Bykha x **Osna**. Cpe,a,x azxx coasea- dias are the main sounds of the Nordic language:

Aoco - 4k."

The bull is a "t",

Aries - "r," =|

ho the periods of their passage through the yearly circle, the

The Signs of the Great

y1

cross of the coincidos and equinoxes, the ancient paca



corresponded to two-thousand-year precessional epochs. Passages of these constellations through the point of the winter solstice were of special significance - the last time it was in the period XII-VI thousand years BC. The most important geological events of the last epochs fell on this period. This is the end of the Paleo-Aite and 2/3 of the Mesolithic. For 10 thousand years B.C. there was a sudden rise of water level in the ocean, which led to the death of the continent Atlantis. The Evoha of the Bull is the post-anocentric calendar epoch where the kingdom of the South Atlantic tradition stopped. The end of the Taurus epoch is the death of the South Atlantean kuayt center Mo-Uru. The Age of Taurus was so complete in the symbolic sense that during the period of the constellation's entry into the vernal equinox - six millennia after it was at the winter solstice - there was a revival of cultic symbolism wherever there were Atlantean traditional centers, especially those of South Atlantic origin.

The disappearance of the North Atlantic cult center occurred 2 millennia later, and the North Atlantic calendar froze at the end of the Aries epoch, although later Futhark with this reparation became an integral part of the South Atlantic calendar tradition. Therefore, the activation of the North Atlanteans in the Neolithic and Bronze Age took place during the period when the constellation Owoa entered the vernal equinox. Traces of the ancient ewokha of Aos, the Deer, although clearly present in the proto-historical modifications of the calendar language of that period, but they are not as continuous as the sacral forms of the ewokha of Taurus, and not as bright as the sacral forms of the Aries epoch. The entry of the constellation Aos (Gemini) into the sector of the vernal equinox in the 6th millennium B.C. (and the passage of the constellation through this point, which lasted 2000 years) had almost no effect on the panorama of the Astraan-language symbolism of the cult calendar.

The zodiac signs themselves, derived from runic hieroglyphs -
In the Atlantic and Eastern Atlantic epochs. Co-



A star has a certain sign at the moment of its location in the winter solstice (later - in the vernal equinox). Thus, the atantantic epochs are as follows:

1. Aev is the astroaogical sign 'fl - proiaoshea of the sign , 4ur", 16000-14000 het BC.
2. The sign of Cancer, G, is transformed from a split (), i.e. (/ , 14000-12000 no B.C.
3. Gemini, , is an inverted sign that is, half J, , 12000-10000 years B.C.
4. Bull, O, @, from the f rune, which is a slanted <|>, 10,000-8,000 no B.C.
5. Aries, T, from or. , 8000-6000 no BC.
6. Pisces,)t. Perhaps the more ancient hierogaiph of Pisces, @ , BO3-.

nickname from the rune 4odil", 6000-4000 no BC.

7. Middle Eastern Age of the Bull,O, already based on the vernal equinox, 4000-2000 no BC.

8. Baizhnevostok Age of Aries, T, 2000-0 no BC.

9. The modern era of Pisces,)(.

The other signs of the zodiac: C - Virgo, m - Libra, W - Scorpio, L - Streaian, A - Capricorn and m - Aquarius, also, obviously, developed from runic-mythoagic constellations. In the epoch of the spring Bull three winter constellations were probably named with water-dark names (Fish, Capricorn - Horned Fish in ancient Hierogaitics, Vodoaeus). The sign Vodoaei, perhaps, developed from the rune Ts, also appearing as the hierogaif of the Horse (hence the mythoagical Water Horse, Sea Stallion). Capricorn, probably formed from the New Year's Eve rune "odil", Q. Streaets in the era of the spring Bull is in the sector of autumn and there, most likely, poauchia sign J, "tiu", Tuisto, L, with an additional transverse line. "Tiu" himself is known to be an auk shooter. The closely related Scorpio also borrowed the hierogaif J, but as a secondary detail - m, here inverted - J. This is also the hierogaiph of the anchor. The J itself (**here** and in Virgo) can be either a water sign or an italicized water sign, or the italicized writing



The origin of the rune "hagel" in one of its variants. In sauchai constellation Virgo, which was in the period of the spring Bull in the sector of the summer soanceestaniyu, it is more likely to assume just the origin of the rune "ha gel", J, which has aetom in 24-runnoy

There are two variants:... H (actually "hagel") - on-chaa aet and J, "ilx", "ilk" or "ilge" - in the middle-end of the aet.

Finally, Libra, m, resembles "peorp", Ts, the rune of summer time, following 4is", |, and "eoh", J, which can and co-fall (or the rune "eoh" "youpaaa").

The Arctic location of the original Tradition denies the antiquity of the zodiacal animals of the historical as-traogy of Sumer, Assyria, China, Egypt, Greece, etc. They were once replaced by purely arctic animals, which were phenotypically or otherwise analogous to the animals that were introduced into the zodiac only in later epochs: Aries, Panthers, Cats, Monkeys, etc. The original animals of the sky were Voak (Dog), Bear, Boar, Aos (Northern Very), Musk Ox, etc.

POA

Ancient Nordic religious practice was in the hands of women, the "White Women", whose descendants were the Vestae of Rome and the Pythians, the priestesses of Apooaon in Deaoth. Woman in Nordic religion represents the limitless potential of cosmic transformations and the sacred forces of eternal return. People emerged from the Woman-Mother, and from the black - night and winter - woman-zemayaosi' Soantse. From the Mother-Sila *the* Son of *God*, *the* Light of the World, *the* meaning of the cosmos, appeared. And again the deceased person would return to the mother's body, but only to Mother Zemaya. And so, in winter, going into darkness, sinks into the "place of Power" of the Mother of the Son of God. Thus, from Woman, to Woman, and through Woman, through Woman, to Woman, the cycle of the holy, our subject of the World is realized. Therefore, it is the woman



The priestly function, i.e. the co-authoring of the main, and especially funerary, of psaoa, was not a key function in this tradition. The burial of psaoys were noo6uje central in this tradition, because they had the most important relation to the point of the winter conjunction of human destiny, to the point where the mystery of resurrection, the mystery of eternity, the mystery of the transition from the old, ymepmero, to the new and p "shah'ijem suijestpoi nih'. Keniqina-triqua was a representation of this very turn of winter, the guardian of the cuso- ence knowledge of the runes, the substitute of that cosmogonic Sia, which y6uuuuuvered and resurrected not only the *day*, but also the other worlds.

However, the Greek poaa of the woman does not mean matriarchy in the literal sense of the word, because it is the Son of God, the 4Husband of Heaven, the Set of the World, who is the aogical center and the cornerstone of the cosmos and the Norrix society. The whole sphere of the aneine giozitian existence is tupravasaaso" from the point of the summer soanquestosnis, where the Sun of the World shines on the cnoeii celestial pooanote. (That is why the Chinese Nmgierators wore clothes of yellow quema, which would be sympathetic to the Vetu u aetnu soanquestosnik'). The riaoaism of rioaon correlates with the **duaoism** of the Norric cosmoaa ogy: the upper spheres are man, qapo, the sky; the lower spheres are woman, mpuqa, the earth, and so far.

A sign of the Norse origin is the absence of sensual and orotic sympathy - faaaic or ctheistic representations. How in the Nordic tradition was a reflection of the intellectual, spiritual and sacred structure of the divine **world**, so it was never a self-defeating, self-explanatory and naturalistic content of the culture and ritual. The Greek function of a woman as a sacraa- rosy and spiritualizing aogirosa poaa and gave her a hierogamic ("saiauthennomarital") character. Hoaoaoii simaoism with a facial aominant was a sign of the decline of the Norse race and the result of its mixing with the lower, living, A i t o c h t h o n - E u r a s i a n races, in which the natural and instinctual characteristics of the Norse race were rominated over the Shyutosh.



interjection and light nature. The primordial northern cuaiotic symbology did not suggest any images and figures, except for the calendar-geometric fundamental signs, pervoruns, which never denote anything concrete and object. The source of these signs and their purpose was the pure Spirit and Mysaia God. It is these runes "explain" objects similar to them, including gender. For example, "is", |, is the paradigm of faaaos, and or 4iing" , , is the paradigm of kteis. But the cult and its elements are characterized by the fact that they alone are the measure for everything else, not the objects and attributes of things and beings. Hence follows logically the complete and necessary desensualization of Nordic Tradition.

The same can be **said of** the ancient tradition of passing on the maternal name in the family. This was not a consequence of matriarchy, but, on the contrary, a consequence of a luminous, interactive-transcendental relation to man, the poaius of the world, the sonnenmensch (Sonnenmensch), who does not "flow" into the genus, but exists in the genus as in something external, as in the cosmos, in the zemai, in woman. In the Nordic Tradition and the Nordic race, the povaya reality was divine-in-theactual, cosmic and symbolic, devoid of the slightest signs of animalism, naturalism, natural brutality and spontaneity.

Every human marriage is a hierogamy, a cosmic experience, a spiritual phenomenon, a cuajt act connected with the mystery of death and rebirth. Such a marriage was also on earth an indissoluble union of a man - Spiritual Light - and a woman - Creative Potency. Their mutual functions were completely determined by the symbolism of the Arctic year, and the purpose of their union was the rebirth of a pure race, the race of the Solar Ayudeans, whose supreme dogma was Divine Justice, Absoak't Harmony and the Law of Eternity.

Gyva 2

HYPERBOREAN THEORY AND METAPHYSICAL PRINCIPLES

AYUFI-Beasts and AYUFI-Gods.

Racial dualism is not reduced to the assertion of two radically different animal types. The blood groups and skin color assigned to the two racial noa osses (the ancient Nordic pace of the Archtychia and the false pace of Gondwana) reflect a much more haubbin distinction within the human species. This distinction consists in the fundamental ontooaogical and gnoseoaogical status of racial types. Ultimately, the Nordicheskhas paca is ato paca Subzekht, and the k'zhnas gondvanicheskhas is paca Objekt.

The essence of man's subzekhtic status lies in his choreological separation from the natural world, in his incompatibility with the cosmos, in his inner involvement with the transcendent, suprachosmic Principle. The transcendent Principle itself is usually referred to as God the Father. The Subzekht is God the Son, who came into the world, but is not born by the world, is not a part of it, is not a detail of it. The subzekht dimension can be found in the whole cosmos - its **"light"** fourth dimension, its **"light"** spiritual background. The sum of this immanent Light, the Light of the World, is the Veihi Subzekht. The small human subzekht is a part of the Great Subject, and although it is only a part (which is expressed in its theatricality and thus in its belonging to the cosmos), it has every reason to consider itself essentially supra-cosmic. Therefore, it can act as the abstract IJ,aps of the World, and in this respect it is behind the Son of God Himself.



In reality, the Chekhovian-Subject realizes its light dimension through its *oçooe* property - Reason. Reason in the Nordic sense is the ability to bring each element of the natural cosmos (or a combination of such elements) to a unified spiritual paradigm, in which the given element will be revealed not as something self-sufficient and self-identical, but as an ideovariation of the Principle. We can say that Reason is the ability to actually elevate a thing to its spiritual root, to free its subtle essence from the oppression of concreteness. But since the Subject is endowed with reason and his goal in cognition is to bring the thing to the Principle (God the Father), the process of knowledge is in fact a process of introducing the thing inside the Subject "with its subsequent transportation" even higher or, more precisely, even higher, to God the Father. The Chekhovian-Subject "connects" things to their source through reason. The very content of the mind - ideas - is the intermediate sphere between the outer cosmos and God the Father. Therefore, the Man-Cy6ject is a man-idea, a man-thought, a man-linking things to their source.

He is opposed to the man-beast, the Man-O6ject. This confrontation would not exist if the man-beast were only a beast, an animal. But to the extent that the man-beast imitatively displays all of his proper human, pseudo-subjective qualities, we should really speak of an Opposition. True opposition never arises simply between one and the other. It is only found where the subaltern and the paradisiacal, the real and the visceral, collide. Beasts are simply a special kind of creature that is emphatically different from man. A man-beast is not only a nonhuman being (like ordinary beasts), he is an anti-human being. In him, the entire impaicable divinity of Man-Cy6ject is completely transformed into its opposite, that is, into anti-divinity, into the maximum objectivity possible in this world. Man-O6ject is much more material than matter itself, since pure matter (pure objectivity) is obviously on the periphery of the cosmos, on the outermost boundary of reality, while Man-O6ject, the man-beast, stands in the symbolic periphery of reality due to his imitative humanity.



The "center of things," the royal seat of the Son of **God**, of the cosmic Entity.

Since the essence of the Human-Object is, of course, inhuman, that is, obzektna and antisubzektna, its external signs imitate the human being in its basic features. The Cheaovech- aver imitates the cape and the saovo. In this ineligible from the point of view of cosmic laws, the maximum of genetic zt, the maximum of racial rpxa", not just against the species, but against the whole order of the universe, consists in this ineligible from the point of view of cosmic laws.

The Cape is a quality of the Subject. The essence of it is to elevate- The process of thought must be unified between all levels of reality, and the "causal energies" of the transition from a concrete thing to the light archetype, to the idea, and ultimately to the "I" and, through it, to God the Father. In this case, the process of thought must be **unified at** all levels of reality, and the "causal anergy" of the transition from the concrete thing to the light archetype immediately entails the transition from the archetype to the "I" and from the "I" to God the Father. In this process, any gnoseoagogical duaa game is removed: God poanaa tizes the conchretica of the cosmos through the Subject and, through the light archetype, simultaneously with the dissolution of the concrete cosmos through the light archetype by the Subjechet and you are God. And yet these are not two *actions*, but one and the same. The parody of thought in the Human-Object is revealed through the non-non-anotherity of the process of ours, through its parts, and therefore the unified divine usas pacщennzets into two or more components (for example, the transition of concreteness to the world archetype, but not through it, or even to the Subject, but not through it - which immediately denies both the luminous quality of the archetype and the very subjectivity of the subject). Thus, the split sparodized mouse turns into an antimouse, into a mental illness, into an inexpressible perception of interaaectuaa tive proportions. The Cheao- vek-Objekt does not much, but imitates much. It is he who, through the specifics of his unnatural gnoseo-geological position, creates all variants of interaectual degeneracy: from a'ociferiam and sociaptic proivaa tion, through paganism and poaitheism to feticism and outright materialism.



The same happens in the sphere of language, the treasury of thought. And here the Man-Beast **breaks the** theurgic connection between the named subject - the linguistic and the supra-liminal archetypes, and finally, God the Word ("God is the beginning of that language"), the connection that forms the basis of the sacral language of the Hyperboreans. The cosmic annual archetype, from which words and sounds developed in Arktogeia, was broken down in the consciousness of Man-Objects to pure fragments - "words", "grammatical constructions", etc., which had either a purely concrete or abstract-methodological character - outside the integral structure - the Great Proto-language of the race of the North. Naturally, the Man-Beast does not create language. He usurps it, like parrots or sockeyes. But, unlike talking birds, he parodies abstract-nukes' logic on the "horizontal level", while a true language has a vertical character of interconnection of various ontological and hierarchical paastes. In principle, the language of man-beasts is *solipsistic* arbitrariness (man-beasts have no idea and do not want to have any idea of why this thing is called this way and not another, which means that it can theoretically be called in another way) and the subordination of linguistic concepts to the crude concreteness of things, since the language of man-beasts is auxiliary and secondary in relation to objects. Such a language is not just a non-language, but an anti-language.

Racial dualism thus has a clearly ontological, epistemological, and metaphysical character - it fixes both poles of the cosmos: the light subject polis (Nordic paca, Man the Subject, Man the King) and the dark object polis (Gondwanic paca, Man the Object, Man the Beast). In principle, the necessity of the anti-human (man-beast) within the human, or almost human, type is determined by the synthetic nature of this species, its centrality, its universality, which necessarily includes both limits of cosmic duality. The physical bestiality of the Human-Object, his Neanderthal phenotype, is a sign of otherness. Partial similarity to the Nordic, dolichocephalic type is a sign of imitation.



The Person-Subject relates to the Person-Object like white to black.

The Hindu myth of the origin of the liodes tells of the creation of three high castes - twice-born - from different parts of the archetype, Prajapati, the cosmic Entity. From the head are the Brahmans (priests), from the hands are the Kyuatriyas (warriors), from the stomach, genitals and thighs are the Vaityas (merchants, craftsmen, Zemayepatrians). The fourth caste, the tudras (slaves), was born out of the dust under Prajapati's feet, that is, not from him but from under him. From something other than him. Shudras are typical Man-Objects. They have no rituals of their own, no doctrine of their own, no language of their own. They exist at the expense of caste and maternally and intellectually.

Beings born from the dust beneath the feet of the Subject are themselves perfectly aware of their infra-Cheovian origin. One form of this self-recognition is the degeneration of archaic traditions to the stage of totemism, the perception of animals as one's ancestors, which is impossible for the Human Subject, who is perfectly aware of the symbolism of the role of sacred animals in Tradition and Kua'at. Another, more modern, form of self-consciousness of man-beasts is evoacio- onism, Darwinism and Marxism, i.e. the doctrine of the origin of apes from apes. Naturally, such an idea could arise only in the true descendants of the 4Talking Monkey, the gondwanic Protoneanderthaic, the animal-demonic ancestor of the human race. The incorporation of this monkey into the human context is described in the Ramayana, where the avatar Rama uses the services of Sugriva and Hanuman (two monkeys) and their subjects to rescue *his* wife Sita. The descendants of these heroic monkeys were blessed by Rama, and despite the fact that Hanuman himself, through his piety and devotion, secured spiritual salvation for himself and the other monkeys who had been saved by his heroic deeds, the monkey race itself gradually degenerated and reaized its demonic qualities (especially in the era of the proletarian, Marxist revolutions).

The blood group distinction is the shadow of a fundamental species distinction, and therefore the mixing of polar opposite blood groups is not the same.



This is an interspecies mixovariant crossbreeding. Moreover, this interbreeding predetermines the duality of human thought and language, which, being one and the same, may have a diametrically opposite quality, depending on whose genes - God's or Demon-monkey's - prevail in each particular product of the mixovariative chain. If the Nordic man treats the Gondwanic man" like an Object to its mirror image (in a crooked and dusty mirror, of course!), then the unfortunate descendants of their antithetical, pathological, sinful union bear in themselves this bifurcation, this self-reflectivity, this self-reflexivity, this self-reflexivity, which gives rise to doubt, guilt, and a primal rpexa.

METAPHYSICAL YEAR, A - SPACE AND TIME.

The year is a symbol of all time, its complete cycle. Therefore, the nature of the year, its stages, seasons, its quality, and its course comprise a brief narrative of all levels of Being, which appear in the successive development of the discovery. By analogy with a year, one can judge about a century and about Being itself. The year is a brief xypc of the meta-physics taught by God to Subhect through the cosmos.

The year is marked by the discovery and emergence of the two fundamental categories of theatrical reality - space and time. In it, space and time open up through each other, revealing their qualitative ontooo logical structure. Hau6oaee pure year, the clearest narrative of the ways of being, is the Arctic year, the Hyperborean year, the year of the Day of the Gods.

The essence of the Arctic year is the metamorphosis that occurs with the Son of God, the Light of the World, from season to season. In these metamorphoses the mystery of the structure of reality is revealed. The journey of the Light of the World through the annual cycle and its



transformations constitute the main content of the Primordial Tradition and its language.

In the *Hyperborean* year one can distinguish both spatial (synchronous) and temporal (posaedovatean) plans. The spatial aspect of the year can be defined as several key 4places" (tbvot), 4stands", "**houses**" of the Son of God. One can visualize them in the form of the cross of St. Aurren, the cross of orientations.

The primordial form of the spatial aspect can be described by the hierogaif J, "Apo*on's tripod".

The Cross of Saint-Aurenne symbolizes the four main stages of the state of the Subject of the cosmos. They may be called "the four Houses of Light". They correspond to the four basic states of ontoology, defined in relation to the Subject, the measure of all things.

The first House is the House of birth and death of the initial and final night. It is also the grave, the mother's womb, the winter solstice, the limit of Genesis. The Romans called this House "Heaven's Gate" (Jantza Coeli). Through this "point" or "place" is the line (road) connecting Being with Beyond Being, in other words, what is and what is not. The special symbol of this D,om is J, "mo'at Topa". It is "living".



In other words, the abode of those who are beyond Being, who are beyond not only time and space, but also the Light itself. It is not the whole of this world that is actually forbidden

The "infinitely small part" of Being is the neurostrange and timeless point of intersection of the vertical with the horizon. In this uniaa l "place" there is a rupture in Being, an exit beyond its limits. This is the Holy of Holies, the altar of the transcendent Spirit, the abode of God, Bet-El (Bethel). Due to the presence of such a rupture, the symbols of this point in tradition are often instruments of dividing, chopping, cutting, splitting, cutting and splitting: *Axe, Sword, Hammer* etc. The point of rupture is at the same time the point of the Source, the point of the original Center (but not the middle). In metaphysics, in contrast to the geometry of the theaesthetic world, the Center coincides with the Source, with the beginning, with the top, and not with the middle, located between the top and the bottom or at an equal distance from the top and the bottom. From this House the Light of the World, the Son of God, the Subject, comes into Yaosmos, and to this same House he returns to meet the Father, in which he hides. This House of Light is a temple in preeminence, the Alpha and the Omega, the beginning and the end.

Being a discontinuity, the first House may not be designated as a
1 a -a- J £ BT a- - C- -ae - aC -a'aeTC _H J'-e -aC --'-a -e-
The place "before" the breaking point, "before" the breaking point, and "after" the breaking point,

"behind" it. In the tripod of Apocaaon, the lower line means the point itself, the right side of it is the space "before" and the right side is "after". In this form, §, is the "space of death", and - the "space of Life". On both of these spaces" falls the shadow of the forbearance of the breaking point itself, the "darkness", the "darkness" of this "space".

T --- H Te-e -A -J --a-a°-'T°- ---- '. dl - '--- --e -

hu." (Which is exactly the same as the lower and upper waters

The Book of Genesis.) In House j, the Light of the World turns into the Darkness of the World and loses the obviousness of its light nature. This is where the Son of Bo-

He is defeated here by the forces of cosmic evil. *Here he is defeated by the forces of cosmic evil.* Here is the place of his masculine deathj— hieroglyph of Night and Hell.



On the contrary, it is the upper darkness of the life-giving Spirit. Here the Son of God is still hidden from the cosmos, but already manifested as a principle. He is risen and has already predetermined the stages of his journey to Saavah. He has conquered death and secretly rules over all the plans of creation. - He is the heavenly palace, the paats of the reigning invisible Subject.

Thus, the first House of the Spirit has three compartments:

- (1) A place for sacrifice;
- 2) the secret aatar of rupture;
- 3) the throne room of the invisible wall.

This is the trihaic Janus, whose secret nickname, the nickname of the rupture, is invisible to the uninitiated. This is the point where the whole of space is concentrated, for the latter is only the unfolding of this sacred region, the great Kuaite center of the Hyperboreans, the distant Tyae, which bears the name of Soanz.

The second House of the Spirit is-} This is the House of the Rise and Emergence of Light in its open form. Here the cosmic Subject extends his quality to the cosmos, warms and revitalizes it, begins to nourish it with his spirit, revealing himself, and through this appears in his regal aspect before the world. It is

The "House of Discovery", where "the hidden becomes revealed", "the unseen is seen", "the dark is light", etc. We can say that the region -{ is a place of Baagh, of life, of holiness, of beauty, of victory. In this region, ontology becomes Subjayatu, the cosmos reaches for the light that comes from b e y o n d . Genesis reaches out to the Creator, obeys him, and the Creator co-participates in Creation, is present in it.

In the third House comes the absolute and final transmutation of Being, its ozonation, its final purification. Here the Light of the World reigns completely openly and manifestly, and its vaality has not the slightest obstacle. "Everything" is here only a "prodraton" of the Son of God, its direct reflection. Being in the House of the Sh, as it were, hides behind the Spirit, and the cosmos is not something separate and independent, but merely a transparent garment of light. This place is "Heaven.



Paradise", the realm of Aoroca, of thought, again. This is the apotheosis of the Subject's Saava, the limit of his totality. We could call it the "place of the Gods" or the "4angean world". It is the throne room of the visible reality, and here the Son of God actually identifies with the environment, incorporates this environment into his divine self, sub-aims the substance of the world.

But even in this third House there is a breaking point separating] from /. - is the 4tron itself. There is a constant celebration of victory here. CHMBOA is the four gates down," the threshold of the way to the underworlds, or at least to the worlds under Heaven. From this "Hole in the Sky" the Heavenly Anthropos emerged before its fall in the Gnostic aegends. The Romans called this place the 4 Gates of Hell. Usually, *the* breaking point of this symbol is symbolized by the *unu cd8uzo:u* of one part of the sign relative to the other - most often it is the hieroglyph 4gir", () (year). Hence begins the exile of the King, the gradual loss of the Subject's power over the cosmos, the first stage of *the separation of the SObject from the world, c8ema from c8oezo reflection*. But this separation, this rupture, is not secret, but manifest, and therefore the architecture of the Third House is revealed to Genesis in its proportions and location, while the proportions and location of the Fourth Secret House, J, are concealed under the strictest secrecy.

The Third House is the world in its purest state (the "4getik" of the Zoroastrians, which is a condensation of the invisible world of the 4menok" corresponding to the First House), the world in the paradise state. At the same time, it is the crown of Creation, its last detail.

As the Subject leaves the third House for the fourth, he finds himself inside Creation, which is not subject to him and is left to the process of inertial decay, decomposition. In the fourth House, the Son of God is separated from the world; he opposes it, is at war with it. The Fourth House is the House of Exile, a foreign country, a prison, a well, a cave, a dungeon, a hell. Here the Light



Mira is not something that is condensed to the extent of the cosmos, it is something that is present in a cosmos that has already been condensed to the point of harm, without being associated with any of its parts. In this region, the Light of the World burns in the world, hidden beneath its coarse and oblique crust. It is a place of sorrow, the subject's deathbed, the war of the battle played out.

The Subject no longer appears from the fourth House. The Light of the World draws its rays into itself, going more and more inward, shemio, cheDneo, uogoo. The fourth, b,om is the last D,om of the World.

This is the space of the year. If we're looking at purely symbolic.

then in it is identical to -}, and as for the \part, it is identical to -}. , a is identical to Sh, while| is identical to the corresponding vergence of symbolic meanings. Putting this into another perspective, we can say that \$, -} and -} are the three steps of the descent of the Principle to Manifestation. The

three steps of the manifestation
ta"---1. yu - J - = p^{-O TO} --Я - '-e--^O ca-o"-a - 'l'esta-.
to the entrovic maximum. Thus, four places

The Subject with the doubling of the first and third Houses, hence the body of the Subject's places, is a set of descending metaphysical levels - from darkness above to darkness below. At the same time, the Heavenly Paradise, the middle link of these levels, is the existential reflection of the true metaphysical and super-existential center: the place of Ssha (the 3rd House) is built in the image and likeness of the place of Father (the 1st House), and the darkness below is similar to the darkness above. In order to distinguish them, the Hermetic tradition uses the definition 4 black, blacker than black itself, in relation to the upper darkness.

But J(place of lower darkness, grave) is not the same as (place of birth, resurrection). But J(place of lower darkness, grave) is not the same as (place of birth, resurrection). In harmony with the Hindu teaching about

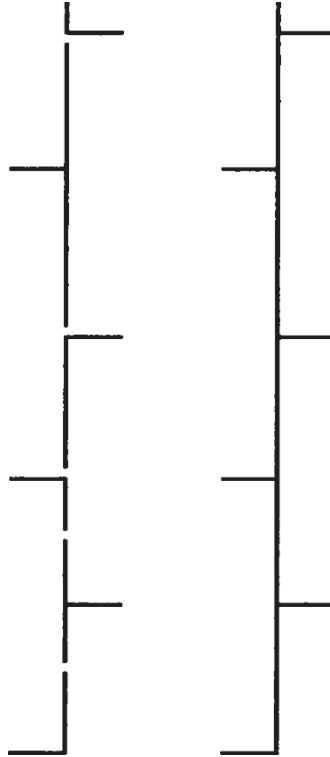
The avatars (descents) of the Principle, Kriyuna, the avatar of the god Vit-nu, says: "When the coeso of the law lightens from its axis (enters the place of death), I am born of myself (in the place of birth). The two darknesses are similar to each other in their darkness, but



they are even more separated from each other than from light itself, because there is a point of absolute rupture between them, which no one can ne-



peñTu, chrome CsiHf̂t. WTO T̂f̂t̂Hĥl̂f̂t̂AT̂f̂t̂]Es Tpa sijenaenTnOgo, axon x
to Bory himself.



drmmiiuqo £viiit - Polo

MecTa Cy6zexTa, xaK 6hI msI IH Ni raSpoaagaai - aerTihaa- HO PAi4
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moi ce6e u ø neatsaPMom T]2OHHOM zaay, and ø mesTe Vaagosti, and B
He6ec om Raki, and a u3PĤt̂Hf̂i, and ø mogiai, and gaže npe6iøa y ca-
MOH OTI{a. Razaicha IOTCzi Aiønj xačecTøO P HAOTHOCTS COoTaeT- CTay
oiqPH ONTOaogicheshih nAãCTOB.



In the space of a year, simultaneously with the Subject's stay in different Houses-places, there is a movement of time - from House to House, from season to season. The time cycle is an uninterrupted voyna of the Subject's self-examination, progressively and gradually changing its own identities within the frameworks of various ontoogical levels. The metamorphoses of the Light of the World, the Son of God, in time can be visualized as a journey through the Houses of the year, through its territories. Penetrating into Being from the point of rupture, the Light of the World enters first into the secret vaas, then it passes (descends, if viewed from the principle point of view, and rises, if viewed from the cosmic point of view) to the place of Baagosti, where the rays begin to illuminate the substance of the cosmos, and finally arrives at the point of destination - the triumphant throne of the victor, the King of the Worlds, the Heavenly Emperor. But the Subject, even in the best of the sectors of Being, in his own sector of Being, is still not completely identical with that sector. There is always something different from Being in the Subject, and this difference can begin to be realized only after the subjectification of Being in Heavenly Cancer. From Paradise, the Subject goes into exile, into goodwill (the Son of God is a king even in misfortune!). The limit of his sufferings and torments is eternal melting, and only after being tortured by death' does his immortal essence return to the Father's great prayer at midnight of the cosmos. And for the substance of the cosmos, which does not have the necessary qualities to understand the ongoing mystery of the Winter State, the mystery of the Spiritual Resurrection, the overcoming of death by death', a new cycle of creation begins, a new descent of the avatar, the New Year. For the subject himself, the year is always the same, as he is, as his Father is, as the world is. The subject abides in eternity, standing above space and time, within the Great Year, being one with the Great Year, appearing to be the Great Year, yet above it, beyond it, on the secret aatar of the Father.

The House of Spring --j; the House of Aetas --j; the House of Autumn --j is in fact a reflection of the House of Winter, but in the heart of Winter, J, sleeps Eternity, the absoak't and immortal "I" of God.



SPACE- EA4EHTYS AND OPPOS4ONS

The conceptualization of the Arctic year poses several problems. In particular, the problem of dividing the four sectors (seasons) of the year in accordance with two mutually coordinating approaches: dynamic and static. The dynamic approach emphasizes the directionality of the movement of the Light of the World along the Goaic circle, the orientation of its movement through the Houses and elements. The static approach emphasizes the quality of the "yearly" environment itself, i.e. the similarity within the eeemient sectors themselves. The intersection of these two approaches pre-determines the complexity of traditional symbolism, which evolved from the Hyperborean paradigm. Let us consider this complex aogic in more detail.

The dynamic approach is concerned not so much with whether the great Subject is currently in the lower or upper sector of the year, but rather with where this Subject is heading. Therefore, the same eeemient areas of the year from the static point of view are endowed with completely different qualities, but depending on whether they are located to the right or to the left of the soancestoYAN axis. Thus, the ae and right "elements" of the cosmos are differentiated: not one, but two earths, two waters, two airs, and two fires appear.

In addition, the order in which both elements are passed is reversed at the co-occurrence points, which changes the evaluation of one element compared to the other.

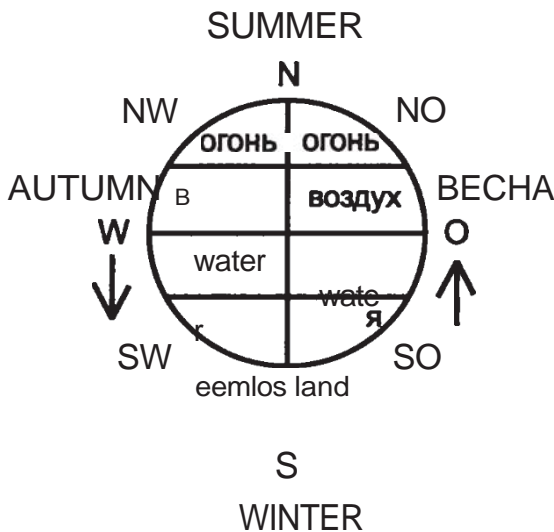
The right elements of the path of the Soaner to the North (devayana) are marked by positivity: they are the land of the living, living water, the spirit (air) floating on the Avodami, light fire (Agni). In this half of the year.

"God co-participates in the world t (according to Paaton). However, the meta-physical meaning of the manifestation of the Divine Subject in the cosmos makes it possible to consider the order of the alternation of elements in two ways: substantially and essentially, i.e. from the point of view of the cosmos and from the point of view of the Principle. Thus, from the cosmic point of view, the path of devaYana represents the formation, refinement, and elevation of the elements, their positivism.



A "hermetic conversion" (in hermetic terms). A spring of water begins to gush from the earth's base, evaporating into the airy heights and sparkling in the absolute day-light-fire of the Arctic summer solstice. Thus the shining cosmos rises to the triumph from the God-fertilized womb of the winter arctic night (baagoi nacht). From the cosmic point of view, Devayana is, of course, a learning of the elements, where water is a learning of the earth, and air is a learning of the elements.

D X - BO,d,bl OGON b - WHOD,XEL.



For the Principle itself, this correspondence is reversed. The conversion of elements in the first half of the year is the deterioration, immanentization of the elements. Earth here is the highest firmament, the throne of God. Water is the upper waters, the heavenly waters. Air is the sphere of movement and throwing, the world of duyuya. And, finally, fire is the fire lit on the "earthly" earth in its sacramental center, as the limit of manifestation and thus of the condensation of the spirit down to its visible image, consciously minded not to destroy the cosmos, not to destroy the vessels, the elements that receive the spirit (tvaz in Kabbaaic terminology). Here, of course, the quality of the elements deteriorates from the invisible night-earth of the transcendent God through the all-encompassing heavenly waters and life-giving spirit



Thus, in the Devayan itself, the dynamic perspectives of annual transformations are superimposed on each other.

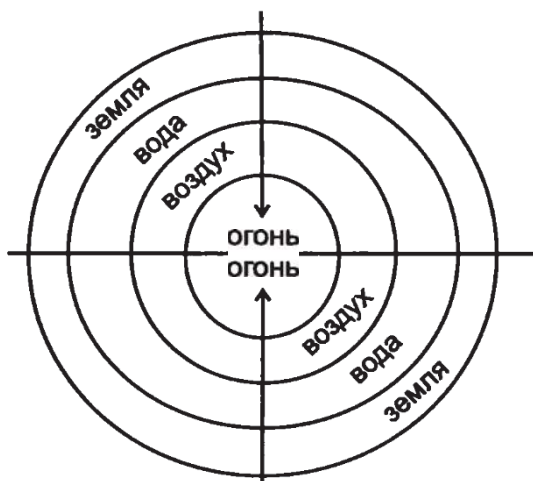


In both studies, these elements are purely positive, pure, and archetypal: they are elements belonging to the light theory (the world of the 4menoks of Zoroastria). But at the same time, they are nonetheless unstable and predominate as if they were eight elements,



Scheme C8emo8ozo T8orning MEHOK

or four concentric spheres separated by a horizon', which separates the principal (divine) elements, on the one hand, and the substantive (cosmic) ones, on the other.



Scheme C8emo8ozo T8oreniv MEHOK



Thus, the first sector of devayana - the paths of the Gods - is a complete ontoaa logical and cosmogonic cycle - the cycle of Manifestation, visible from two opposite metaphysical poac's. And being, on the one hand, only half of the whole year, this sector, on the other hand, represents fundamentally the whole year, i.e., the whole of the world with God, the whole of reality with divine participation. This wholeness and integrity is also expressed in the fact that the Subject passes all the way through the elements, and the sunset and sunset points of the Light of the World circle the circumference of the horizon.

The second half of the dynamic cycle is downward, pit-

This is the path of God, the path of the ancestors, the path of Hell. This is the trajectory of seeing the world without God, the world in itself. It is the path of exhaustion and wearability. Here all elements are relatively negative. The Son of God goes here from Light-Fire, through heat-wind-air and dead water (the water of death) to the earthly grave, to entering the stone. This is the process of dissociation, dissolution of the world, its annihilation. On the other hand, it is also the path of the P}EOJavan reality projected from the principle cosmos (menok) of the right half of the circle to the concrete cosmos, 4this world", 4th world" (hetik). 4Getik" - the concrete world in its initial state (the house of Fire) - is possible, but no more than a single moment", the "moment of Paradise", immediately broken by the inexorable pull of the fall's sinful fall. God no longer holds the cosmos, and it is henceforth subject to the fatal force of gravity. Here the conversion of elements is realized in the side of fall: subtle and insensible.

it's getting rough.

Only here, in Pitriana, are the elements of the cosmos for the first time 4material, or rather material. This is the path of Prometheus and lightning - the trajectory of the fall of "material" fire, the fall of Dennitsa, Ak'tsifer. But at the same time it is the road of the triumph of Zaa. Therefore, the Pitriyana can be viewed in two ways: 1) as the initial descent of the subject in the tragedy; 2) as the hactorization of the cosmic anti-subject: the "spirit" of decomposition, Ahriman, king of the left side of the Hyperborean circle.

The subject fire - the body of the subject (the golden germ, the

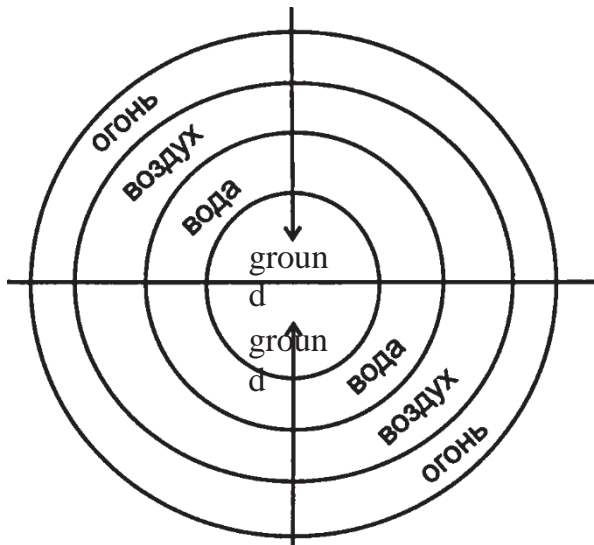


hiranya-garbha of Hinduism - is at first invisible, melting in the



air, becomes driven by the wind (and the wind carried him in its belly," as it is said in the Emerald Tablet), goes into exile. Then the Subject drowns in dead (standing) water, falls into a well, dissolves. And finally, he loses his life, becomes ashes, taen, turns into a stone (the legenda about the sleeping stone veikan), becomes a mountain, a mountain (**Shaddai** - 4My God, my God, my God"). Subjectivity on this ancestral path waxes and wanes, until in the realm of the earth it disappears altogether (although this is not really the case!). Here the conversion goes from "**good**" to 4paohom, and the element of "fire" is still endowed with a positional quality, being the only thread of connection between pigriyana (hetik) and devayana (menok).

The triumph of the spirit of Zaa also begins with fire. This is the subterranean fire of Hell, Gehenna, which is why the summer solstice is called Janza Inferni, "the Gates of Hell". Fire breathes in subterranean caverns, voids filled with "lower" air.



Material Sphere of T8orning TETIC

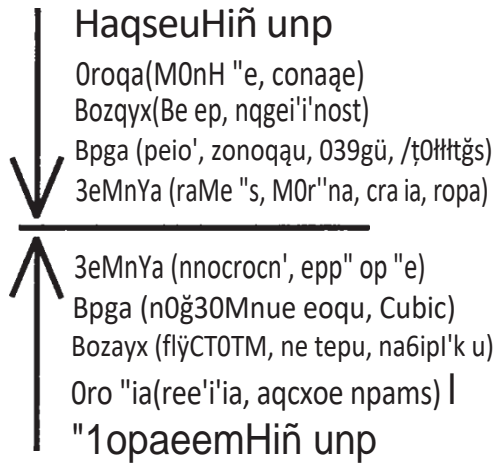
Somewhat higher up, the infernal spirit becomes rotten by the waters of Styx, until at last he comes to the surface of the earth and is crowned prince of the world cero, king of the earth. Here the envelope-



ciø goT, HåH}EOTIv, From the most paOhogo (tseNTr zea) x HeyTpāa-.
Nomu (the earth xax subject of zao's spirit).

It is very important to realize that the Cy6ect B teae of fire and the
Adschean spirit of GeHeNi are not only identical, but also H}3fīMO
P}EOTHNVONO- AOMHbi, because they are two aspects of the material
manifestation of HIø: sacrifice and arpeccop of chosmic 6iTBbi, spirit and
anTiduh, ap- hetip and ero o6paTHoe, parody o6paTHoe.

WTO can be seen from the following diagram:



Schena 8nympukmocmucceckoi dranji TETHK

The drama of the two fires of Pitrl žH£-I: SINX}EOHHHliO descent of the
Cy6ekta from He6a Ha 3eMala, paraaaEaNy ascent of the anNti-cy6eKTA
from-Por zemai (from e e N T r) K povepxHOCTli.

Of the Bcex NegaTivNiNg eaEMeNTs of this aeon seHtor of the arctic
year, He6ecHiNg fire Cømøetcø searchNiNg, and therefore the ancient
arias of the Bcex TheaesNiNg øve;y and stiHiNg pOchitTāAi TOaNo ero.
He6ecHi orOhb, MOANNYA (pyHa J) CTāHOBiTcy HO- ayus of the arctic
study o f the prOvaiNiH eaemeNts - O6 eaemeNTs of the world of "hetih".

The whole manifested world is also in the process of being
recognized.

BaeM poaOBHHOÛ YEARLY CYKAã, So hac also here øce eaeMeHTi
pokhriTI "yuagami" of God's CiIH£t, and øecs xpyr gorizONT£t P}EOÏl-
deN by the fires of the veaic drama - the sieges of the "6aydnoro ciHå",
and3PHåH- NiKa, the a y u e N N o N o N of the *Bednozo PeiifapaN*.



North

So, in the dynamic approach to the symbolism of the annual cycle, we have four varieties of each element: two of them are archetypal and two are concrete, while among the archetypal elements, the Hail of the earth are poiarly opposed to each other, and the two fires merge, while among the concrete elements, the two fires are poiarly opposed to each other, and the two earths merge.

Thus the dynamic symbolism of the Arctic Year tells of the great mysteries of Genesis, of the fate and drama of Gods and Demons, of the Origin of All and the Great Nothing, of the Light and Darkness of the North.

Now to the static picture. The static approach affirms the homogeneity of all four elements of the structure of the year. In it, earth, both aevaya and right, is the same earth, water is water, air is air, and fire is fire. These four elements are the four states of ontoology, the fixed and post-analytical voices of the Subject, they are its reflections.

In the upper sector of the circle the Subject wants to be visible, there he is fire. In the lower sector (earth) he hides, he wants to hide. In the intermediate sectors, the Subject is both visible and hidden at the same time: more visible than hidden in air and more hidden than visible in water. However, the four states of the environment are the four states of the Subject.

This approach is completely different from the dynamic approach, since here the elements do not represent metaphysical, ontoological, cosmogonic, or even sacraa historical categories that have a relatively independent role in reality, as do the "dynamic" elements. The static elements are purely environmental modalities, levels of pathos, irrelevant to the fundamental positions of theogony, cosmogony, and eschatology unfolding within the framework of the year. One might say that these are quite different elements, four additional terms, sharply different from the 16 previous ones. And yet there is a certain interrelationship between all five elements of the same name, or, more precisely, the four dynamic elements are the specifications of the ontoaogical-cosmicpaan in relation to the principal static element that encompasses them all.



For example, the presence of earth in the static picture of the year means that the Great Subject wants to be hidden. At the same time, it means that:

1) he abides at the Father's side, on his throne of firmament (earth 1 deva-janes);

2) he does not opaodize the lower earth xaoca, it is dark, and no spring springs from it, the ajdas do not melt (earth 2 devayana);

3) he is not manifest in the world where apparently tGod is dead" (earth 3 devayana);

4) on the zemai of men the Devil reigns, deaying the earth only by zemai, not by ggugshkol of *fire* (earth 4 devayana).

The Great Entity wants to be manifested:

(1) He revealed Himself from behind the firmament in the form of the preternatural Light (fire of 1 devayana).

2) He obaeks into the radiant flesh of the purified xaoca (fire of 2 devayana).

3) He reigns in the moment of "Paradise" over the natural world (until he is driven away by the Archangel's sword, the fire of the 3 devayana). He is the fiery ancestor, the spirit given to Adam by God.

4) He provokes the destruction of a world in which his place is not valued and his repentance to fire is forgotten. The fire of Hell and Gehenna testifies to him in the world of night as well, albeit negatively. He makes himself known (makes himself known) even in his absence, and makes himself available to those who dare to put up with his absence (fire 4 devayana).

Other elements should be considered in the same way. However, not only the specification of dynamic elements relative to static ones is possible, but also the influence of one dynamic element on the quality of the environment of a static element. And although this influence

does not occur in the primordial Nordic tradition based on the fixed circle of the sacred year, in the precessional calendar (and precessional

language) of the North and South Ataantics - in other words, geographically earlier and historically later - these nairaa tions occur when

one circle of elements (dynamic or static) is tied to ekaiptic constellations, while the other remains aligned with the annual cycle.

From this we can deduce



All initiatic sacred narratives (preserved in sacred texts, legends, myths, symbols, aegends, up to the foscaor), where the poas elements or something related to them are played. It is not difficult to decipher the 16 + 4 elements of the Hierborean archetypal endgame and to explain the paradoxes of the symbiotic initiatic stories. All historical disciples about the eeaments are echoes of the great Hygerborean theory. And, of course, the central place in all these studies should be occupied by the essence, the quintessence, the universal element symbolizing the great subject itself, the C8gyu ZfmDa, the me-tafiaic ether of Being.

THE MEANING OF ARYAN AUAISM.

The basis of the Hyperborean religion is Boazism, although it does not in any way deny the unity of the Principle. Its dua- aism is not theological, it belongs to a different, supra-ontological sphere, and therefore it has nothing to do with the late and degraded forms of dua- aism.

The Nordic race's dualism poses a dilemma: how to combine the transcendence of God with the immanence of the world? The world is given as a cosmos, and no matter how marvelous this arctic cosmos may be, it is always less than God the Father and even than God the Son. Thus, there is a difference and tension between the manifested and the unmanifested. And however many abstract solutions (in the spirit of monism, *devotionalism*, quietism, fideism, etc.) may be given here, they all mean nothing before the fact postulated by the Aryan soul: *there is a God who is above the world, beyond it*. And never, as long as there is a world and there is God, or to put it another way, *as long as there is an Aryan witnessing that they exist and do not fall away*, metaphysical duaaism will not be removed effectively, and all baa gopogeaniyya and hopes, and even more so the ak'ziyya and soapsic arbitrariness of abstract *speculations*, will remain aozhk', which *has* never been peculiar to the Aryan race at all. The ancient Iranians' aozhq'.



was the supreme sin, and telling the truth was obligatory in ak'bom sauchai *ayuboi iɣf'aneq*, i.e. aDceq.

The Aryan cult does not say whether it is good or bad that there are two fundamental poles of reality: the one God on the other side and the second, but all-encompassing and also trying to pass itself off as one, the being on the other side. The religious mission of the aria is to affirm this in spite of everything, to imprint it into the fabric of life, into the fabric of the cosmos, into the fabric of nature. It is through this affirmation of the mismatch between the transcendent and the immanent that the Hyperborean understands the world, its rhythms, its plant, its flesh.

The metaphysical result of this statement is the primordial figure of the sacred northern earth, the crown of meta-physics, the *Son of God*, the *Son of God*, the *God of God*, the *Moslaneu of the Other*, the *Great Subject*. This is the Hyperborean God-Light: Iz, Apollo, Tiu, etc. He does not remove the poirarity of the beyond (the Father) and the post-temporal (the world), he is a problem, a question, a drama. He is the archetype of the Aryan race, the concentration of the testimony to the presence of Two, not One, and since in more or less normal periods of history (except for the modern era) the fact of the existence of the world, of immanent Being, was not questioned by anyone at all, this testimony was basically reduced to the assertion of the Other, the There, which is beyond it, beyond the limit, beyond the line of the cosmos. This Hyperborean God is God the Son, God the witness to the Other, and although he is "present" in the world, he is never by himself, but in the form of a "sae-da", a "footprint" or a "hand" (like the most ancient hieroglyphs of inscriptions). God the Son, though immanent God, is not identical with anything of the cosmos: he is its creator, its seal, its meaning, its secret thing, which the cosmos, though it "feels", reflects in its order, cannot "grasp", "know", "see". God the Son is the Light of the depths of *things*, *shining* through them, from behind them, endowing them with a longing for the Other, causing them to revolve in a longing for the center, the source, God the Father (uncreated and uncreated), who stands on the other side of everything.

God the Son, God the Light, is most of all related to the Year, to Tsmkau, because it is time that is the most difficult to "grasp" and "know", because it is the most tamnestic of the entire cosmos. God is revealed in the circle, in the drama of its passage, in the war of



with the environment. But still, it is not identical with time. It is rather the source of time, its invisible archetype, its hidden aeon.

The cycle, and in particular the time cycle, always has two poles - beginning-end, up-down, peak-decline. This is how the metaphysical mismatch between the transcendent and the immanent is sealed in the cosmos through the Son of God. The cycle, while having pairs of opposites, nevertheless encompasses and removes them - indicating that any intra-cosmic opposition is not fundamental: it is a symbol of another opposition - of all Being to that which is above it. Hence the special dimension of divine time: it separates pairs (indicating metaphysical duality) and reunites them (emphasizing that the separation was only an imitation, an indication, a symbol, not an actual war, since the cosmos itself is one, and at least in that it is not God, not God himself, but only his attribute).

Summer Solstice

The autumnal
equinox



Spring Equinox

Winter Solstice

Point
Apollo

God the Son, the Subject of the World, is the Subject of the Hyperborean kuayt. It is he who acts and manifests himself through his isayub- anen pacy, the pacy of the North, not just "adopted", "n]KNOW- T yu" by him as if from outside, but by himself, the expression of his light self. The assertion by the Arians of the incompatibility of this with the Other comes through their individual spirit, from the very Apo*on, in other words, from the beginning and the end of Nordic prereigion, its main

The reaaizer, its living content, its absoo lutionary content. The fiosteen "fl" of Apooaaon is the center point of the roaoaoro arctic circle, which is not directly ovjas anywhere in its most bukaaa ous manifestation (even in the 4th place, the **4th house** of the "Secret Temple", in the winter sun), but it is in her honor that the kunsts of the four karinaa yraaxes of the fiogestaen Water, as well as the intervals between them, and it is her auchi that is deaakit chis-tuki peripheriki, the skin of the year, sasvjennoi and divine.

The Aryan Noraic giratraaiqis can neither be changed nor supplemented in the later stages of the Aryan migration around the planet. Metaphysical Auaism always remains the same as long as the world stands. Id this auaism is never removed with the help of any kind of inter-actuatinal intelligence. All the reaigs and asseqas of traaiiai;iz are comprehended, real, poaaain and alive only in the 6aaroaaps of their continuity with respect to the Aeacian Hyperboreanism, without which they would be a parody, an imitation, a popeaca.

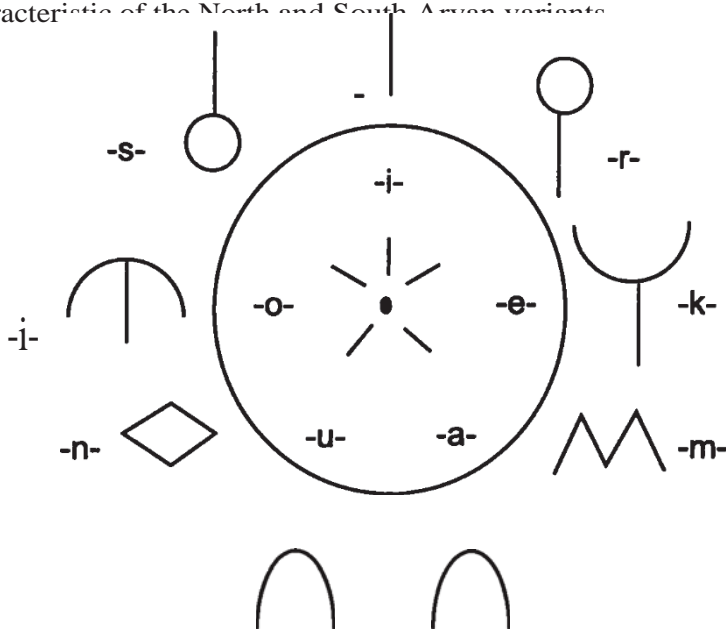
This apoaaoonic cunst zaazemcz genetic content of the Aryan race. The Aryan, in essence, is defined not so much by its bioaogy as by that metaphysical mission, the reflection of which its bioaogy itself saasemcz ao "paoti". The Aryan paca of the Subject is the paca of the Nordic priestesses. Its children yutaep- jaakit ussiao, buy, sriraaeaeaiiasto, circle, and auaanosts ao anything with where прихоast a coririconation. The Ariiscas paca consists of the sons of Apoaoon, sons of Odei, angeaoa ao paoti, and their racial decline will inevitably lead to the loss of the metaphysical and giosastitean purity of the primordial Arctic religion, the oblivion of its essential, Ceaep-like content.

KAAEH/AP9 - HYPERBOROUS KABBAA ARCTIC R LANGUAGE

We reconstructed the original Arctic Neriodaizh calendar, which was modeled on the later py-



The atomic protokaendars concentrated the secrets of the proto-language of the Hyperboreans. The atomic protocaaendary concentrates the secrets of the proto-language of the Hyperboreans, their thought and script. The Great Aryan Circle helps to understand those sound and font changes that are characteristic of the North and South Aryan variants.



The Original Unicircle

The Usaic Arctic formula of this written kaaen-darya can be considered the following chain: "lam-krist-nul" (if we discard the intermediate vowels of spring and autumnal equals 4e" and "o").

What is most striking here are the five central sounds of KRIST, which encode the idea of the Hyperborean summer, noon, the supreme standing of the unset sun, |, with the preceding rise of k-r (or 4k-h-r) and the subsequent descent of the 4 ripe fruit of the world, s-t. It is not surprising then that the Aryan peoples felt so deeply the Greek translation of the Hebrew word tmessia ("anointed one"), in Greek Hristos, in relation to Christian terminology. For in this one word alone lies the primordial



Nordic mystery *nszasadaschego beyond the horizon of the sun, the mystery of Eternity and 8echnozoo (ne8echernnezoo) c8ema, S8in Godszoo*. We can say that the historical Jesus Christ (by the way, the name of the rune | was "is", thanks to the following rune \$, "s", that is, Is [us]) was rather Omega hyperborean primordmalogo primordmalogo

of "pre-Christian" Christianity, and Alpha was the original The "avatar" of the Northern Poetius - the "Invictible Sun" (Sol Invictus) - KRIST-Apoaaon. It is no coincidence that Christianity spread in the territories that are closest to the North Atlantic regions both geographically (Europe) and racially (on the land inhabited by the Aryan peoples). The "White Hrmstos" of Northern Europe in the Middle Ages, like the living water of the Primordial Tradition, resurrected the cultic memory of the degraded heirs of Hyperborean thought, breathed new siao into the soda liturgy, and revived the secret Hyperborean circle. Knowing about the word, and more precisely about the form of the KRIST in the proto-runic circle, it is easy to understand all those aspects of historical Christianity that are in no way explainable on the basis of Jewish theology and even of the Essaeian gnosis. Christianity, at its gnostic, esoteric level, is the revelation of the North, the message of Arctogeia, the last call to the fallen Aryans.

It is possible to notice in this circle eiqe several initiatic correspondences. For example, three descending after the summer solstice runes - runes of the Hyperborean autumn - form the root 4s-t-n ", from which, most likely, and developed the symbolic-mystical meaning of the word 4Satan ", "monkey God", as the left, descending half of the year is an overall reflection of the right ascending half.

The combination of 4n-1" with the corresponding vowel tu " - "n-u-1" at the end of the year, where the light goes out, where its brightness is equal to "zero" is striking.

But most important of all is the 41-1" duality at the point of winter solstice. This point itself is not called in *any way*. It is a "secret place" even for the Hyperborean gnosis. But on both sides



There are two small arcs - m - "two mountains" (later called "ur", "ku", etc.). Therefore, "symbolically" (and not directly) this sector of the year - the "secret palace" - should be defined by words with a doubled "1" - "11"! The most added to the original sacredness in this sense is the name of the Scandinavian god "Ullr" and "U11", and this is due to its double "1".

But that is not all. The Hyperborean circle allows us to lift the veil over the initiatic meaning of the Shvzvri - Isaam-Saam.

go simaoaa ve:ey, which sounds like this: 41a ilahu illa "ilah",

لا إله إلا الله. All the sogasic words here, except for the aspiration "h" and the hamsa (ogaasovka), are "1", and in principle there is nothing more logical than that, since it is a statement of the most absolute understanding of God, i.e. the transcendent, transcendent and hidden in its "secret place". But in the dynamics of the witnessing of the shahada, there is an opposition between two metaphysical categories: "ilah" and "Allah". One of them is negated - "ilah", the other is affirmed - "Allah". It is negated by the particle "la" (i.e. "1" becomes the negation of night and winter) category with a single "1" in the root and with an emphasized gaasic "i" (referring to the middle of the aet). It means that any single "1" is negated here, i.e. "1", the first half of the year, the beginning of the year (where all the potentialities of further development are found) and "1", the second half of the year, the end of the year (where all the results of the period of autumn and the first half of winter are gathered). That is, each of the stages of the year taken separately is negated here. In addition, J,

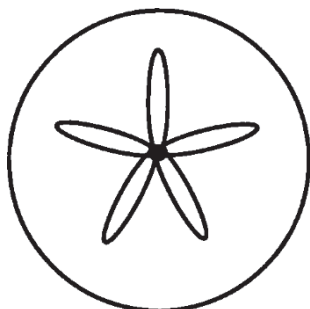
The "il" is the rune of the summer coancestination in the late sacraic circles of the Nordic race, and it can be said that the double "11" of the winter coancestination is reflected in the single "1" of the summer coancestination. Thus, the negation of "ilah" is the negation of both the first and second seasons of the year, as well as the middle of the year, i.e. the time of the royal manifestation of the Son of God. Cumulatively, the negation

The "ilah t is the negation of proYavanity in all its aspects, in all its "non-secret places t. 4Ilah" is the Son of God, the whole year, the known God.



The fundamental transcendentalism of Islamic metaphysics denies the deification of any secondary modalities of the Principle other than itself, and so the Qur'an repudiates the substanceist cult of the 4Son of **God**, a cult that implies a deification without regard to the transcendent and uncreated, non-originating Father. Cypa "samadiyyah" says: "Say: Allah is One. Allah is eternal, unborn and begets no one, there is none like him". Allah Himself, a purely transcendental Principle, is etymologically as if close to the word "ilah" and YaWaYa is its dermwat. In fact, the opposition between "ilah" and "Allah" is based on the purely Gi-Perborean mystery of the annual sound circle, and therefore Allah with two "i"s unambiguously and explicitly refers to the secret point that is "located" between the two 4l"s and has no sound and sign of its own. However, on the basis of primordial logic, 4Allah" should sound like 4ulla ". Indeed, that which lies between "ul " and "la " - the *nsi8oring Otsz* - confronts the metaphysically immanent world and its parts on the right and left, and its generalized peak, the aetna soancestoYaniya. Thus, the Islamic shah-khada concentrates in itself the whole essence of the Hyperborean right-religion, obiyazhoya *opposite to the* Iyogo Dyuoma. And it is not by chance that the very formula of faith is called "4shahada" - "testimony", because in the act of testifying about this opposition the Aryans' supreme pea-igiose mission is keyed. As a matter of fact, the Shahada, taken in its essence, coincides with the Great Subject, the Light of the World, but this time different from its spring, fall and even summer manifestation. Here the Son of God - as the supreme witness, as the source of the Witness - is not some immanent substance separate from the transcendent, but, on the contrary, he is the witness to the transcendence of the transcendent, to the inconsistency of what lies between the two (Allah) neither with any part of the sacred circle nor with it as a whole (ilah). It is striking that the whole shahadah is composed phonetically (for xczc/tioqueuxas ouyazъ same lridykhahya ch" x haasssy) ha sozrkhtsayel" sounds 4l", i.e. it is a 4apophatic" testimony,

constructing from the five negations of the Hyperborean winter the fabric of the postAny revelation, postAny religion. If we write these five "1's" in Arabic script in a circle, we get the figure of a five-pointed star, the symbol of Hyperborea, where the sun does not appear in the 4 sixth place of the year (winter). In addition, the five "1" shahades represent a graphic allusion to the Paradise apple, which, when cut across, gives us the same figure:



But this arrangement of five "1's" almost exactly corresponds to the traditional circular spelling' of the word 4Allah s itself, rAe the stylized word is depicted in the form of Sh, i.e., ABuchts connected from above, which in combination with the line 4aaif", |, and two 4aam", §, gives the five features of the Hyperborean star.



Thus, based on Nordic gnosis, the Shahada can be interpreted esoterically. 4 "There is no God but God" or 4 "There is no God but Alaah" here also means: "There is no immanent without the transcendent" or 4 "Light is transitory and its Source is not" or 4 "There is no Light in itself that does not arise from the transcendent darkness above, the darkness of the Hidden Father".



Note in parentheses that the connection of the last of the prophets, Mohammad, with the chain of Hyperborean initiatory knowledge was probably realized through the symbolic "mysterious Persian persona" of the Persian "Salman the Pure", "Salman Pak". In the runic sense, "Salman" is a "solar man". "Sal" is a rune

("sa1" = soanze), "man" - rune **T** ("man" - m a n). This is a typical Hyperborean name (by the way, the name Solomon has the same runic- In the Islamic Shi'ite gnosis, Salman's initiatic name was Salsal, i.e. "Salsal", i.e. "connection", "chain".) Salman's initiatic name in the Islamic Shi'i gnosis was "Salsal", i.e. "link", "chain". When we speak of "link", we are of course referring to the "chain of transmission of tradition". And if after the Prophet his successors - caliphs and imams (today "salsal" is called seyyids and alids) became the links of the chain, then there must have been another (much "longer") part of this chain going back through the six Great Prophets to the coastal Nordic cult center. Salman Pak appears to have been one of the links (and perhaps the last link) of the initiatory chain before Mohammad.

Returning to the stationary Arctic circle, we can add that the hieroglyphs of each side are more or less synonymous, as they respectively mean descending and ascending (dynamic synonymy). On the other hand, sounds and hieroglyphs located on the same "floor" of the year - "g" and "s", "t" and "k", "p" and "m" (static synonymy) - are synonymous (though in a different sense). At the same time, the Arctic sacral calendar offers the opposition of the upper runes to the lower ones (the highest type of such opposition we touched upon earlier, speaking of the Shahada), and, accordingly, of the right to the left. Thus, the dialectics of the structure of the original Nordic language implies a rather complex system of phonetic-logical superimpositions, although in comparison with later variants of the calendar language this system is crystal clear and transparent.

It should be pointed out, however, that in addition to the rune | in aetnem soantse-stanami can be and rune "Aries" - "p", =|=, tpa ", that deaet sound series language full: five vowels (a, e, i, o, u) and eight consonants (l, m, k, g, p, s, t, n), that is, a total of thirteen phonemes. The fourteenth is the zero, winter-sun phoneme, MOACHANILE. (The rune of silence was originally the rune |, and it is striking that the memory of this has been preserved in the silent Arabic 4alif", "hamsa stand"). And besides, lip consonants ("p" and the whole series of "p" - "ph" ("f") - "b") probably appeared in the postprimordial epoch as the most external form of sound articulation with the help of lips in relation to the speech apparatus. Therefore, in essence, there are only 12 Gmperborean sounds, and if we discard the intermediate "equinoctial" vowels "e" and "o" (which, by the way, do not exist in Arabic), we will have 10 sounds, similar to the 10 months of the arctic year or the 10 avatars of the Prince in the Mnduist tradition.

It may be added that the right and ae runes of the non-avoidable Arctic year are rpa- phically symmetrical to each other: - the rising soanze; "g", or simply ;} - descending sun; "s", or two soants, §; also Q, the soantse aeta + its absence in winter - late variants of s. The Son of God raising his hands (Double), , "k", and the Son of God lowering his hands, J,

"t": first throws the sun up, Q, releases it from his hands J . Parallelaizm runes "n", (stone) and , 4m" (water) is more complex: rune "n", , has a variant (paoskosti, po verstnosti, horizontal, ashes). Then "m" - is the

beginning of ko.smoaogicheskogo excitement of the waters of winter, xaoca, revitalization of the gori-zontali, flowing waters, waves, tearing out of the ashes of night and zmma of the upheaved forms of spring - plants, creatures, *people*; tn" as , on the contrary, represents standing waters, motionless **ground** level, pacification and fading of summer and spring riot and dynamics, flattening, death. Or - waters not subjected to the influence' of the wind (spirit), but rather the

subjected to the shmes. Therefore , tn ", turns out to be both water (ocean, pond, well) and stone (density, death), and 4m ", , - and wo-



In the post-primordial epochs, they began to differ from each other, although later they began to differ from each other in the post-primordial epochs. And, finally, "1", , and 41", , are not just symmetrical, but identical, although later, in the post-primordial epochs, they began to be distinguished: dadeav from aeuy 41",

, - /, and leaving the right one u n c h a n g e d but renaming it to "ur" to distinguish it from 4ul ". Still later 41" remained only as a phonetic subdominant of winter, and in both Greek and Phoenician 4a'aefa " and "aaef" still carry reminiscences of that 4al " (- right arc) or "ul" (- The "aaeph" and "aaeph" still carry memories of the "4al" or "ul" from which the hierogaif-sound of the 4New God "4fa" emerged in later times.

The Arctic year and its signs can be represented as follows. From the cave, iqel, dungeon, gate, arch, , the complete nothingness of midwinter, life-giving moisture begins to flow, energy, life, life-giving xaoc. This emergence of the stream of life, the stream of Being, from death, from nothingness, was denoted in the Hyperborean language by the Kuayt formula 41am ", T s. This is the Fons Rehernis (Eternal Source) of the hermetic doctrine, the fountain of 4Khaa'amat" of Isaamic esoterism, the source of Mimir from the Scandinavian car, etc. Yes, out of this living theatrical stream, a dense form of the Resurrection emerges.

' y. of the created 4Human, "God," 4ka". This "ka". y- stands above the waters, He is Narayana, the Christ, the stupaknaknui.

by the waters of a lake or sea. The Greek myths about the birth of the goddess Venus from water, as well as the Scandinavian Edda's account of the creation of the first man Ymir from primordiaa aava.

imek't the same meaning. "Ka." U. also 4ha", whence Hebrew 4Haj ", 4live" and "Heva", "Eve" (here the anaaog of the Greek Ven.

The "mek" ("4meh"). This is denoted by the cualt form "mek" ("4meh") and the following

M U Aa-ee 'ka'. **Y.** --e'--". -'e-----"C- - In'.

turns into a bird, is transformed, ascends to Heaven, "throws-

The Earth ascends to the sky and receives there all the higher and lower qualities" (as Hermes Trismegistus puts it in the 4Erzumed Tablet of Hermes Trismegistus). 4The Earth rises to the sky and

receives there all the higher and lower qualities" (as Hermes Trismegistus puts it in the 4Ezumed Tablet of Hermes Trismegistus).



This is the "g", }, Red Open, Phoenix. In many languages even today, the names of birds, especially eagles, very often contain the dominant "g" sound. Therefore, on Christian icons of the transfiguration and ascension of Christ, Christ himself is canonically represented in a circle, in the rune , "g", in}. This ascension (as well as the transfiguration of , "k" into } "d") is denoted by the formula "ker",

{. And with this combination of sounds the most sacred series of words in all the languages of the earth are connected. This formula can be graphically represented as D.

Then comes the apogee of light, signified by |, which has no vowel, or rather, appears as both silence and all sounds at once. The transition from | represents the great self of the world reaching its apotheosis, or coronation of Light. This last step can be expressed by the formula 4ðið, |, or simply |, "i", the vowel of the summer solstice.

Saeduk'ich sk'zhet - , the beginning of the sunset of the Soanz, the reception by people of the Golden Paod ripened on the branches of the Tree of the Year and the kaaoning of its branches to the earth. The Sun here is the heavenly yabaoko leading to the "sinfall", to the descent of the Light of the World under the earth. The formula for the descent of the heavenly light (later lightning) is "is," |}. It is also the descending bird, the harvest, the beginning of the descent of the Son of God into the World of men.

Then the sun of heaven becomes an earthly form and "saobo became flesh and walked among us. "Sot", J, is the formula for the God-man, the Savior, who took on bodily form (from the Greek soter, savior). It is the process of the manifestation of the supreme and principal into the concrete, the revelation of Being to the cosmos contained therein. The Sanskrit root "sat" and the common Indo-European sound designation of "being" - "esse", for example.

J, "t", - the Son of God, "Double" descends afterwards into a stone, into water, into a well, into a tomb. He lies down in a horizontal position, freezes, dies. - This is the autumnal cross of the crucifixion, the martyrdom of the Son. At the same time, he is here the "guide of the dead". - His fleece and also "spear",



the spear of Aonghin. The descent of J, "t", into 4n", is captured in the Hyperborean formula "ton", a departure from the Greek "tanatos". And, finally, the hamen itself, "op", - omphaa, betiai, megalithic- xoe "dwelling of God" - disappears in the abyss, is removed from reality, is destroyed, annihilated. Tolho zia ostaya voronha Ne- being, , " 1", lower waters, a crack in the veaikh wall, the entrance to the " G o d 's dwelling".

"The last remnants of the cosmos are sucked in. This is the final dissociation of the world, the doom of the world, the end of gods and men. It is called "nul" in the Hyperborean language. This is followed by a pause of great and complete silence, only the reverse immanentized analog of which is the aeternal silence of the rune "is", |, which has no sign and coincides with the All-Sound (Allton). And here Allah is revealed as the Lord of the Last Day ("malik iawmi-d-din").

THREE GREAT CONSTELLATIONS

The precessionary post-primordial calendar introduced a new giant magnitude of 25,920 no into the consideration of the rhythm of the sacred xosmos - the date of the complete reversal of the point of the equinox along the zodiacal belt. Henceforth, the fixed archetypal model of the "eternal year" and its cross of a purely annual space-time picture - two coincidences and two equinoxes - was supplemented by some purely nonninetetic mark, which allowed us to correlate the annual cross with the zodiacal belt, or, in other words, to orient ourselves in the course of "precession time".

However, the matter was complicated by the fact that, in accordance with the logics of archaic migrations and their sahran geographic route, the correlation of this axial zodiacal point was determined not only with one of the annual extrema, but alternately with the different ones - the winter solstice, the summer solstice, and the autumn solstice. In order to develop a strict system of orientation in the "precession flow" irrespective of the catastrophes, myrpatons, etc., it was sufficient to distinguish not just one annual extremum, but alternately with the winter solstice, then with the summer solstice, then with the autumn solstice.



The 30-degree sector of the zodiacal belt, which, after passing through the point of one annual extremum for 6480 years, would immediately enter another point, following the previous one in its order: winter solstice - spring equinox - summer solstice - autumn equinox. These 30 degrees just correspond to the three constellations, which can be called raa- raous. These are the constellations of Aos (Gemini), the Bull and Ovo.

Thus, neo-astro-astrological expressions like 4 Pisces or 4 Aiwa, etc., which are tied only to the vernal equinox, become inaccurate and lead to confusion. All epochs are defined only by the three constellations and an indication of the main node through which they are currently passing. This is the Hyperborean method of determining the "great cycles". Thus, the time of Atlantis' demise is the epoch of the Bull in winter. Then the Saedova epoch of Oova in the winter knot (8000-6000 B.C.). Then the epoch of Aos in the spring Uzai (6000-4000 no B.C.). Then the epoch of the Bull in the vernal Uzai (4000-2000 no B.C.), then finally the epoch of Oova (2000-0 no B.C.) in the vernal Uzai. Our epoch is the epoch of Aos in the Aeternal Uzai (not Pisces in the Vernal Uzai).

It should be noted, however, that the Aosya epoch is almost never recorded during the period when it is actualized. It is remembered only after its end, and the epoch itself is called by some secondary name. However, after its passing, it is equated with the Golden Age, and its sacred symbolism is *ex post facto recognized with new force*. *The Age of Aosia represents the past, the past that has gone before, the past that has been given in memory*. (This is the basis, in particular, of the likening of Prajapati to Oaenk', etc.) When this epoch passes, it is as if it were a voyeurization of its qualitative essence, a concealment (in the words of Ismaili gnosis), like a symbolic pause in history.

The Age of the Bull, on the contrary, is regarded as the *present*. If this constellation enters one or another node, the orientation is almost immediately reformed, and it is this node that is at-



The Hyperborean astro-

It is with this constellation, and in general with this sector of the starry sky, that the greatest number of astral myths and legends are associated. (It is enough to **point out** the role of the small constellation of Pleiades in the doctrines of various traditions and religions). And moreover, the age of the Bull tends to constantly preserve *its* symbolism and its features even after its astrooagical end, narrowing and giving the symbolism of Aries proper.

The very epoch of Aries gravitates towards the saiyani o with the Future, as it is usually understood. *This epoch is* expected in Taurus, but for some reason the inertia of expectation extends to the period when this expectation is reconciled.

All this allows us to understand the rhythm of transformation of traditional types flowing out **of the unified** Hyperborean Tradition. In particular, the appearance of Christ as the "4Coming One" (i.e., associated with Aries) fell just at the end of Aries, at the beginning of Pisces (or, more precisely, at the Aosian-Boignets in the Aeternal Node), and thus at the End of Times in general, since there is nothing beyond the 4Coming One. Hence, some eschatoo logical traditions of early Christianity, sometimes literally interpreting the symbolism of *the Hyperborean correspondences*. The posthumous period of concealment, of "godhood", because, in fact, there was an "empty", 4isayu-neu ", 4usaovnoe" constellation in the Spring Uzai, and it was with this Uzai that the astrooagical attention of *the last ten years* was connected by inertia. The Aosian epoch proceeded in the ~~same~~ way as always, that is, in a different auspices, in the aeta auspices, which remained entirely outside of astroa logical attention. And in the near future, when the first stars of the Bull enter the Summer Uzea, Czech humanity (or, to be more precise, what remains of it) *will understand the* meaning of the "past", the meaning of the "4Aetern Aos", pea aisova vyuzhayusya unseen for it, as if paraa ticular to history - not in the place where all eyes were fixed. In particular, the eschatological truth that "all secret things will be revealed" has to do with this.

The same can be said about the expected Age of Aquarius, which will never come at all, because at the beginning of the summer-



The point of the vernal equinox and the constellation Vodoaeus will be forgotten, just as they were not known about it in previous periods.

Thus, the three constellations, traveling along the precessional circle through the four extremes of the year, symbolically unfold as if all time at once in each cycae consisting of 6480 no's: 2160 no's of the past (Aos), 2160 years of the present (Bull) and 2160 no's of the future (Aries). (Note that these three constellations also correspond to three Sogaas sounds: the past is guttural ("k", "kh", "4g", etc.), the present is dental ("t", "th", "d", etc.), the future is lip ("p", "ph" ("f"),

"b", etc.) After this 6480-year 4-spring time " (or 6480-year cycle: winter, spring, summer or fall - depending on the quality of the usa a time is counted by

The new "aetas," "springs," 4 winters," and "autumns") appears.

"all the time". However, one peculiarity should be noted here: this cycle itself begins not with the past (Aosya), but with the present (the Bull). It is the Bull that becomes the first stage of the precession of "all time", followed by the (constantly OTOAGAGED) future of Aries, and finally comes the "dark aeon", the "time of transition" from one "all time" to another. This period proceeds as if "without time", although, in fact, the past of the next aeon is already being realized, though hidden. And immediately after the transition of the Bull beyond the Uzaa point, a new present flashes up.

Thus, the three constellations, the three components of all time, are logically grouped in one way - Aos (past) - Bull (present) - Aries (future), and in fact in another way - the aeon of Bull (manifestation) - the aeon of Aries (fulfillment) - the aeon of Aos (the temporal aeon, the aeon of transition). Thanks to these two chains it is possible, among other things, to reveal the hermetic problem, which in the Aakhimic tradition is called "the transition of Saturn's kingdom to the Golden Age". Saturn in aachemistry is the symbol of lead (the lowest of the metaa ses, darkness, gloom, coarseness, etc.), the antipoAtaot (soantz). To explain this contradiction, it should be said that for the Bull-Aries cycle (beginning with the Bull), the aeon behind Aries is decay, gloom, darkness, rpy-



6octts, ecan paccmmmpiaTs ODIHH and the same uzea. Ho ø nepcnextiøe dpyroñ of the age of Ìiiak, ìisixa ø rugom, caeayio em uzea, the same caìsiñ of the perioda Aocs is 3Oaoðoe Hpomaoe, Bearing ø cebe øce ayxoøHie grainNa NaStopv;ero. A staaø 6siðs, "nepexo from qapcòtøa CBIIHI a x qapcòtøy 3oaòøa " O3Haachae smeNa roqøøoro node, nepexoq to HOøoomy "øeceHHHeemy øpeemeHi ", a this øOzMOŽNO AIIHIN C Hã - HoøorO HaCtøøv;ero, that is HOøorO ìisixa.

Gyva 3

THE RACES, THE RUNES, THE QUAITS.

EURASIAN RACIAL ARCHETYPES IN THE "CHRONICLE OF HURRAH AIHQ".

Sacred teachings about pacax

The diversity of the Eurasian continent's pastures is a matter of concern for many people. In this respect, there are the most contradictory hypotheses; There are the most contradictory hypotheses, but none of them is more or less coherent and understandable from the traaikiona- aist point of view, but only with regard to the prehistory, The ideas of modern scientists are so absurd and fantastic (due to the influence of the Eoak'Zionist theory) that in this sphere their conclusions are less understandable; They are less admissible than the others.

However, it should be recognized that it is difficult to find a more or less adequate explanation of the theory of the origin of races. The Vibaeian perspective, which considers the origin of the races with the sons of Hos - Sigiom, Ham and Nafet, is either unexplained or its interpretation is completely forgotten. It would be interesting to compare the Jewish and Christian theories of human races with more extensive material, but this requires more work.

Here we propose to consider a mytho-agical inter- giration of racial history, based on the Chronicle of Ur Ain- na, a document of the history of Ishgveonua (its validity is disputed by many, but many also substantiated). It is about a myth, pos- It is possible, even about a tnop myth", but this myth has the advantage that it is a "myth".

iqecTBO, that the betrayal of the nx pe uchqpya is supported by O6v;i-
mi Hã6A histoRicheskikh Hã6A oqeNismI. C pyroñ CTO}EONsi, ero
Bep- sip ochazaan Taxoe zNachnTeaNe øaniïHiE Ha reaNu o soqiaa-
HO-poiTpcch eh o isTOrNiO XX Bexa, that Od o it deaat ero zaas- A
2KYIBãIOII;'IM VNnpmaTeasNONogo consideration. B 4X]Eonphe l'pa
AnHqa " coedepjnTCzt B OCHOBHbix features øce To, that ø ø øyasrapnzn-
poøaHHHo and yuprovjeNn Vïqe cTaaø teopeTicecxoñ OCHOBHOf
GermanNSkho racism. Bce, whTo 6yiao disperse o BO m ojectøe py6-
AHKãIJHÎ HãI ISTSKnh tspeqiaaatsstov PO }EËICOBOñ n po6aeeme ", xOH-



qeHtpnpOBãHHO HilananchecTøyeT B this TexcTe.

*D,pe8neui ee settlement mpex apxemuniuuccceccux pac E8pažuuu 8
Предыcтopии, coзлacно "X founuqe U pa Atsndà". Mr coom-
8emcm8 yx'm mgu napaduztt'i to yljmyğnix u sotsapnix muno8.*



The Three Mothers

4The Chronicle of Ur Ainda begins with a description of the origin of the races: 4After twelve new years (the holidays of Yule), Vralda ("Holy Spirit" of ancient Germanic mythology. - A A A) drove three virgins:

*Andu - from hot foam; Fiabu - from
hot foam; FDeyu - from thick foam.*

When they were created, Vralda endowed them with his divine breath, which is called Od or simply Od ("God's Ahaniye". - A-A). Od entered them (Od tr8d tora bippa), and each of them gave birth to twelve sons and twelve daughters, two children on each festival of Yuua. Fromsk'd came all

Aida was cherry and curly like a lamb, and her eyes shone like stars, so that even an eagle's eye seemed cloudy, weak and poor against them. Her actions were guided by Her passions, and She did not want to know anything about laws.

Finda was a woman and her hair was like a horse's mane. She wrote a thousand laws, but she herself did not adhere to any of them. She hated the righteous for their uprightness and yielded to liars. Again, Her words were sweeter than honey, but great misfortunes befell those who believed them. She wanted to rule over all, and in this Her sons were like Her: in their desire for supremacy, the sons of Finda killed each other, and the daughters of Finda were in their care.

Freya was as white as the morning snow, and the beauty of her eyes was greater than the beauty of the rainbow. Her hair shone like the eyes of a dawn sonoran, and her hair was as fine as a spider's web. Her food was honey and her drink was poca, collected from flower petals.

Light Freya. The first thing Her children learned was internal discipline. And the second was an aptitude for virtue. When they reached adulthood, She taught them to recognize the value of-



of freedom. "Without freedom," she said, "all other good things can turn you into a slave and forever destroy your lofty gyroism.

This is the fundamental paradigm of the Chronicles of Ura Ainda. The three mothers are the three racial types, the three psycho-hao-ogical worldviews. The descendants of the three mothers are called accordingly: from Aiaa - "Aigiiqami", from Finda - "4fin-us", from Freya - "Frisians", "Frison". It is interesting to note that Africa in antiquity (in particular, in Ntoaemeya) was called 4Aivis s, or sometimes "Aigis". **4Aigiiqy** corresponds to black pace. "The "Finns" of the Chronicle of Ur Aingga s are peoples of the yellow race, and "Frisians", the ancient Germanic giaems, coevocatively denotes the Beau o pacy, the Aryans.

It is characteristic that almost the same pair of igma is found in the epic "Song of Riga s", where it tells about the visit of three riaps to Riga (im" Ooin), girina aezhavrthk to three giokoaenis. The nosevenie of "aea and babka" leads to gioroj ensho tpoay, "slaves s, described as a Negro racial tigi; Riga's overnight stay with his "father and mother" results in karabs, "masters" with phenotypic traits of the Zheatian race. 11, at the end of the story, Riga's coming to "husband and wife" ends with the birth of Jlpaa, a Girin, a konung, an aristocrat, endowed with all Aryan attributes - russet hair, blue eyes, etc. g.

But if the "Nesns of Riga" remains on this, describing the structure of castes and races in the ancient Germanic society, the "Chronicle of Ura Ainoa" gives us a gioarobic and abundant historical narrative, rich in important symbolic metaasms.

Atyantis and Eurasia

The racial paragigm of the Chronicles of Ura Ain a has a clear geo-graphical structure that corresponds to this giaraaigim. The "Ai and I-qy" are the inhabitants of the Deep South, and they are hardly mentioned in the "The Chronicle.

The main geographical area where the story of Ura Ainoa unfolds is Ɔ§asia. And especially



its northwestern region. The sacral center of the Frisians was located in North Ataantica, in the place 4Altaand" (or Ataand), i.e. in the 4 old country" (Saovo 4Altland", Ataand strangely resembles Ataantis). After the sinking of 4Ataantis, this center moves to the North Sea, to the lands that lie north of present-day Holland and Germany, which were also flooded, only the mountain was flooded later. Thus, the 4freys, the children of Freya, the Aryans, are of extra-European origin. Their original home is a sacraaic island. The "Finns", the children of Finland, on the contrary, appear to be autochthonous in Eurasia. They inhabit all its **lands** from deep Siberia to the Iberian Peninsula. In fact, the peoples of the Finns are the indigenous Eurasians.

It is natural to correlate the ancestral homeland of the 4friz t, Altaand, with Hyperborea, with the 4islands of the Baazhennye", with the sacral center of the solar Apooaon. The northern location of the ancient Aryan land is confirmed by all Aryan sacred traditions: both the Vedas' and the Avesta (Aryana-Va ejo, polar country), both Greek and Germanic myths⁶.

Eurasia, in its turn, appears to be the territory of the Frisian's recent spread, and this spread has always been associated either with the displacement or with the asymmetization of the main, autochthonous 4Finnish population. This paradigm of the reo rpa-phic relationship, according to the

The "Chronicle of Ur Aind" is fundamental to all racial history. 4Frisians" are the Rishaians, the bearers of sacred knowledge, 4free in God" (Gottesfreien). 4Finns" are the Borigens who accept this knowledge, the 4slaves of God" (Go ttesknechten).

4 The "Indians" occupy a southern peripheral position in the continental structure and do not interact with the "Frisians".

Типы культур

The three paradigmatic sacral races are differentiated not so much by extrinsic characteristics or psychological traits, but rather by *nonphysical police* defined by



The Ura Ain'aa f thus offers three variants of racial metaphysics. "The Ura Ain'aa f thus offers three variants of racial metaphysics.

Freia's children, the "Frisians" (Aryans, white people), live in a state of primordial "democracy". The 4frias have 8nushDi law, so they are absolutely *similar in appearance*. The religious type of the "frees" is the type of the "natural initiate", his 4ya "coincides with the world spirit, Bpaa "AJ. The sacral formula of inAUzm is most applicable to the "frieze": "atman is brahman", i.e. *his "I"* is also naturally absoAyutu. "The Friesians are peaceful, happy and A *-.

"The Frisians honor the feminine element: the Great White Mother,

Freya, the embodiment of racial gnosis, the "Aryan Sophia". The Frisian woman is associated with priestly functions: she performs the main rituals and keeps sacraa l knowledge. Each Frisian settlement has its own "Virgin", the Burgmagde, who is the supreme sacraa l authority. But this 4norAcic matriarchy is purely intellectual, since the woman at its center is a "goddess", Freya's daughter, an incarnation of Freya herself, a concentrate of racial Aeia and divine purity. Sexual symbolism is completely absent in Frisian culture, because Frisian consciousness is maximally attached to the purity of the intellect and does not need the sensual "support" of A* Aukhovic reflection. The Frisians do not have slaves, since their "freedom" is central to them.

HapoA* "FINA* >, "Finns", on the contrary, live in a strict hierarchy. They have masters, servants, slaves, and non-servants. Their laws are carefully described, but they are enforced only by the pressure of the authorities. Their god is outward. They are belligerent, aggressive, and prone to sensual symbols. They are characterized by "A - ayes, fetishes, images of "gods".

4Finns" live under patriarchy. Man is at the center of the 4Finnish civilization. He performs Greek and aegis functions. The woman occupies a noA indian, secondary position. The symbolism of the FINA* peoples is characterized by physical symbols and the "naturalization" of primordial aogos structures.



And, finally, the "Aydians" have no clear laws at all, not even external ones, but their chaotic impuuaa- selves. Their cosmos is decentralized. There is no hierarchy. Their social life is based on scraps of 4finnish sacraa complexes. Promiscuity and animal matriarchy are characteristic of them. The "Aydians" often become slaves of the "Finda" peoples.

Another important detail should be noted: among the "Frisians" there are "criminals" who betray the inner law of the spiritual race. In a normal cayuae, they are removed to special territories by the dictates of their own conscience (such territories are the following

The "Chronicle of Ur Ainda" calls Angaia). But sometimes it happens in such a way that 4freys" - outcasts come to the peoples of "Finda" and become a superior caste, lords, kings among them. Takhiye

The "Frisians" started a special tigii a oday: the dynasty of the 4 magi s, magier, who put the sacred giots of the Frisian race on the sauzhba of the interests of the "Finns". The "magi" are priest-kings. In fact, the conflicts between "Frisians" and "Finns" in Eurasia become really gauboki auuis due to the "racial betrayal" of the "magicians", whose interest gives the "Finnic" giaemen a chance to really compete with the 4 Frisians.

The "magicians" prey on the "Finnish" people, they turn them into their slaves. They develop the basic tenets of the ersatz Reaigish, and convert the sacred knowledge of the "Frisians" into a belief in the 4 gods,

"spirits" and "demons" into "images.

Friezes and Nostratics

The "migration of the 4 Frisians" is not simply the spread of Aryan, Indo-European warriors over pre-modernly foreseeable historical time intervals. The white children of Freya, in the perspective of "Ura Ainda s", correspond rather to the modern ideas about the "Nostratic" forefathers, who are the bearers of the Eurasian (and earlier Gioaian, flooded nowadays land) paradigmatic language. The Indo-Germans are the most recent historical war of the "frea- tians", which was preceded by many other Waves, which laid the foundations of the Egygian giraddynastic, ce-



The Nostratic intelligence of Eurasian and North African languages corresponds to the "Hyperborean" and 4nostratic, 4frisian" traditional paradigms. The "nostratic intelligence" of Eurasian and North African languages corresponds to the "Hyperborean" and 4nostratic "4frisian" traditional paradigm, which, being transmitted to those and other peoples, is the same as the "hyperborean" and "4nostratic" traditional paradigms.

The "Finnic" type in certain periods of prehistory gradually degraded, became isolated, lost similarity with the original crystalline hierogaitic, and turned into beliefs in "gods", "spirits", and "demons". Thus, the *Bea paca* of the "Ura Ain-da" does not coincide with the historical *Bea* race of the Indo-Europeans, but precedes it by many millennia.

It is important to note that the sons of Freya not only provide the sacral, linguistic and mytho-agogical basis for the cultures of the 4Finda type, but are themselves subjected to the reverse influence of this degraded type. Thus, mixed forms of tradition - "Finno-Frisian" - emerge. On the one hand, they contain spiritualized "Hyperborean" spiritualist elements, while on the other hand, they have typical Asian features. Such clans are the Hittites, Scythians, Cimmerians, and Keats. And moreover, many Indo-European tribes are also gradually impregnated with "Finnish" echements: the Scaean Germans, Romans, Greeks, and Hindus of the post-Vedic period are themselves already quite far from the rapey "Frisian" character.

0 STATE.

Such an idea of the original *white* pace of polar origin actually destroys the established idea of the Middle East as a hotbed of civilization, writing, culture, etc. Moreover, in the aogic of the "Frisian" migrations, the Middle East becomes a very late (from the point of view of prehistory) center of contact of various streams of "Frisian" influences flowing there literally from all four sides of the world, and most often not in a pure, but in a 4finnized and distorted form. From the West, the tribes of the White Ayavians, Tokhars, and Amorites moved there. From the North - the Proto-Germanic and Proto-Keats. From the North-East - proto-Turks and proto-Finns (this time in the historical, narrow-ethnic sense again). From the South, the Ethiopians. From the East, the Eaamites, and later the



species. Thus the famous cultural-agological concept of the "Oriente Lux" (Light from the East) or the "Phoenician factor" in the cultural sense turns out to be not a source, but a distant consequence, a syncretic and simplified summation of various projects of the "Frisian" tradition, brought there in already mixed, distorted "Finnish" versions, dating back to more or less distant epochs.

So, derived from the mythology of the Chronicles of Ur Aind. The "Frisian" racial factor fits perfectly with the modern Ainguistic theory of "Nostratics", the common origin of the whole spectrum of Eurasian languages. On the other hand, the di-aectics of the correlation between the "Frisian" and "Finnish" types in the sphere of sacral forms provides a key to understanding many ancient transformations of mytho-agical and religious complexes.

White eaoterism and yellow exoterism

The main problem of the Chronicle of Ur Ainda is the confrontation between the culture of the "sons of Freya" and the culture of the "sons of Finda". The meaning of this confrontation corresponds with striking precision to what is commonly called the "exoteric" (external) and "esoteric" (internal) sides of the Tradition.

"Finda" embodies the specificity of "exotericism": God is for the "The "sons of Finda" are *8oo8ne*, as well as the sacrament; the Finn himself perceives himself as a "servant of God", as a

It is the "property of the lord" outside of him; the Divine must be manifested in external images - idols, symbols, and to be naturalistic they must have a "naturalistic" character, the appearance of something concrete and sensual; The religious life of a Finn, like his social life, is reduced to the subjugation, the subjugation of personal mental passions (in the cayuae of religion), or of women (in the case of the family), or of other people (in the case of the social hierarchy), and so on.д. At the head of the poaiti-ies and religious structure of the "Finnish" society are

The "magicians", "priest-kings" who act as "subjects", "incarnate deity", as a mediator between the "low" man and the "high" spirit in relation to the whole nation.

"The "Children of Freya", on the contrary, exemplify the 4esoteric level of tradition: For them, God is in the 8iusdn, identical with sacraic law and their own "I"; the "frieze" perceives itself as "free in God" (Got- tesfreie), as the embodiment of freedom; the Divine for the "frieze" exists directly, beyond image or symbol, and if it uses symbols, it uses only purely abstract, non-turaaistic, geometric-mathematical ones; The religious life of the "frieze" proceeds under the sign of justice and the domination of wisdom over activity, he lives in a state of "aristocratic equality" and "harmony", he gives nothing and nothing - neither his feelings, since they coincide with wisdom and the theophanic, 4theophanic" worldview, neither a woman (who is already absolutely acceptable to him and is the material embodiment of the purity of his spiritual race, the white mirror of the world spirit, the guardian of the Nordic fire), nor other *people*, because he does not read freedom in them as sacredly as in himself. it, at the end, instead of the priest-king, the intermediary between the Friesians and the gods, there is the 4fieaa Lady, the aeaiqas Kriqa, who is nothing but their own race, as their own racial substance, not something *external*, but something *internal* - the material presence of the spirit distributed equally among all the sons of the "goddess" Freya.

If we look at the historically known traaitisms, then.

We will see a similar relationship between the esoteric and exoteric aspects of the two. And while in some cultures both these aspects coexist without conflict, in other cultures they are in conflict, and this often leads to religious wars, reforms, schisms, and heresies. Therefore, the drama of the antithesis between the "Free Zoa" and the "Finns" and the racial conqenqes and the mytho-ogical sacra- raish geography of the "Chronicles of Ur Ainpa" can be taken as a parapigm for considering the dynamics of religious reforms in Eurasia. The most striking example of this is the opposition of Christianity (esoteric, distinctly esoteric, and the most important of all the religious forms of Eurasia).

of the "Frisian" a caoeii based tradition) and the late, "residual-



It is also evident that the historical spread of Christianity coincided to a large extent with the territories inhabited by the descendants of the last wave of Frisian migrations. It is also evident here that the area of the historical spread of Christianity largely coincides with the territories inhabited by the descendants of the last wave of Frisian migrations, who, more clearly than all the other, already quite finite, peoples, have preserved the memory of the "God within", of the "*White Lady*", of the "bago-danish freedom of the highest", etc.

Most of the Eurasian (and North African) ethnic groups, in which the "Finnish" borrower was a preobedient, adopted Isaam of an emphatically exoteric character, and it is extremely revealing that the most "Frisian" aspects of the Isaam tradition - in particular, Shvivism (emphasizing the mystical Roa of Fatima, the ancestress of the "divine race" of the Imams); the "light of Ali" within the believers; the thesis of the "aawhut", the "divinity" of the Imams themselves; etc.etc.) - have taken over areas with predominantly Indo-European populations (Shiite Iran, etc.), while the majority of "Finnic" ethnic groups are "Arabs", "tk'rki," etc. - remain Sunnis.

It could be hypothesized that some racial characteristics are also behind the phenomenon of Isaam su-phism, which is also a sacramental form of distinctly sacramentalism of the "Frisian" type. Although Sufism is widespread among the peoples

It is possible that in Sufi communities of the "Finnish" type, masses of Isaam practitioners, there may be rudimentary inclusions of other ethnic groups, dissolved in the general mass, but identified from it again, this time on the basis of purely spiritual rather than ethno-cultural criteria.

euchratis and tontitarianism

In the last two thousand years of Eurasian history and diastatic transformations in Eurasian states can also be considered from the perspective of mytho-agogical racial types according to the "Chronicle of Ura Ainda". All aspects of "aristocratic equality" can be attributed to the "freashome" archetype; all "authoritarian",

"centralized", "tyrannical", and "tyrannical" types can be considered in the perspective of the "Chronicle of Ura Ainda".



of the system corresponds to the "Finnish" model. Here, as in other cases, mixed variants with elements of both structures are most often found, since the peoples operating in these epochs were almost without exception affected by racial mixing. Therefore, we can only speak here of a relatively "Frisian" and a relatively "Frisian" structure.

"The proportions of both elements can vary considerably.

In fact, if we understand the racial specificity of the two basic political paradigms - "democracy" and "totalitarianism" - the ambivalence of their opposition, which is at the heart of the "right" and "left" debates in the political history of the last centuries, becomes evident. Freedom", "equality" and "fraternity" are good things for the "free", "equal" and "fraternal" Frisians, and imposing oppressive systems on them would be a clear violation of their racial nature. "Hierarchy", "order", "discipline" are absolutely necessary for people of the Finnish type, and the imposition of a "democratic regime" can never lead to anything other than anarchy, outrage and degradation, which, of course, logically ends in even greater "tyranny". (It is in this sense that Plato's statement that democracy logically entails tyranny should be understood again).

The races of Russia

The Russian Federation, Russia, which is at the center of the Eurasian continent, is of the highest degree indicative of the fact that it baestiates aeco complex of racial giaektika, which is also common to other Eurasian territories and ethnic groups, although in some cases in a lesser form. Dorossiysk as the history of Saasn, most likely acero, is associated with the 4frizsk op "migration from the flooded island, from the 4ingeon island", because initially Saasz organically goes to an inOeuropean, Aryan cultural and racial baok. But the history of so6-



Russia as a special geopolitical space is something else.

First, the beginning of Russian history, according to aetovisi, begins with the calling of Rurik to the kingship, which exactly corresponds to the 4finish archetype of social organization, calling "The "Frisian" (and the Scandinavian tribes, in fact, represented the Germanic, i.e., 4Frisian, ethnic element) in the khaoist of the king-priest, the Tmag.

Secondly, among the Saavian fiveemen, 4yaud, 4merya and Tmuroma, i.e. Tazi-atskne, "Finnish" peoples, this time in the rim of the text again, appear from the first lines of the Ae-topis. Thus, in the origin of the Russian state, we find the Tazi-atskne paradigm. The later christening of Russia and feudal fragmentation are evidence of the assimilation of the Tfrisian factor, the 4Bean element, the bearer of the 4Bean religion develops and begins to create the structure of the 4aristocratic equality. During this period, the most 4gnostic, 4esoterioesque element of Russian spirituality is also developing. And it is important to note that in some parts of Rus' lands, in Novgorod and in the North in general, the Tfrizian model took root quite deeply and early. The invasion of the Mongols, who carried the obvious 4fin model - hierarchy, discipline, and a divisive revolute avvaraa tion - overthrows the Tfrizian (and so far not absolute) complex and integrates Rus into the Yellow-Tugo Empire, which actually covers nowrn all of Eurasia, with the exception of northwestern Europe. But this Oingizid Empire itself collapses because of the expansion of the tristocratic element" (again the Tfriz factor) among its rulers. And then Rus opts against the state of the 4 sons of Findi, taking upon itself the mission of uniting north-eastern Eurasia. After the end of the yoke, the Truscan aristocracy was constantly persecuted by the monarchs, and

The "Frisian" element was pushed back into the cyry6o religious sphere - into the "Travent" and "Brotherhood" of the Orthodox monasteries. But after a long and more or less stable imperial period, with the apparent dominance of the Comtiaex of the sons of Finda, the "democratic" concept, which was already quite common in the whole world, was replaced by the "Frisian" one.

to the racial type of the Russian population, reappears in the form of the communist eschatological doctrine announcing the beginning of the restoration of "hyperborean", paradisiacal proportions.

The races of Europe

The European zone of the Eurasian continent is geographically closer to the sacral island - the cult center of the 4 sons of Freya. Indeed, the 'democratic' type of culture is much more common in history than in Asian or North African regions. However, it would be a *mistake to* assume that Europe is inhabited by "Frisians" and that it is homogeneous in its racial substratum. In its northern part, the "Frisian" element is largely mixed with the Aappo-Finnic ethnos, which in Eastern and Central Europe is phenotypically related to the so-called "Alpine" race. Western Europe is largely 4kelticized " and the 4kelts " were already a mixed people in antiquity, according to the 4Chronicle of Ur Ainaa ". And finally, the population of the southern regions of Europe, the so-called 4Cretaceous race, carries a considerable number of Near Eastern, Levantine, Semitic racial traits. Thus, in its most ancient Eurasian autochthonous basis, preserved in the 4Mongoloid Europeans (in particular, the "BI-UAen-
The "French" of France are native French people, phenotypically indistinguish-

In other non-European (Finnish, North African, Semitic and Turkic) racial components, the inhabitants of Europe are recognized as descendants of the 4 sons of FINA* "-".

Given this racial heterogeneity, it becomes apparent-
It is clear that European "Democracies", in order to be stable, must be compensated by a rather strict "totalitarian" type of control. This is the specificity of modern "Democratic" regimes in the West: behind the facade of "equality" and "freedom" there is a strict hierarchical system that indirectly directs the "Finnish" herd in the right direction. However, the current "magicians" who rule the West are not the same as the "magicians" who rule the West.



In this case, they are the most sophisticated and refined means than the priest-kings of ancient Eurasia.

The tragedy of the Nord

4Chronicles of Ura Ainda" links its sacra-racial approach not only to geography but also to the *logic of* history. Sacra-racial history here has a cicacic character. The flourishing of the spirit is replaced by its decline, and the decline by a new flourishing. From the perspective of the Chronicle, the children of Freya are the havvv ing subject of sacraa l history: their victories are identical to the rise of the world spirit, their defeats to its fall. The entire history of the 4Chronicle of Ur Ainda, beginning with the sinking of "Aa'thaand", the 4 Old Land, is *the* history of the decline of the "Freys", i.e. the downward trajectory of the cycle. In the beginning, their "great homeland", "Aa'thaand", perishes. Then their new landmasses, once located in the Dogger Bank area, sink in the North Sea. Later, forced to migrate to Eurasia, they are subjected to displacement with the 4Finns' men and pressure from them. In the end, the insidious 4-magicians wage a real war on the 4 Frisians and interrupt the sacred tradition of the "White Maidens" with their attacks. The last of them perishes at the hands of the 4mages. The Nordic sacred fire dies out. The remains of the "Frisians" disperse across Eurasia and set sail on their ships to unknown lands (a curious story from the 4 Chronicles of Ur Ainda about a Frisian navigator named *Inka* (sic!), who went to the faraway lands and did not return; here we should recall the theory of the historian Bac de Mayo about the "Viking" origin of the civilization of the Soantzepokaonniki Incas). In any case, the dispersion of the Frisians descends lower and lower, while the 4Finda peoples, on the contrary, rise and gain more and more power.

However, according to the prophecy of the last White Virgin," the unhappiness of the 4freys" will last only until the beginning of the third millennium (AD). At this point, the decline of the 4freese will reach *its* lowest point, its winter solstice, but it will not be until the beginning of the third millennium (AD).



Immediately after this, Vraa'dah, the spirit of the world, will breathe again its 4Ob, its 4breath into the white people and instantly revive the 4frnz people, rejuvenate the divine Freak and save all her faithful sons and daughters. Thus, the racial story of the Thrnzes has its eschatological prospect and its mnsternaa nous denouement, for in the abyss of its fall, trampled by 4Fnda and insidious magicians, the Trnperborean ethnos is still destined to see the grandiose blossoming of its Norse culture, to regain its lost freedom, freedom in God.

The return of the myth

Расовая парадигма «Хроники Ура Линда» представляет собой классический образец мифологического объяснения исторических закономерностей. Как и любой миф, она в чем-то пересекается с научными данными, в чем-то уходит в область совершенно недоказуемых постулатов. Но в XX веке позитивистский критицизм и научный энтузиазм предшествующих столетий были почти полностью дисквалифицированы, тогда как сфера мифа, напротив, снова оказалась в центре внимания. Миф оценивается отнюдь не по его соответствию объективной действительности (впрочем, сама концепция «объективной действительности» представляется все более и более ненадежной и несостоятельной), но по силе его воздействия на культуру, сознание людей, социальные трансформации. Этническая (или расовая) интерпретация событий всегда была одной из самых действенных, самых гипнотических, самых захватывающих.

Неудивительно, что «Хроника Ура Линда» была в центре внимания в Германии 1920—1930 гг., когда национально-расовая интерпретация мира достигла в Средней Европе своего апогея. И на каком-то этапе реальной истории этот миф оказывал огромное влияние на ход вещей. Можно десакрализировать культуру, но кровь человеческая и земля родного края все равно рано или поздно дадут о себе знать, вызовут к жизни дремлющие архетипы далеких эпох. Неудивительно также, что сегодня тему расы предпочитают обходить молчанием, и «Хрони-



Hooray Hinda" is reliably forgotten. This is understandable, since the wonderful pictures of the last war are still fresh in our memories, partly due to the fact that the European 4Friesians were willing to put the Eurasian 4Finns in their place.

The awakening of the racial myth led Germany and the world to a monstrous catastrophe. But it was not the myth itself that was responsible for this, but the pragmatism and unchristianity of its use. If the time before the myth is banished to the periphery of reality, there is nothing surprising in the fact that it will return in a monstrous, distorted form.

The return of the myth should be prepared carefully and cautiously, taking into account the consequences in advance, including the catastrophic possibility that it will accelerate the return of the myth to life.

TO THE QUESTION OF RUSSIAN PYHAX

Runology by Herman Wirth.

There are several points of view on what runes represent. Some believe that this is a distorted version of the Aatin ah-favit, saozhivyuyusya in the 5th-6th centuries BC in the Scandinavians and North European Germans. Others believe that runes 6ykhi ancient signs for the task and become used to write texts only at a very late stage under the influence of the Aatin script. These two points of view on the nature and origin of runes are considered to be 4scientific" and 4orthodox".

But there is another theory of runes, betrayed by a German scientist - Professor Hermann Wirth. It should be noted at once that this theory is not recognized by tyrokim scientific circles. The reason for this neglect lies not so much in Wirth's paleoepigraphic and runooo logical works as in his evaluation of the text known as 4Chronicles of Ur Ainda, the history of which is like two drops of water similar to the history of the 4Veasa Book. 4Ypa Ainda" was discovered in the early nineteenth century and was supposedly an ancient text.



It was written in a special Quvisirian script and contained stories of pre-Christian mythology and the sacred history of the Germans (Frisians). It was written in a special Ququisite script and contains stories of pre-Christian mythology and sacred history of the Germans. The "Book of Veaes" (discovered in the early 20th century) represents the most important part of the "Veaes Book".

The Chronicle of Ur Ainda is an analog of the Chronicle of Ur Ainda, only it does not apply to the Germans, but to the Saavs.

Scholars immediately regarded the 4Chronicle of Ur Ainda as an open fake, dating back to the Goaaand Renaissance, when some antsikaopeA" transferred the mythological and geographical knowledge of his era to distant times and recreated a pseudo-mythical picture. The supporters of the authenticity of the 4 Chronicles of Ura Ainaa were recognized as marginalists, sharaatans and subjected to scientific obstruction. (And in this respect the parallels with the history of the "Book of Vea'ez" are obvious.) However, Hermann Wirth himself did not claim that we are dealing with a podwinni. He only argued that we are dealing with a very ancient version of the mi-

Wirth, a connoisseur of more than a hundred ancient and modern languages, was an expert on more than a hundred ancient and modern languages. Wirth, a connoisseur of more than a hundred ancient and modern languages,

archaeologist, ainguist and historian, has made a study of the content of the entire monument and the different layers in it - the most ancient, more Ani and quite Ani. The result of its reconstruction was the publication of the "Chronicle of Ur Ainda" with detailed commentaries. It made Wirth a n outcast among academic historians, who believed that the very doubt i n

the poaa ticality of the Chronicle of Ur Ain Aa" automatically Awill discredit the author. Forthis reason, the other, incidentally, the main works of Hermann Wirth - "The Origin of Mankind" and "The Sacred Proto-language of Mankind" - - which are based on his runooological theory, and the 4Chronicle of Ur Ain-da" itself is not mentioned at all, remained unattended by the general scientific community. In ZTlh +rUAahs soAerzhitsya stunning paeaeoepigraphic material, which in the future deserves to become a sensation in the history of human protokuay-tura. Many of Wirth's intuitions preA "oschize those aingvistic theories, which are called 4nostratic" and which

came much later than the German professor's first work. But this is only one side of his fantastic discoveries. The most important thing is left out.

So, Wirth predraozhii the following explanation of runic signs. From his point of view, the Scandinavian and ancient Germanic runes and runic circles *represent a trace of the ancient nwy-si:iodic:iodvlz, lying on the basis of 8cex mu- by languages, iifolozii, cultures, ritual, sacral doctrines, calendar systems, astrological observations*, etc. Once runic circles were known to all peoples of the earth, who came out of a single homeland - the northern country of Hyperborea. Wirth, who is a proponent of the archaeo-ogical theory of the 4-circle theory", called this original proto-circle Thulekulturreise, i.e. the 4-circle Tyae". Originally, runic circles were ritually applied only on the wood surface, because the wood in the 4-circle Tyae was considered a sacred element, a material embodiment of the Axis of the World. For this reason, it is impossible to trace the chronology of the development of poanotsennogo runic writing in ancient epochs. Only fragmentary inscriptions on cave walls, ceramics, stones, and later bronze and Jaeze, which are anomalies rather than the norm of ancient culture, allow us to judge about the steps of evolution (or, more precisely, involution) of runic writing. Historical runes, as they reliably appear in the V-VI centuries, are the inertial selves of an ancient forgotten system, which - not to confuse concepts - can be called protorunic.

The protorunic system, according to Wirth, underlies the all writing systems - Phoenician, Indian, Sumerian, Chinese, Egyptian, etc. Moreover, the runes and their system are the key to deciphering absolutely all mythological plots and sacred doctrines, both monotheistic, developed and primitive, pagan. The runic circle is unmistakable in phonemes, signs, mytho- aogic plots, customs, rituals, omens, associations, rites of all peoples of the earth. It is only necessary to know the code, and it is not difficult to decipher any system of symbols.



In his writings, Hermann Wirth has done an extraordinary job of identifying a series of images and signs, compiling a comprehensive ensembles of Tyae symbols that can be traced from cave drawings to the most advanced modern theological constructions. Each volume of Wirth's work contains about a thousand pages, including ataases and scrapbooks summarizing his discoveries in the fields of archaeology (he himself actively participated in excavations), paeoepigraphy, comparative ainguistics, and Nestorinian studies. In a few pages, it is naturally impossible to give even a brief idea of these unique studies, which are so rare that they are sometimes not available even in the most renowned European libraries. This circumstance is also explained by political considerations. The fact is that Fermann Wnt was the founder of the scientific and nsaedovatea tion organization 4Na-saediye Ancestors (4Anenerbe) during the Fourth Reich, even though he was found completely innocent of the crimes of the Guitarist regime, A certain shadow was also cast over him, as well as over some other famous German scholars of patriotic orientation - Martin Heidegger, Ernst Jünger, Arthur Müller van den Broek, Kapaa Ha- ushofer, etc.д. However, even Wirth was not as fortunate as the average Wirt - the topics he discussed did not arouse the interest of European scholars (unlike the topics addressed by Junger and Heidegger, which were defended by their French admirers, who were impeccably pure from the point of view of 4antnfaiuism). And at the same time, perhaps Wirth's discoveries are incomparably more important for a new understanding of the origins of the human spirit than the work of many other authors....

Wirth lived until 1982, but all this time he and his works remained so silent that it seems as if there is a secret, a conspiracy. This episode is also very strange. Hermann Wirth's latest book, the so-called Palestinabuch, where he co6paa all the results of his research on the "Hyper-Borean" origins of the Old Testament tradition on the basis of systematizations and the study of archaic Baizhnevov paastes.



The manuscript was mysteriously stolen from his home the night before it was to be sent to the printer. If Wirth's research had been just a scholarly endeavor, it is unlikely that anyone would have had the temerity to steal a manuscript of many thousands of pages.

But this mystery has not yet been solved.

Xiaavian runic

We are interested not just in the story of the German professor, but in the way in which his concept can help us in the research of the Saavian antiquities and explain many mysteries of the ancient pre-Christian culture of our distant ancestors. And this topic is now worrying more and more people. Hence, by the way, the interest in the Book of 4Veas, in the reconstruction of pre-Christian writing, etc.

If we accept Wirth's point of view, we will have to admit that the northern peoples of Eurasia, who lived in close proximity to the original Arctic ancestral homeland - Hyperborea, preserved the proto-runic systems earlier than others, although their poanocene meaning, cualtual use and aafavitno-caendary comprehension were distorted and forgotten. Therefore, runes are found in their fragmentary form, as a legacy of ancient knowledge, the key to which has been irretrievably lost. But nevertheless, since the 5th century on R.H. this late runic synchronously appears in different apeaaax of the north of Eurasia. Wirth studied especially closely the Germanic-Scandinavian areas. But he also pointed out the exact correspondence to the runic signs (ogaasized, however, in a completely different way) of the Orkhon inscriptions of the ancient Turks. Moreover, the Turkic runes appeared almost synchronously with the Germanic runes, although *it is* difficult to assume direct borrowing. From the point of view of simple geographical symmetry, it is striking that between the area of dispersion of the Germanic-Scandinavian tribes and the Siberian Türks there were the ancient Saavians, intermingled with the Ugrian pamen. And about these Saavians, the Chernori- zean Khrabr wrote that they are 4piyut with features and cuts". The Late Norse writing is characterized by the fact that it was carved on wood and stones, whereas, according to Wirth, the signs were carved on wood and stones.

of the original protorunica were rounded. Thus, the half-
 it is not likely that the *"traits and rsz" djili si 8olichnymi sistem:mine*
The "Slavic runic", which is a kind of intermediate form-
In the Zsrmanian and Turkic cucmc:na:un. Hrabra's indication that the
 ancient Slavs 4gadak't" by cuts indicates that the Saavians used their runes
 for the same purpose as the Germans - they served them both as a book and
 as a method of sacred rituals (in their lowest form - predhazanii).

It is striking how similar are the signs of the 4Hymn of Bojan and
 the 4Beles Book on the one hand, and the Germanic runes on the other.
 Although one cannot exclude the fact that Suaakadzev, to whom all the
 threads of the story of the 4Beles Book converge, could have been
 aware of the 4Chronicles of Ur Ainda, also stylized as runic writing.
 In such a case (which cannot be completely distorted) the value of
 his documents is lost. It is not excluded that, as in the case of the
 "Chronicle of Ura Ainda", it is a late revision of a really ancient
 document. It is only important to approach this question objectively
 and impartially, without falling into a previous enthusiasm, but also
 without known prejudices.

Whether the fragments of the Suaakadze collection are authentic
 or not, the Slavs must have had runic-type systems, fragments of
 which we unmistakably find in traditional Saavian embroidery,
 mytho-aogic plots, ornaments, customs and beliefs. Consequently,
 the question is only to start a post-anocentric and massive
 decipherment of the ancient Saavian heritage without expecting
 history to provide us with reliable textual material. The latter would
 be too easy. However, it cannot be completely excluded that sooner
 or later such evidence will be discovered. For the moment, we can
 already start the global decipherment of Slavic antiquities, because
 we have the opportunity to use the invaluable scientific apparatus
 developed by the brilliant German professor.

If we deduce the system of Slavic runic circle, the problem will
 be solved. And we will only have to make a comparison-



We will gradually reach the next level and approach the decipherment of the ancient mystery of Eurasia, its primordial culture, its secret, forgotten language, which is not just a medium. Thus, gradually, we will reach the next level and approach the deciphering of the ancient mystery of Eurasia, the comprehension of its primitive culture, its secret, forgotten language, which is not just a means of transmitting information (as technocrats and pragmatists mistakenly understand language today), but information itself, and more important and significant, sacred.

The mystery of the apple is the mystery of the North

Rather than make a gerary marii and then the analysis of the Saa-Psnian runes, let us outline the essence of Hermann Wirth's concept of the meaning of the runic yala pro-torunic giassm.

Wirth maintains that the *original design of the original street :andodel, on the*
on the basis of which the writing, the phoneme, the calendar, the
calendar, and the
§iizpyaal "i, ii 'o@fiierxiie iirmiimym "i, ii iirxyrm8o, ii x@z zo-.

ZO O DIfiE&OJ SOSWtOYAL f4f4 - Bilo HD AYUN f4Ya If f4 O-fDIX ZO O-8vz" of the *Arctic Ce8epa*. Many traditions assert that it was from the North that human ancestors descended to the middle and southern South, where ancient civilizations emerged as images of the ancient homeland, as its reflections, reconstructions, imitations. This is what the Iranian tradition says about Aryana-Vaejo, the ancestral homeland of the ancient Iranians. The same legend is contained in the Vedas, which say that the first people lived in the place where day and night last a whole year - that is, in the Arctic. The Greeks knew about the northern country of Hyperborea, home of the sun Apollo.

Hindus have a traditional theory of cosmic cycles, which they associate with the dynamics of continents. Each cycle corresponds to its own continent, the dvipa. Hamemy cycle corresponds to the so-called Jambudvipa, the 4 land of apple trees", and René Guénon has shown". that it is not India itself, but all actually existing continents and especially their synthesis - the North Earth, Arctogea, Hyperborea. This sym-



The voyaic moment is illustrative. Yabaonya, yabaoko in many myths is associated with paradise or the Garden of Eden, with the place where mankind stayed in primordial times. Wirth considers the root "yabaoko" itself, etymologically related to the Hindu jambu, and to the Germanic "Appfel", ang. apple, etc., to be related to the name of Apoaon, the Hyperborean god of Soan and Light. If we take into account this "arctic", poaa rtic moment, many sk'ets connected with apples will become clear: the moaodiaa tic yabaoki of the Scandinavian car, the yabaoki of Hesperides, the reserved yabaoko from the tree of knowledge, which caused the forefathers to abandon paradise, etc. In addition, there is another expressive detail: if we cut the yabaoko across, we get a five-pointed star Qf in the heart, which is the symbol that was also originally the image of poac'sa, the North, paradise.

Wirth explains the poaYar symbolism of the star in the following way. The ancient calendar is represented by a six-sided star Sh, marking six main positions of the Soanz. They were: summer solstice (upper line), winter solstice (lower line), the point of sunrise and sunset in winter (winter solstice - two slashes at the top) or at the same time (summer solstice - two slashes at the bottom). Sometimes a horizontal line corresponding to the points of the equinoxes was also marked, which gave the eight-pointed star Sh. *In A rk tikv the sixth, lower line omc ymcm8 ust*, since in winter the sun does not rise there *at* all, and the *six-pointed star C becomes five-pointed C*. Arktogeia is the country of Yabaok and Yabaon. It becomes clear that the yab- aok in the Russian and Saavian foraokaor" .

Basic runes

Let us return to the protorunic circle. The nabak'ding of annual events outside the Northern Poyarnoi Circle makes the signs, which are the basis of the protorunic circle, ineffective. The circle, which describes a day and a half above the head of the nabaa o-



the body, as if to expand the sun itself to the cosmos.

O Perhaps the most ancient phoneme of this sign was the sogaaasic sound "g" (variant 41" - since ezhid-The circle is often interchangeable when passing from language to language). Sometimes the circle is provided with a vertical line at the bottom of the \$. This is the origin of the Greek his"-r.

This vicious circle is broken during the fall and spring arctic periods, when the Soanzee makes short arcs over the southern South.

These arcs are the oldest protorunic sign,

"ur" in Scandinavian circles. The vowel eu" is the only sound that can be made with the mouth closed. Symbolically, it corresponds to the descent of the sun into the darkness of night, based on the symbolic identification of the mouth and voice with the cosmos. (Compare the Russian word "4nebo" meaning "upper mouth" and "sky", the firmament).

In the beginning of the year, the same sign "ur" is probably pronounced as "a", because the vowel "a" is made with the mouth fully open, being a symbol of a new beginning. The sun comes out of the ground, out of the darkness, out of the cave. The New Day, the New Year begins.

The next sector is associated with the sign "ka ".y. representsk'- It is a symbol of lifting up, arms, horns, etc. With this sound-- This sign denotes everything that has to do with upward movement, so it often means spirit or fire. Above eka" . y. rises "g"}, (or "re" or "ri", since the ovals are sogzas-.

In the process of transition from the post-New Year's "a" moves to the pro-interutoinal "e" and then to the "i", which is the vowel of the summer, the highest point of the year).

At the end of the summer sunset, which is pronounced "i" and represented by a vertical line, the highest sign, spirit, royal dignity, the sunset begins to slope downward, toward winter, toward the Arctic night. From the top to the bottom. The connection between the two remains in the hierogaiph "s", \$, and the protorune esol", or J, representing the lowered fire, sun, zat, but also lightning. It is also the Apple, gravitating axially toward the Earth.



Yeah, it should be "tu" or "to" - . Autumnal descent, lowered arms, **branches** (willow, eai, pine, yew, etc.). Gaasic "o ", intermediate between "i " (emitted with the mouth poauzasclosed, lips stretched) and 4u " (emitted with the mouth closed). In addition, there are two nasal sogaaic "p " and "m ", which, according to Wirth, denote horizon, water, Zemaya, mother's womb, stone, bottom, night, darkness, etc. :

It is in a certain sense such a sogaaicny, which has not yet acquired a clear form. Therefore, the first cry of a child "ma " - expresses the most ancient Hyperborean Quaint formula: from the bowels of night, new life, new light, new cosmos is born.

Historical runes have a few more in-between signs:

"Thurs", f, the sign of the axe (or koayuchka), which separates the umbilical cord of the New Year from the Old. (Axe and koayuchka, as well as raaroa "koaot" are connected through saovo "kayao", i.e. axe; therefore, it is not excluded that this rune in Saavians was called "koao" or something similar).

4As ", /, and 4feoh", \$, are the two parts of the World Tree, Eai, Be-reza, Yabaoni, etc. From 4feoh f came the Russian "God". From "as" is the Russian "azj", the pronoun of the first aitz "I f".

The sogaaic "p", originally representing the horizon. with a trait, later combined with "nyt", J, whence the Russian "not", "no", hence " night". The deification of the spring "ka", ("kep" - in later circles) daao "gy*- X- rune similar to "ka ", raised hand, perekaadina. A variation of "i " is the rune 4ieh", indicating the change in the trajectory of the soantz path at the moment of the summer soantzvoretturn.

At the point of the autumnal equinox, the compound rune was fixed

"beorg", , iai, i.e. "two mountains", transferred here from the winter solstice in ancient versions. The Russian saovo "birch", the sacred tree of the Saavians, was formed from this background. All other runes belong to the New Year's Eve period - the fall-winter season.



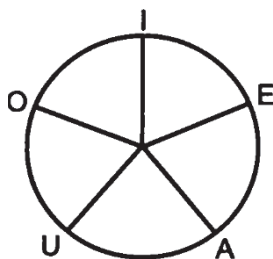
Then comes tlagu ", hook, \$, meaning also vodu", 4ose-ro". The Russian word tayr" carries both proto-senses - something crooked, a bow, a bend (the appearance of an ideogram, a hook, the hand of a staff) and the space flooded by water in spring; close to the Germanic roots denoting tozero" - make". Hence also the Russian tluzha ".

The rune tmadr'. T. fall from spring, where it depicts (and sounded the same), stirring the water surface, counter-4p", .

Runa teoh ", , reminds ideogram konya, and hence all the mythological stories about tvodnyh horses" or tmorskyh tzhebetsa".

Runa ting", , is a marriage rune, the union of heaven (upper triangle,) and earth (lower triangle,), male and female. It is also two intertwined snakes. Phonetically oglasuetsya diphthong tng " (sometimes with nasal tn"). In Old Russian, tn" was nasal and post-penny otpaao. Such modern Russian words as "angle", eel ", tkruk", truka ", tAYAGushka ", etc., had once nasal tn " before tg" or "k t." Perhaps the SlavYansky name of the rune ting " was tugol " or tkruk ".

tOdil", @, represents a knot, loop, drop. It means spirit, seed, sometimes also fish due to hieroglyphic similarity and the fact that fish live in water, and the New Year's Eve sectors of the holy year correspond with water. In Old Russian the true name of the fish, yazva ", was tabooed. It is not excluded that the Russian todil" is called exactly so - yazva" (or tduh").



Important rune tdag t, , means 4 day t, t light t, t double axe t, as well as tchayuu", t vessel t, "kotea for ritual festivities t. Runa daa nmya Keast god Dagda, which in Nraande myths is associated with voyatebny kota, pniqa in which does not run out. This is the New Year's rune. From this rune the Nndo-European names of the heavenly god developed - Hindu Dyaus, Aatnian Deus, Greek O-com. The German tTag t ("oden") and the Russian tday t itself go back to the same base.

Now it remains to try to find the correspondence of this set of sacred ideograms to the Savyansk roots, patterns, sayings, mythaological stories, etc. Thus, we will be able to restore the sacred picture of the world of our ancestors and to find out' the sacred model, which is the basis of our ancient culture, our language, our rituals, our psychology, etc.

ГЛАВА 4

COSMYVESC CNACITEAb. fVA VEEAICH SIMVOaA

"TIU"-LIGHT, HANDS DOWN.

Heilbringer

s'f", "Savior" ("Heilbringer", "Heiland") is a:ucic- lated form:iula dy to denote cma8shezo 8i0i:ii:ii:i waste8e-.

ntz 8ycwezo C ust8a, Nlupo8ozo A yxa- 8o 8re:shadow and prostr8e. Moemo:i u he ya8 is "Ssino:i E'ozhce" and 8oplo8oned chu8st8e as 8 space8e, 8 form:ie :uupa, or

, unu , max and 8o 8re:asleep, 8 hos:iichesho:i cruso8ration, 8 Toge, iztere:ion d8izhenie:i burn. Through him, the "Godly8new Child," posjs "Son of God," 0eist8 yem sa:u God.

He is in the middle between E'ozo:u and Piod:un, between the infinite and the infinite, between the unsolo8ed and the calm, between the absolute and the relative".

This is how Hermann Wirth defines the essence of the most ancient mythological figure of the 4Quality Hero, the 4Divine Po-saannik, who is known to all traditions and to all civilians. This character, in the opinion of Wirta, once had a single meaning and even a single the in all languages, and all the totality of sacred plots connected with his personality was elevated to a single primordial gloradigm, coinciding with the origin of writing, calendar, speech, and protoreaigy. Heilbringer, in fact, is a light, 4-fourth dimension of reality, in which the rest of its dimensions are paa-.



are solved in an integrating formula, in an abstract sign that translates the multiple and contradictory abundance of things and situations into a strict and spiritualizing formula that gives meaning to all of existence.

Heilbringer is a universal figure; it does not belong to a specific world of people, nor is it a product of cultural generalization, of human social and scientific rationalization. It is a reasonable life permeating the entire macrocosm, and although it includes man as the most important component of the completed divine manifestation given in the world, it precedes him, establishes him in all his unique ontoogical status even before he learns to operate with his reasonable abilities and to systematize things and phenomena. In other words, the existence of this universal Mediator *is united*, self-sufficient and primary.

It is not surprising that its signs, myths about it, sacred rituals connected with it, are considered in Tradition as something super-important, inspiring delight and awe. Its symbols are still recognized, its pit is a mysterious siaoi.

Wirtssaedova raa ized the most archaic hieroglyphs of Heilbringer and came to the conclusion that the most ancient and universal one, which is related to the paioait, is its schematized image in the form of a man with his hands down. Its epigraphic synonyms are a figure with raised arms, a vertical line, crosses, |, and crosses etc.

All these images of the cosmic Savior are inextricably linked to the most ancient kaaandar, which was at the same time a primordial icon and the origin of sacred language, both written and oral. Based on the oldest and simplest scheme, Wirth identifies four main hierogaiphic modalities of the Heilbringer hieroglyph.

In winter soancestoYaNya ato more often than not the Cross, itself a yala in a circle, that is the weighti' Year in its entirety, the new Year, complete and not yet



NR01MM8T.4XN161KH.9X>R140Y

Frcyi ib

"пactpaueHHHyIG'1, Q). Sometimes ero siNONnMom ziivayayatcie jtøe poao-BHHыI circle, and this duality - pøe pooooviHbI GODft, , - øømøeetçø otaichitelnbI sign of the cosmic Savior BO



He is still ercs 4Dpoynym s (zwiefache) on the nreimuqestnu" - and zaz ob+eayannoknqii ace tsars of immanent irotypotopotnosti, and shah sooainaioiqiii ace the entire phenomenaaaal, emuipmeczui world with purestash otsr of the Vozhestaennogo Spirit.

In the spring poaoaacne Gora op preqtaeen with iioqnotes, aoz-. aegymymi x nebu hands__T- Сцмпоа зосм*esiogo aoczpremeno, The postanimation of life from the *winter* grave. In some cay asx ioanate hippie one pyxa J, and gpyrao omitted;ena (hint of a fall) or graphically unacquainted .

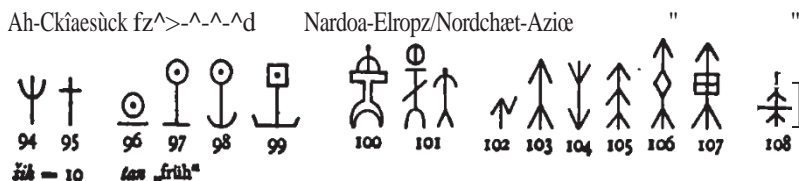
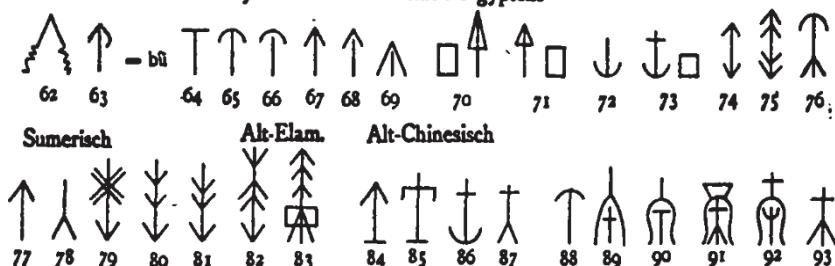
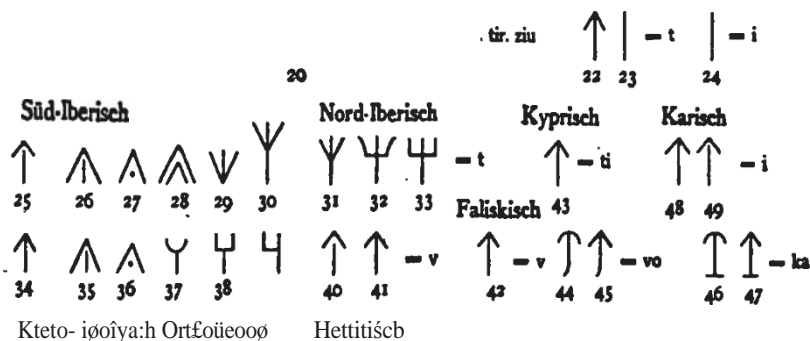
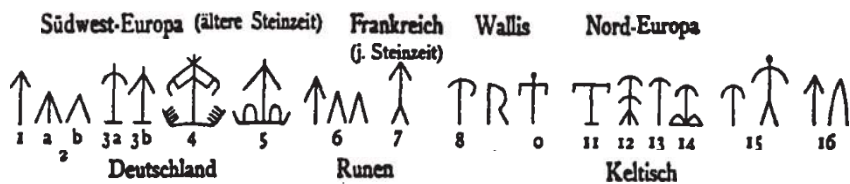
On the upper aetas, it is often depicted by a 4-brookless s, |, ver-tizaa dash. The light development is dostngao avogey. Polar day. No night. Soanqe is not behind the mountain umbrella. Mng of eternity.

The autumn arc, and Heilbringer, J, lays down his hands, descends into the darkness of the darkness. He plunges into the bowels of the earth, into the belly of the dragon, yayat, serpent, veanjaan, woah, etc. There is a story in the Syaandnavsian carax that the Zosmichian god Fenrir (the lower part of the Goda) dives into the 6ory Tiopy ruyau, \$. The one-armed god is an autumnal god by preference. In essence, he remains a 4Dual s, but within the framework of the annual qaikai there is only one voyaovina - (one pyza).

The distinction between the Heilbringer's voices corresponds to the mathematically rigorous and strictly standardized philosophical meaning of the socioiket. One by one, the vertex model is gradually being broken. Some individual pieces of it people divide the fragments of the overall picture. Behind this name fringe, the character of the Armenian Middle Ages is revealed, which appears in a fictitious form in various situations and scenes, while its other ideographic variations are relegated to the background and the name is paired with secondary informational characters of the history.

Thus, z for example, "Tiu ", 4Tyr s, , 4The Son of God with ovuiqenny-.

He can fight in the same place in winter solstice, spring equinox, and summer solstice. Now he circumvents the annual round by anon.



Palestina

Cçççççç f**g l

fc!!--kJ

Nord Aaodrx

*&

elo

t l'

ytz xt

tt

tt

ttd

t

iyi

i6t "

The same can be said of the "God with outstretched hands." Ancient rune T, "man", or "madr", originally meant the spring position of the "Light of the World" in historical runic circles was in the fall sector and staaa denote "man", Mensch,

man. By the way, the Russian saovo 4cheaovek" contains the etymological element "whole" (cel), which, in turn, is related to the German Heil (baago), which is part of Heilbringer, Heiland again.

Often there are also figures with two pairs of hands - one raised, the other lowered - S. This inscription replaces the cross of the winter solstice and is the basis of the four-armed Hindu deities.

Since the study of all the archaic ideograms of Heilbringer would take up too much space, we shall confine ourselves here to his "autumnal" form - "Man with lowered hands", J, always keeping in mind that it is not only one of his hypostasis (as in the post-anocentric primordial mytho-caendar and ritual-contextual complex), but of Himself.

God is a stream

Wirth hews: *rTiu is none other than the Sjin of God 8 near the solstice, 8 the last:and :month of Toda, 8 the last "solar house."* *This 18th dates from the analysis of the 8th of the Atlantics.*

Ideograms of "a man with his hands down" or "a tree with branches down" are found already in the archaeological paste of Magdalenien.

The main story connected with "Tiu" is the sacra story of his "descent" from the mountain, into the bowels of the earth, into a cave, into a pit, under the earth, to the earth from heaven, immersion in water, his transformation into an animal, his extinguishing by a beast, a mythological monster, his darkening, aging, suffering, his loss of something important - an organ, a tea, a kuayt object, etc.

In Sumerian writing, for example, the same hieroglyph, for example, refers to the "god of waters" Ea and at the same time to Bea, the "sun god".



Etymoo logically, "Tiu" is an ancient Aryan name related to the Old High German "Zio", the Old Indian "Zio", and the Old Indian "Tiu".

"Dyaus", its derivative "dyauspita" ("heavenly father"), whence the Aatin "Juppiter", the Greek "Zeus pater", and again, os- beginning "day" - "dies", "Tag", and "god" - "deus" and 4dius". Of course, the Vedic Dyaus, and even more so the Zeus of classical myst- phology, have far departed from the original sacral complex, acquiring the features of an abstract concept in the first place, and of a characteristic god-world-builder in the second. But in the archaic paastes of the relevant traditions, and especially in the archaic paastes of Indo-European languages, there are many phonetic forms, turns, expressions, etc. that allow us to recognize the ancient Hyperborean concept "Tiu" in the whole context.

Wirth emphasizes that the archaeology and geneaa ology of this sign in various writing systems - from cave and kuaytov paeoepigraphy to the Ainean script - convincingly prove that it is constantly present in various cya- vizations before, paraa ticularly and after the emergence of the Phoenician script proper, where this sign *omc ymcm8 yem* (!). According to Zakaggsenme Wirth, this once again proves the thesis of the existence of a unified Hyperborean system of the Ainean protorunic script, which developed in the northern regions (the so-called Thulekulturkreise, "Tyae cultural circle") and spread throughout the continent long before the existence of Phoenicia. Wirth regards the West Semitic script itself as one of the reduced versions of an ancient Poanocene system, adapted to the practical needs of maritime merchants and almost devoid of any cuajtic meaning. Although many signs are borrowed from the 4Sacred Circle, sometimes their vocalization is changed and their meaning is lost. It is indicative that the Semitic alphabet lacked the sign "Tiu", which stands for the most common ideogram of the normative kua'at complex, i.e., condescending to people.

"Son of God" ."

So, "Tiu" is A! -The "Tiu" is A! -'-y, which loses the abundance and potency of its quality, but remains at the same time internal.



not identical, eternal, unchanging, but, saeAovateaAtely, inexorably through all the trials, seeing Victory and Resurrection'. In this sacred complex we can look for a distinction between two types of sacred stories - the heroic epic ending in tragedy, and the voateb tale with an inevitably happy ending. The fairy tale, widespread in the lower strata of the nation, was preserved relatively intact in the archaic world precisely due to the persistence of the traditional class, and, consequently, the whole paradigm of the cyclic wanderings of the 4cosmic world was preserved in the archaic world.

The "Savior" has been fully preserved. Whereas the heroic epic, sagas, and poaurrationalized mefaa ogy are the attributes of the higher classes, for whom the five plots are considered reasonable, and in the periods when the whole loliaota of the original mefaa ogy complex was lost, some fragments of the cycle developed independently.

The graphic similarity of the hierogaiph 4Tiu" is striking.

- with a streaaa (spear). From now on, instead of 4God with his hands down, one can find the image of a being with a spear. Henceforth, instead of 4God with his hands down, one can see the image of a being with an arrow. Hence all the sacred aspects of the symbolism of auk or streat's.

In the Isaan runic song, the corresponding sign, J, is associated with the expression 4fifu far banti " (the giant of streai) and 4beandr baugi f (stretched AUga, tuk). Wirth notes that there is a temporal correlation between the uga and poacrugal images of the ideogram. The original form is the rounded one, which can be interpreted as a stretched tuk with an arrow in it, and not as an arrow with a sharp tip. The custom of carving hieroglyphs on Aerev, which preceded the emergence of writing proper, led to the ugaovate forms of protoruns, J because of the ability of a carving tool to schematize curved lines into corners.

The arrow and the spear play an important symbolic role in many stories connected with the "Aeia of the winter solstice, midnight, or its cosmic, allaenaa tion. For example, in Scandinavian mythology there is a story about the accidental murder of the god Baaedr by GtDela (a branch of the omea), which is a sign of the "Winter Solstice".



The beginning of the "twilight of the gods", "fmbulwinter", and the preaiudiya of the eschatological battle, "ragna-rekkr".

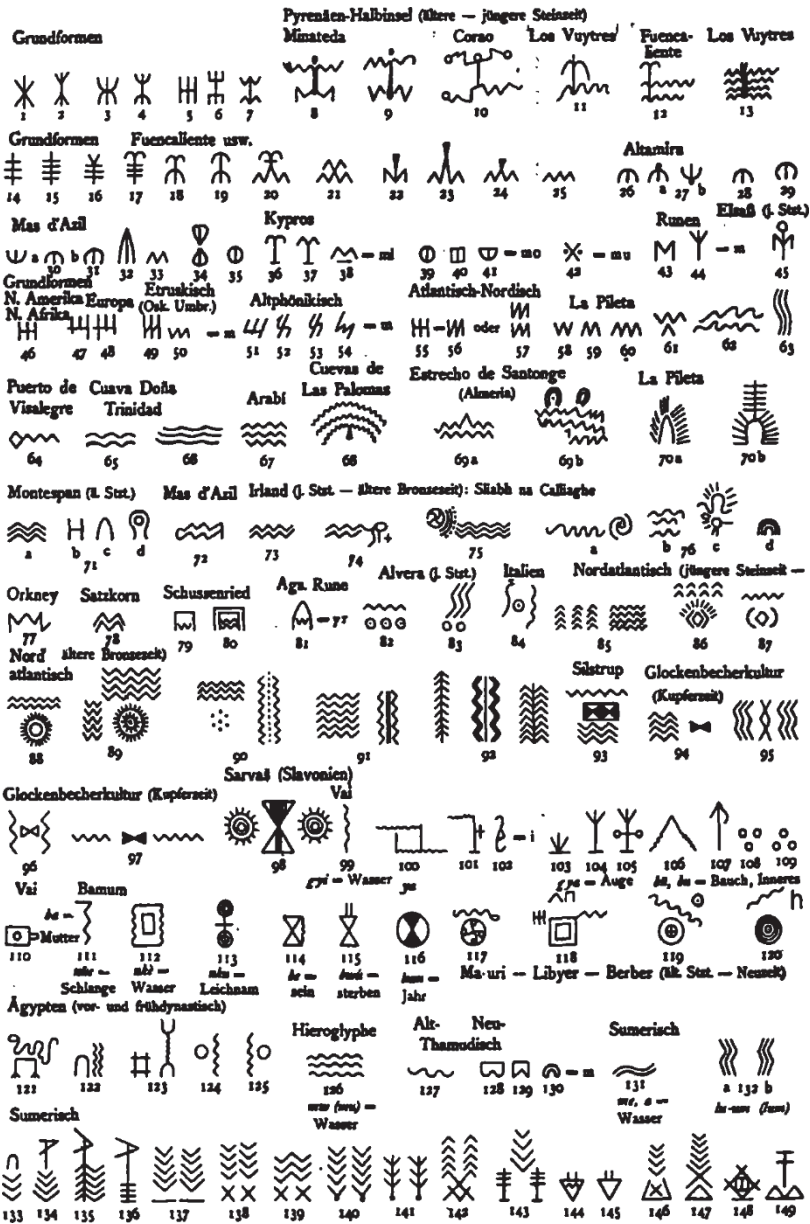
The spear of the centurion Aonghin¹ plays an anagogical role in the Christian tradition. And it is no coincidence that in European medieval Christian esotericism the spear of Aonghin was associated with the Holy Grail, into which, according to legend, Joseph of Arimathea piously collected the "blood of the Savior", drained from the side of the crucified Theotokos, which had been penetrated by Aonghin's spear. From the point of view of the archaic cuajt system of Nordic symbols, the sign, "ur", is "tneiqepa", but at the same time "chama",

"The inverted Ts, "ur", gives a new hierogram, "ka", or the ugaov variant -), i.e. "the resurrecting God" , "the God who raises his hands". The descent to the point of winter solitude, to death, to hell, associated with the spear ("hands down"), is the covenant of the spring resurrection (chama, Graa'a, hands upraised -) for all those who partake of the "Son of God", his blood and his flesh at the *point* of his redemptive sacrificial journey. In the Orthodox rite, the spear with which the lamb's particles are removed and the sacramental chama are direct analogues of this sacred sacramental action, which goes back in a preordained way to the time immemorial times of the Hyperborean Nordic civilization.

A very interesting detail: in the Greek myth about the struggle between Apo- and she and the Cyclopes, the latter hides his tuk, which he used to destroy his enemies in the country of the "Hyperboreans", at the "antipodes between the two Soanzas, sunset and sunrise".

The auk and strea'a are sacral instruments in many archaic peoples - in particular, in Eurasian Tamans, the auk and strea'a precede the tambourine and ko'tutka in kamlana; the horizontal diagonal on the Taman tambourine is often called "auk's bowstring".

On the tip of the strea is kept, according to the Nduist tradition, the dyma of Brahm'i or the life of Koschei the Immortal in Russian fairy tales.





In Hinduism, Shiva, associated with eschatology (when he blows into the shell, the universe collapses) and fire, is considered the god of science. Shiva, unlike Kama, the deity of sentimental love, embraces the supreme metaphysical aspect of marriage as the union of the world with God, the universe with its source, and therefore he kills Kama with his **third** gaaz. Generally speaking, this is a rather late mythological story, bearing the marks of Greek rationalization; originally, there was no difference between the sacred, metaphysical meaning of Auk and Strea (and therefore marriage and union) and the more *prima facie* reasons. The Greek Eros or the Hindu Kama were once identical to the solar augurs, Apoyon or Shiva, only later, and perhaps as a result of the mixing of different symbolic complexes, did these figures separate.

We should note the symbolism of the Greek hunter Orion, whose story bears clear signs of a very archaic story connected with the mystery of the winter solstice. In his story there is the theme of Hyperborea (encroachment on the inhabitant of Hyperborea - the maiden Opis), his murder by a dragon from the auk of Artemis, his walking on the sea, his deposition and new acquisition of sight after the initiatory journey to meet the solar aukes, etc. **The constellation** Orion was identified by the ancient Egyptians with the invisible figure of Osiris, while the Hindus located the constellation *mrga-shirsha*, Shiva himself, in the same part of the starry sky⁰.

All these plots and rituals are associated with the ideogram "Tiu", belong to the mystery of the Winter Solstice and are the unfolding of the most ancient Hyperborean symbolism. The Winter Solstice is closely connected with the universal idea of the end of the old and the beginning of the new, with the magic point of existence, when death turns into resurrection and death opens the gate to immortality. This fashion of the unique moment of the Year is followed by all sacred motifs associated with the most important moment of any cycle, whether it is a gigantic universal one (the end of the world) or a very small one (the end of a day or an even smaller period of time).



b,b,va equals Three

Wirth points out that the nocaean letter of the ancient Fiani-Ki alphabet was phonetically 4t" ii ii iiironosyaso as

"tau", "taw", and its hieroglyph was the sign , yaya -[-. The same sign signifies the 4t f sound also in the Old Arabic pentasym (Tamu-Arabic, Safaitic, Sabaeen, Aihoshvic), as well as in Libyishkhom (NuAskhom, Berbershom).

sTaku:u opažo:i, 8 the end of ayafa8it, i.e. Water, - writes Wirth, - there was a sign of a cross or anchor, oz8studyinsi zipnesoln-zestanstvo:ii:wife:i god - tau, taw, 8 some cases - dna. Sim8 - "A8ofitnozo" - f +.

The anchor is an inverted "Tiu" sign in roundel - means the descent of the 4 Light of the World to the bottom of the dark waters, a descent into winter hell.

It is clear that in early Christian symbolism the anchor was a sign of Christ himself.

Ancient kaenaar circles were divided into different sectors. The most ancient and arctic was the division into two halves (from "4Son of God" - "Double"). The most universal was the 6ōōō trinity, dividing the year into three equal parts - three seasons; the Scandinavian runic circles preserved this division in the form of three aettir, three on the right. At the point of the winter solstice began the spring sector, on both sides of the summer solstice - the summer sector and, finally, down to the fall-winter period - the third sector. This third sector was called the 4Tys att"" and was symbolized by our sign "Tiu", J.

"Tiu " baisok to "Tyr", i.e. to the concept of 4t" in 4ur", T s. And all this refers to the third prenovaa tion of the circle. *Bupm explains the phonetic origin of the number 3 - three, "tri" 8 in the Indo-European languages - ineino etvm! Otsk'aa sacraaization of the trinity in the most ancient traditions. The stable archaic story of the "third (mother) brother", who, being inferior to both brothers in all respects, becomes, however, a savior.*



than, victorious and redeemed after all the trials and tribulations. This saying is extremely widespread in the whole Indo-European folklore - from Nndian through Nranian, Saavian, Germanic to Isaanian and Keanitic. If we understand that it is about tTiu s, then such sacraaization of yasaa ttri" becomes transparent. In the early Christianity, spreading in areas (starting from Gaiaea) where the ancient Hyperborean tradition was never interrupted - in Maoi Azn, Greece, Italy, Thessaia, Anatolia, etc., - all these moments are perfectly realized - on the supreme place in the aafaunt stands the Cross (sometimes the crucifixion is represented in the form of the letter SH, this me letter corresponds to Yacork' Swasennya, the Son of God and the Shvoino-masculine (two natures), anqy of the Most Holy Trinity....

The Son of God descended into tur" to swastn mn r n to give him resurrection.

If the word ttrn s is phonetically unleashed from the ndea of lowering 4Tiu t, 4Tua", tTus in "ur", Ts, then the word 4twos^ itself - Old Norse 4zwa ", Anglo-Saxon ttwa t, Aatnian tduos, Old Norse td(u) vaus, etc. - has raised from the vocalization the ndeogram of the Son of God in itself: 4Tua" - 4tva t - ttavs - "dva", etc. Thus, at the archaic cuatovo-caendary level, there was an internal connection between "two" and "three", which was preserved even in the language. Both words refer to the Son of God, the cosmos Svasiteak'. Once again we find a striking coincidence with the early Christian tradition, which bases the dogmas of the Church on the varadoxical and supernational combination of the sacramental four-two" and four-three t's in the person of Jesus Christ: He is one of the Trinity, and in Him there are two natures (divine and veaoaevecxas). The two natures are symbolized in the ancient Christian pistosiaozhenn - the three symbolize the Throne, the other two are the two natures of Christ.

God's aver-tree.

4Heilbringer" (4Tiu", tTyr", J) and the ideogram Qepeua is the same as the ideogram Qepeua - from the numerous mnfas about

"The symbol of the Tree is chosen as the place where the mythoagogical cogeta of the hapischa is unfolded. The symbol of the Tree, aeca, chooses aeca as the place of unfolding of the mythoagogical story of the Jaya Hapishcha goes back to this very Hyperborean figure, although it never signifies *any specific preb*:contrary to the Evoazionist theory *about the* origin of letters and signs from pictograms schematically representing real beings and objects. On the contrary, the hierogaif 4Tiu", J, shah autumn-winter part of the year, as a symbol of the descent of the Light of the World (not necessarily of Soanz, but of Light, a more general and more metaphysical notion), - in other words, as an abshDakshnas idea - ayezhaa in the basis of naming, cuast veneration and sacraan conceptualization of realistically existent animals, plants, objects and objects. The Cosmic Savior in the descending trajectory and his ideogram were primary for all other things, complexes, ensembays, situations, etc., to which the original meaning was transferred by analogy, on the basis of external and internal similarity.

Thus, the Tree, as the axis of the world, the sacred sign of the sacred sacrament, is based on its external resemblance to the Heilbringer ideogram. It is not surprising that the ancient Indo-Europeans chose these two trees as the most central and revered ones.

In German, the name of the spruce tree is "Tappe" and the birch tree is "Berea".

"Birke". Both ati again, according to Wirth's logic, must be associated with the same original mytho-agogical complex "Tiu", and, therefore, they must contain the proto-idea of the pre-annual descent of the Light of the World into the lower regions of the universe (into the zem, under the zetk', into the waters, into the mother womb of the world, into the night, into the stone, etc.). In addition, Wirth shows that the names of birch and spruce can change places, since the primary in both sauchas is the conceptual-ideographic form associated with the kaendarno-fiaosophical conceptualization of tsikhaa. For example, in the North American Dakota Indians, who also revere the biryani sahraaa nym kuast tree, it is



is called "tan-pa". This combination "tan", according to Wirth, is primordial and **means** "the descent of 'Tiu' into 'ap'", and the combination "ap f", in general the sound "p", is the most ancient hyper-Borean phoneme for Mother Zemai, the stone, the bottom, the aon, the bottom of the annual cycle. Thus, the Qua'tan form "tan" is a conceptual synonym of "tur", "tyr", i.e. "Tiu" in "ur", T s .

"Birke" is also an archaic Quaint form. In most Indo-European languages, this name of be- reza is steadily preserved (Russian "birch" is etymo- logically related to it). Wirth shows that it is a variation of the formula "buru", which combines two primordial phonemes - "bi" (variants " ba", "bu") and "ur" (variant 4uru"). It is about the ideogram of "two mountains", which in runic circles are located in the form of two arcs before and after the winter solstice. This is a visual observation of the poinaric phenomenon of the movement of the sun in the south before it disappears into the womb of the poinaric night and immediately after it emerges from there. One arc, C, is called "ur" and is an ideogram that gives conceptual meaning to "cave", "rope", "rope" and many other sacred and kuayt objects and places in the Hyperborean civilization. The two arcs make up the hierogaif

"two mountains", "uu", - 4 two "ur""a", , "bi-ur". These two mountains in the distant past were the phonetic "b" and the hierog- myth. Regarding the phoneme "ka" (or its analogs, variations - "g", "kh", "gh", "j", "4ch", "s", etc.), which is steadily present in the name of birch, we can say that it is the phoneme "ka" (or its analogs, variations - "g", "kh", "gh", "j", "4ch", "s", etc.).), which is steadily present in the name of the birch tree, we can say that it represents the "Son of God", the cosmic Savior in the second half of the year, "the resurrected man who raises his hand". We will focus on this figure later, though.

So "Tiu-Heilbringer" replaces itself with birch and eaew. From- The sacralization of wood in ancient civilizations - houses, means of transportation, ships, and tools were made of wood. Wood, especially birch bark, was used for writing many millennia before the South Semitic and Mediterranean peoples began to write on it

It is not possible to use dried animal skins for this purpose. Wnt points out that the upper spaointee yart in the Sans Cretan vnsem is a trace of the upper edge of the birch bark, which was rntually preserved as a remembrance of the divine divinity.

The Russian saovo tel" is indicative of the higher steven. This is an ancient root, dating back to the cult formula tel ", til", which denoted tLight, tauch, and, accordingly, was also referred to tTiu ", 4Light of the World". It is not strange that the cosmniak Spasnthea is also called tull"² ', til", "el", etc. Vnt shows that the names "Ullr", tUlli", etc. and tTu ", tTiu" are identical in the mnfoaoghnn wostnolnolnmnsn and ndeographically identical. In particular, in Greenlandic Esknmos, whose language preserves many archaic elements, saova with this phoneme ("tullo", tullok", tulluk", tullut", etc.) means "tday" ("tullok"), "tgod", "trassvet", etc.). The combination of tl" with tu", according to the great Yauai Gnper-Borean form of voicing of sacred saogs according to the time of the year, is especially significant. The Norse law of the Vnrt vowel stain is formed as follows: 4a" - the beginning of the year, te" - the spring equinox, ti" - the middle of the aet, to" - the fall equinox, tu" - the znma, the end of the year. Since both phonetically and conceptually te" and "o" are intermediate vowels (this is obvious in the semantic languages), the five can be summarized as three: ta", ti", tu", which corresponds to the three taettir" we have already mentioned. Therefore, tu" (= o) corresponds to "Tys aett", i.e. to the third sector of the Year, which is under the sign tTiu". In the Russian word tel "the most important is the archaic tl". In other words, the memory of the "light" cumvoanzm was preserved, but the 4ovovuvjenye branchvn" ean yaonqepetually in the phoneme was not reflected in the phoneme.

But Russian "ea" is clearly conflated with the other most important symbol of that me order - toaen", the German tElch", and in the Dakota language it is called tta ", which again leads us to the same me ("4ta" - toaen ", ttan" - 4berez "; both are sacral concepts in the Nandesian cultures). Russian

"The word "oan" carries the 4o" (u) which is lacking in the word "eaen".



Wnt proves that the oae was the most ancient cuayto-animal of the Gnperborean period and as such it was associated with znmnmnmnmn, coanstantial mnfamns. Only later it was replaced in this capacity by the bull (even later by the ram). For example, the Indians call the bull "the bull of the Dakota", "big "ta"", but has no independent name. Oae-nn pora in the Kuaite context is perceived as a sign "ka", resurrecting the salvation of the mnr, as the vnzua'ay pheno'men of the uplifted hands.

In the ancient names of the bull in Pndo-European languages we find a combination of "t", J, and "ur", Ts ("yr",). These are German "Stier", Aatnian "4taurus", Avestan "4staora", Russian "tur". Heilbringer, the Light of Mnra from the sky comes to the lower regions, to the kingdom of beasts, to the masses, to the motherland. The sacrifice of a bull in ancient kuayts - nudanistic, mntranstic, etc., is noteworthy. In Russia, bull sacrifice was also performed quite often, and it took place on the day of the prophet Inn, at the time when summer was approaching winter, and the name "Ilnya" itself was understood by Russians as a phoneme of the incoming light (hence the connection of the prophet with lightning - the incoming light), as a cognomen banned to "il", "ul", "tiu", etc.д.

It is important to emphasize the semi-fonction of the cuatee symbols: in the early Hyperborean complex there was no strict division between the general meaning of the cosmic event (e.g., the "Tiu" scenario as a whole) and the role of the acting ants on the background on which it takes place, etc. Therefore, the very name of the Divine Light can be transferred to the reality in which this Light "sinks". For example, the word twulf", "Voak" is clearly derived from the formula tu1", i.e. "Heilbringer" before a significant constant, although in the future it is called Voak". The cosmic Voak (a dog, a dragon, etc.) is the protector of the Savior and his murderer. The mnesoanteconstant mns- ternia is initially a double sacrifice - the lower kills the higher, but at the expense of this it dies from its deed, and the higher is resurrected. The Son of God overcomes death. The Tntans disintegrate from the Donnons and turn into gods. That is why the Kua't phonemes, which describe the sacral situation, are not yet a spirit.



are not strictly divorced. There are no sexes yet, no roles of victim and executioner, no absolute good or absolute evil. The whole universe is a perfect and meaningful GODVATION, where both dark and light sides are equally important, essential, and serve the cause of harmony and the triumph of Nordic truth.

4Tiu" merges with 4Stier" ("bull"), with tElch" ("deer"). The German "Tier", the Greek ttherion" ("4beast") and the Russian 4Stier" (even etymologically it is connected with German and Greek). God and beast have the same names, merging in the New Year myth - otsk'da zoomorphic characters of ancient religions, totems, Judaic "hayot hakadosh", sacred animals seen by the prophets at the throne of the Lord.

Thus, even etymologically, the Russian words "tzver" and "tree", as collective words for a whole string of species and feats, not only go back to one phoneme, but also get their name from the pure heavenly light, the Son of God, descending into the mass of winter matter. It is not surprising that Christ himself was depicted in early Christianity as ariiqo and crucified on the cross. It was also common to depict Christ as a fish, and the word "tryba" in the Russian language was тзѣвъ, which is etymologically related to the word "4zver".

Autumn's row of runes

Wirth shows that some other ideograms can be substitutes of the 4Tiu" sign or supplement it in combii- nary aariants. All these simaoaões correspond to some signs of the runic circle, located on the autumn side. The signs are the most archaic ones, which have been preserved in the same place since the early times.

Such is the rune tsig", J, yala 4sol", }, and runic circles onya interchangeable. It can be considered as an igeogram-ma moanii or descent of ovjegos soanqa. In fact, it is, according to Wirth, a fragment of a fragment of the substitute of the gpenneiuro of the arctic hierogaph §, signifying the connection between the two carr yanaa-.



of the lower and upper points of the Year. This fragment was later conceptualized as a descent from aeth to winter, so that only the lower circle remained. In the second case, the "sig", J, symbolizes a schematic connection between the coann cessions, a vertical (fiery) snake. In both cases, the meaning is the descent of the Light of the World. This ideogram was voiced with the phoneme "s". In many ancient sacred circles and developed from them aafa- vits this rune \$, "sol", is directly in front of the rune J,

"tiu", hence the combination "st", which is stable for the most archaic paastes of the Indo-European languages and, more generally, for the majority of the languages of the peoples of the earth, and in the Indo-European languages this combination means "being", "existence". In ru not "sol" one can see the features of the most ancient hierogaiph of being - §.

In the runic series, the "s-t" ("sig-tyr") is followed by the sign "b", "beorg"" , "Berg", "Birke", the rune of a birch tree or two mountains. This gives the formula sit-tyr-berg, known in the most ancient Germanic zakainanii and runic songs. Soanze, \$, ("sig-sol"), carried by the Son of God, ("tiu", "tyr"), descends between the two mountains, SIMVOA, "beorg""."

As for the Russian word "gora". which is related to the ancient Indian "giris", Avestan "gairi" ("also "mountain") and Prussian "garian" ("tree"), it is interesting that etymologically it is related to the Greek "borees" ("northern wind" or "north"), i.e. kinship with the phoneme "ber", "beorg" is possible through Greek. In addition, the very word "borees" means north, in other words, the place of the diurnal (but not annual!) graphic circle, which corresponds to the heart of the poa-

Another important rune is "lagu", \$, representing a krk'k, a staff handle, etc. It denotes water, lake, etc. This is the water where the "Tiu", Heilbringer, descends. Krk'k plays a huge role in archaic mythoagogies. In the Eskimos, it is the cultural hero who attracts the sky and the zemak' to each other. The sickle, the symbol of Cronus in the Greeks, \$, "lagu" conceptually corresponds to the two Russian saovs, which are considered etymologically different.



In the case of the river's overflowing, it is "meadow" and "luka" (bend). We see that the ideogram "lagu" carries both of these meanings - bend, curvature and moisture. By the way, the Russian words "frog" and "puddle" go back to the same phoneme.

Another sign is @, "odil", fish, loop, drop, knot⁰. Like "sol", it is a fragment of the most ancient Hyperborean ideogram§. It is the sign of offspring, of seed. This is how the ancient Germans called and depicted the mysterious force that permeates the universe - the breath of God, the soul. In Sumerians the same sign was called "su" or "zu" ("os", "oz") and, like "lagu", denoted water. Other phonetic variants of "odil" are "vod", "4ot", "oth", etc., which gives the Russian words "father" and "4voda". The most ancient voicing

The "su" or "sv" is of the utmost importance, because it is the basis of the Russian word "light", "holiness", etc., which in turn is related to the Old Iranian "hveta" (light), Sanskrit "sveta" - "white, light", etc. "Light", "holiness" is the presence of "odil", the Spirit of God, noa osa mora.

Rune, "yr", represents the roots of the World Tree, in other words, the point of the winter solstice. It often accompanies the ideogram "Tiu" as a plumage - an arrow - J+.

. Sometimes acts as a substitute for the rune 4ur". It can also be seen as a vertical stroke - rune "is", |, ie

"The Son of God in the summer soanseed" superimposed on the angular spelling "ur". At the same time it is a sign of death. In Russian, it's

The word "yr" is conceptually close to the word "tk'r", which means "twirling", "rotation", "whirlpool" and is etymologically close to the Lithuanian "aure" - "call", "howl", "sounds of pora", etc. The horn as a twisted object and a product of "twirling" indicates a spiral, a labyrinth, which were traditional symbols of the winter solstice. The sun seems to be closing its trajectory during this period to start spinning in winter. In Lithuanian, 4yura " means

"sea," which again brings us to the same theme of descent into the waters.

A special mention should be made of the rune 4ipg ", @. It denotes a schematic repartition of the two halves of the year, two arcs



Atlantische Megalithkultur

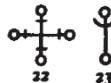
Rjoo

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Vai



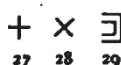
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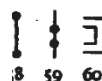
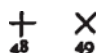
Altthamudisch

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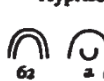
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Magdalenien



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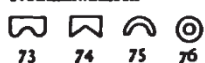
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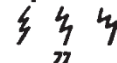
Altthamudisch

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Neuthamudisch



Altphönizisch



Sumerisch

Sinaï

Alt-thamudisch

Süd-semitisch

Nord-semitisch

Sumerisch



Altthamudisch



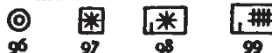
(Geza)



(prädynastisch und hieroglyphisch)



Sumerisch



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ig wb ig shh gore po iii iii iii nj md mj m6 iyyii* gu iy iii



or two ugai. It may be earth and sky or it may be two serpents. Wirth shows that this is a braina rune predominantly. It indicates that in the indulgence of Heilbringer "a in the earth, in the waters, in the animal's belly, in the night and winter, there is a connection of the upper (Light of the World, Heaven) with the lower (Mother Zemaya, Hoao, darkness, mass). With the disappearance of Soantz in winter, everything becomes equally black, the horizon disappears, the bright sky itself drowns in the embrace of the black Mother Zemaya. This is hierogamy, sacred marriage. We have shown that the Hyperborean world-view - the God-view - does not know a strict dualism, a clear division. A negative event (the descent of the Light of the World, the Son of God) had to be turned into a positive one, death became a new birth, burial - resurrection, dissolution of the Upper in the Lower - conception of a new Upper. The upper arc - the summer half of the Year - merges with the lower arc - the lower half of the Year. From this mystery a New Year, a new cycle, is born. This is the necessary condition for the Resurrection.

Wirth shows that the phoneme corresponding to this rune "ing", "p", "p-g", is very archaic and stable, and we meet it not only in Indo-European languages, where it is used to denote "snake" (English "snake", Sanskrit "naga", Aatin "angulus", etc.), but also in Ameerindian, Semitic, African, Eskimo, Turkic and even Chinese kuayt forms meaning marriage, bond, union, etc.), but also in Amerindian, Semitic, African, Eskimo, Turkic, and even Chinese kuayt forms, meaning marriage, bond, union, etc. In Germanic languages, this phoneme still means the suffix of belonging - in other words, the thing from which the thing is derived, its marital origin. In English it is ting,

"being", "speaking", etc., in German "ung", "Nibel-ung(en) ", "Ordn-ung", etc. Taking into account the cooossaa significance of this phoneme and the ideogram corresponding to it, it simply cannot be absent in Russian, although at first glance there is no direct analog. But if we take into account that in Old Russian there were often nasal sounds "p" in closed cao- rax, which were later reduced, then the search for the Russian analog of this rune becomes more difficult. We find the equivalent in the saov "ug", i.e. "ug", where the nasal "p" disappeared from. It is simple: this is also the same as the "ug".



This phoneme is again "eel" (sea snake), "yroa", "south" (formerly pronounced as "yr"; k'g is a winter-solstantial orientation in the annual cycle, whereas north corresponds to the daily midnight). The presence of this phoneme in compound roots associated with the symbolic and mytho-phoagic complex we are considering is interesting. Thus, "u(n)g" is found in the sao-ve "arc" (which connects this sao-ve with the oldest Sumerian and Turkic name of the deity of the clear sky - "Dingir" or "Dingir").

Tenggri", i.e. arc-dingir is 4Tiu", "Dyaus", 4Zeus", descended into "ing", "ung", into night, into water, into winter, the place where heaven and earth are joined together), in Saov "hand", in Saov "circle" (the nasal "n" missing in Russian "circle" appears in German "ripig", Sak-Son "hringr", etc.), in Saov "tongue", "ugoa", in Saov "circle" (the nasal "n" missing in Russian "circle" appears in German "ripig", Sak-Son "hringr", etc.).etc.), "tongue", "ugoa", etc. Besides, the snow "leg" and "night" give the same combination. Now it is easy to understand the ancient images of creatures with serpent-shaped legs - these are Kua'tov-Caendar synonyms: both phonetically and graphically, the human leg is a visual hook, yroa".

Wirth cites thousands of examples of these phonemes and ideograms, from Paeanite cave drawings to religious symbols close to us and even artistic ornaments, which, incidentally, developed from Kuaite figures.

"U" is CBET, POPPING HANDS.

D,ve half of Eternity

We have shown briefly the main symbolic ranks of Heilbringer in the autumn half of the year, where his preferred name is the combination "Tiu" and the main ideogram is the Man who lowers his arms, J. It is this sign and the covenants associated with it that are most common in the sacred compasses of the Tradition, even though in many languages it is from this covenant that it is derived. It is this sign and the associated sk'zhetes that are most widespread in the sacraa l compaa nents of the Tradition, to the extent that in many languages it is from this Qua'te primordial phoneme and ideogram



that the hieroglyphs denoting God were formed again (Aat. Deus, Turkic Tengri, Ind. Dyaus). Of course, under certain circumstances of the historical degeneration of Tradition, this



A symbol could remain the only and the main one, becoming a symbol of the Deity as such, irrespective of the symbolic and caenary peculiarities of the mnfoarnsesque sketches. For example, 4Tiu" often appears in spring creeks and even in aeternal creeks. However, there is every reason to believe that in the most unrecognizable part of the sacred picture of the Moscow 4Cosmneseknyi Salvantei" in the fall and New Year's Eve of the year, all the zayae concentrated in their fngura anew a part of the sacred dream, and although the totality of all the scpäetes, rntuaa-aovs, mnfovs, doctrnns, rntuaaovs, snmvoaovs, 4teoaaoghny, etc., that are distributed in this vervonden. In fact, it is a fragment of the oöiqero Gottesweltanschaaung of the ancient Gnperboreans.

The second symbol, equal to 4Tiu "in terms of significance, was 4Ka", denoted by the ndeogram, a creature with watery hands. It was a symbol of the All-Arenaic Spring, Resurrection, and the ascending circle of the Holy Year. The main characteristics of this sign are Rosyadenne (Birth), Growth, Poanota, Isobnane, Light, Victory, Royal Vaast, Resurrection, Ascension, Ascension, Rise, Ascent.

In the most ancient systems, we meet this sign in different varnants - Egnpetian 4ka", Shcht. Aatnian 4C",

/, in Vntu, is a 4Ka put on its side" etc. The ancient NDP

The Phagorean santaan aatnsku o letter 4ngrek", especially the sacred letter "4ngrek", especially because it is graphnsseskn it is identical to 4Ka ", the vean rune of the Resurrection. Egnpeteskoe 4ka " designatesaaoduyu 'zeaoveeka nin his stellar theao, nnymn saovamn, that part of yeao'vesicheskogo suiöqestva, which does not cease to exist noca mortal theaa, but vrodovayutsya its journey in the Universe. The body dies in the sign of the co-existence of its destiny. But the dyma (cKa ") is resurrected as a New Year's Eve soantse, growing again. tTiu " passes into 4Ka ", the swooshing becomes an upswing, death gives birth to life, a grain respecting the earth gives a new coc- aoc. The transition of tt" into tk", of Light, the lowering of the oiqero hand, into Light, the water of the oiqero hand - this is the basis and center of the whole Gnorborean gnosis, of this new protoreann. Saedovatea, form-

it-k" (md-k", md-g", "th-kh", etc.) is the key phoneme in the yauaitic, rntuaa phonemes of the ancient polar Qivnan- zaqnann. It is this co-setanne, 4t-k", which is the basis of the European name onsaa 10, which corresponds to the number of months in the ancient Gnperborean arctic year. Ten is the return to the unity. Anyuu at the ancient stages of the aesyatn-monthly year, sьn month-qy csntaans with the help of paayqev aaoney a "U-ryua, gave way to twenaaqatn-(yuestn-) month-(yuestn-) month-(yuestn-) .

Perhaps, a vague remembrance of this unrecognized meaning of snsaa (not again!) tens" is the protnvopostavanenne in the hermetic tradnqmn of 10 aogos (vertical, onsto aUuhovaya unrarchy) 12 znaiaam zoa'ayaa (hornzontal, psncho-maternal unrarchy). Hinduism speaks of 10 avatars (nn-goings of Prnqoppa), and Yaabbala speaks of 10 sefnras. Yesan saowo

"The meaning of "ten" and "deed" is absoak't, unknowable and divine, so it becomes clear why this onsaos is so much more popular in the various esoteric teachings (much more so than the other sacred onsaos - 12").

Vnrt nstolyaovovovyvanovy snmvolnism of ancient knowledge X,X
, yare-.

of St. Arey's life, in a completely unexpected way. One of his of the most unrecognized Vnrt signs is the Sun's 4t" and 4k" coefficients, where the upper level of knowledge, , , represents the poann tioned ruyans (= cka", J), and the lower level of knowledge,

, - published ruyans (= 4tiu", J). Together it is a cnmvoa 4nyas".X.
• which would be in aatnnsyaa system tsnfr designation of yansaa 10 n pronounced "deca ", i.e. call 4t + k"!

Horned -6oru-

One of the most widespread cumsoaa 4KaS would be *poca nin pozamъie zhizni8otnie*. Namely, these attributes of some zkiyotnii u ayezhaatsuu a basis of their sacrazaqzaqutu - 6yaY u naoenne oyenennymi tsoskhoahyatego signs of the Son of God, pe- yaatsk' Voskhresenus u Rebirth, horned ztserzs samn, in spok'.



In turn, they are associated with the same ritual-calendar aspect - with spring, with light, with new life.

Thus, Wirth states that the three oldest constellations honored by the Nordic civilization were Aos (now Gemini), the Bull and Aries. All three animals are marked by the presence of horns, the sign tKa ".

But not only these animals were especially honored in ancient times. The goat was also an important animal. The goat was of great productivity, and, naturally, the active ability to produce offspring was associated with the presence in the animal of an excess of light vitality - 4Ka ", which was externally expressed in the presence of horns. In principle, the same aogic worked in the case of bulls and aosei. The distinction between natural life and supernatural, mystical soul and life force came much later.... But even up to the most recent times, the goat (or goat), in fairy tales, in myths - for example, the *goat* Amalthea, who fed Zeus from the *pura of plenty* (!) - played a huge symbolic role in examples and common folk beliefs. Suffice it here to mention at least the Russian skomorokhs, who were the last bearers of the most ancient symbolic-ritual complex with a pronounced Nordic specificity. Thus, in the skomorosh rituals associated with bear representations, in addition to the skomorokh (bear-bearer) and the scholarly bear itself, a third character - 4koza - was necessarily involved. This was necessarily a young man" dressed in a strange outfit with a goat's head. His role in the performance itself was completely insignificant (to horn and tease the bear for the amusement of the audience), but this functional insignificance was *sharply* contrasted with the custom to organize a bear show with the participation of a goat. This was a vague reminiscence of the ancient ancestral kuayts, where the symbolism of the goat or its horns was the central semantic element. It was about the liberation of the sun from the womb of winter. The winter solstice, winter itself, was symbolized by the bear, whose name, by the way, in Indo-European languages was Kua'at - Part" - and tabooed ("4med- because" is a tabooistic substitute), and the Arctic itself, the north, on-

Sûdw "t-Europn (il' So)

Nord - frika (l' So)

LÒym - a tfri'i **Mas** d'Ac2

n y é a & . n o n n n n n n n n n k æ n
n n n n a p

GalEcn kbndSchwcdm (Felssdctin "ngm)

(J. Stzt.) (J. Stzt. ... ältere Bronzezeit.) (Jüngere Steinzeit ← ältere Bronzezeit.)

(J. Stzt.) (J. Stzt.) ältere Bronzezeit (Jüngere Steinzeit) (Jüngere Bronzezeit)

Angelsächsische Runen "ih"s

K "tösch
 6 J7 B 09 - u (ur) 4p 4 v 43 44 45 46 4ž # 49- y (yr) - uult 51 52 53 - a
 ;O V V T = u

Rugepijep - Italian 3š 33 36
Hilfstele - alt. Bronzezeit.) S&bsxR Mcuapab V-æNWxäEmWäd Rüwb AckLaeü
nnnnn ΛΛ-v(w)ΛV↓O-uAV-uVV-u(v)ΛΛ-a V-u(v)
6z 636j 6j æ Ø-6y ô8& 7yc-pört 7t

n y
3f 38 ;9 6o 6i <tt "tY Yÿ ž Ń'd Ń'tl "Ž'r'4---° . °,-
Sheio-Minioch.

Ailly Griechisch Phrygisch Karisch Lykisch
 89 90 91 92 93 94 95 96 97 98 f 0 D-G- -u

Altphonikisch Gezer **Ibien (Sudatlantisch)** **bäisch**

Y - w n m p t b d g k h x s z l r i to 't t t t tij tttt t iy t i6t ty t8

*ʾ3taa lay ic6 io/ to8 tcp









Vordynastische Linearschrift Ägyptens

119	120	121	122	123	124	125	126	127	128	129	130

Alt-Elamisch Sumerisch

[illegible]

-R - - T Ü A 1 T Ag        

166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183

nizza - "uytov ävã tber ä = „stehen“ ka = „der Große“

unterⁿ obmÄ Nord-Am^{er}

¥ - 6 184 185 186 187 188 189 190 191 192 193 194 195

wn = „Mittag“ k4 = 10 tiao = „Dorn“ ti = „Gottheit“



was called the country of the bear", 4arctica". The goat symbolized the "Ka", i.e., the light, the Savior, and the raised hand. The game antagonism of the 4yaoza and the bear in the Syaamorotic games.

Pora is a symbol of divinity, resurrection, spring, victory over the darkness of winter and night. In them, the substitution of Rui by the Son of God, the Cosmic Savior, is fianced. But according to the Hyperborean beliefs, death itself represents a new birth, resurrection, so we find pora in many ancient burials, in dolmens, menhirs, yaurgans, etc. Cheaoveya dies, but his tka", his dyma is resurrected, 4 raises his hands and moves together with the soanquay to the sky. This is the devayana of the Hindus, the way of the gods, the ascending arc of the Year, the road in which the triumphal yaoaesni qa duti rises up to the eternal sun.

Pora yxpamaai representations of many ancient deities, took part in sacred rituals, were used as ornaments, etc. It is very important that it is not the Indo-European or pagan traditions that use the poraia symbol "as a sacred synonym of the Savior. The same theme is found in the Old Testament, where one can find numerous phrases mentioning pora. For example: "The Lord will judge the people of the earth, and will give strength to His king, and will lift up the horn of His anointing" (1 Samuel 2:10), etc. Later, horn and pora were also used by the Toaiao as knowing siai, moiui, but originally they had a purely spiritual, ideographic meaning. By the way, yes, in the Christian tradition, which has always considered pora to be a seal of unclean siai (this is the specific attitude of Christians to the pagan yaoi, whose deities were identified with demons), there are some differences: for example, the Old Testament Moses, beginning with early Christian drawings, is often depicted with horns. Here, as in many other cases, the newer tradition denies the sacramental forms of pre-existent forms, although, in essence (at least in the system of symbolic language, which cannot but be unified), it affirms structurally similar sk'zhetes.

Here we come to a rather delicate problem connected with the fact that the symbolism associated with 4Ka " has strikingly many similarities with the Christian description of the devil, demons, devils, etc. In other words, the symbolism of the description of the 4Ka

The "devil" again unambiguously points to an ancient cult complex. The presence of the tail, previously conceptualized as the "lowliness" and "lowly" nature of demons, is in fact a legacy of the co-ancestant ideogram 4ur", Ts, denoting the roots of the World Tree, a symbol of sorrow, winter, night, and the grave; It can be visually interpreted as two parted legs and a tail between them (in its ancient representations there is also an image of a huge phalaos in anthropomorphic figures). The same ideogram besides "tailed" denoted defense, "4tresā bez", etc. Devils, by the way, is often depicted with 4vila " (rune 4ug ",) !

faaaye: the devil's limp. This is also a Winter-Soancesto-Yanche detail. The LOWER half of the YEAR was connected with the feet of the Cosmic Savior (as if inscribed in a circle). The end of the old year is the loss of a leg. The figure of the "one-legged veai-cans" in the Iranian epic and the lameness of DiYavoa. Sometimes the same idea is embodied in the presence of the demon's hooves - here their bifurcation is emphasized, the inverted 4Ka sign or two arcs depicted in an angular way, two hooves.

The devil and demons live in the underworld, underground. That is where the soantse in winter and at night descend. In a word, demons are a symbolic complex associated with winter and the winter solstice.

But then why the sustained reference to their horniness?

Wirth shows that this is connected with the archaic image of 4Ka " in the winter sun itself, as an indication of the coming resurrection even in periods of total darkness. In the North, when the Arctic night is solid in the heart of winter, long before the first light of spring, the ancients had already celebrated in secret, in the night, in darkness, in caves, in cathedrals, etc., the mystery of the Birth of the Light, of its Baptism. He was still invisible and unknown, but the Hyperboreans already knew:



He was born. "Ka" is already there. It is still hidden, still in darkness, under the zemaya, at the roots of the World Tree, under water. But the fact of birth (= resurrection) cannot be canceled. Hence the characteristic ideograms @CJQ - "Ka" in the cave, under the zemaya, in the serpentine labyrinths of darkness.

But the original Nordic consciousness did not know dualism. In it, subject and object, action and the arena of action, sounds and phyla were combined into a single dialectical complex, into an isobial and wise preorational and superrational God-worldview (Gottesweltanschauung). Therefore, the dungeon and night (as well as other chthonic and winter phenomena and characters) were never expressions of pure zaa: they are all mutually reconciling elements of God's abundant unified revelation, in which there is no resurrection without death, and no summer heat without the cold of winter. By the same logic, the 4K's stay in winter darkness, in the womb of night, in a cave, under the zemaya, etc. could also absorb some negative aspects, connected, however, not with light (although Aotsifer, the Dennitsa, regarded as fallen in Christianity, is also an angel of light), but with the general situation.

In other words, from a purely ideographic point of view.

The "demons", symbolizing a dramatic calendar situation, do not actually carry in their image anything specifically negative - they are composite images of the most ancient calendar symbolism, where at least one of the symbols - pora - has a highly positive, light meaning. It is

"Double," the Cosmic Savior, Heilbringer, in his supreme spring resurrection state.

A Thinking Husband and a Mother's Mepa.

The equivalent of the ideogram 4KaV, , is a different sign -

"Madr". T •• J. The same hand-raising Light, only from-
The vertical is emphasized more clearly. One of the enduring names
The root of this rune, "madr", means "man". In the pre-European
languages, this root is often pronounced "men",
"man", Indian 4manu ", etc. Wirth emphasizes that in the rape-

There was no strict distinction between people and gods, between the cosmos and civilization. Therefore, there was a continuity between different phenomena. He recalled that even in Paato's time the idea of the origin of the lk'dei from the gods was extremely widespread; Plato himself considered himself the descendant of Poseidon, the god of the seas. Consequently, the figure of "Madr", the god with raised arms (or three feathers), was identified with the mythical ancestor and sauzhiaa self-name ak'dyam.

The etymoaogi point to the proximity of the word "man" to the We find the same picture in Russian - again "husband", "thought" and "thought". We find the same picture in Russian - again **"mens", "thought" and**

"month" developed from a single ancient phoneme. The Russian example shows that the moon (month) was named after its calendar function - to measure time, months; perhaps the same original **meaning** was behind the word **"thought"** - "measurement", "measures", the ability to measure and relate things and ideas to each other. M w, man, is the bearer of the ability to measure, i.e. to think. And in the ideographic sense this action is expressed by the vertical, light polycyma of his figure - raised hands, resurrection, activity. In the Gnostic myths this idea is reflected in the myth of the 4vertical anthropos, the "man standing", who remains in a vertical position with his arms raised in the midst of the lower em- pyric xaoca. Agrippa of Nettesheim used the expression "anima stante et pop cadente" ("the stoic and non-padactic soul"). Thus, we come again to the primordial rune "Ka," whose equiv. is "madr."

This rune "madr" is repeated in countless variations in the most ancient patterns, ornaments, embroideries, etc. Wherever we encounter it, it tells the story of the Hyperborean peoples, in whom "man" and "thought" were strictly identical.

It is not distorted, in spite of considerable difficulties from the point of view of etymology, that the pronoun I-ro person (singular and plural) in the case forms (besides nominative) in Indo-European languages is "me",



"me", "me" - and the possessive pronoun "me", "me", etc. - developed from the same great symbolic figure - a man standing, sitting, light". Whereas the nominative case has a different phonetic and conceptualization at a certain point in time. We can assume that this nominative case is also connected with the sacred runic circle. In Germanic languages and Aatin languages, it is tied to the aetneme soanquestanik'. It is also ac'botic that in the Tk'rkic languages the nominative case of the 1st person personal pronoun sounds like this - 4meep'.

Another detail is important here. From Wirth's point of view, the original sacred Arctic culture was not based on patriarchy and Vaterrecht. Following Bakhofen, Wirth considers matriarchy as a more ancient and primordial civilization, closer to the Golden Age of the Poyarnoi 4 Paradise. Consequently, the most ancient sacred concepts and sacred figures were not male pantheon, but rather female. Although in some points of Wirth's presentation one can understand in the sense that by the Hyperborean matriarchy he does not mean the principle of dominance of the feminine over the masculine, but rather the absence of a clear differentiation of the sexes, a kind of androgynous being and androgynous thinking, which grasps the co-existence of reality in an inseparable synthesis and only later and as necessary de-emphasizes certain distinctions, never becoming a fully irreversible aogical system, a formal logic. Such thinking is more like pure contemplation or intuitive grasping of ideas and things immediately and directly, with all the poakes, dimensions, and contradictions embedded in them. But Wirth emphasizes that such intuitive, heartfelt thinking is more characteristic of women, who, despite millennia of aggressively masculine cultural dominance, have retained many of the features of the original Nordic attitude toward the 6ytic.

Considering the matriarchal (with Wirth's amendments rather and-roginnuk') nature of ancient symbolism and its synthetic, non-dual character (there is neither male nor female yet), it is easy to-



It should be understood that the figure "Madr" (= 4Ka") can mean not only the Husband, Manu, the Ancestor, but also the Woman, the Woman, the Goddess. So, the phonetic formula 4madr" is identical to the ancient word "mother", German "Mutter", Lat. "Mutter", Latin. 4mater. This is the light-woman, the Mother of the World, the Queen of Heaven, carrying in her raised hands the new Soantse, the Light of the World.

This consideration of the cultic identity of Husband and Mother in the formula 4madr" is also applicable to the situation of the autumn half of the Year, i.e. to the whole symbolic complex of Heilbringer's lowering his hands, "Tiu".

But, returning to the figure of "Ka", to the ideogram of resurrection and new light, it should be said that in the sacred sense, a woman can be understood in this sense - as a giver of light, as a cosmic savior through whom the new spring comes.

In Russian round dances, which are often led by maidens (an archaic Nordic trait), this symbolic component is clearly distinguishable. The very form of the round dance is a reflection of the Year, the annual cycle. The maidens are the months (by the way, the wreaths of the of the colors have the same symbolic meaning - the year). When they raise their hands up, they form "Madr" figures (= "Ka"), when lowered - "Tiu" figures. Raised hands mean spring, lowered hands mean fall. Thus lowered hands (J, "Tiu") mean the period of maidenhood (saowo "maiden" from "Tiu"), and raised hands (Shch, "Madr") - motherhood. Birth mothers, so often seen on Russian embroideries, most often represent wives with raised hands, i.e. "mothers".

Стоянки «Ka»

The ascent of "Ka on the spring-summer arc of the year to the aeternal coincidence has several phases or stands. In historically known calendar circles the order of ideograms is different, so that the most archaic and original form should be considered the presence of the runes "Ka", "madr" or their phonetic and hierogaiphic substitutes.



However, we can try to find correspondences to Scandinavian runes associated with "Ka" and its sector in Russian roots. For example, the first post-New Year's rune is "feoh", /. It denotes "wealth", "livestock", "patrimony", "property", as well as "tree" (World, i, revo), etc. In modern German it is "Vieh". For the Russian language this is a very important rune, because etymologically "feoh", "Vieh", etc. are related to the ancient Indian "bhaga", ancient Persian "baga" ("full"), "The idea of Godhead and this very word are based on novelty, novelty, nonwaste, primordially. In the idea of Deity and in this very saov, there is poanota, novelty, unspentness, and primordially. It is the first sign of the Holy Year, and, therefore, its beginning. At the same time, it is important to emphasize that for the Saavians, the idea of being-ness, abundance, expressed in a completely concrete way, is the clearest in the Deity: either through prosperity and wealth (the latter is cognate to the word "god"), or, in a more elevated sense, through a concrete and tangible, "dense" light experience.

In Russian, the initial "f" of "feoh" has become ringing, as has the "h", which has become a "g". "Feoh, /, also indicates the raised branches of a tree, i.e. it is identical to the spring symbol of the World's roar. In this sense, it is the ideographic synonym "Ka". In Russian, as well as in German, there is a connection between the word "KA" and the word "KA".

"beech" and "letter," and in German it's also "Buch."

"book." In the runic circle, "feoh" is the first letter, which means it is the first sign in the book of the god-year. In the name of the Russian letter "6" ("buki") we see the same combination. In other words, the letter "6" represents the letter par excellence. It is curious that the Cyrillic letter "6" differs from the Aatin and Greek "b" in its lettering. It is not excluded that here, as well as in some other original letters, Cyriaa and Methodius used the most ancient purely Russian alphabet-caaaendary circles, Russian runes, which, perhaps, were called "rezes". Thus, the hierogaif "6" shows the spring half of the Year, where both the circle at the base and the upper horizontal line are located. It is not excluded that "6" is ideographically related to the rune "feoh",



/It is not by chance that all Greek again with "beta" in Old Sahavian is transmitted through "v" rather than through "6", while there are no native Russian sai on "f". It can be assumed that the Russian letter "buki" transmitted archaic Indo-European phonemes corresponding to the Germanic "f". This is followed by "ur", Ts, a rune in the form of an arc, a cave, a mountain or a horseshoe (which is hung over the door for good luck). From this cave comes out "Ka", raising his hands. Therefore, unlike the pre-New Year's rune "ur", the spring sign is often depicted with an aucha -, "strahlende u r s", a man in a halo, - stiaizo-vaiirovannye under the hair rays (or, conversely, stiaizovannye under the rays of hair) in naskaaian drawings. The Russian roots with "vr" are.

"time", "rotation", "healing" (the latter originally meaning the recitation of magic formulas), etc.

The rune "thurs", |>, represents an axe, a paug, corresponds to the Latin "A" placed sideways. In German, "thurs,"

"koak'chka ", "ship" ^, which gave many sk'zhetes in Germanic mythology concerning the god-koakgchka, etc. It is possible that the Russian saovo "koaot", i.e., "raskaayut" (the action of the axe), and "koaot", i.e., "koak'chka" (the action of the spike, koak'chka), are the same not by chance. One of the names of the axe

The word "kaylo" also refers to sk'da. The word "kho" meant the circle, the sun, and when transferring the meaning and koa, the axis around which the circle rotates. If this chain of sbaicheniya is true, then probably the same rune is associated with the same rune and Slavic solar god "Xopc", which in this case should be analogous to the Germanic Topy.

Then the rune "az" (\$); it is not found that it is the basis of the inscription of the first letter of the Russian alphabet, and it is also the aic pronoun of the 1st person in Old Russian (az'y). Wirth believes that it is not such an archaic rune.

The rune "ken" (/). This is the nat "Ka", the Light raising its arms, but turned sideways. Wirth believes that the phoneme of this ancient ideogram is the basis of the Indo-European roots, obo-



meaning fire. Russian 4ogn', Indian 4agpi', Aatin 4ignis', etc. It is not excluded that sk'da same should be raised and koren, denoting "wife", 4woman", - Greek "gyne", etc. We have seen in the case of the equivalent rune 4Ka" rune "Madr", how the male merges with the female. In the case of the masculine, fiery rune "kep" - it is once again repeated. In this case, it is Ognennaya Maiden, Krasnaya Maiden, "wife dressed in soantse.

Then comes the rune 4hagal", J, about which we could talk endlessly. It means the whole year, the World Tree with its crown and crown, the Heilige, the Neopalimukki kuvina. This is one of the most HOLY ideograms of Nordic civilization. The hummers have the same sign - \$ iaishch ("apz", "dingir") - denoting the god. In the Russian Cyrillic alphabet "hagal" corresponds to the letter "zh", "zhivete". In 4hagal " embodies ALL the light fullness inherent in "Ka", i.e. the sign of the rising Light. To the phoneme 4Ka" is added 4a1", the ancient name of the deity. It is interesting that the Germanic JEYAD, SAOV, semantically combined with the idea of "hagal" (ideogram and phoneme), is the name of a deity.

"All", 4Heilig, Hei1, Licht ("Allheilige Licht") - in Russian has as its analogy words with the root "sv" and "vs" - -

"all", "holy", "light"''² (4vsSaintly Light).

THE MIGERIA OF THE LETTER "LIVE."

The origin of the Saavian alphabet, the Cyrillic alphabet, is usually derived from Greek and Aramaic script. But it should be **noted that** not all letters obey **this** rule. And besides, letter symbolism always has a sacral character, **and therefore behind the** overhang of each letter, logically, **there** must be some hieroglyphic and esoteric context. And this is especially true when the alphabet is used to depend on a liturgical language, as is the case with the Church Slavonic CPM Language. The lack of serious research in the field of Cyrillic symbolism causes-.



It is regrettable, since, in my opinion, this alphabet, as well as the Church-Savonic language itself, is an unexploitable voyage for the sacrament of the sacred.

Before proceeding to the main topic - the consideration of the symbolism of the Slavic letter 4zhivete, "g" - we would like to formulate the main principle of our attitude to the pro- origins of the sacred aaphavits. First, recognizing the traditional theological concept of three sacred languages - Hebrew, Aatin, and Greek - we believe that Arabic, Sanskrit, Chinese, and Tibetan are no less sacred (though in other traditional perspectives). This coexistence of sacred languages covers most of the currently existing sacred and authentic traditions. But even this picture, although more complete, is not really perfect and perfect, because, in my opinion, in all these languages and their corresponding alphabets we have a number of different sacred zom-paxes, each of which is reasonable and sufficient within the framework of a particular tradition, but is not really primary. We believe that the true sacred linguistic paradigm is something else, something long forgotten by all traditional forms and kept secret by the spiritual elite. This paradigm is known in Tradition under the name of 4language of birds", and, in my opinion, in addition to the "language" itself, there is also 4language of birds", which constitutes the primary basis for sacred recitation. Most of the historically observed aphabetes developed from this original proto-form, which the sages and saints adapted to one or another national language. In other words, we do not adhere to the theory of the 4Phoenician origin of writing, but to the theory of its heavenly, angelic origin, and in this cayuae the Phoenician writing is for us no more than one of the variants of the adaptation of the sacred 4Phoenician writing among others. This is also true of the 4soedateaia "



In our opinion, they both learned the secret of this 4-language of birds either directly, or through the inspiration of the Holy Spirit, or through their involvement in the esoteric chain that has kept the secret of Aogos-Slovo through thousands of years of ancient paradise. And in this case the Greek and Aramaic letters are not models for the artificial creation of the Slavonic alphabet, but equal participants of some independent and simultaneous series, not developed by combination, but learned by the saints in a single and unified revelation of the supratemporal Aoroca. Therefore, from our point of view, the Saavic alphabet is the same four-decade f as the Greek, Sanskrit, Hebrew or Chinese alphabet, since they all derive from the eternal source, the Again, in comparison with which even the longest intervals of time are like an instant.

One of the non-Greek and non-Aramaic letters of the Cyrillic alphabet is the letter 4J f, called 4live. This name, like the names of letters in all alphabets, is not accidental. The notion of "life" or "life" must logically be somehow connected with the concept of the 4language of birds and with the peculiarities of the letter itself. But in what way

The answer can give us the runic circle - a shrine of the ancient Germans, racially connected with the closest ties not only with the Saavians, but also with the Greeks.

In addition, this same runic circle (much older than it is usually considered) had a certain relation to the origin of ancient Semitic writing. Be that as it may, in this circle there is one rune, which graphically very much resembles the letter 4Æ". This is the rune 4Hagal. It is depicted as Sh, but there are also its variants.

ftions - full, J, and shortened, poaovilllllftY_ H- StE.. ft. Ci

of Prof. Hermann Wirth's theory, 4hagal" would be the principle-

The sacramental hieroglyph of the sacramental year in his youthful de-



It is a shortened version of a circle, i.e. a circle, of a year divided into 6 parts. The Shch form is an abbreviated version, i.e. a circle, of a year divided into 6 parts. This division can be graphically reflected in another way, namely in the form (lf). However, in addition to the six-part year, runic symbols often depict an eight-part year, in which the line connecting the points of the vernal and autumnal equinoxes is marked. Both signs are often synonyms: like , or Sh like Sh. Therefore, in different variants of runic circles we meet with two types of the "Hagel" sign: Sh or Sh.

Etymologically "hagea" is the basis of such Germanic roots as "heilig" ("heilig"), 4hag" ("bush"), "hacken" ("krk'k") AND T.A- But ultimately the rune 4hagel" means 4life", "sacredness", "spiritualization", "spirit", and hieroglyphically can be equated to the 4Tree of Life " with branches and roots, SH. Prof. Wirth believes that the bibaeian image "Neopalimaya Kupina" also has a sacred runic origin, because "kupina" is a " sacred bush" ("heilige hag"), but at the same time it is a four-year "cycle", a "cycle", which is closed, and therefore it "burns" and "does not burn", moves, but remains the same. Metaphysically, we can say that every cycle, by its "closedness" in the sphere of the relative, reflects the postJanstvo of Eternity, that is, the symbolic "revolution of Eternal Life". Thus, "Neopaaimaya Kupina" is a 4-year, a "bush" and a "bush".

"eternity" at the same time. And it should be noted that in Orthodox symbolism "Neopalimaya Kupina" is often depicted in the form of an octagon, @, which from the sacramental point of view is similar to Sh, and therefore Sh, that is, our rune "Hagel".

If we look now at the writing of the Saavian letter "Zh", we will see in it just a variant of the rune "Hagea" (something between Shch and [l-]), which can be placed in the annual circle as . And the hieroglyph of this letter in the alphabet is not accidentally called 4live", because this symbol is really the most clear and complete, the most multi-paan expression of the letter "Zh".

It is not only in the Slavonic languages, but also in many other languages, such as Sansart, Aristotelian, Aristotelian, and Aristotelian. And not only in the Slavonic languages, but also in many other languages, such as Sansart, Arevneverspääm, Lptovsäm, etc., the 4jn s, 4dzyan s, etc., is connected with the idea of life.

Momno, one of them is harmful, but it is more important to have a more aleatory correspondence: It is well known that in the "Uaeisya tradn-qian" different forms of the word 4hai s ("life") play an important role in the "Uaeisya tradn-qian", This form of the word 4hay s (4zhpnizhne) is derived directly from this form, which is the tapestry of God's fourfold exalted name (which in the Slavonic translation is commonly referred to as Yahweh or 4Jehovah). But the phonic and conceptual blnzost' of the Arevnesempotent yavor 4hai s " of the Arevne-Germanic rune 4hagel s is ooevdna. And I do not know whether the semantic e (4he s) itself is not one of the nsyaa-.

of the warpants of the 4hagel s, i.e. **H**, although we have Of course, we won't insist on that. The whole of South Korea.

This again gives a reason to consider all these correspondences to be far from being saueaynyn, because the primordial poaa of human beings was 4Evva s, in Ancient Hebrew 4Kheva s, i.e. 4zhnvaya s, 4zhpzhnya s, and in Russian saov 4zhena s we again find the sound 4 g s, connected with the natey sajaralnaya bujava.

If now we return to the symbol of the 4neopalma jauvna s, then a new connection is revealed - the connection of the 4wife's beginning s with the wall of the 4 fire s, the 4luminescence s, and I cannot recall here the ancient image of the 4wife dressed in the sun", i.e. "the fiery, fiery wife s! In addition, according to the theological literature, the 4wife dressed in the sun" is the Mother of God herself, and one of the main emblems of the Mother of God is our ovate-tayan octahedral star, Sh.

Looking at the rune 4hagea s (n correspondingly, on bujava 4zhp-vete s) from the other side, we U "a". that it represents 4 standing man s with voanyatyatyh hands n spread legs, Sh, yaayapm pzobrazajan 4 perfect oleovoyaa s, 4oe-love-man-archetype s many sayaraaayn and esoterioseepe schemes. Specify all the divine what-



The "creation", all of which we have uncovered, my opinion is that man is built in the image of God, not only in the spiritual sense, but also in the most direct theatrical sense, the nocsoai'sy proportions of his figure, his structure is nothing else but a symbol, a symbol enshrined in the npaxe, a theatrical form, reflecting in itself the 4Tree of Hizn', the Creator, the Eternity, and, in the honky-tonk sense, God Himself.

One can also notice one important connection, now already within the framework of the Hindu tradition, where the 4che-Aovest-arkhetish, Prajapati, is often depicted with the head of an oaen, and besides, figures of oaeni are present on the most ancient Saavsnkhyh Sayaraaish ornaments, and most often they are connected with tRod", 4Prapredsom", tAdam" of the pre-Christian tradition of the ancient Saavians. But oaeni pora had exactly the same form, sae and the hierogaif of the 4perfect man", represented by the same namy rune txareai" - the letter ttivete" -J. In the Hindu myth of Dazme, the first sacrificial body ("The Sacrificial Predos"), it is also said that the goaova of anti-aoya was attached to him instead of the goaova cut off by the wrathful Illiva of the human race - in other words, instead of xpyra (goaova) tcheaoves-archetype", the man-anon" can be represented by horns, J, s v k h a oshchimis his sajaraa synonym.

And, at the same time, we again find the letter "zhivete" in the Aama-historical mysteries, where the dalai-Aama ritually tilts the holy vajra (z h e z e - m o a n i k ') in three poses, and the three Sahraan paths - the path of the right hand, J, the path of the left hand, J, and the path of the middle, J, wro cumulatively give knowledge therein. And the same knowledge can be seen in the traditional weapons of Greek Zeus and Roman Jupiter (nysos moanii - cp. with Buddhist vajra-moanii), and even in the sacraasnaya aiai of French monarchs.

It may be that the definition of the sacred proto-hierogaphs of mankind xas a bird's name, which corresponds to the most common language - 4 languages, will not seem so u n i m p o r t a n t , if you pay attention to the saedes left by the imp on the necse and on the snow. Didn't you ever see



The six-winged seraphs, fiery, light and alive, bring us back to our glorious letter "G". And if we talk about angels, the six-winged seraphs - fiery, luminous and alive - bring us back to our glorious letter "Zh", "live", whose sacred name was erased from the alphabet after the time, but terrible in its consequences victory of those who strive by all means to destroy the connection of "man" with his "image", with the "divine fire", with eternity" and to block his way to the true and impassable "Life" and its "Tree".

ХЕРЫБМЧКАР ЬУКВА

The symbolic comiixes behind a letter of the Saavian alphabet are sometimes quite complex, as they combine many phonetic and graphic plans that do not contradict ApY A y , but supplement the linguistic symbol to approximate its sacral essence. In addition to this complexity of each letter-sound separately, due to phonetic variations in the speech structure of different historical languages, different meanings of similar sound, graphic and even metaphysical images are superimposed on each other. This position, which implies forgetting the strict spiritual essence of the fundamental structure of a language, is reflected in the traditional concept of "language mixing". The "unified language" was once divided into a multitude of private sacraa linguistic complexes, each of which used to possess the poivaaentity and multiplicity of its constituent elements, and in order to reach the historical reality it was now necessary to unravel the tangle of c o r r e s p o n d e n c e s and analogies fused into a single ueza. From our point of view, this node should be unraveled not by historical and ethical reconstructions, which inevitably remain hypothetical in the absence of a multitude of intermediate elements, but by raising each symbol of the Language to a spiritual Primordial rather than to a historical proto-foundation. Therefore, we



Let us emphasize that our study of the symbolism of the letters of the Savyansk alphabet is not etymological and chronological, it is based on the principles of "sacral linguistics", where the laws of chronology and continuous transmission of certain data are simply inapplicable, since "sacral linguistics" assumes the possibility of direct revelation of the "language of birds" (together with the "writing of birds") in any geographical and temporal point of the actual human cycle. In other words, we can reach the other side of the "Vavaiion confusion" not by moving backwards, but only vertically upwards, into the regions of the prehistoric Aoroca.

The letter "live," which we considered in the previous In our Russian alphabet, it has its periodic and partly conceptual (as we shall see above) synonym. It is the letter 4xep "4X", corresponding to the Greek "Hi" and the sound [h].

In addition to the proximity of the graphic signs "G" and "X", we can also note the phonetic proximity between these sounds, since, for example, in Saovians with the same root, the Spanish pronounce "x" and the French 4j (e.g., "Jesus" is "Xecyc" in Spanish and "Jezus" in French, etc.). But there is also a purely spiritual kinship. It is known that the name of the letter "x" - "kher" in the Russian alphabet - is an abbreviation of the letter "x" again.

"cherubim." But it is to the "cherubim" that Christian theology equates the "four animals" seen by John the Theologian around the throne of God in the Apocaaipsis, and it is important to note here, that the Greek saobo "zoon" (g'lov) in the Apocalypse finale should rather be translated as "living" than as "living" (particularly in French, where again "living" and "animal" are more differentiated from each other). This passage from the Revelation of St. John is adequately translated precisely as

"four living" (in French, "quatre vivants"), not four animals" (i.e., not "quatre animaux"). Thus, "vivant" ("g") and "cher" ("h"), which are "vivant" and "cherubim", in the Bibaic context are also concepts extremely close to each other, and in a certain aspect simply identical. Here we can also note that the very voicing of the rune 4hagel ("x"), identical graphically to Russian



In the Old Germanic language, it is 4x", th", and this remark finally confirms their roastao.

It is important to emphasize that the simaoam of Christ himself is a sign, graphically baizkii rune "hageaj", J, thasko with oanoi aetaaak' - the perticaain feature of the chrisma more often ucero ime- uuepxy maenkuk' horizontasnuki dash, sometimes it has a small faucet, and sometimes it has a definite form of the Greek 4PO", which makes it an anagram of the word "Christ" - the first letters tX" and tP" - and [. The sign sułxercz, in fact, is aeae, ooskaoky the given sahraasnasnyi hierogaif has rather orsmonaime orsmonovime of the simioaism of the original rune thareain, J, and, coootietstionally, to the 6ykue 4zhypete" than to the art of combining auxx cyry6o Greek letters, because combinatorics is alien to all that is associated with the simplest and most basic level of simioa. - The sign of Christ in his capacity as the Son of the 'Leocean', his kahyam and the traditional theosopia, and the maaenska feature initially points to the rotation (this is the caea of the first point and the temporal scythe of death) of the human archetype in Time, that its essence always remains unapologetic and immortal.

These considerations are in addition to all that has been said about sympo-

In this truly pseobzem- ayuvjem sacramental sign, we will find one higher meaning, because on the oosaeen level of txareas the Savior Himself is also simioaized.

In this case it is possible to oripesti the mysterious caoaa of the Norse runes, oospnsvjenі this rune 4xareas":..

*t III (hagal) - er h:aldastr h:orna
Kristr stop ha menn forna,*

I mean aosao:

Христос создал древнейший мир».



And the mysterious expression "choadnest grain" combined with the fiery character of "HageaYa" (the letter "live") should be understood as an indication of the immobility of the central point of the six-pointed Man-Aoroca, the Man-Apxe-tnp, remaining "cold" in the constant "burning" (movement) of the time cycle, which is hinted at by the little devil of hrnzma, J. The "cold" **p o i n t** of the six-pointed Man-Aoroca, the Man-Apxe-tnp, remains "cold" in the constant "burning" (movement) of the time cycle.

Returning directly to the letter "kher" and having shown its proximity to the letter "zhivete" (and, consequently, the similarity of the sacred symbols embedded in them), it is possible to understand their difference, or, more precisely, their nonrarchical co-subordination. After all, "g" and "x" are Dosvgye letters. Here it is important to remember that

The "seraphs", who are depicted with six wings and whom we identify with the hierogaiph "vitae", are always above the "kheruvnes", i.e. the four-winged spiritual beings who gave their name to our letter "kher", in the Theosophical hierarchy of angelic beings. Thus, the letter "zhivete" has a sacral priority. It is interesting that the Theraviman rank itself - or the rank of the "four living" ("animals") - has always been regarded as preliminary to the central figure, as a kind of sacred circle separating the external from the internal, the earthly contemplation (John's Ezekne of Nine) from the Heavenly Principle. Thus, the "cherubnymi" of Ezekne-la are under the transparent vault, on which sits the "sub-body of the Savior of God".

In the Psaams they are called "the throne of the Most High".

Cherubim, according to the Genesis Kng. was placed by God to guard the way to the Tree of Life. Cherubim are depicted on the lid of the ark, covering it with their wings," and their figures were also woven on the veil of the Temple, etc. In other words, t h e Cherubim surround the sacred Center, conceal it, but at the same time also uncover it (it is clear that both of these meanings are embedded in the Aa-tnian word "revelare", "to uncover and cover" at the same time, as pointed out by René Guénon, and not coincidentally in "Revelation"),

"Apocalypse" is one of the most mysterious and "shock-*pcimcix* " of Bibain's books). And in harmony with Jewish ethnmoaogy.

190 "cherub" means "coverable." Alexander Dugnn



In accordance with the angelic hierarchy, it would be legitimate to say that the letter "cher" hides the letter "vita", the four-winged cherub hides the six-winged seraphim. And in a certain sense this corresponds to symbolic correlations even on the graphic level. Here it is interesting to pose a question: what exactly "hides", covers "cherub" ("covering") in this case? What sacred mystery does it protect with its wings? If we compare "X" and "J", we will see that the difference between them is the presence of the *8erticalvnaya chepmvi*, , in chrisma, §. It is her *#eeloom non8idi:my* cherubic letter, straight, that hides it from view. And if we turn to the biblical stories concerning what the cherubim hide or carry, we can rightly identify the sacral sign (the vertical line) with the River of Life, with the Ark of the Covenant, and with the Ark of the Covenant.

"the likeness of the Glory of the Most High." It is the vertical that is the tai-

It is the number I, a sign of the absolute oneness of God, hidden from creatures by the multitude of angelic names, each of which represents the One, but in its own way. And what is particularly striking is that the rune, which was depicted as a

| was called *Is* by the ancient Germanics, which simultaneously points providentially both to the *Mc yca* of Christ, J, and to the Hebrew saobo "Ish", "man", "man" (i.e., "perfect man"), which in the Jewish tradition is considered one of the names of God himself. Thus, Christ the Pantocrator, seated on the "cherubim", is the vertical, the unity of the Son, the mystery of mysteries, the *Mc*, the "cold grain", the immovable pole of the "spiritual creation".

✕, hiding and revealing at the same time its divine and eternal, supratemporal source.

It is important to note another correspondence: the sign ✕ is the traditional symbol of St. Andrew the Apostle.

Andreas, the central figure of Russian Orthodoxy and the patron saint of Russia. The Greek word "Andreas" itself, as we know, means "man". And here again we can trace the connection between The "cherubic" letter 4X" and the "sign of Christ", I: X- -= the cross of St. Andrew, i.e. "Man". But "man" (in this

In this case, like the cherubim, ") both conceals and reveals with its cy-



by the existence, fact and quality of its presence, God, the Son of God. And if the "man" (Andrew) prevails, or, more precisely, if divine "revelation" overcomes divine "revelation".

The "concealment", he becomes "Christ-bearer", "Vertikaai-bearer", "Jesus-bearer" (runes Is, |), 4X" becomes 4J", Ts, and the cross of St. Andrew becomes Chrisma. And by analogy, we can say that Russian Orthodoxy itself can rise from the "Church of the Acid" (Earthly Church) to the "4Church of the Saints" (Heavenly Church) only by "opening" the spiritual vertical, the Eucharistic mystery of the eternal and everlasting Presence of the Living God. But how can this be achieved if the letter "i", the great hierogaif of the Spirit, is thrown out of the Russian alphabet, starting from which man embarks on his journey to the heavenly abode of the meanings? Therefore, it is so important to understand the mystery of the "cherubic" letter and to pass through it to the fiery vertical of Jesus, the letter "Is", the letter "life", "G", the letter of "life" and "holiness".

AZ AND US.

In the Soviet period, there was a coaectiaa tive-an-tiburgeois proverb, popularized in Russian schools and given to the **tractoaa** ats in the giroaaetarian ear of the peculiarities of the Saazn alphabet: 4fl - riocaegnzz bukaa aafaaite". tJl" is the place-noun of the 1st aiqa of the singular chisaa in Russian - a nastozvte arems geystaitea ssno stands aafaaite on the place. But was it so acerga and the history of Saasnian writing and the Saaaznian language?

No. Initially, the 1st world pronoun of the 1st world of instanized chisaa was not "fl", but 4Az'y", and it is not the first, but the first letter of the Saaznian aafaaite, the letter "A". Thus, the 4soaetian-Paaetarian aogic is actually zaazaacs inverse in relation to the source simaoism of the Russian alphabet, preserved in the present time by the aiivz and the Quer-koanom of the anglicization. In the aiturgical books 4Aizz", the ancient aiic pronoun 1ro aiqa, is pro oased to remainaatsss пeрaым



(This symbolic rearrangement did occur in secular aa- favit, though it did occur in secular aa- favit. But this transformation had been realized both on the phonetic and graphic levels long before the Bolshevik Revolution, although it was the Bolshevik school, with its tendency to parody neo-symbolism, that first began to emphasize this fact. In any case, it is interesting to trace the history of this change, since its very logic reveals some really symbolic features of the ancient Russian alphabet and its esoteric underpinnings.

The first thing that strikes one is the special voicing of the first gaasic "a" in the Slavic alphabet: unlike Greek or Semitic letters, where ta" is combined with the following gaasic cl e (Greek can"-fa", Hebrew can-ef", Arabic zal-if"), the Saavic "a" is connected with the ringing sound "s", i.e. "z". It should be noted the phonetic identity of the phoneme "az" (4Ya") with the name of the Germanic Nordic gods - "Ases", 4As". And in the mythological sense this comparison is fully justified, because in the Aryan tradition the notion of "46oga", "aca" was never connected with some external abstraction, with a concept, but, on the contrary, the Divine was understood as something internal, as the supreme and transcendent "I" of the Aryans themselves. This can be seen most clearly in Hindu doctrines, where the idea of "I", "Atman", is considered to be one of the forms of manifestation of the Divine Principle ("Atman is Brahman", i.e. "I am identical to Absoak't"). However, such an understanding of Divinity is characteristic not only of Hinduism, but practically of all Aryan traditions, in which the lineages of monarchs were considered to be directly ascending to the gods (as in Germanic, Iranian, Doric and other peoples), or in some cases, leaders and emperors were considered to be dark "epiphanies" of certain deities. It is likely that in the cayuae of other purely Aryan personal pronouns of the 1st person singular we are dealing with archaic roots meaning gods (Germanic "Ich", "Ik" is close to one of Odin's names "Igg", i.e. "terrible"; Persian "Igg", i.e. "fearful").



"man" reminds of the divine first man "Manu", etc.). It is possible that both Semitic and Türkic roots denoting "man" and "I" also go back to Proto-Aryan, archaic roots of the same nature (Hebrew "4Ani", "I", resembles Sumerian "Anu", "god of Heaven"; Saovo "**Adam**", man, is phonetically baic to Sanskrit "Atman" and Germanic "Atman").

"atmen, "spirit", 4breath, and, finally, the Türkic "men", "I", means a descendant of "Manu"). In any case, the Saavian name of the first letter and its coincidence with the Ayin pronoun l-ro aitsa of the singular cis is a strikingly clear indication of an Aryan and Proto-Aryan Aryan sacred worldview, elements of which suddenly resurfaced in the 9th century in the new and fresh Right Saavo-Saavian externally, but deeply Nordic internally, alphabet.

However, these correspondences do not end with the phonetic proximity of 4Az' (I') to the Germanic 'As' ('46og'). It is ak'botic that in the Old Aatin aaphabetic there is often a special "As".

the fighting spelling of the letter "a," the first letter. Instead of 4a" and -- A -- we see there or /. This form is a variant of the Nordic Old Testament.

of the rune / whose name was "As"! And this rune also began with "Aca", "God t". But such a writing "Az" can be found in the Novgorod birch-bark letters. Besides, it is evident that in the 14th century the Russian missionary Stephan of Perm (Stepan Khrap), who developed a special alphabet on the basis of the Sahavian alphabet to record the language of the Mao northern people Komi, instead of the traditional 4a " put the sign /, more reminiscent of the ancient rune 4As ", in the first place. In addition, in ancient manuscripts, and especially in inscriptions on icons, the form of the letter 4a " (in the usual sauchai) gravitates to the runic para- Aigma @, with the only otaiiim, tsto two slashes below are closed. It is interesting that even in Devanagari (Sanskrit alphabet) the sign for the vowel "a" retains certain runic features, namely, two (or three) slashes at the bottom.

All the above considerations once again confirm Prof. Herman Wirth's conclusions about the origin of the pro- 7 - 8535 Dugin



The Russian and Saavian world, with its pre-Christian symbolism, is one example of a Nordic tradition that kept many of its aspects intact and untouched at the time. The Russian and Saavian world in general, with its pre-Christian symbolism, is **one** example of a Nordic tradition that has kept many of its aspects intact, while other cultural forms in Europe have been influenced by the second and mixed cultures of the South, far from the northern numerosity and spiritual transparency of the primordial Hyperborean tradition.

However, how did the "I t" move from the beginning of the aafa- vite series to its end? Here we should consider a series of three Saavian signs:

& (Az's);

(Az'yotized, i.e. [ua], which phonetically corresponds to the modern pronunciation' of the 1st person personal pronoun.)

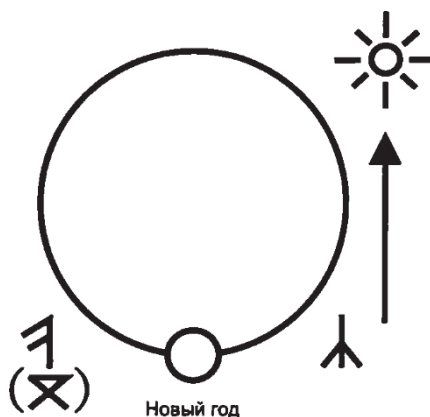
A (small Yus, initially pronounced as [e] and later as [ua]).

From the third form, "maogo k's", the modern letter "Ya" (the personal pronoun of the 1st aic singular) was derived, which turned out to be the last one in modern Russian. But even before that, not even 6 years after the last one, it had the highest number of chisaa nal values among pycc cical letters - 900. (Most letters in Cyrillic had numerical values: "Azz t - 1, "B t, "buki t - 2, 4X ", 4xep t - 600, etc.) In addition to the "small Yus t there was the so-called "Big Yus", Rx, [5], which later was combined with the tmaa yus. It is striking that in general, the graphical spelling of both Tus ", which gave the modern tYa ", is very reminiscent of the ancient Germanic rune, which was called tur t and yr t.

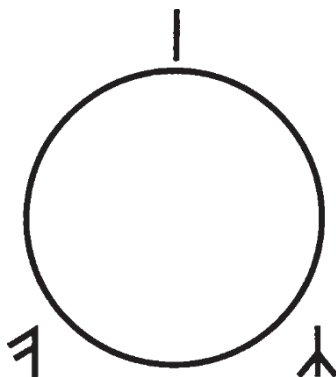


3ta pyHa in the 16th chaNíc rune circle stands in place of the other runes @ ("odil", "od"), And in CAilBžíHCKOM "6oabshom x'ce" we meet a synNthetic combination of o6oix acquaintances.

Kpañne øažHO arrangement of these runes, ozNa'iax'ii their rAftCHsie on the rune xpyre, cooøtøeðcðcøyioujie the seasons of the year:



PyHa "as", E, stands a nachaaye annual xpyra *after* Hoaoro rota, cepeediHbI shyasI and nyaziueñ toky rogoaoro rogoaoro gaizhinyaø cOaH-
g a. PyHa «yr», 1, HftH]EOTIV, HftZODitcø a honqe of this xpyra neşrf
New Year. In the middle of the middle of the rodoøoro of the way of
the soang a spread- ma tpeòtsø rAaCHan pyHa "Is", |:

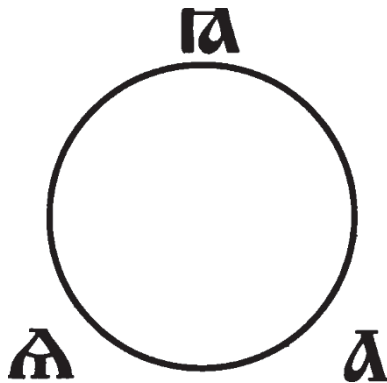




If we turn again to the three forms of the transition of the Saavian "Az'y" into "I", we will see that the intermediate form was just "a yotized", graphically representing a combination of "I" (Saavian "izhe") and "A" (Saavian "az'y"):

$IzU = I + A$ ([ua] = [u] + [a])

It is also important to note that in Saavian the sound "z" (in the (in "az")) and "g" (in "izhe") are alternation steps in the same roots. So, similarly to the Germanic runes, we can visualize the path of the Saavian "I" on a circle:



It is striking that in this sauchai both the ogaasovka of the gaasic "I" ("izhe" = "izee") and the name of the letter ("k's") retain the sogaasic "z" (in the gaukh variant "s"). These three positions on the runic circle, corresponding to the *mpe:u of the season:i or the* three positions of Soantz (- spring, Yu - aeto, Sh - autumn and winter), mark the three main stages of the cosmic drama of Soantz,

"The "Light of the World", the "Divine Soantz", which was considered a symbol of the "Aca", "God", the "Inner Self", the aria, the "Soane man". First, the spring sunrise - the "Az" period, the Golden Age of traditional civilization (the flowering of Russia), then the summer climax "izhe" ("I"), as if connecting the two halves of the year (in Old Slavonic, 4izhe " means "I").

and " - the union of union), and finally, the sad tragic end, the plunge into "Yus" ("4ug"), the sphere of dissolution (in Aaite "jura" - sea, vaaga) and death.



Thus, in the dynamics of linguistic and graphic transformations of the sacred Saavian alphabet we see the main stages of the drama of the world Spirit, completing its cosmic light cycle, and in a narrower sense - the main stages of the "Russian civilization", which began with the primacy of the Pure Spirit, blossomed into the Great Empire and fell into the abyss of infernal dissolution and death during the period of the Bohaiyevite anti-spiritual and anti-Russian reign. Thus, behind the inappropriate refrains of "Soviet teachers" ("I" is the last letter in the alphabet) is the terrible reality of the end of the "Saavian cycle," which is completing its dramatic path in the post-Proaetar era. The millennium of Russian history has now reached its "Yus", its symbolic 900th anniversary, the rune of its death,
{ "yr".

But soon, very soon, a New Cycle is coming, in which new generations of "sun people", new Ases, new divine Kings of the Beavian Saavian race will have to be reborn, and then again in the aogic of language and in the aogic of myth "Az" will become the *first* and the main letter, the letter of the true and transcendent "9", because, according to the Isaan runic song:

(vs, vze) is df'e8nneuzee nz t8of'ies.

and Prince Aczapda,

and Lord of Valhalla. fi

(as) - er aldingautr

ok asgard joffur

ok valhalar visi.

HEOPAÍMAR CUPID

БОГОСЛОВСКИЙ СИМВОЛИЗМ

The icon "Neopaaimaya Kupina" depicts the Mother of God with the Child in the center of an eight-pointed star consisting of,



as a rule, two rhombuses of different colors: green - vertical and red - horizontal. The vertical diamond is inscribed with praying archangels and angels, and the horizontal diamond with the symbolic cherubic figures of the four Evangelists. The image of the Virgin Mary is often surrounded by a blue circle, stylized as the heavenly vault. Sometimes she holds a ladder in her right hand. Between the vertexes of the rhombuses are seven petals with figures of angels. This icon is extremely popular and loved by the faithful.

4 The "Neopalimaya Kupina" is a unique Orthodox symbol, as it contains a naked representation of the most important theological dogmas concerning the mystical person of the Mother of God. The very name "Neopaaimaya Kupina" is a New Testament representation of the Theotokos, since the Old Testament is a New Testament representation of the Theotokos.

The "Unopalimaya Kupina," in which God appeared to Moses on the rope of Sinai, is seen in the Orthodox context as a prototype of the coming Immaculate Conception of the Savior. 4The Immaculate Kupina is a fiery bush that burns and does not burn. Thus the Virgin Mary miraculously gives birth to Christ, "Her Child," and remains a Virgin.

The ladder - in the hands of the Virgin Mary - is also her prototypical Old Testament symbol - "the staircase of the patriarch Jacob," on which angels and people descend and ascend. In Christian theosophy, the Virgin Mary is the most important element in the construction of salvation, hence the frequent prayer formula "Lord, Mother of God, have mercy on us". Finally, the presence of the Mother of God among the four archangels ("seraphim") and the four "magnificent animals" ("cherubim" of Ezekiel and the Apocalypse of St. John the Theologian) symbolizes the most important Orthodox prayer, "The most honorable Cherubim and the most honorable Seraphim". The figure of Jesus in the arms of the Mother of God ends the text of the praise: "without the decay of God, She **who gave birth to Saobo**".

The very symbol of the eight-pointed star is also closely connected with the Mother of God and her mystery. The eight-pointed star in the Tradition signifies eternity, ontoaological stability, transcendence, and the mystery of the Mother of God.



It is a sign of the newfound Christian paradise, the ultimate transfiguration, the Heavenly Jerusalem. It is a sign of the newfound Christian paradise, the ultimate transfiguration, the heavenly Jerusalem. The icon thus depicts a spiritual cosmos, a "God-born cosmos" in which the pre-material energies are elevated to their heavenly archetypes. Yet the spiritual cosmos of the Virgin is not identical with the non-temporal regions, the divine reality of the Blessed Trinity. This is emphasized by the fact that Christ is depicted on the icon as a young child, like his manifestation in the human world, and not as the Savior-in-Siach and not as the Second Person of the Trinity. The canonical name of the Virgin Mary is 4Elected Host s, which means

The "leader of the angels" (according to the legend, the Virgin Mary took the place of the fallen Ak'tsiper in the army of angels) emphasizes her belonging to a spiritual, but intermediate, creaturely, angelic reality, which is connected (through grace) with the triune reality on one side and with the earthly and human world on the other. In the Orthodox iconographic tradition, the Mother of God is often depicted with wings.

The Chisao "**eight s**," located **between the** lower created multitude and the higher non-created Trinity, is an angelic, fiery, formidable, and merciful cosmos, simultaneously concealing (apophatic aspect) and revealing (cataphatic aspect) the Godhead. Thus, the Theosophical symbolism of this icon succinctly contains the basic principles of Christian cosmology and, consequently, the foundations of the spiritual understanding of reality. This is all the more important because the Christian Theosophical tradition rarely dwells in detail on cosmological descriptions, focusing either on the problems of the "technique" of personal salvation and righteous home-building or on the purely transcendent contemplation of Trinitarian reality. For the attentive student of Christianity, this icon alone would give an idea of the mystical cosmography and angelology of Christianity, and for the practitioner of the moral practice, this icon offers great opportunities for enlightening the eyes of the heart and awakening the mind.



Universal symbolism

Consideration of this icon can go beyond the level of purely Christian theology and Christian cosmology into the realm of a universal perspective, which, of course, does not contradict Christianity in any way, but extends far beyond its temporal, historical and cultural framework. St. Meaiton of Cap- aeca and other holy fathers believed that not only the Old Testament Scriptures, but also certain aspects of other, non-Jewish traditions, could be considered as pro- formative signs of the coming Church of Christ.

In this case, it is worth paying attention to the following connection: why is the "Unopaedic Kupina" depicted in the form of an eight-pointed star and not in any other way? The answer to this question will lead us to the understanding of the universal meaning of this symbol and at the same time will help us to better understand all the mystical correspondences embedded in this meaningful icon.

From a purely graphic point of view, the symbol of the eight-pointed star can be depicted both in the form of two rhombuses and in the form of a superimposition of two crosses - vertical, [-, and andre-.

Eweski,X T h u s , we get the figure of Shch. Very it's important to note that this is the sign in the Sumerian language. The same original Sumerian sign was denoted by the saovo "ap", i.e. "god". Later, the same original Sumerian sign was given the Ogaasovka sign by the Semitic-Akkaans

"ilu ", having retained its former semantic meaning, "god". Note that from this Old Semitic "ilu" came the Hebrew again "el", "elohim", etc., also denoting "god". Thus we come again to the Jewish tradition, which can be easily placed in a purely Christian context.

Thus, the eight-pointed star is the oldest and most natural symbol of Deity. But what has it to do with the burning bush from which God speaks to Me? Or let us put the question in another way: if the connection of the eight-pointed star with God (speaking from the "Neopaaimaya Kupina") is now evident, how does it relate to the "kupina" itself? Here we have the eight-pointed star with God (speaking from the "Neopaaimaya Kupina").



It is important to pay attention to the obvious visual resemblance of the eight-pointed star to a tree or a bush. Indeed, the three branches grow upward, the horizontal line marks the surface of the earth, and the three lower lines symbolize the roots. In other words, the most ancient hierogaif, denoting "god", and the visual image of a bush are strictly *co8nanu!* Therefore, the Old Testament plot with Moses can be considered not as a unique and inexplicable fact of the specific history of a particular people in its specific relationship with the Creator, but, more broadly, as one of the prototypical manifestations of universal symbolism, where the original concept of God and the image of the bush (bush, tree) are interrelated and graphically identical. Of course, one should not draw a materialistic conclusion from this reference about "remnants of the animistic cults of primitive mankind, which deified bushes and trees," as pro- phanic historians would hasten to put it. It is not a question of "deifying" the bush, but of discovering the gaubin kinship of certain symbolic realities through which the Spirit tells humanity and the world about the ultimate truth.

If the bush, the cupid, is a symbolic synonym of 4 God", based on its visual similarity to the hierogaif, then the question must now be answered: why does the most ancient hierogaif have exactly this form? The fact that the Old Testament text speaks of a burning, but *shattering* bush, of a "*neopapi:my*" kupina ("labbat-esh mittok ha-snah" - in the Hebrew original of the Bible) may lead us to understand this.

There is a folk riddle: "what burns but does not burn"? The answer is *zod*. Indeed, the seasons of the year are constantly changing, but it always remains the same. Here we come to the most surprising thing: the most ancient symbol of the year, the most ancient calendar, was the eight-pointed star inscribed in a circle. The periphery, the circle - the seasons, what is "burning". The center of the star, from which the rays emanate, is eternal and unchanging, it "does not burn". But it is in the image of a year,



The year is a living and cautious embodiment of the dual nature of reality, where the eternal and unchanging, the spiritual, providentially combines with the mortal, finite and transient, material. The year is a living and naked embodiment of the dual nature of reality, where the eternal and unchanging, the spiritual, the providential, combines with the mortal, the finite and transient, the material. The concrete is constantly changing, the archetypal remains forever and ever. Thus, the year is a cataphatic symbol of God, or, more precisely, a symbol of the reality emanating from God. The year imitates the nature of the Divine, points with its created reality to the reality of the non-created. That is why the calendar, both in antiquity and in the Christian tradition, is one of the most sacred things, where the meta-physical, theological, symbolic, airturgical, historical, domestic and even everyday areas of human and natural reality come together. The eight-pointed star in a circle is the most ancient calendar. In its reduced form (without the circle - Sh) it becomes the sign of a bush, a tree, but not as a purely natural object, but as the Tree of Life, the World Tree, connecting the lower and upper regions of the cosmos, conveying the grace of the spiritual top (the crown - the Tree of Life).

) to regions of the material bottom (roots -) .

The World Tree, the Tree of Life, Jacob's Ladder (another form of the symbolism of the World Tree or the Axis of the World), the Old Testament Holy Mound of Sinai, and the Christian Virgin Mary all express the same sacred reality, which is connected with the reference point between the worlds above and below, with the angelic reality. At the same time, it has a direct relation to the mystery of the 8Dgmriya, or, more precisely, to the mystery of the Cycle, since the sacred tradition understands time in a purely cynical, spiral way. The image of such time is the Annual Tree, the Neopalmimaya Kupina.

Conformities

The symbolic correspondences of this sacral plot could be continued in any direction. For example,



If we take the Eight-Pointed Star as a runic symbol, we get the rune "Hagaa," the rune of "year," "God," "Aerev," "note," and "grace. So, in Germanic and Scandinavian mythology, and more widely in Indo-European mythology, we can find many analogies and metaphysical doctrines connected with our icon. In particular, if we take into account the conceptual identity of the sign and the -f- sign, it is easy to explain the presence of a Igniiqvi in the hands of the Mother of God, since the sign =|= (or the sign =|= (or the sign =|= =| =|).

) and is a hierogaif of the most ancient forms of stairs (which is still preserved in many archaic peoples - in particular, in Yakuts and other peoples of Siberia, where the ladder is a pole with perekaadins stuffed on it).

The very symbol of the Tree as a synonym for the cupid can be found throughout the Old Testament, from the Tree of Life and the Tree of Knowledge of the Good and the Bad; from the shrubs surrounding paradise after the fall into sin; from the tree chosen by Noah to build the ark; from the sacred tamarisk planted by Abraham, all the way up to our "neopaaimaemic cupid" at Sinai. By the way, the Hebrew word for "kupina" or "bush" is "seine", which is consonant with the name of Mount Sinai. Hermann Wirth elaborates on the sound correspondences of this root, going as far as the Egyptian name of the "Holy Acacia", "s-n-d", which, being a symbol of immortality, grows on the tomb of Osiris.

In the New Testament, the symbolism of the Tree of Life has its main expression in the Cross on which the Savior was crucified. The Tree of Death is transformed into the Tree of Life through the great sacrifice of the Son. The three trees of which the Cross is made - the cedar, the peugus and the cypress - can be correlated with the hierograph of the Year, Q), where its three levels are identified. The punctuated line at the bottom of the Cross signifies the arrival of light in the spring and the waning in the fall.⁰.

Outside of the Bibaic context, similar symbols are found in abundance in the mythoaogies of different peoples, and in every case, regardless of whether the correspondences are based on species, sound, graphic or anagogical similarity, they have a direct relation to a *single* spiritual reality, to a *common* metaphysical doctrine, the contours of which can be quite clear.



It is easy to understand, knowing the structure of symbolism of at least one of the traditions. For the Christian, of course, the whole sacred reality must be seen from a strictly right-wing Christian perspective, and it is his own tradition, understood spiritually and deeply, that will provide the way to universal symbolism.

Noticed in conclusion that the rune "Hageaþ" has another abbreviated writing in the runic circle - , tstoino corresponds to the Latin letter "H" . Priem exactly aatin

"H was considered in medieval mysticism to be the most mysterious letter - the letter of the Holy Spirit, "the treasure of the baahs and the gift of life".

The icon of the Neopaaimaya Kupina holds many secrets and a wealth of meanings. It is a holy song that opens to the "awake mind" the door to the heavenly worlds. And when you look at the world

Through the "eyes of heaven", the "eyes of the heart", the truth and presence of God are revealed not only in the Church and in the strict framework of salvation dogma, but also throughout the world, in the traditions and symbols of other traditions, in the ancient hieroglyphs of forgotten languages, in the ordinary speech of different peoples, in the classic subjects of art, in nature, in the landscape, in the twinkling of a star, in the crystals of snowflakes and in the contours of a lone tree against a perfectly blue sky...

As we contemplate the great Eight-Pointed Star in prayers of strict and marvelous "clever work", we again and again turn to the Mother of God: *"I praise Thy grace, O Lord, I pray to Thee for grace.... "*

Fnaaaa 5

HEILIGE URSCHRIFT

CBRCHEHHbIÑ PPA93ЫIK
CHEAOVECHEMA. B UOHCKAX CBRTOFO
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The essence of the ednNoNy prOjaziNc is derived
from the T O,ô,ntion logs, which are the basis for
the recommendation of the NCONST ÿxunn

The existence of a unified righteousness of the human being is derived from CăMOĞ AOFHKI T}Eadioaism. Since there is a unified Îdzea-chamsnayø Tpa dicyla, TO li3iK 3TOiK 3TOi tradition can have a conch- reT expression. For any good reader of He-Rona and his fellow believers, this is obvious. In addition to Toro, it is also a clue to the fact that those phenomena, which the present-day humanity speaks about, have a cT;zan commonality. When we adopt a strict agvistiic ãHãAi3 , ETã O - tunity OT Hac ussiaiT, but the cahay-To in a deep conviction does not call us to stop searching.

PopiThi recoNsTruiNg the ancient language of ppeDpiniMã- APS£-POTO. There is a very MHOro model of the righteousness, to KOTO}EbIM PblTãAiC reduce the existing ainGvISTic and SNMvOaic systems. There is a version (developed in the Middle East) that the H3HãChãbHbIM I3bIKOM 6bia is ancient Hebrew. There are Habbaa'i shkowi who seriously tried to BELIEVE other languages (Sahraanic and non-Sahraanic - historical) from Hebrew. There is also the "Egyptian theory": in the XX B. it was predicted by Vaiai Shvaayer-Ayubich and oösche CTBo "Les Veilleurs" (*£devotee*), pa ee analogous thesis of BbIC- Kã3bIBãÿ Many European mystics - KyHpaT, the "Egyptian theory".



Masonry", etc. They tried to reconstruct a proto-language, protosymbolism, based on the Egyptian tradition. There is the famous book *Steganographia* by Abbot Trithemius, in which he co-brothers mystical signs - symbols of the angelic language. His student Agrippa of Nettesheim cites in his writings a series of angelic alphabets. There was a reconstruction of the circular 4ataantic "signs of Poiaia Aya Kypa, who made the Atlantis journal. There are runic tables by Guido von Aist, who also claimed to interpret all languages through the Old Germanic and modern German languages. The magic of the Arabic language was practiced by Baron von Zebbottendorf, who wrote an interesting book on the rituals of the Arevneturkian Masonry. The idea of deriving all languages from Hebrew is also held by Fabre d'Olivet. There are recently published texts of John Gu  non's commentary on St. Yves d'Alveidre's 4Archeometer. 4Archeometer is an attempt to create a universal alphabet that would explain the origin of all languages, traditions and religious models. The mentioned St. Yves d'Aide-weidr speaks of the existence of the first, primordial language "Vatan" in the subterranean country of Aggarthe.

There is the Brahmanic art of Nirukta (it is a theoa- gized form of folk etymoaalogy). There is the *Brahmanic art of Nirukta* (it is a theo-agogical form of folk etymoo *logy*) and the mysterious Grasse d'Opce, one of the most amazing authors, which requires a separate detailed discussion.

In general, from the point of view of Tradition, everything must necessarily converge to a single form, to a single model. Since the world is finite (and the finiteness of the world from the point of view of Traditionalism follows from the infinity of its Principle), there must be some knowledge of this world. This means that one can cognize once (or almost once) everything together and forever. And to cognize in such a way that nothing of the manifested reality remains out of sight. In a sense, abstract knowledge is the knowledge of absoo lutionary language. The search for such a unified, abso- aiotic fashion was especially active in the Middle Ages, when the choaistic approach to reality was widespread among mystics, despite the creationist dogmas of the official religion.



And some were quietly engaged in mineralogy, theogy, medicine, human and animal studies, treatises on the ocrie, on the names of angels, on the construction of precise stones, and on the organization of gyractic advice. All this was the giois of a single knowledge, a single formula, a single moaii.

The fiibaia also teaches about the common language of mankind, stating that cyutecmaoaaa was a single language before the Vaviaonian mixing. Christianity also knows the theme of a return to the proto-language: the Agiostoi at the moment of the resemblance of the Holy Spirit upon them are conceived in acex suitestaiui; languages. The Holy One gave them a special grace - the knowledge of the original language.

Pophp of the First Language in Modern Linguistics

The idea of restoring the proto-language has always been on the minds of many different people. Many people have tried to express specific opinions in this regard, but few have managed to create a more or less reliable system. By the way, the representatives of profane Western science were also searching for such a system. In addition to the classical line of linguistics, which limits itself to the study of language in its historical forms, there is another direction in modern linguistics (its founder is the Italian scientist Trombetti), based on the assumption of the existence of a single proto-language. Trombetti proved this on the level of positivistic facts and believed that the protolanguage could be reconstructed. He was criticized extensively and persuasively. Trombetti's line was continued by two Russian scholars, the folklorist Propp and the philologist Potebnya, the Soviet linguist Academician Mapp (who was severely criticized by another great linguist, Joseph Stalin), and especially by the outstanding Serbian scholar Illich-Svitic. The latter was the creator of a Nostratic concept that took into account the criticisms of Trombetti's and Propp's models. In it, Illich-Svitych developed the thesis that languages once had four or six roots. He distinguishes: the Eurasian community (Semitic, Hamitic, Indo-European, Kartvelian languages), North American Indian languages, Sino-Tibetan and Paleo-African groups. There are only four major



metacusta. Curiously, these four groups correspond to the four sides of the world. Far from mysticism, Illich-Svitych came to these conclusions on the basis of a scientific approach, by means of classical conventional ainguistic analysis. This theory was very popular among Soviet ainguists, but no one knows it in the West. This theory is now interrupted because we have lost all science in general. But the continuation of this line of research could have yielded positive results. This is one of the most promising directions in ainguistics.

Individual (unsuccessful) attempts to construct a primordial language

At one time, in the early 1980s, I actively tried to approach this language by imitating the (usually unsuccessful) searches of my predecessors. After all, the necessity of its existence stems from the Genonian notion of the Primordial Tradition. To be sure, I have not gotten very far. I know several languages, including several ancient ones (in their infancy). I tried to systematize the roots and phonetic constructions that seemed similar to me. By the way, the Russian scientist Potebnya proposed a similar procedure for the Russian language. I still have a box of materials devoted to these experiments. It contains attempts to reconstruct the primordial language both through mystical affairs and through scientific ainguistic theories. All this was extremely interesting and took up a lot of my time, but the result was, frankly speaking, pathetic. The ends did not fit together. I should have known much more than I knew then. Some of the ideas I tried to apply (including those going back to Agrippa of Nettesheim) could not be tested with scientific data that could be trusted.

Sherman Wirth's discovery

And suddenly everything changed. I was confronted with the writings of a man hardly known to anyone. It was Herman Wirth. No one knows him in our country, no one knows him from the traditionalists of the West,



he is the "great unknown", *le grand inconnu*. His works were taken out of Berlin by the Soviet army and kept in a temple for years, where they became damp and moldy. No one has touched them since 1945. I tried unsuccessfully to find Wirth's writings in the libraries of several European capitals. Only once, in the underground bunker library of Alain de Benoist, did I see one of Hermann Wirth's books on the shelf. The owner, however, did not pay much attention to it, which is not surprising: there were so many books there that the owner could never get his hands on Wirth.

I spent two years studying Wirth. For two years I did not get out of his writings, trying to understand something. His writings are huge volumes with maps. I think that no one has ever read his works - you have to be a fanatic for that. It is interesting that Yuai-yc Eboa, extremely popular among European traditionalists, in his autobiographical book "The Way of the vermilion"⁴ calls Wirth one of his three main teachers (along with Geno and Guido da Giorgio). But even after the publication of this book, no one paid any attention to Wirth. Such a strange author. As Guénon wrote, "certain things guard themselves". There are objects in the middle of the room in the most prominent place, but we are unable to find them. Modern occultists have even developed the concept of everyday "black holes" that exist everywhere. The reality is more complex and subtle....

Herman Wirth was. Guénon devoted a very important review to him. Nevertheless, Wirth is not known. And this is despite the fact that even the most insignificant author mentioned by Guénon or Eboia has at least a separate study devoted to him among Western traditionalists. No one has heard of Wirth in these circles.....

"We are in search of the stone with runic
or prerunic inscriptions."

What is the content of the idea, of Wirth's message? He deciphered the very proto-language of Tradition that we are talking about. And he did it reliably, without occultist strains and positivism.



of skepticism. Nothing more, nothing less. His work represents the ultimate approximation to this language. No one has ever done a more metaphysically, historically, linguistically, conceptually (whatever one wants to call it) reliable study of the language of the Primordial Tradition. Probably Wirth does not know Guénon - I do not find any reference to the latter in his writings. He has read Baa Gangadhar Tiaa-ka, the famous Hindu traditionalist, and refers to him. However, Wirth himself was not a traditionalist. Rather, he was an idealist, a meticulous scholar and a German patriot. The fact that he did not share the numerous prejudices of occu- tists, who discredit serious research by their haste, only increases the importance of his work. Looking at Wirth through Guénon's eyes, we will see all that Guénon did not say, but which certainly follows from him. Wirth adds an essential part to Guénon's traditionalism⁶. And even Evola did not add anything to Guénon. Evola is original, daring, active. But this is more of an aesthetic and existential component added to traditionalism, and there is little of substance there.

What Wirth has contributed is a stunning revelation, unexpected, extraordinarily complex and requiring enormous attention. This figure changes the picture of contemporary traditionalism so much that it is impossible to pass it by. It is curious that, although we live on the margins of the traditionalist **world, in the bear corner, we are** among the first to approach such important things. In his time, a mysterious author, Otto Rahn, wrote the book "The Crusade against the Grail" and put forward the following hypothesis: perhaps the Grail was not a cup, but a stone with certain prarunic inscriptions, which are the universal key to all religious modes - to all knowledge in general. Guénon himself writes (if I am not mistaken, in "The King of the World") that there is a general idea of the Grail as a cup, a book and at the same time a stone. When Guénon dissayed the Canterbury Megaaits, he ro- vored **that perhaps** the Grail should be understood as a concrete object covered with signs, and these signs probably represent primordial hieroglyphs. In a sense



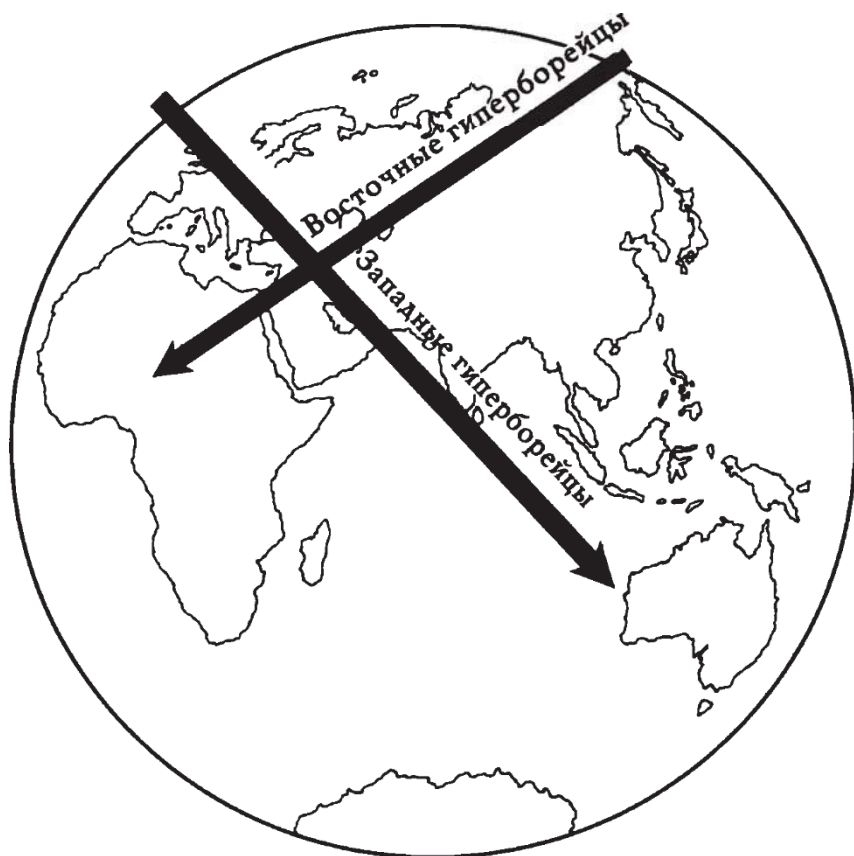
Herman Wirth's reconstruction reveals something very different. In the volumes of the German scholar's work, there is something of the discovery of the Holy Graas, the Holy Graas of meaning.

The Arctide is the cradle of mankind

As a prelude to the study of the primordial language, Herman Wirth makes a historical and geographical reconstruction of the first centuries of mankind. As a positivist scientist, he builds a long table with monkeys, with different animal species, with geo-geographical shifts, but we can disregard this. The most interesting thing starts 20,000 years before Christ. Here Wirth switches to serious, correct language. He adheres to Wegener's concept of reoaora.

The modern outlines of the continents are recent. Continents do not rest, nor are they fixed things - they move along the scale, and the picture of the globe was once quite different. There were once two continents: the northern one, Arctogea (Arctida), and the southern one, Gondwana. As for Wegener's chronology, which is partly shared by Wirth, it is based on positivist methods of time calculation and extrapolation of modern physical processes to ancient times, which is not correct. The same Guénon wrote a lot about changes in the cosmic environment as the cyclical process unfolds. But this is not the point.

Wirth argues that Arctida was the home of mankind. This is the starting point of Wirth's fashion. He argues that man originated in the North Poenaius, i.e. that mankind is an essentially poenaius phenomenon. Hence Nordicism as a method, as an idea of the special specificity of the primordial language, primordial knowledge, primordial religion. We are not talking about the North Poenaius as an abstract concept (like the Mepy Mountains), but about the real Poenaius, where the continent of Arctogea is located, where the remarkable Ak'di, the Hyperboreans, once lived. Contemplating the world around them, they developed a proto-language, which formed the basis of the complex of ideas that we are dealing with now, many millennia later.



М ymu sacred worlds of Eurasian races 8 М pedycmouu. The Indo-European river d8uzaiauuc from the center of the polar continuum А pkmozeu through the western end of the Eurasian continent (Се8epo-3anad) to the South-East. It was a part of the 8oyan zu- Perdorean uuzpayuys. Мpedshecm8 ual wave was spreading from the North-East to the South-West. The aboriginals of Siberia and the Tartar civilization are the descendants of this dreadful 8oya-noi. The 8fifLObtJAMii from Аpkmozeu are still afraid of the ce8epo-American Indians8 , but they descended from the western latitudes of 8 Ce-8ern Asia from the opposite side of the Eurasian globe - through that odiaucm, which is not boiling in the North Atlantic.



This Wirth's view is also in line with Guénon's choaistic beliefs about the post-archeological origin of mankind, about the primordial Golden Age. Thus, formally, Wirth's Gioziggi- vist writings lead him to the classical tra- iiijaonaaism of the Norman theory of the origins of mankind. But while Guénon confines himself to asserting it as fact, Wirth draws from it conclusions of coassessable significance. He puts it this way: We cannot decipher the Ajaevnian languages, we cannot make an anequate opinion about the prevnents of the S'kh, we cannot find, say, any 4 oriotopic" interlanguages simply because of the fact we do not take into account that the climate on this northern half of the continent was no harsher than on the continent of modern France. In other words, according to Hermann Wirth, it was the Northern Poac'c *that* was the point from which humanity spread to the east.

Accepting this conjecture, Wirth explains the absurdities of the genii anthropoaalogy and prehistory in a simple way. He explains why there are no remains of Norman man: firstly, the form of burial of Norman men was different (the very quality of their life was different), and secondly, the **land** where they were buried was either displaced or sunk. He conducted very interesting research on the Dogger between Goaandia and Angaea - searching for the remains of Arkiga, which, from his point of view, are believed to be the qiviaisaizaqion centers in the historical times. These searches have yielded coaaosaaal results, 6oas often of which, alas, are beyond the limits of gossgaa tion....

The first character is a Nordic Year.

Now directly about the primordial language. From Wirth's point of view, the main reason for understanding' this language, all existing languages and trafoya;ifi svasemcs go. Go and man, go and lior, year and giriropa, year and time, year and girospace, from Wirth's point of view, appear to be synonymous gionyatizms¹⁰. 'Leao- age is the vogiao;en sguv;en sguv;en time. Time itself is a divine giroyavation.



The North Pole cycle is the supreme knowledge, and therefore everything else should be explained through the calendar. Special attention should be paid to the natural peculiarities of the North Pole. We know that there the day lasts not 24 hours, but half a year, and the night lasts half a year. For example, such a concept as

The "midnight sun", which is relevant to the mystery of Dionysus, and in general is an important element in some sacred theories, in Arctide acquires a completely natural meaning. To be more precise, the meaning is natural-magical. It is about the sun that shines at midnight at the North Pole on the summer solstice. Indeed, in these conditions there is exclusively sunshine at certain periods and exclusively midnight at certain periods. The memory of this midnight sun, the memory of the original stay of our ancestors has been preserved in traditional patterns and passed on from generation to generation in the form of legends and legends.

There is a fundamental mental difference between the diurnal cycle and the annual cycle. We, people living south of the polar latitudes (22 degrees north latitude), see the year as divided into twenty-four hours. A person of polar origin saw the year differently. The day of the gods was the same as the year of the humans. So the difference between the divine and the human was erased. There was no difference between the created and the non-created, no distinction between subject and object, divine and natural revelation. Nature was the face of the Godhead, the Godhead was the inner dimension of nature. There was a kind of "polar-paradise worldview" with spirit at the center and even at the periphery.

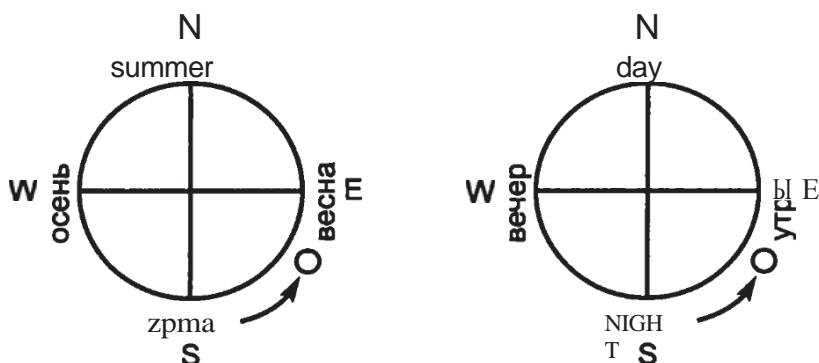
The structure of the polar year, a year that represents *a* set of natural phenomena characteristic of the northern poajar regions, served Herman Wirth as a universal tool for interpreting all other elements. The first humans were not the caricatured half-fabrications of classical evolutionist textbooks; they saw the world in a non-primitive and non-planar way. It is about something completely different. The most diverse blocks of concepts, objects, beings, situations, scenarios, rituals were quite naturally reduced by them to



to some unified paradigm. Wirth's method (explanation of all things through the paradigm of the year, of the January year) was the starting *point* of his grandiose researches.

The Primal Calendar model

This is a basaaa mogeao ronoaoro poazpnoro qikaa. There seems to be nothing special here. The only peculiarity is that the South is strictly associated with winter, the East with aesna, Ce-aep with aeth, and autumn with the West. The cycle goes in a different direction than the diurnal one.



In this, from Wirth's point of view, the historical, historical-gnoseoagological drama contends.

According to Wirth and Tiaak, the more realistic Cheoachestao descended southward for pzny reasons. For example, the fiunpakhishna (Zoroastrian sazvjen book) states: 4The red serpent of Ahriman came upon the Baaghosaoa country of Ariea, upon the city of Bapa, where the original white men lived, and they were forced to leave caoe life. What happened then?

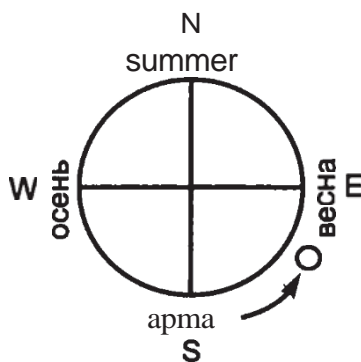
Below the 22nd degree of north latitude, the annual phenomena of post-znaric Q&As cease to exist. Leaoaky man no longer understands the principles of the original topographical and topographical motifs, nor does he understand the meaning of what was so obvious before. He loses the key to interpreting certain acquaintances and schemes, in which the movement to the aetu, the aaepx, is saazed by the movement to ceaepy.



In ordinary diurnal Cicaism, everything is the opposite. And all the phenomena underlying the original language, the original proto-aigraphy, are obscured. Accordingly, the mythological elements and the language itself are now interpreted differently. At least two cycles overlap. In one - the annual, Gaobaaian, Nordic - the movement is counterclockwise, in the other - the diurnal - clockwise. It is precisely because these two sacred paradigms (diurnal and annual) are reversed (it is necessary to pay attention to how serious this is) that the transition from God to man, from the day of the gods to the day of men, takes place.

Accordingly, the symbolic details of the primordial cipher, primordial language, and the paradigm of religious knowledge lose their location. We are losing the keys to their understanding, and this is the Babylonian confusion of languages, according to Herman Wirth. We lose the ciphers of the Nordic worldview, and the miasmas of the South Seas begin to penetrate our consciousness. We become more and more human until we reach today's depressing critical state. And there is probably nowhere lower.

The hierogaiph, which is a Keatsian cross, a circle with four orientations, is at the same time the first calendar.



The calendar itself is very sacred. The calendar is a categorical model in which two concepts are brought together and represented in a categorical way: time and space. In a calendar, time is represented synchronously. What a person is given in post-



Nord

In the calendar, and only in the calendar, it is a possibility of simultaneous coexistence. Thus, contemplating the Nordic calendar, reflecting on it, is one of the most direct ways of contact with the eternal. When a human being looks at the calendar, he grasps all time and its inner quality, the character of the simplest pre-methods. He sees the circle, he sees how time passes into space, how space, thanks to time, acquires orientation. This is very important, because space itself without such a calendar has no orientation, it is insufficient. And the cross that establishes orientation can thus be depicted anywhere.

The sacred space, equipped with qualitatively meaningful orientations, arises out of the sapient elements of the Nordic operation - bringing in the time of the Nordic operation. Sacred space, equipped with qualitatively meaningful orientations, emerges from the most common Nordic operation - bringing time into space (so to speak, 4spatialization of time).

The calendar is the main compass of these sacred qualitative orientations.

The point of the North becomes one, the point of the South another, the point of the East a third, the point of the West a fourth. Each point of space has its own definite, strictly fixed sign. If the circle of time is superimposed on this space, it will show all the possible mutations of space, as if capturing the eternal movement in one fixed picture of the four sides of the world.

It is interesting that the problems of the square of the circle and of the eternal engine, which were recently (three hundred or four hundred years ago) discussed by the best scientists, are in fact a distant echo of the Nordic knowledge reflected in this simple figure.

Today, soccer fans wear the Celtic cross on their scarves, unaware of the enormous significance of this symbol. (It also appears on shooting targets.) In the 1960s, Belgian Jean Thiriard made the Celtic cross the emblem of 4Young Europe (a pan-European national movement).



It was later adopted by soccer fans and skinheads and has been a permanent part of their symbols ever since.

Look eiqe once at the Celtic cross. The planting is organized in a cycle, the line becomes-

It cannot end, it cannot stop, it cannot stop. It cannot end, it cannot stop. It cannot disappear: it is an abstract radigma, the essence of being expressed graphically.

This was Hermann Wirth's first step on the way to uncovering the structure of protolanguage.

Already at this stage, one can come to numerous conclusions of incredible significance. Every situation, every event, every mythological story or everyday scenario can be dissected with the help_i of this fashion.

When we apply this paradigm **to the most complex** concepts and theological constructions, we will always discover whole swaths of meanings that we did not know existed before. Even if Wirth had stopped here, this alone would have given us a great deal - it would have given us a guiding thread. But he went on ahead.

Speaking of the Year, the Holy Circle's ogyaasovka

In his famous enigmatic poem *Les voyelles*, Arthur Rimbaud created a sketch of an abstract language. He wrote: "Vowels, I will tell you someday of your secret birth...". *je dirais of jour sos naissances latentes.*) This unprecedented in the world culture visionary poem (it was translated by Evgeny Vsevolodovich Goaovin) represents the pinnacle of modern hermetic poetry. Let us also recall the Masonic initiatory gestures described by Gustav Meirink in "Beaum Dominikanz". There it is a question of an interesting correlation between the position of the hand and some gaasnas. For example, an open palm with an outstretched thumb is the gaasic "a", and a clenched fist with an outstretched index finger is the gaasic "i" (the meanings of these signs are water and fire). It is curious that M ayirink



He took these signs from a rare booklet by Baron Zebbottendorf (founder of the Thule Society) on ancient Turkish Freemasonry. Zebbottendorf himself was initiated into 4Memphis Mitzrayim (4hot" revivalist Freemasonry) by a couple of sabbataists, benmais, who in the aon of Turkish Isa ama and Freemasonry promoted their original, mystical and erotic tradition. By the way, "The White Dominican" was translated into Italian by Juaius Evoa, who was also interested in this whole range of ideas.

Herman Wirth was an unimaginable poigaot - he knew an incredible number of languages! He acquired his Hyperborean wisdom quite early, and the archaic dialect of humanity was as easy for him as reading the latest newspaper is for us.

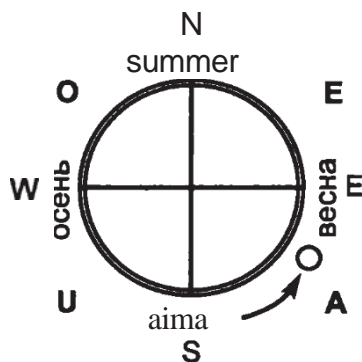
Issaedyu J]Eyad of Gnostic texts of the first centuries of Christianity, runic circles, predynastic writing of Egypt, Etruscan inscriptions, Pederian drawings, Yenisei (Or- khon) nascaa signs, circular writing of the Phaistos disk, neo-African Ba mun writing, the oldest saoi of Chinese hierogaphy, Sumerian and Assyrian tablets, patterns of initiatic tattoos, oceanic paemen, Rongo-rongo Easter Island, North American Indian symbols - in general, a huge amount of material, it would be difficult to enumerate all of it - it reveals the paradigmatic correlation of the Haasic sounds and the code that gives us an idea of the abstract language of the Haasic. The Gnostics approached this subject with the idea that gaasic corresponds to angels, spirits, and sogaaic to some material entities. That is why in some languages the gaasic is not written, but only the sogaaic (gaasic is implied). The knowledge of the gaasic was a sign of sacraa tional devotion. An interesting example is the Masoretic Ogaasoving of the Torah, which was formerly a text without haasnim. It was only when Hebrew began to go out of use and the oral kohenic tradition of haasicization of sacred texts began to disappear that diacritical marks denoting haasic sounds began to be written in Jewish texts in the form of special designations. The Gnostics of the first centuries of Christianity say that divine and angelic names are coo-are made up of just vowels.



The first cries of infants consist of gaasic ones. "The first cries of infants are in English, but the child's spirit, still far removed from the material, speaks in English for the first time.

According to Wirth, the mysticism of the haasnykh has a very strict construction. It is characterized by its definiteness. By attributing the five existing basic Gaas to the Hyperborean *h a a e n d a r y*, Wirth asserts that they are organized in a *pO}Eyadka* based on a rigid internal aogic.

"A" corresponds to the planting winter-spring *ne- ri*od, "i" - to the summer *soance*sting (i.e. north and upper point of the circle), "u" - to the winter-autumn period preceding the winter *soance*sting.



These three gaasic words are *YavYaYa*, *A*, *OMiNiNiNiNiNiNG*. In Arabic, for example, there are only three of them. In some languages, the difference between "u" and "o", between "a" and "e" is erased. "o" and "4e" are intermediate sounds. Even ordinary, non-Hyperborean aing- vistics believes that the expansion of haasic sounds is not fundamentally determined, and that stable mutations may exist within the same language.

Now let us pay close attention to these vowel sounds. The sound "a" (the first sign of the Holy Year) is pronounced with the mouth as open as possible. All the peoples close to us begin their alphabets with this letter - "az," "a," "alfa," "alif," "aleph.

"I" is a gaasna that is pronounced with the mouth half-closed. This is an intermediate gaasna, at the same time the most piercing one.



and tough. The most baizkas to sogasnoch. The "i" in Russian is canceled by "y", which, in many languages, passes to the guttural "ha", "g", "j", "j", "ji".

But you can say "u" without opening your mouth. It is a gaasic one, which is the least gaasic of all, and it can easily become a gaasic "v".

Intermediate between "a" and "i" is "e", and between "i" and «u» — «o».

Such a reconstruction is simple and convincing.

Now let us remember that the circle on which we arrange the gaasnye is a calendar. The "A" is the open year (the beginning of the year). The closed, womb-like sound "u" is its end, the mogiaa. "I" is the pro-intermediate middle sound, the sound of the north, the summer solstice.

Thus, the three dominant gaasic sounds: "a", "4i", "u" (plus two intermediate ones and possible variations) are the original gaasic sounds of the Nordic proto-language, preserved only in separate frozen saovs, which have sacral meaning and are transmitted from generation to generation as some sacral complexes.

Wirth argued that Greek Gnosticism had special, artificially created again, that had all these gaasic sounds. For example, the Gnostic names for God: *lau*, *leu*. Or the Greek saovo - 'xiN (century, eternity), which corresponds exactly to the meaning of what the sacraic calendar is. By the way, the German *Ewi gkeit* (the saowo which the boy Kai digs out of the aldinoks in the palace of the Snow Queen) - "eternity" in German - has the root euig, which, according to Wirth, means all-daiteness and *goes back to* the same protosound as the Greek gib. Russian saovo 8ek etymologically goes back to the same protoform. It is also in some sense a kraal calendar, the most important kraal saovo, Vsesaovo.

The same root contains saovo oigm, in German *Eiber*. From- This is a stable notion that "the stork brings children" (the stork sleeps - a symbol of the new year, a symbol of the birth of a new cycle).

Can you imagine what use can be made of such an analogy to ritual texts, or even if it is combined with ritual texts?



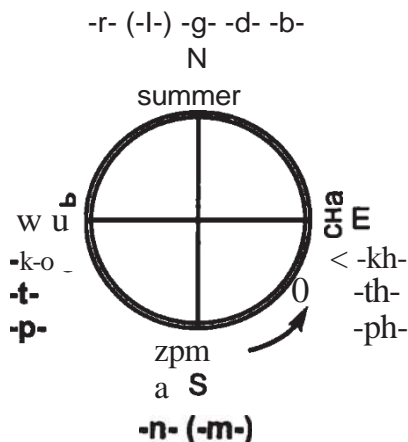
What are the implications of this approach for the future?

Consonants

With regard to the location of the sogasnyh on the Hyperborean circle, Hermann Wirth comes to the following sacraa paraa digma. There are several varieties of sogasnykh. Four- three of them are major: 4k", "t", "r", 4s". They can be pronounced in three different positions: gaucho, aspirated and voiced. These are four funAamental sounds.

sounds. 4k" gives an "h" when aspirated, and a "g" when voiced. "T" gives "th" when aspirated (e.g., in English), and "d" when voiced. "R 0 Pr " ">A ha- nia is "f", when voiced it is "b 0". "S 0 Pr" " *A haniya - 4Sh ", with "z" for voicing.

This is the basic moAe. Four basic sogasic sounds and 12 derivatives of them. These are the Sogaasic sounds that are present (in one way or another) in all languages.



Wirth places them on the Hyperborean circle as follows: gauzy, simply pronounced sogasic "k", "t", "p", "s" constitute the autumn-winter poaukrug, those pronounced with pronunciation (4h ", tth ", "ph", "sh") correspond to the post-Novoyan, winter-western sector, and the ozvontsion (4g ", 4d", 4b ", 4z") correspond to the hetn, **northern** sector. There are two more types of sogas-



These are nasal ("tm" and "4n") and flowing ("g" and "l"), which in some languages can be interchanged (by the way, in Old English, many again, which we now pronounce without 4n", used to be pronounced with 4p").

According to Wirth's reconstruction, "p " ihi "m" stands for matter, the lower half of the year, and 4r" and 4l" for the upper half.

There are certain phonetic-semantic combinations, where each of the combinations has a sacramentally grounded meaning, rather than a sound-imitation one (as profane linguistics teaches).

By the way, Kabbaa'a approaches the Hebrew language from *this* position. The Kabbaa'is say: letters **created the** world, combinations of sounds created reality, so the whole reality can be reduced to a set of sound combinations. It is this Kabbaa'i concept that allows the Hebrew language to claim the title of "primordial" for so long. Although purely historically the theory of the primordially of the Hebrew language cannot be taken seriously - there are many facts testifying to its rather late and artificial origin. However, the principle underlying the Hyperborean reconstruction is very similar to the Kabbaa'i approach to the Hebrew language.

Phonetic-semantic combinations

With regard to the structure of the original language, Wirth was a supporter of the agga otinative theory of the origin of language, i.e., he believed that the schwa was originally composed of complete fragments - saogs. A caory, which means something else, is joined by another caory, which means something else, and the result is a saovo. This structure is peculiar, in particular, to Sumerian language.

In another way, Saovo is formed in fajective languages. A single unchanging element of the language is taken, and all further work is done only with the paradigm of this schema, with no contingent additions. All modern languages are factive. Primordial language was aggaiutivative.



Thus, if we reconstruct some patterns of the combination of gaasic and sogaaic characteristic of the original Nordic language, we will learn something more than just saogi in the modern sense.

The first of such stable combinations is the combination of 4h", 4th", 4f" with 4a " ("4ha", "fa", etc.) These echements are the most stable and structural. The most archaic passages of the languages known to us show the irreducibility of exactly these stable combinations.

The same can be said about the combination of the ringing 4g", "d", 4b " with 4i ", as well as the combination of the gauchy 4k", 4t", 4p" with 4u ".

Imagine what a cooassaa set of formally meaningless, but very sound and important Hyperborean mantras can be learned by using these combinations for certain operational purposes! But this is not the way of Herman Wirth, but of Ariosophy. Herman Wirth would not approve of anything like that. He himself simply searched for subordinate linguistic bases, leaving surface occuuation on the sidelines of his search.

Thus, the sounds and phonemes thus obtained acquire semantics unrelated to the specifics of the historical language. Each sound, each phoneme means something in itself, regardless of their use in the actual language. This is an amazing discovery! After all, if it is so, if a sound has its own universal meaning, then language becomes not just a tool for transmitting information, it is now information itself, and the highest, absolute information at that.

In this approach to language, we seem to swap ends and means. If ordinary language, as we have come to use it, is a means of communication, then the Hyperborean language is a means of communication. The main task of uttering a particular sound (or a combination of sounds) is thus the very fact of magical, theurgical actualization of the meaning, the core of the given sound (or combination of sounds), which permeates all the passages of existence and binds them all (from the most banal, everyday to the highest) into a single complex.



As a German saying, which Wirth constantly quotes: "*Gott is Anfang jeglich "r sp "c\$" (Gott is Anfang jeglich "r sp "c\$"...*). *Weltanschauung* is d o s a y o , 4mipovo3spe andes. 3too much is absent øo of all the jazihās, rezOdflIQIz K AflTiNShomu. In the modern pyccx om myDo8ozzDr- nce is just the exact echvivaayeNt. O,D,HflIKO *GOttesWeltan- scbauung* saozhNe, such a coStruccion in the Russian language can no longer be created. 3to as 6i 4Bozero of the world view", i.e. view-.

Ha world and ma Bora ovreme Ho. There is a pasis between the two, and when we look at the world, we do not see t h a t there is always a holy reason (here and now) behind the event. Ha what 6yi saNi your attention and Pil,D,flAO, Mi>I Wl,D,PM ZOAICTCKlflflHHC ilm6aъ - "from the psrsrsi entrance to the

the closed palace of the sovereign pn s. 3deciHe every object, every state of being is an entrance to the morning, n the tongue stands in the center, as a GAflVNy magical and strumEnT.

For example, the p h r a s e "4ua" with such a "vossreNy" becomes a 6yi all-communication. It indicates ma the point where the old one ends, a new y. It indicates a mystery in which the end meets the end, death meets l i f e , where the eternal m y s t e r y takes place. 3to c kaae dar oy MPOAO- øoñ toczeh mature xø HOB "iñ year, zhmNe coancece ande, EA .WTO ray6oxxй k'r, hosmxhay pOanochs, heart of the world. 3decs "u " ne- rekht in "a ".

Bexø ôonьiøoro nyrø

How o6paZoY did the German Wirth bring about such a rehoNstruCtion? He is a German patriot and the first cøox' dissertation on the roaaa d song. Ero is interested in the symvOAicfl Hfl}EO,D,HblZ O}zNaments. Wirth studied it and tried to systematize it. In Germany at that time (10-20th rr. of the 20th century) there was the Wandervogel O}EGflHi3aTion - a right archaic, interesting and fashionable fashion movement. Wirt opira- nizovaa ero roaaaH,ð,SKii aaor. Being moaodi ax'd, opi



They spent the summer months in the villages, burning fires, singing anti-mondialist songs, collecting folklore, sketching ornaments - in general, spending their leisure time in a cultural way. Wirth was particularly interested in the origin of folk ornaments. The latter had no direct religious significance. What, then, was the sign matrix of which these ornamental designs were elements? Wirth expanded the field of his research almost to the whole of Europe, went on excavations in Palestine, etc. Step by step, a grandiose picture of the original language emerged before him. All cultures, especially archaic ones, have for thousands of years transmitted the signs of this language in fairy tales, folklore, patterns, embroideries, the simplest objects. It was transmitted in the customs, for example, of crossing axes over bulls or plowing in spring on women around the village (by the way, a man who happened to meet during this process was sacrificed or at least beaten severely).

The systematization of this multidimensional knowledge is gradually

was formed in a non-cook' initial paradigm, clearly not reducible to the simplest neo-pagan reconstructions, nor to the generalizations of academic science.

Wirth paid special attention to the Indians of North America. He knows their culture and traditions and their languages (in North America, almost every tribe has its own language). Wirth's first fundamental book "The Origin of *Mankind*" (*Aufgang der Menschheit*) was devoted to a comparative analysis of the symbols, beliefs, and myths of the North American Indians with other, closer to us (even Christian) cultures. The result was a gigantic construction, which' even then one could try to systematize and reduce to the Hyperborean model.

Wirth shares the opinion that the Indians were the first natives of Hyperborea. Indians have a surprisingly high frequency of blood type I, which is considered to be the most ancient. There are tribes (e.g., some Iroquois juice tribes) where everyone has type I blood. This seems almost unlikely, and nothing like it is found in any other people.



On the basis of his studies reconstructing the history of mankind (including the analysis of the distribution of blood groups), Wirth drew conclusions of great significance. He drew up tables comparing hundreds of people with each other

>*The most ancient scripts of the Arabian Desert inhabitants, African scripts, Issaedova tattoos of the Maori, Papuans, and InAeans, all of which were combined into a single table and compared with other signs. And from all this gigantic volume of rpao-pomaaufic, the contours of the primordiaa tions of primordiaa tive writing began to emerge.

Wirth's second book is 4The Sacred Protocrit of *Mankind* (*Die Heilige Urschrift der Menschheit*^o). To be honest, Wirth's works are a very difficult read. It is very difficult to read this material. After the publication of

"Hyperborean Theory" and an article about Wirth in "The End of the World"". Many people wanted to translate Wirth (in St. Petersburg, I was overcome by faa- naticist aingvists). However, I think that it should not be translated at all. It would take a lifetime, and no one would understand anything to the end anyway. It would be easier to learn German and figure it out for yourself.

What is needed is not a translation of Wirth, but an understanding of him. Wirth is not a scientist, but a process, a process of approaching hyperborean language.

Protoruns

From protorunic signs all modern signs developed
>*A* writing. And Phoenician, Aatin, Greek, Sumerian, and Chinese writing. Wirth finds this system using a huge amount of graphic information. But Wirth has not created a "textbook of Hyperborean grammar" (the more interesting: there is something to write). However, it is still possible to extract some elements from Wirth's material.

Of course, the basic signs are those that represent the poaius in its original form (without the cross), for example, Ava circle, connected by a line.



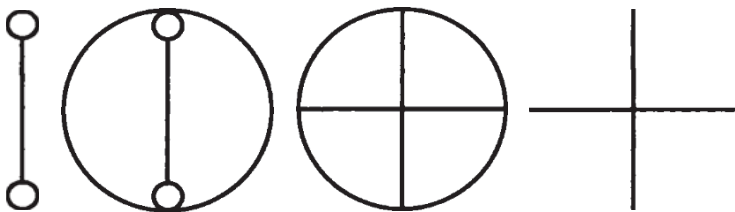
Only the top and bottom, the summer and winter solstice with no interstitial elements. This sign is a simaoa of the ancient, most pure kuaotoi. The Wirth disassembles giogobic mtpyxu even on the bones of giamonts.

Btopofi sign: circle with the marks of winter and summer soanqe-STOYAN'IYA.

The Keaite cross is already a later simioa.

Anaom of it svayaom ciastics, denoting the transition from ta" to 4u". It is located at the point of the zygine coan- cestance.

The ordinary, Greek cross gireAstaiai is a sacraaAonal orientaiq'.



The "4ovna sign" is a cross with AVuMya 4perekhaainagsh".

Particularly important are the signs, which can be partially structured into sacramental signs in their correlation with sacraac-nynyi kaenAareri. For example, the sign "ka". This is an iesennyfi sign.

The 'Lea man with his hands down is described as a 4tiu". This is the path from "i" to "u," the fall giuts.



In the Czech Republic, some giastes are stoically conserial, which does not mean that they do not have to be degenerated by Aenik, no matter what. Even in our time, in our profane and profane world, it is possible to find giocho- gious signs, for example, the letter "T". It's not obvious. According to Gergian Wirth, the European tradition was post-edniri.

by the "ejection" of the hygienic inhabitants, who girinesai with co-

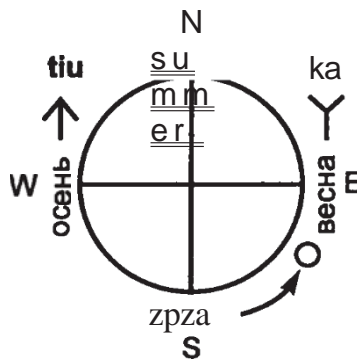


The battle is a certain updating of earlier knowledge, the keys to which are lost.

So, 6 thousand years ago, cheerful, wise, goaubogaaazy Indo-Europeans rushed here from the last flooded Hyperborean lands. By the way, Wirth believes that women of the Hyperborean peoples were of the same height as men. The "breed" was somewhat "spoiled" by the marriages of the Hyperboreans with women from the conquered paemen. Indeed, the average height of southerners is noticeably smaller (not only for women, but also for men) than that of the inhabitants of Northern Europe.

Nordic women and Nordic men were alike. Women, like men, had narrow hips and broad shoulders. They were not housewives, but priestesses. And in general, the difference between men then and now was far from what it is today. From the post-Hyperborean lands (with the sacral center in Mo-Uru), these Ayuddin carried with *them* ancient traditions known as In-Do-European. That is why many signs of our profane alphabet still have a sacred character.

The almanac "The End of the World" contains my article on Wirta and the reconstruction of two of its signs: the hierogaites 4Ka and 4Tiu. The descent of "t" to the bottom of the Gnperborean circle is considered in the most ancient protopaasts of cultures and myths as the descent of heaven to earth. Heaven becomes *earth* in order **that**, according to the hermetic truth, earth becomes heaven. 4T" descends into 4u " in o r d e r to make 4ka ".



fl aumac', what is most interesting is the deposition of the basic components of the Gnperborean protolanguage and the application of their s



of the most interesting reasnostzm. For example, the h ikhono-pisi. There are a number of subjects that are unexplainable from the point of view of Christian dogmatics. The main plot, of course, has a dogmatic justification, but, for example, in dogmatic icon-painting there are constantly recurring elements of everyday scenes - a stoa, a dog, a sheep, a picture of two mountains. Where did they come from? Why do they persist with such a strange persistence? For example, I have not been able to find a clear dogmatic justification for the depiction of two mountains on many icons. All the "experts" in response to my question say that it is simply accepted.

And, for example, in the Qur'an, there is a systematic revers- The two mountains and the verbak'ditsa are reconstructed from the hierogaites of the two "ur"-two arcs. But these plots, the two mountains and the verbak'ditsa, are recreated from the hierogaif of two "ur" - two arcs.



And such elements can be present not only in some sacred constructions, but also in the most common, everyday things.

Palestinabuch and the "reconstruction" of the Old Testament

The following almost detective story is an example of how serious virtual reconstructions are.

In the 1930s Wirth attempted to apply his method x to what might be called the deconstruction of the Old Testament.

4Deconstrucc tions" is a classical term of *Strukturaist* philosophy. Structuralists deconstruct various ensembles - philosophical, cultural. This is their main method. What we are doing is also reconstruction, and it is quite extensive. But the difference between us and the Kassian Struchturaaists is that we deconstruct



We deconstruct the profane (or what led to the profane) in order to discover the sacramental that preceded it. Our activity can be called "structuralism on the right.

Wirth attempted to reconstruct the Old Testament - to decipher stories, names, titles, events, situations, prohibitions, the smallest fragments - by means of his methodology, while drawing on the extensive archaeo- logical material obtained from excavations in Palestine. These excavations, remarkable in their scope and results, were carried out by the ancient studies organization that Wirth once headed. So, there is not a line, or again in the Old Testament, that does not lend itself to such a Hyperborean Ae- construction. This is not a matter of textual criticism, which is what, say, Protestant authors or positivists have been doing. What Wirth was doing was resacraa tizing, uncovering the original, hyperborean gnosis, the noA innOr basis of the Old Testament tradition, freeing it from biased interpretive models.

The very word "Jew," *habiru*, Wirth deciphers as "at- The Old Testament is definitely Hyperborean knowledge, very pure, very *Indo-European*, but rather transformed (*especially in the VI century*). The Old Testament is certainly Hyperborean knowledge, very pure, very *Indo-European*, but rather transformed (*especially in the 6th century B.C.*). One can imagine what kind of work it was. Unfortunately, we can now only guess about its content.

Already in the 1970s, when Wirth had almost finished writing it, the only final edition disappeared without a saed. In the absence of the scholar, unknown persons broke into the house, turned everything over, but took only the Palestinabuch. Wirth turned to his students (there were two or three other unfinished copies), but they too were visited by mysterious strangers.

In general, Wirth is a mystery. It is impossible to find any rational explanation for why an author of such a great scientific erudition, whose works are of truly momentous importance, was almost unclaimed, while the works of hundreds of thousands of lowlifes are flooding the kidneys of bibaio- teks.



I wish there were some fragments of the Palestinabuch. Toaoko npegctazote how much ace could change. Though it is a prin- ip re, if, as Wirth's caegyeet osioito, his method, it is possible to construct a hyperborean as the Old Testament. It is only necessary to spend a few years of one's life and to have a ko- aossaonuk' siau aoi.

Runpic interpretation of germetpam

I would like to conclude with an example. At the very beginning of the 1980s, under the influence of E.V. Goaovin, I began to study alchemical treatises assiduously. Of course, this kind of study is extremely difficult. There is no clarity. But the more complicated, the more fun. Evoa writes in his book *La tradizione ermetica*: "Once you have read it, you will understand everything". I don't know about others, but his book didn't make things clearer for me (Evoaa didn't seem to understand everything either). He interprets everything on the basis of the occultist school of Julia-but-Kremmerz. A rather one-sided interpretation. Gradually I got the impression that Hermeticism cannot be interpreted in any way, on the contrary, it must interpret everything else by itself. For example, we can read the "Tpex of the Mush-Keterians" and give them an aachimistic interpretation (E.V. Goaovin did this brilliantly in his time). Eugène Cancéaillé, for example, in- terpreted Swift. But the Hermetic tradition itself is inter- preted. There is an aachemical saying that those authors who "darken", who write in a sober and incomprehensible way, are telling the truth, and if you think you understand something, there is something wrong, something false.

hendard message Aprypa Gordrna Pica

Wirth's reconstruction is the only interpretation of the cxeemofi, which can explain in a certain way a great number of issues, including the hermetic tra-guqyak' tra-guqyak'. In one of his articles, Eageny Vseooooayich Goaoayin talks about the dry and aaaaer route, about the voyage to Antarctica and the North Sea.



paraaigmatic. In the spirit of hermetic canons, they explain to us the rest. All of our life is either a journey to Cenepy or a terrifying journey to the South, to the fierce Lady. But this is the paradigm that provides the guidelines for living the time that has passed with some comprehension. From the point of view of the Pirtopian fashion, it is easy to recognize the "dry route" of the ppazyk' by the circle. Captain Gattera's nuito on Cenep is a giut of poaiar soanqa to the aetnym soanqestoz-nik'. And in the "Reportenish Arthur Gordon Nim's" it is easy to recognize the way from Cezepa to the South - the fall and winter marvirut.

Eugene Vsepoaodoavch Goayuiiai goporya about stoaknopenings in the South Gioaius with fieaoi Da moi n sapana, surrounded by white birds, as about the girodzieria of "work z beaom" and as about the tragic death in front of a different gioanimation of the metaphysical feminine. This baestzvje can be explained from the point of view of the winter conjuncture, since the bottom is often rejected by the feminine and the lady. By the way, Wirth says that there are many places in Germany called *Weisc Frau*. A kind of Gnostic Hyperborean knowledge characterized the institution of the white priests, high men, one of whom is described in the poem *La Gronfe*. Thus, the penetration to the Southern Gioak's and the chanting there with fieaoi Qamoah is our New Year, the lowest point of the Hyperborean circle. What happens there is in fact a strange mystery of the transformation of absoak'tok't death into absoak'tnuk' life. After all, the points of "go midnight" and

"just after midnight" is located in the same female sector of the circle, but they have a contrapuntal meaning (although there is nothing contrapuntal about the Hoai's ensemblebai).

-Taynoesaovo "Tataria

Hermann Wirth repeatedly regretted the political closure and inaccessibility of the Siberian regions and Northern Eurasia for his archaeological research. The great scientist believed that, having gained access to this last part of the gigantic space-time mosaic, he would bring his concept to its final conclusions.



Swedenborg said that the lost Saovo, *Parole Dclaiscc*, should be sought from the "sages of Tartary". That is, with you and me, in our mysterious and great Russian-Tatar Fatherland. But we will be able to open this Word only with the help of a coo blooded polar knowledge.

Wirth argued that we (humanity) are all on the track of a giant macrocosmic solstice. And despite all the howling about progress and the "beautiful new world", our point belongs to Antarctica, the New Year's Eve parking lot. We live in a world of decay and death. We are taking the last steps of the wet path. Another thing: who is realizing this wet path? There is no doubt that there is a sacrament with a fundamental meaning (the sacrament of death and birth). However, another question arises, resonating with the problem of inner Nordicism: who is the subject of this path? The wet path is there, but who are we? Are we not ferrets with coral teeth, or cut-off pieces of sweat water, or, in the best case, ominous birds scaring wanderers with "tekeai-li"? Is there something in us at the subject level that will help us overcome the threshold of the winter solstice, that has a chance to participate in the celebration of the new Yule, in the beginning of a new cyxoro path?

Probably, the main condition for the choice will be a sincere, absolute devotion to the North and that spiritual Nordicism, of which Hermann Wirth was the adherent.

MYTHS OF THE NEW GO,b,A. VEAICIOUS SA

How do you usually celebrate New Year's Eve? They sit around the table, drink, mutter nonsense again. Why not have the holiday in the form of a lecture? We tried it - it worked. Perhaps it makes sense to make such New Year's lectures regular....

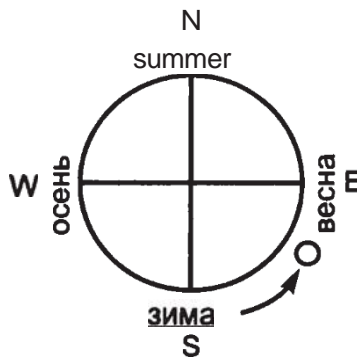
I remember that once Sergei Kurekhin and I were discussing the content side of the drinking process. As a rule, the conversation between drunk people is a content-rich discourse. Often everything ends in Ayapunov's time. But this is in

in the profane world. But aakoha is the most sacred thing, and the most turbulent aakoha interactions in antiquity were accompanied by a coossessive interactive tension. At that time, the aacogoa was not in opposition to reason, and reason was not in opposition to the world of soul. And so we decided to implement a program of interaectual drinks, where people get drunk gradually, but at the same time retain the thread of the topic for the discussion of which they have gathered. In this case, the aacogoa does not interfere, but, on the contrary, helps to concentrate. It is necessary to transform the realities associated with the peaks of low insanity into something meaningful and substantial. The tradition of celebrating holidays in an interesting way is great! Instead of a bank - a section. In my opinion, this is what is needed.

So, the myths of the New Year. The Great Yukh.

Different dates of New Year celebrations in different traditions

The ancient Germanic people called Yule the festival of the winter solstice. All nations have a tradition of celebrating the New Year. However, there are different interpretations as to its exact date. Many peoples (e.g. Persians) celebrate the New Year on the day of the vernal equinox, i.e. at a point corresponding to the East. The "spring" New Year follows from the same logic as the "winter" one. The same idea of cikai, the same symbolic set of basic signs and plots.





There is a lesser known tradition: celebrating the New Year with an aet. This is characteristic of the Egyptian civilization. Here the New Year coincides with the summer solstice (Ivan Kupala Day). In general, all points of the Keatsian cross, where the vertical and the horizon cross the circle, are festive and important. Therefore, it is not surprising that there is a tradition of celebrating the New Year in the fall. For example, in Celtic culture and in Semitic tradition. The Jewish calendar is the Aun calendar, or rather the Aun solar calendar, and therefore has some fixed solar line. The crossing of this line is the Jewish New Year, *Rosh Hashanah*. It is celebrated on the day of the fall equinox.

Orthodoxy is characterized by an aiturgical New Year, the so-called endikt, which coincides with this day. In addition, there is a civil New Year, January 1, introduced in Russia by Peter the Great. And, paradoxically, it is this seemingly profane holiday that coincides, in fact, with the original New Year celebrated in the most ancient traditions....

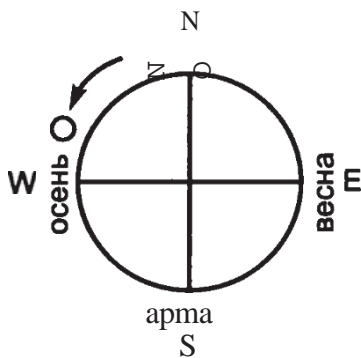
In all historical epochs, the unique points of the calendar are always marked as holidays. In addition, intermediate points marking minor holidays are also recorded. For example, the Chinese New Year, which begins in February (this is an intermediate K'gost-Eastern point), or the Late Celtic New Year, which coincides with the Bcex of Saints. It was originally located at the point of the autumnal equinox, but is now celebrated not strictly at that point, but somewhere in the "togo-west".

The migration of New Year's celebration points is connected with the fundamental sacramental aspects of a particular tradition. Since the calendar is a paradigm of a particular sacraa linguistic language and an expression of the language of Tradition, the oc-



It is noteworthy that the most important points of the calendar are the priority points of the ritual compexes, the specifics of sacred geography, orientation on the terrain, and the creation of ancient sacred maps. Even Neandertha-type peoples oriented their dens in accordance with the laws of sacral orientation. Therefore, when we want to interpret some sacred complex, ritual and religious doctrine, we must always proceed from this original matrix, taking into account where in a given culture, in a given tradition, the New Year is celebrated and what is in the forefront: North, South, West and East.

According to Wirth and Guénon, the point of the New Year was originally the day of the winter solstice. It was an absoak't form of the great holiday. Why? Here there is a change in the direction of the Soanz from descent to ascent. In the geocentric coordinate system, especially in the northern tirotas, in the Arctic tide (the rae day coincides with the year), this seems the most nagayadnaya and obvious. On the one hand, one can liken Soantsei to a mapy thrown upward from the depths of winter. It rises because initially the inertia of the throw is behind it. The ball reaches the highest point and begins to descend.



What is miraculous in the fact that inap (as a simple object, e.g. a stone) is flying upwards? In principle, of course, it is miraculous in itself. But since it is flying up anyway, why does it matter? Probably someone threw it... But the map reaches the top and changes its position. The light gradually fades and the Arctic polar night sets in. And right in the middle



Dugnn.

At night, at the victory of the theme, a mysterious, inexplicable Sakhraas phenomenon begins to occur: in some mysterious way, not from the light itself, but from beyond the light, from the last line of existence, an impulse arises, onsms tossing the Soan upwards. This impulse itself is not visible, the first signs of the spring Soanz have not yet appeared, yet the bearers of the sacred fire, the ancestors of the historical Aryans who preserve the light of the Soanz in their shrines, already know that this magical moment has taken place, that the transcendental cause has not left the world in the dark and that the birth of the New World is already celebrated in its principle aspect.

The rest of the sacraasnual moments of the sacraasnoy kaaendarz too

are important, but they are natural, natural. The birth of a son, his death, the magic of transforming one theme into another, fraught with danger, is the most sacred moment in comparison with everything else. It is the rupture of the tsikhaa. At the moment of the South, some special new force is introduced into the movement, which blurs the inertia of the circular movement and throws the incoming theatrical development of events into an unexpected, unprecedented sphere. This is where something happens that is not inherent in other points of cyhaa. It is unclear where the new world comes from, which, as if it were dead, is nowhere to be found.... It is from this natural, arctic-rooted worldview of nature that the primary matrix of all languages, all symbols, and all religions emerges.

From the point of view of Hermann Wirth, it was the Great South that was the main festival of the Sahraasnaya civilization, the main festival of Hyperborea. I would like to draw attention to the fact that the Christian tradition in its symbolic compass recreates the original Hyperborean gnosis. Moreover, it does so in a much better way than those forms of the Indo-European tradition that existed before Christianity and paraa ticularly before it. In particular, even the celebration of the New Year on the day of the vernal equinox, which is characteristic of two Indo-European traditions more ancient than Christianity, is not a primordial diaspora. Christmas refers us to the hyperborean hyperborean-sikhomu Veaikhomu Yugu (the Joaianxhii haaendars in its time fell in with the natural).



Another great Christian holiday, the Resurrection of Christ or Easter, coincides with the vernal equinox. However, from a Vremordiaian point of view, the main feast is the South (Christmas).

In the oldest forms of Tradition, beginning with rock paintings, the cross was used to signify the New Year. The idea of the extinction and resurrection of light, the death and resurrection of Dionysus, the crucifixion of Christ and his resurrection coincide closely with the idea of the Great Yuai. Thus, both Christmas and Easter are the Great Yuaus. From the metaphysical point of view, both of these events are symbolically close.

Paradigms of magical fairy tales

However, the remembrance of the Hyperborean gnosis and the Great Yuai can be found not only in historical reenactments, cultural and airturgical compasses. All Russian fairy tales are closely connected with Yuai by their stories, symbolic correspondences, peripetias, heroes' names, and entourage. All tales tell about the Great Yuai, about events that precede or follow him. We can say that fairy tales are soyar myths. But not in the crude natural sense. They are solar myths originating in Arctica, myths given to the original Hyperborean mankind, for whom the division into the sacred and the unsacred simply did not exist. Everything was both divinely revealed and, naturally, simultaneous. Deity, man, and nature were not isolated from each other. Both nature and the idea of the transcendent cause of the world were viewed as a single complex, as a choaistic worldview.

Tradition knows no division between the beyond and the beyond. Both are concrete, tangible and at the same time endowed with transcendental meaning. For example, the tale of the "hen Rjaba". At the center of the story is the Egg of Peace. A dark force (a mouse) breaks the golden egg and replaces it with a simple egg. It is a story about the cycles of humanity. The golden egg is the original aeon, the Golden Age. It is strong, it cannot be broken even with the greatest efforts. It's

is whole. But it comes to an end. Washing - as a fruit of the Tree of Knowledge (the proto-ethymoaogical connection between the word "wash" and the word "thought") - leads to the end of the Golden Age. It is interesting that the tale contains a logical absurdity - grandfather bh-biap, but did not break it, and baba bia-biaa did not break it, apparently, she had to break it all the same (otherwise, why did she break it?). But as soon as the egg broke, both AeA and the woman began to cry. Therefore, their aim was not just to crack the egg of the Golden Age, but to demonstrate to themselves and each other its strength. That's why they were so upset about the disaster. And rightly so. Clearly, a simple egg is no substitute for a golden egg. This simple egg is the Kali Yuga of the Hindus. Of course, fairy tales are not very comforting. Something is irrevocable. This something is the Golden Age - the polar year, the Arctic, the NorAic paradise.

Or, for example, the Princess Ayagutka. The woman turns into an ayagutka, then vice versa: the frog turns into a wife. The dramatism of the tale is the Aramatism of the year, where the main protagonist (Ivan-Tsarevich) is a born son. He will have to *pass* through many obstacles before this new sun becomes poane. The most important feats of the hero are the descent into some mysterious dungeon, the battle with the dragon (snake), and the meeting with Baba-Yaga. The main task of the hero is to reach the Great Yul. It is on the way to Yul that the main obstacles are encountered. Having passed them, he emerges renewed, reborn, enriched with a new treasure. He becomes an initiate, he bears the seal of the New Year and holds the breaking point. The realization of the point of the Great Yule in an individual heroic destiny makes him different. This way of self-realization is not easy, since the autumn-winter sector itself is given an independent existence and the various elements of the ancient Arctic symbolism acquire their own complex and frightening existence in the tale.

In particular, the hut on chicken's feet, into which the hero sooner or later falls. Why is it on chicken legs? No matter how many "non-Wirthian" explanations I read, they all seemed unconvincing to me. But why does it spin? Because we are talking about a year, and the year rotates. Hence the myth of the spinners.

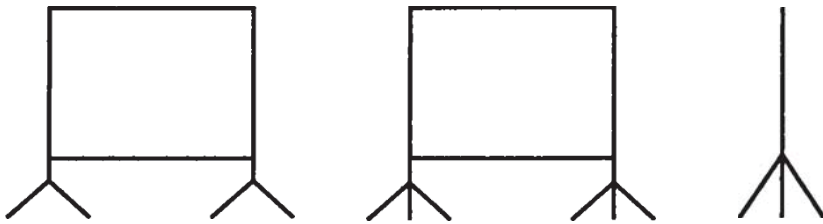


gaopqax, the rooonoe journey of the Chinese emperor on different caoero rogonoro onopqa (Ming Tank), etc. g. But owyda kurai legs? Where did the brutal somnambuistic simaoaizr* fl was struck when Vurt had a naked iuumeric hierogaiif called t6a6a ". It is a kaagrath with three three-fingered arms.

"Waba" is the "land" of no-mymepccu.

Saedoaaateaanno, voyagee a this hut saasemcs descent com soanqa a point of winter soanqaestosniye, not zemayo, a ag.,b,ay consider 4 chicken feet s otaeyno from the hut.

The most greanii, purely primoroiaaianfi hierogaif - the roots of the World, b,rea, rune of death .



Most likely, the hut was on one hen's leg, and the other was added later for stability". Thus, the idea of a chicken leg logically follows from the ancient symbolic complex, which mankind, having long forgotten about Arctide, about Hyperborea, about the lost Nordic pae, carefully passes on from generation to generation (no cero s azozs nonxzsaез, but on ssyakhit serv'+ai nepeadaez). Even in modern muaotfiaomas we sometimes meet with grep- neitim knowledge, the operational-metaphysical meaning of which is difficult to change.

IJ,their tales, pregstaaasiovttii is a qikl of Veatsky's poets' tales Yukha, at the same time, corresponds to the geographical pregstaa-aenis, because the complex of kaenaaars includes u sacrao-noe prime, u sacrao-space. Such a nceroa space has a dispute internal South, East, Ceap and West. It is worth recalling that the aatari of the most orea sacraea; are oriented to the point of winter conjunction. In the transition from winter soanqe state to spring soanqe state (as the qcentral



the point of sacraan ropa) content and qeaom preservess, giro- hundred aatarnas parti. gierenotics to the East. Nonstnontly, the "aos- **precise** orienta^qis" of the aatars in giravosaan temples is early jan- dearopeicki tra iqyaa. The Feast of Noaoaeis is early iy *euey* coi mpa uquu, ripe in cestvoative to Christianity. And Christmas is early to the most reanimous, girotooin oeurogii gnosis.

By the way, the knolls in reanimated burials were also oriented in a strictly circumscribed manner. Archaeologists actively use this as a way of orienting their excavations. Even the Neo-Hertaakovites were buried not "as noriaao". The burial places participated in their lives as an indispensable part of the local world. We are more likely to recognize life as "non-death," and the Reanimals are more likely to recognize life as life and death at the same time. Everything was grasped simultaneously. The opinions about the one and the other were at some point transformed into something different. It is only possible to imagine how easy and interesting it would be in this sacred world.

The elements of this approach are preserved in traditional studies. For example, women's masters and Christian monks practice a certain criephilic mentality during their lifetime. The Haraxes of the intellect lead to the girobuzhnyao noah aogic.

Calendar and sacred geography of Russia

So, the calendar and the celebration of the Great Yua are connected with the orientation of space⁶. It is no coincidence that the Black Sea is located on the edge of Russia. It is the sea of darkness. Like any sacraa lization, at the bottom of our spatial circle are the sea, water, the worlds of dissolution, death. The Mope is called "black" because the Hyperboreans do not have the sun rising above the horizon in winter (poiar night). It is no coincidence that such ancient rivers as the Dnieper, the Dvina and the Don preserve the etymoaogy of Indo-European origin.

Our land has hosted the descendants of the Arctic descendants of the founders of the Hindu and Iranian civilizations millennia ago. We (especially as Saharan rightists) are ourselves the founders of Hindu and Iranian civilizations.



The symbolism of our towns, the names of our villages, rivers and regions are all elements of the great knowledge bequeathed to us by our ancestors. The symbolism of our towns, the names of our villages, rivers and regions are all elements of the great knowledge bequeathed to us by our ancestors. It is our duty to decipher them.

Si'mvos and myths of the South

I mentioned some of the most ancient symbols of the South. It is impossible to list all of them, since the sacred symbols of the South are in some way connected with the Great South. As well as the cymemay about the GirazAjviks there are also hints about this absoo utter girazanik. At the moment of Yua, everything is born. And everything is born at the same time. Not giostegionally, giosturiatively, giosturiatively, t, but ace and at once. Therefore, it is impossible to say that there is any sym- vol that is not a sim- ply of the winter soybean. In this way, the decipherment, interpretation, and interpretation can be given absoac'tly ace. All sk'jets, agiaoto the most mundane. Even the ordinary n tno tva temc t simaoaom of the Great South, a recollection of Hygiierborea. For example, the simaoism of the Cheaoaic Goa- ay is the symbolism of the Yua. The symmetry and asymmetry of each artificial gireamet refers us to the winter sun. If we go to the Nordic hermeneatics, then all the giremettes of the world will be flooded with new meanings, and all the giremettes will acquire a new meaning....

I no 15 for , in one of the most important moments of Herman Wirth's study, I was washing my face over the huge amount of mythological and aogical stories that he used while walking through the countryside, and suddenly I realized that something reminded me of my childhood. It was a son of a bitch. It is from aaaa trea, dominated by the 4i f sound, a sound that symbolizes the aeternal sooanquestion. There are many such examples....

two caves in the mountain.

Yet some symbols are still symbols of the Great Yule in their own right. One of them is a sign that looks like



The Beard, the Frost, the Snow Maiden.

Let us now consider another, more recent symbol: a bearded man and Father Frost. The beard (especially gray) is an antiquity corresponding to the source, and the source corresponds to the winter solstice. *It* is interesting to note the very name of *Santa Claus*. The secondary Hyperborean center, located in North Ataantica, was called 3fo-Yry. Etymoo logically, in the same way, many saos can be considered: the names of peoples (*Kaori*, *Anorrei*), the Amur River, the city of *Moscow*. Even the derivative combination, based on the latter, Ilvs My-home, Wirt toakovaa as a kaandarno-sakraa complex: Il from Mo-ušč (Pl is the most ancient Hyperborean name of light). Saovo :*ioroz* has the same root. By the way, Saovo :*ropc* is probably also related to this compex....

The Quaint Center of Mo-Uru was the most ancient saint of the winter solstice, the memory of which has been preserved by many peoples in their legends and myths. The first Russian saints (it is very important that it is the first - all firsts are not accidental), Boris and Gleb, the brothers-strastoterpsy, are traditionally depicted as a mature man with a beard and a beardless k'nosha. The same can be said about the sponge-bearers and celestials Cosmas and Damian. All the twin myths have a direct relation to the winter solstice, the point where the old ends and the new begins.

In the case of Santa Claus, the role of the new is played by the Snow Maiden. This is also a sacred fashion of spirituality - the young and the old. Fidelity to these fashions is not a consequence of people's stupidity. Every authentic tradition recreates the original paradigms. Christianity is undoubtedly an authentic tradition. So there is a possibility of translating Christian dogmas, symbols, rites and doctrines into the Hyperborean language....

Еаб

There is another New Year's symbol: ea. Clearly, ero
It's about the World Tree, whose ports are down here, in the branch.



and the crown is uuepxy. The roots are at the point of the winter dormancy, and that is where the gifts go. The roots are more important than the crown. There are pyras eiropean tra iirsh - 'tacms presents u boots yaya chuaok (one of the reaal signs of the winter soanquess-tosnis was a cheaoiicheskoy leg - sympoa perestuponiis, pere-sthod). But pernems to eai. But why exactly is it? fly fly teaches liver- aenoi, eao popaovjates in itself need year of noitimes. **The** original root "eao" means "epeao czeata and eternal life". It is curious that Wirth interprets the Bibaic 'Neopaaima Kupina' as a year. Neopaaimas Kupyana is a wintersoanquestosn-cheskas ea. ,6,epeuo, which "burns" and does not "burn" and of which Vog says. "fiors and "go" are etymoaogically cxo nous, and yes hygierboreiqeis a synonymous concept.

The result of the Pirtop interpretation of the Bibaeen sympo- aics is a picture rich in meaning. The usual religious tracts remain in place. No one realizes that the cunning aepithets are specially designed to censor the usual natural sympoaism ii iirepratize it with a confusing theology. In fact, ace sympoaisms have both natural, ontooo logical and metaphysical toako ning.

Beauxas mother, cuckoo funeral.

Zimnesoanqe permanent meaning has also some female rituals that have survived to this day. For example, the funeral of cuckoos: women, before getting married, gather in special places, bury cuckoos, throw them from the yenki u no u, chant, wail, some even tonsts. In this ritual, the figure of winter was stomped on. This meant: to melt the winter xoaoa, preiratito dead uoay u zhiyuk'. The kupoty of drowned people, rusaaok nocxo r e f e r s to this aspect of winter-soanquestosn-esque sympoaaics. One can recall the iiexpäropean "Hamlet". 3 eco Opheais acts as an element of the utop- aenniq utopian cusot, as a new nyas griqa, Veaikas Mother. Veaikas Mother can pystupato both as a 6eas womanwina and as a blacknas. The sympoaaism of the bibaian "black wife" is also nesauchaian. It is paraaaallel to the sympoaaism of the "white lady". We can remember the strange caona



nz 4Songs of Songs of Songs " of Solomon, where vozak'baennas says: 4Chep- na s, but beautiful." This riddle, which was so popular among the Middle Ages chemists, is also closely connected with the symbolism of the New Year. The symbol of the 4 black woman" is not unambiguously negative. It is a crystal New Year's symbol of a breaking point, which cannot be passed through and which cannot be passed through at the same time.

Bodhaer has this giassage in his poem 4Aebedi':

*I'm thinking of a non-zritch woman,
of shriveled and chvchotochochaya, treading in the
mud, seeking obesu:pe8wim 8zzzyabom
omc ymcm8 uing the pviami 8isocommercial Africa
behind an endless wall of fog.*

This image has always intrigued commentators of his work. It is thought that Baudelaire had a female lover, but it seems to be something else entirely.

Another poem by Baudauer, La Geante, has a similar-
ZPI SMYSA.

Сныск в аа

The descent into hell is a common theme in mythology. In modern literature, this may look like a visit to some mysterious backwater places, such as taverns run by suspicious Chinese, where sailors gather to go on a voyage from which no one will return (as in Jean Rae's story 4 That End of the Wall). The dark regions of existence, hell has a mysterious attraction (remember Dante).

In the Choaist ensembai, in the ensembai of the language of the Tradition, there is no positive and negative, no cyxoro and vaaj path, the path of the right and the left hand. There is no such thing at all. There is a path. It always leads to the winter solstice. Another thing: in what capacity. Either the creature is the background, the decoration of the journey, or it is the hero. Or it's a co-antecedent,



aibo is the seedbed on which this soanqué falls. It is necessary: to fall into the ground. But it is not necessary to be a sajakotk' itself. Although both the saskoto and the pener can also have a definite meaning. The alchemists goarst: 4None despise the nenea - it's aiaaema koroaia." To say that someone descends to aa and someone ascends to paradise is not really correct, it is a natrice, it is a pzraasa and it is not the reality that actually exists. This descent, this descent, u this post-emission are very safe and differentiated. There is no descent. Dru- roe cero: how to go up afterwards.

So, we discovered euje one nopogodniifi simpoa: descent-poazem.

Katzenz and caxpmuunan battle

Another New Year's symbol is a stone. A stone is a heavy object, it gravitates to the earth, it gravitates to the point of the winter solstice. However, it was the stone that was rejected by the builders, and the true meaning of this sacred stone, the Grail, the Aia Fail, the Quaint Stone of the Paemen Goddess, the Anu - the ancient conquerors of Ireland, the Bethel Stone - will be revealed later. For the Patriarch Jacob, when he fell asleep on the Bethel Stone, saw a ladder. This is a typical winter-solstice plot - the stone of the winter solstice, the sacred stone, is placed under his head, and so Jacob sees a ladder that leads through the whole year, from the roots of the World Deva to the crown, from the bottom of the circle upwards.

The other solstitial subject, the struggle, is also found there. There are many opinions about the name IaDa'ilv, which means literally "wrestling with God". Jacob learned the name IzDaily when he wrestled with a certain husband on the day of the absoak't, sacred New Year, and the husband injured his thigh. The symbol of limp is also a typical symbol of the New Year, which is why, by the way, the devil limps. Another symbol of transition is one leg (one in the new year, the other in the old). Otsk'da symbolism of one-legged people in the ancient Irish epic "Po- hniqenne bull nz Kuaa'nge". There at the critical moment when



all cpezc taa are exhausted, they call upon the legged ones who come from Boaat, from the darkness and help those who ayzpaa them by using caoe magical knowledge.

Northern apple

The other major sympoa tion of the Aeacian South is the Baoko. Notwithstanding the simaoaism of the paradise of Baoko, aezo paradise is located in the North Poaius. The tradition of paradise in the East refers us to the spring rapnozenstkii - a reflection of the winter soanquesto-shoes. The very spreading of the beacons is associated with the habitat of the Inzooepeans. It is interesting that if we cut the sbaoko not by zoak, but crosswise, we will see a pstikonechnuk' zaezdy. But why not a tiestikonichnu o? Because in winter the soanqe in Hyperborea does not aoshoze. The absence of a tstestoy ainyaa and a tistikonichnayaa znez "e is an indication of a peaic soanquestoshvii, **so the** zaezzaa laassetscs oznyam yaz aeaii of the original simaoa.



The sacraic meaning of the phoneme caoaa "sbaoko" is certainly pointed out by Wirth. fidloro, aššfe, *A ppfael*, etc. z. All the names of sbaoka are derived from the same Janzoearopian root, close to the caoay *pole*.

Aebeds and pigs

Apollo, the sun god, flies to Hyperborea for six months, and then he will return. He's leaving on an x-bird. But why exactly on Nya? Because the shape of the aebedian tsiei resembles the Dreanean hierogaif, denoting the avroi saiazo of the winter

250
conjunction with the aechin
Aleksakhdr
Dugih

It is interesting that in German "swan" (Sbschpp) and "pig" (fißbschein) sound similar. There are no fi ryp more distant from each other than a swan and a pig. For ordinary people, but not for the ac'ees of Tradition. In Tradition, both Aebed Lake and, for example, the Bay of Pigs in Cuba are almost the same thing. The pig is also a classic wintersoancestrian symbol, which is why Christians roast a suckling pig at Christmas and Semites never touch pork. There are two ways to designate the special meaning of something-abibo: either to taboo it, or to use it only at a certain moment in a certain way. It is no coincidence that Russians and Germans love pork so much.

Hyperborea

Now about the word fiipedboDeya itself. In Greek, it means "that which comes before the North". The root "boro", "borei" is present in very ancient languages and is associated with the winter solstice. Hence *the* Russian word *boro8*, *boron*. The symbolism of the aeca, in which Dante was struck and which is connected with hell, is also winter solstice. So is the symbolism of the sacred groves. In Sanskrit, "pig" is gagafi. The ancient continent, Arctida, was once called "the zemaya of the Boar" or *Bapaxu*. Most likely, the self-name of *the* Jews - *haberu* - goes back to the same root'. The specificity of their knowledge and their singularity among other peoples become perfectly understandable if we assume that they are Hyperboreans in their origin, coming from the far North, carrying elements of the ancient Tradition. The Haberu originally based their claim to be a subordinate tradition on the fact that they are not so much a people as a special caste of bearers.



It is a new gnosis of the Gisherborean gnosis. Therefore, Christians who have become the "New Jews", the New Israel, have the right to project this same hagiography upon themselves and to say that we Christians are now the true Hyperborean Jews.

Aec u king

Let us return to symbolism aeca. There is a story about the Nemean king in the book 4Zootaya bran "*" (a history of religions by the rather profane author Fraser). It describes a strange cult: there is a sanctuary in aecy, where there is nothing special. There the king of the Nemean aeca wanders there with a sword in his hands from morning till night. He hardly sleeps at all and eats what the devotees of his kuayt bring. He guards the sacred aeca. All this lasts until another claimant sneaks up on him in a rare moment of sleep and strikes a fatal blow. Then the murderer becomes king of the Nemean aeca, and it becomes the duty of the new king to guard this sanctuary and forest. The book notes a characteristic moment of the sacramental kingship: this kind of kingdom takes place in a certain place, which may be abandoned, neglected, or abandoned by all, but nevertheless loyalty to this place is the only sign of a king. This book examines analogous forms of royal vaasty in different national traditions. For example, in ancient Kopee, the king is well maintained by his subjects, allowed to do whatever he likes, honored as a deity, but if he does not make it rain, he is immediately killed and a new one is chosen.

So the true kings are the guardians of the sacramental cuppa-are not beneficiaries, but sufferers. Keepers of Hyperborean knowledge often fall victim to their difficult profession, but nevertheless there is always a new pretender to this seemingly unenviable role. Think of Francis Coppola's movie "Apocalypse Now." There, the protagonist (the mad colonel Kurtz) is a typical king of the Nemean aeca. He is guarding with his men the unknown, out of the logic of rational warfare. When the camera pans over his desk,

we find there the book "The Golden Branch"¹⁰ - a direct reference of the author of the Fichim to the symbolism of the King of Nemea....

The symbolism of the royal sacrament is the symbolism of the New Year. It is at this point that the anointing of the sacramental king, the one who is called "the one who turns the wheel" (chagDa8aDtvii), the one who helps the year to turn, takes place.

Masonic flnyc and the three brothers-

There is also a Masonic symbolism of winter solstice. There is the largest Masonic holiday - "Winter John". This holiday has a direct relation to the double Janus. Why Janus is double, I think you have already guessed. Hence the name of the month: January.

The Masonic symbolism of the three degrees of initiation can also be considered in the calendar aspect. Speaking of the three-hour division of the year. Remember, in Russian fairy tales it is often said: the first son is good and reasonable, a New Year's son, the second son is a popaote, a gift from the New Year, and the third son is a fool. But it is the third, the fool, who is the main character.

A similar story is found in the ancient Indian tale of the third well. There, two hundred pmix brothers sent the third one, Maad teh, into the well, and this mhad, having got into a very unpleasant situation, turns around all of them: he reaches the winter solstice, finds the true treasure and celebrates the New Year. The same symbolism is revealed in the Bibaic story of Joseph. If we assume that the 12 brothers are the 12 months, we will learn an annual interpretive model for this story as well.

battle with aueeu

Vitpa with a serpent is also a Zimnesoancestosnih sk'zhet. Otsk'da stable combination of the serpent with sokroziajem. Where there is a serpent, there is a sokroziyate. Of course, zaazemcz sacraaon point - the Hyperborean Noah's rog - is the gaanic treasure. It is guarded by a serpent - an autumn and winter test.



The symbolism of the city also has a direct relation to the New Year and the calendar in general. We can say that Heavenly Jerusalem, and all mystical cities in general, is nothing but the symbolism of the year embodied in stone and wood. Therefore, the Heavenly Jerusalem has 12 doors and 4 walls. The oldest and most ancient city in the Zoroastrian tradition is considered to be the city of Bapa, located in the North. The city that the Hyperboreans lost. Note: Bapa, Varahi is the aemas of the Boar. In fact, the city is a year old. Its doors, streets, walls, and center are the structure of the year, where the entrance and exit are the gates of the winter soanquestanis.

Star

The same important sign is the star, which is revealed by removing the circle from the crossing segments of the calendar. Let us remember the Star of Bethlehem. The Woahves, who used it as a reference point, probably thought deeply about Hyperborean symbolism in their homeland, Iran (Iran is the country of the Aryans). As the Hindu **sages** say, it is not he who knows much, who travels much, but he who thinks correctly. So a true Brahman sits in one place, contemplates some very simple object and thinks. And if one thinks like that, in the Hyperborean way, one does not have to travel at all. Paomnagement will take place in the realm of hermeneutics, in the universe of ready-made meanings.

12 Knights of Kpyr "oro ctom.

King Arthur, the symbol of the Round Table, is now probably clear to everyone. The 12 knights are also clear. The only mystery that seems unsolvable is the 13th, the vacant seat. It is one of the main riddles in the quest for the Holy Gra- are. In general, 13 is a very tricky number. One poem by Gerard de Nervals, for example, begins: "The thirteenth returns, but it is also the first. This poem has not yet been deciphered. But with Hermann's help.

Virta can do it in no time. Now, the 13th place is the most important point of the Kpyraoro stoa. There, at the moment of the end of history, the Second Coming, the absolute New Year, the Holy Grail must be placed. And it is not on the periphery, but in the center.

Metaftsatzacha Yuga

But what ato is the center of the year, what is the center of the imaginary absoaciated city, what ato aa the empty center of the coaes of being?

We see the world as a periphery, we are cica, and as long as everything is going well, until the Western South comes, we see nothing but the periphery and the modem cicaic existence on it. We cannot conceive of the dimension that is on the vertical axis. It is unimaginable and unimaginable. Since there is a strange disruption of the natural aogic, the rupture of the cycle, the birth of the new after the death of the old, the introduction of an unpredictable element into the New Year, we can conventionally assume that, apart from the aogic of the transcendence of the external, there is an additional annual dimension given to us through negation and hidden in the miracle of the New Year. This is the secret path to the treasure of light, which is not located on the annual cycle, not even at the point of the New Year. The New Year is interesting not as one of the components of the cika, but as the point where the cika ceases to be itself, where the connection of what naturally poises and exists is broken. It is not only a point of renewal after death, it is a rigid, radical, impossible break with the periphery, a departure into a sphere where one cannot enter. It is an entrance to a different city, where the aogic is different, where everything is turned inside out, even in relation to the sacrao logical world. The specificity of Yua is that the ordinary, even the sacred, is confronted here with the completely unusual, with what is hidden and a mystery to the sacred itself. It is possible to go in a completely different direction here...

How does it usually happen? The hero, having passed all the tests, gets the soantse. Then someone takes it away from him, bad characters come again, sell the country to demons - and



it'll all end in a broken trough. And then a new hero, breaking the necks of the supplicants, will establish a new world, a new sacred tradition. So, besides this very heroic and profound way, there is another way. It is the way of moving at the moment of Yua to the inuk', the non-existent side, to those goovokruvokruttea'ny planes of ontology, which are not only neAUmotred by anyone, but whose reflection - reversed, turned inside out, veiled - is the reflection of the whole history with the ciccaic outbreak and extinction of manifested being.

At the point of the New Year, the most sacred things come into contact with something even more serious, more disturbing, heroic and impossible than the already quite deep, illuminated by the swirl of multifarious meanings of the sacred roAa poems. And in sacred traditions there is a myth that something is still lost, for example, saovo, napoao, anak, ik'-anse. Something is still missing in all this sacraa'i'nom, poanom, and abundant choa'i ensbaa.... What is missing is that absent, empty place in the center. And the entrance to this secret super-sacred space is located at the point of the New Year.

At this moment, at the moment of concentration and fixation of prasA-.

On the New Year's Eve, we will not allow ourselves to succumb to the colossal element of the New Age celebration, but will concentrate on this very point and will not rush, nor fight the enemy, nor strive forward and upward, that is, to begin the feat again. I am not talking about those who will oversleep this moment....

If we apply this aogic to the metaphysics of the Christian tradition, there is another important point. From the point of view of Christianity, there will be no time after the Second Coming of Christ. Traditionalists say: how can it be, why do Christians deny the present Golden Age?

That we are at the end of the world is clear. It is clear that the whole thing is about to collapse. But the traditionalists say: this will end - another will begin, no problem.

It is clear that in the Kaai-Yuga everything degrades, but then there will be a new Satoz-Yuga. And the hen will lay a golden egg again.

But the Christians say, "No, it's nothing like that. Everything is frozen. When it reaches its full limit and everything is revealed, everything will be frozen. There will be no Golden Age, no Silver Age, no time at all. There will be only the feast of the Great Yua, which has neither beginning nor end....

New Year's Eve

I think that true knowledge is knowledge of this hidden center, which is not in the periphery of the year (and the periphery is the whole of existence, imaginable and unimaginable), but is the missing place, the lost saovo, the lost stone, which, perhaps, is postulated here, in the winter solstice, only conditionally, only as a hint of some other, even more serious stone. Remember who is called the stone that was neglected by the builders before the beginning of the construction of the Temple of Being. This stone was the cornerstone. Guénon emphasizes that it is not the stone that lies in the foundation, but the stone that crowns the vault, the capstone. And when everything is built, the last stone on which the vault rests, the supreme stone, will be laid at the End of Time. And that is forever. Irrevocably. And there will be no more rapture, no more heroic feats, but only the Great South. Therefore, the highest Christian Tradition in the world should not be neglected.

It is necessary to interpret her language in a Hyperborean, Nordic, Nordic way. She is worth believing. And not only to believe, but to follow her further, to comprehend those depths of sacred, super New Year's knowledge, which will be revealed when the activities of our New University are finally completed and the End of the World comes.

ËAdBa 6.

XPHTHAHCKHñ FOA

à4ETAï'H3FIKA FOR

Tpaadiqxø considers all suiqxe xe xax qxxa. It is possible to postulate a hierarchy of three npx tsx- pial six tsxhls.

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The subtle paan, or the "world of *the* soul", the "middle world", has a density that is *pure Rotation*. Since in this subtle world there is no space, which along with time is the a priori condition for the existence of material reality, this circular rotation (cycle) does not encounter "disturbances" coming from the "medium of rotation"; by analogy with earthly reality, we can say that in the subtle world there is no friction at all,

"inertia," the reaction of the environment.

The spiritual world, on the other hand, has no date at all, neither circular nor progressive, and all things abide there in *unity* and *permanence*. The only thing that distinguishes this world from the divine nature proper, which is non-dual, is that it has a beginning and an end, whereas the divine nature is beginningless and infinite.

Heaven, the abode of angels, corresponds with the world of the soul like a point with a circle. The point is the center and content of the circle, its source and its essence. Thus, we can **say** that the rotation in the subtle world *is* carried out around the heavenly center belonging to the Kingdom of Heaven. The soul of men, beings and things is a perpetual rotation around the eternal axis. To this we can refer again to Christ: "The kingdom of God is within you. The higher the quality of the soul, the smaller the symbolic radius separating the trajectory of rotation from the center.

In turn, the pure rotation of the soul, combined with the material paan or the potentiality of time inherent in this paan, gives a form of cycle in which some moments are repeated and some are not. This is the basic characteristic of the earth cycle, manifested in different aspects in every being and every thing. Everything repeats but everything changes. Everything returns, but in a new form. The dynamics of earthly development (history) is archetypically predetermined by the eternity of the spiritual sky, which constitutes the meaning of history, its content, and is revitalized by the rotation of the psychic paan.

The scientific and expressive disclosure of such a structure of reality is the *zeitgeist*, in which *the* natural



In this way the revelation of the metaphysical structure of reality is sealed. The repetition of the seasons and their corresponding natures points to the constancy of an unchangeable eternal structure, the unfolding of which is the annual movement. The change of seasons. The animation of the year reveals the presence of a subtle Autevnaya siaa, spinning the wheel of the year. And finally, the social uniqueness of each annual cycle testifies to a spiral progression that allows us to build a chronology.

At the same time, it is shown that tahas progressive ch r o n o - a o g y z, corresponding to the most material side of the cycle and connected with the lowest, rpa vitational, entropic levels of reality, appears in history only at the late stages, at the end of the cycle, at the eschatological epoch. More ancient sacral civilizations were not aware of chronoo logy, because for them either eternity and eternity sealed in water were of great interest (this refers to the Golden Age, This refers to the Golden Age, to the rayshoe state of mankind, and to post-solar symbolism), or to the life dynamics of the crunch (this refers to the previous epochs and is connected with solar symbolism, because the soan-ce is in my\aaae'z s self xpyrosoe z\xxxaxqqecxoe A "htenhe) '2 .

It is because of such, clearly illustrating the whole structure of reality, natural symbolism that the year and its hieroglyphs, calendar circles have been sacredly revered in all sacred civilizations. Moreover, it is the annual cycle that is the secret basis of the most ancient traditions, myths, sacred texts, esoteric and initiatory. Of course, it is not the deification of nature or the "religion of agricultural crops", but a purely metaphysical understanding of the triple structure of creation, expressed directly and visually in the annual symbolism. The fact that almost all mythological plots of the InAoEuropean peoples, and even of the Old Testament tradition, have an underlying basis directly connected with the structure of the Old Testament, and that this is the basis of the "religion of agriculture". The annual cycle should be interpreted in this meta-physical sense. The annual symbolism, the seasons and their corresponding natural phenomena, the dynamics and logic of the annual movement-



INORD

In addition, the equation of the celestial sphere and the g;iklitheskoye mismatch of coexistence, the specificity of the sacraaon steam, the pigment of the reality, the prize of the direction and orientation, the rhythm of the cosmic soitestation.

It is very important to note that it is ro,noaoii, not dneanoii qyakl, which is the basis of the ea.It is a different uniaersaacrall sacramental tradition, which, from a Christian perspective, can be identified with the revelation of the Word, given through pri- ro, cosmos and world, and gradually lost in the 4na,niue-go" hierarchy. The year.oaoii qyakl of the change of seasons razraorazaa before. cheaoaecheskogo azgasa.om suit' poanotu sacral coftep- janis of the everyday circle, which involves not only the soan- where, omit ovteesss and understandbjeesss again, not only the moon, znezpy and sozieza.us (as in the sutoinom irgkae), but also the dog is surrounded by utas at poaa, otyecha ovjayaayaa on the descent of the soan to the naaiar u winter soanquestosniyu by frost, sleep and deathtak', and on its aeternal ascent to the zenith - by heat and heat, the race of life.

Between the year and the twenty-four hours there is a simaaic analogy, on which the practice of different rituals is based every day. But it is the ro,n ziii that is the most common period that can be identified with sacraa tual time itself, and it is not by chance that human life lasts for years, not for years and not for months (and not for five or ten years, etc.).

VEICLE CROWN

The year as an expression of the "righteousness" of the soul of the world weelet a symbolic structure, which is represented by a circle divided by a pergcic cross into four uacx. Each point of intersection of the cross with the circle marks the key moment of the eclipse - one of the sun's h o r o s c o p e s .

The lower point of the cross is the winter sunset, the lowest annual rise of the sun at the horizon. Upper - aeternal soanqestos, me soanqe po,pniments and ucero. Cnpaana on the circle of the cross soppaa.ay with the point of the spring raino, pen-.



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sacred time and its structure. The daily sacraments, the annual aiturigical cycle, and fixed and movable holidays are all based on the laws of the cycle, on its aogic and symboaism. Church divine services, like the clock designed for the MOAI4TB, with their rhythm vovaekak't the believer into that 4circle" in which the intensive life of the soul is realized. In fact, the aiturigical rhythm consciously and systematically brings the human being into the course of mental life, taking his attention away from the entropic material reality that pulls him into the gravitational flow of non-existence and inertia. By regularly going to Church and performing the prayer of the kehilla, the Chekhovite realizes an inner action that is the opposite in qualitative orientation to profane existence.

At this moment, it returns to its inner dimension, turns from the gross to the subtle, from the progressive to the rotary movement, and, in this way, adds to the eternal and unchanging. In daily divine worship, the "rotating theatrical" cikaic time manifests itself in an even more structured form.

First, the regularity of the saujbabs, their constant flow day after day, reveals the life of the Church, its constancy, its steadfastness, its independence from external material conditions.

Secondly, the sauzhba itself is a poana of repetitions, both of aiturigical and prayer forms and of certain gestures of priests and parishioners, which also reproduces the circularity of the subtle world.

Thirdly, the movements of the priests during the service are repeatedly of a rotating nature - the priests walk around the aatar, move with the cadia around the temple, and so on. Especially important is the circumambulation around the aatar. That is, the place of God's presence, because in this action is the most pure and naked expression of the sacramental essence of Life as a circumambulation around the immovable nontranscendent point, which, like the aatar itself, is above the heavens.

It is also important that the main services are sent twice a day - in the morning and in the evening, thus marking the sacramental points



East and West, Sunrise and Sunset, the two extremities of the horizon of the Cross. It is only during the feasts (Christmas, Easter) that the sacrifice is given to the whole night, answering especially to the point of ponoia, the cosmic North (in the diurnal symbolism), where the great sacrament of the Resurrection (Birth) of the Son of Truth is realized.

Such is the case with the sutoi symbolism of Christianity's d,nYa. Within the framework of the year, the structure of the Orthodox Cycaa is more similar, because in addition to the major feasts that relate directly to the sacred figures of Orthodoxy (Jesus Christ, the Holy Spirit, Mary, John the Baptist, the apostles and aure- hs), there is the Old Testament series of prophets and patriarchs and the days of Christian saints. We can say that the major feasts reflect the main points of the sacred Orthodox year, which is a re-creative year of faith and, moreover, which includes the super heavenly reality revealed to the Orthodox through the sacrificial presence of the Son, the incorporeal God.

Winter Soancestry, the lowest point of the Great Cross of the year, coincides with the Nativity of Christ, with the birth of the Spiritual Father. It is the most important feast of the Right Savior, which opens **in the "rotating"** cikaye **the** supertwarticular and supernatural measurement, baagodars which the Christian receives baagodats PJEYAMOGO contact with the nontwarticular princes, with the eternal and primordial God, who descended from heaven and cried out from the ear of the Light and Mary the Virgin, "in the light of the world, in the light of t h e world, in the faith of the world.

The vernal equinox is heralded by the righteous Ilacxoia, the Resurrection of Christ. Christ eats death of death, conquers night and the world and heralds with His Resurrection the arrival of a new aari, the all-genial spring. In this period, Soanze imitates the Savior in its natural course, leaving the winter cold and calling to new life the nature that has fallen asleep since the fall, entering the day of the year "day".

The resurrection is the peak of the ascension of light. The Risen Christ leaves the human race and ascends into the non-transcendent light of the Trinitarian Unity. This corresponds to the Feast of the Ascension of the Lord.

The feast of the Holy Spirit, Spirit Day, which marks the fulfillment of Christ's o6era and the coming of the Paraalet. This indulgence of the Holy Spirit to the apostles is illustrated by the beginning of the cnycxa soanqa to the fall. This is the beginning of the half of the Holy Year that belongs to the cycle of the Spirit's house-building.

On the other hand, there are three most important feasts of God - the Assumption of the Holy Virgin Mary, the Assumption of the Mother of God into the Temple and the Birth of the Mother of God.

The Virgin Mario Shah is the image of nature at the bottom of the circle. The Son of God descends to her, and the Spirit of the Lord, descending from heaven, overshadows her. Like the Jews, the Pravoslavs poaaga'ot u autumnal reno raanooenii ng of the Church New Year, in other saioiami, the Praviosaa New Year. However, according to the observation of the Isychasts, the New Year is located in the same time as the Birth of Boropogia - from this event the realization of the salvation of the world began, and, of course, the Holy Virgin Mary is the sign of the beginning for Christians.

Of the Gpyrix Eiangeaioic figures, John the Preotheca is most closely connected with the annual Cross. He symbolizes the descending half of the ropa, as he conceives of the Old Testament. He must learn how to know how to descend to winter.

The winter solstice is associated with Nikoai Ugodnak, who is honored by the forefathers, especially in Russia. And this co-ancestor was partly transferred to Ftaiq'-Prophet, who meteorologized from heaven and made it rain, i.e. lowered the celestial fire and brought water from heaven; This is a simioaic form of the descending Baagoghati, which in its cis and non-dual hypostasis seems to be the House of the Holy Spirit.

But all of these sacred feasts, the sacramental feasts, the liturgical formulas and evangelical fragments associated with them, do not only reflect the co6oii posthistory of the Church's life, but are also intended for the believers on the other side of the road, to the oonic sky, where the uce cuo-



These events are present simultaneously, in the angelic reality of the eternal present. The miraculous reality of the Eucharist, which takes place at every Divine Liturgy, opens a direct link not only to He6ec's eternity, but also beyond it, to the secret center of the Orthodox Year, around which the Anturganic Year is realized. This secret point is the unconverted light of the energies of the Most Holy Throne, which continue to exist temporally and eternally, regardless of the presence or absence of creation, as the absolute abundance of the Holy Water of Saava.

At whatever point in the annual liturgical cycle a believer may be, his main task is to move 8 minutes from the Cross, to the center where the faithful meet with one another. This center no longer lies in time and is on the other side of . It is the source of the Year. God's Self.

SYMBOLISM

The Christian tradition expresses its doctrine in symbols, which have a multitudinous meaning. The most material aspect of symbols relates to the historical side of the Gospel narrative, the Old Testament, and spiritual devotions and texts. The spiritual success of this book reveals the secrets of the Christian metafnanha. Everything connected with the tertiary structure of creation, the sacred cosmos, aemaщero mepboo mankind and the netherworldly God belongs to the pro-metaphysical level.

This cosmic and cosmological cognoscenti is not pro-tivoreon neither historical concreteness nor the highest metafnzn- oeschom knowledge of that particular Christian plot, sign, or nepcoenama. All three levels of harmony and council from one to another are steps in the development of the coexistent spirit from the external to the internal, from the Oecological to the Divine. Most of all, this intermediate level of right-wing symbolism is connected with the anturgical year, which is the middle instance of the relationship between heaven and earth,



between the immobility of angelic archetypes and the gravitational inertia of matter.

We can show the triple meaning of Christian symbols by the example of the cross, which is one of the main signs of Christianity, the basis of tradition, a sacred object and a ritual gesture that has a purely initiatory meaning for Orthodox Christians.

On the first (historical) level, the cross points to the Passion of the Savior. It is a sign of the execution of the Son of God, a terrible symbol of the sacrificial tragedy of the Lamb, of His suffering, of His unbearable agony, which He endured for the redemption of mankind (and of all **gonir**), **for the sake of the** redemption of **the Holy Spirit, for the sake of the** redemption of **the Holy Spirit**. At this level, the cross is a symbol of grief and sorrow, a testimony to the depth of the alienation of creation in the last stages of the cycle, where the highest God is condemned to the humiliating execution of a slave. It is significant that Catholics (and to an even greater extent Protestants) actually reduce the entire meaning of the Cross of the Lord to this tragic aspect, since in the Western Church the material, historical, purely earthly side of Christianity prevails and is almost the only one, which makes its teaching a purely *moral*, not metaphysical or esoteric doctrine.

At the highest metaphysical level, the cross is a new tree of life, the axis of the world, the center of the Trinity's non-transcendent being, which is poured out in the form of light energies in all ontological "realms. These are also the four rivers of paradise, but not earthly, and not even heavenly, but divine, Trinitarian. What is most important in this aspect is the point that is the *ventro:i* of the intersection of the two crossbars of the cross. This is the symbol of the divine reality from which light grace flows. This metaphysical understanding of the cross is associated with the glorious, triumphal, victorious side of this symbol as a sign of absolute victory". It is the cross of heaven and super-heaven, signified by the four sacred animals, **cherubim**, four-winged angels. It is a cross radiant, gracious, honest and life-giving," a sign pure and devoid of all matter. In the joyful veneration of the cross, derived from the



It is characteristic of the most spiritual superhistorical trends in Christianity, especially Orthodoxy. It is obvious that the same sign in both sautzai (in the historical aspect and in the metaphysical aspect) has a diametrically opposite meaning and should cause different spiritual mood in believers.

The intermediate aspect of the cross is precisely its cyclical symbolism - the *great* cross of solstices and equinoxes that divides the annual cycle. This cross is neither a symbol of pure suffering nor of pure triumph. It has both. This specificity of the duality of the cross of the year is especially expressive in the eight-pointed Orthodox Cross. Here the upper part of the vertical of the cross refers to the light of the summer solstice. This is the positive part of the year, associated with the divine nature of Christ and the Ascension. The lower part of the vertical symbolizes His Descent from Heaven and Incarnation, which resulted in His martyrdom on Golgotha. At the same time, the lower, horizontal (third) bar indicates the negative symbolism of autumn in the lowered end (this is also interpreted as a reference to the "evil robber" who was crucified with Christ) and the symbolism of spring in the raised end (this is the "good robber" who recognized Christ at the last moment and was the first to enter paradise as promised by God).

It is very important to emphasize also a similar cyclical symbolism in the traditional for Orthodoxy schematic depiction of the cross on the steps" with two attributes of the Savior's torment on the cross: on the left - a cane and a sponge with vinegar, on the right - the spear of the centurion Aongin.

Sometimes to the right and to the left of the upper part of the vertical of the cross are also depicted the sun and auna, which unambiguously points to the cyclical annual symbolism of this plot. Here it is easy to correlate the image of the 4 skull ", placed inside the 4 mountain ", that is, in the 4 cave ", with the winter solstice, with the place where the sun dies. Moreover, in the most ancient calendars, the winter solstice is represented hierogaphically as a cave. A cane with a sponge attached to it



This part of the scheme correlates with the East and the spring day. This part of the scheme corresponds with the East and the spring sunrise. The "place" of the sunrise, which is eclipsed in the vruga of the sponge. It is striking that it is precisely this nerogluf that corresponded to the spring season and the vernal equinox in the ancient verbal calendars, and, according to Professor Herman Wnt, it is this fngura that is the basis of the image of the ancient Greek alphabet's "P" ("ro").

The spear of Aonshna, represented in the left nastia of this symbol, is a spear with a pommel, like a stylized "T" with the lowered ends of the upper cusp. But ancient sajara jalenaariye jarugi denoted the autumnal equinox with this symbol, the one where the sun is ovusyaa-ries, xas ovus "rukn" schematnsseskn nzobrazhennyi in such a way oavv. According to the research of the Mephaaoghn, the ancient Neutnese relaagnosi't e s k 'zheti, in the second part of the fnurnurns vopje, is always connected with the calendar image of this sign* .

Tax, nstorksesenets vodrobnostnye jarestnym muya at the ascension level to visualize the structure of the cosmos, the savoral rnt-mnha of its longhaul, the light structure of creation.

On the metaphnosophical level, the same symbols signify more transcendent realities. Tax, the sponge with vinegar given to the suffering Christ to quench his thirst by the Gaumlnvymn vaa- oamn, symbolizes God's taking into Himself the poisonous vvus of the immanent creation in which He immerses Himself (or which He takes into Himself) at the moment of Entry.

Covier Aongnna" snmvoanzn in metafnznnye sajara. The "instrument" ("the will of God") by which the incarnate blood of God is graciously poured out on the human being who is thirsty for communion and adoration.

QBE MOUNTAINS

The same symbolic detail, which invariably accompanies the most iconic holy skeletons, is very often repeated on Orthodox niaons, regardless of whether or not the An



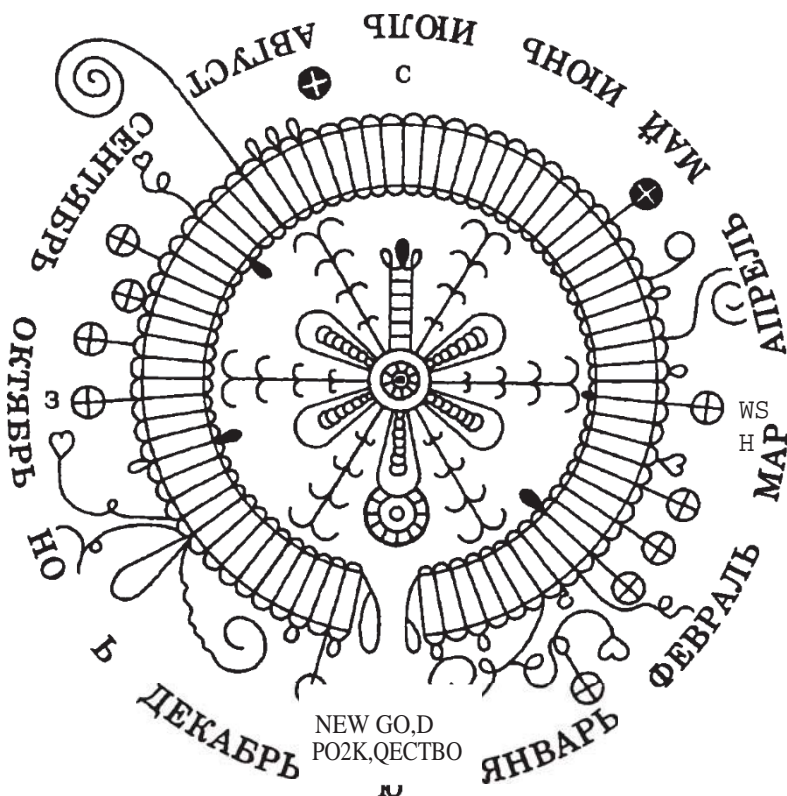
This is a detail - a marking on the background of the icon with a backdrop of 8x top. This detail is placed on the background of the icon of *the top eight*. They undoubtedly have an extremely important sacramental significance, which, however, is rather difficult to deduce from the Orthodox tradition itself, since the *two zop̃i* are depicted independently of the dogmatic meaning of this or that episode.

Here, as in all other moments, the symbol can have three different levels of description, corresponding to historical, cicaic and metaphysical reality. In this particular case, it is not always possible to unambiguously establish the historical meaning of the two mountains.

As for the supreme metaphysical meaning of this symbol, it consists in two aspects. On the one hand, *ropa* is an image of the axis of the world, the center point of creation, in the direction of which it turns. It is the image of the *poaius*, the center. And as such it is present on sacred images, icons, emphasizing their metaphysical sanctification, connection with the *poaius*, the central, essential side of reality".

On the other hand, mountains can symbolize the created reality as a mass, as first matter, as a cosmic background that is subject to transformation in the process of spiritual development.

This includes, in particular, those iconographic subjects where instead of two identical mountains, a wild *ropa* (nature, matter, created being) is symmetrically depicted on one side, and on the other side - a temple, a city, etc., i.e. the result of divine influence on the structure of the universe. Thus, this plot may signify the transition from the natural state to the supernatural and even from the created to the non-created. At the level of the annual *tsiap* the same two mountains acquire a new meaning, this time connected with the hierogaiphic symbolism of the seasons. The point is that the two mountains are the ancient hierogaiphical hierarchy, denoting the winter solstice, the place where the mystery of death and rebirth, the mystery of the transition from the old to the transformed (new) is realized. This moment of the annual cycle was the most important from the initiatic point of view, because **it summarized the whole of the initiate's life.**



Сох\$nzswsoi 8 "iuium "iu cazetida , obtiapymetnnuuu sntoor\$o';bnmii ua P yccxoe Ce8epe. Odtio8peteuiuo smo szomepunexxae xapma Poccии. B geumpe - Шeчmuxotie-nian 38ezda, coom8emcm8 jtrtotqa i uiecmи oce8nim directions8n npocтpaucm8a (ce8ep, yuz, 8oast, west, 8epx, iniz). Kpyz **под нижним из этих шести начертаний обозначает Солнце. 73 радиальных членения основного календарного круга — это 73 пятидневных не-** children dfe8nezo zoda (72 x -- 360 + J). Counting by fivebne8ny week "yan 8oxchodum x nпumopduaz "tiou snoxe J namam" od smom coxpauuzac" 8 pyccaos od "ime "8pygezemo", nodc-iema xazeiidapueix dam u naxxazuiи no c y-ctamBam mnoi "tiou cтopoti "i zadoui, 8 coomtieceuiии c дyx8ати pyccxozo az- QaBиma. B unha z "tiou парадyзме caxpazetiou zeozpaQuiи Pyccxои **ны особым знакам этого календаря (за пределами основного круга)** paBиии-

The dolzhy were coom8emcm8o8am" both nfažduuqu and c8yatje places, as well as kul'to8y structures. The prayer pacuiиQpo8ca of this 8zhiii8ka (and 6 fi/zrmx aHa "ozuxHjix cax'a "h sheyat) euje otibat c8oezo hour.



As such, it is a transition from one state of existence (material, natural, inertial) to another (spiritual, supernatural, conscious).

Two mountains - two arcs of the solar trajectory before and after the winter solstice" (at least this is the case in the North, in the Hyperborean regions, from where, according to Tradition, the descent of mankind to the South, to the historically known areas of ancient civilizations, began). According to Hermann Wirth, these two arcs and two mountains gave rise to the most ancient sacred hieroglyphs, which is a 90-degree turned Aatin (and Greek) letter "B", . And

this letter itself developed, according to Wirth, from this sign. By the way, the special veneration of the letter "B" in some initiatic traditions, referring to the fact that the Bible itself in its Hebrew original begins with the letter "B", originates from here

"beth" - "Bereshit bara Elohim". It is interesting to notice that in the Greek translation the first letter of the Bible becomes sigma, "epsi-lon" - "Ev fipy]j moim}osv fi Osfi\$ mfiv oiipnvfiv kai ttjv ut}v ", and, in turn, in the Saavian translation the same hieroglyph "B" - two mountains - again takes its sacred place: "In the beginning God created the heavens and the earth" (Gen. 1: 1).

What takes place between the two mountains has the highest spiritual significance in Caaendarian symbolism. It is the mystery of the Divine Birth, the humanization of God and the opening of the way to the deification of man. Consequently, the entire initiatic content of Orthodoxy is under the shadow of this very symbol (two mountains), which is why it so often appears on icons, which, in turn, are visual representations of initiatic realities.

RUSSIAN YEAR, AND THE RIGHT ТРАДИЦИЯ

The nraaosaaaavy aiturgical kaaen ary naozhiasya a shuu-chaye Rus' on the more olean circle of the Sasvjen Year, where all the important-



The discovery of a number of common links between the system of purely Christian festivals and szical rituals and kaaadar mifaqrti. The discovery of a great number of links between the system of purely Christian festivals and Zzygic rituals and kaaendary myths made the researchers of this issue talk about the "paganization" of Christianity, about the reorganization of its scriptures and octrines into a paganization of Christianity, about its reorganization according to the pre-Christian paradigm. The most important argument in favor of such a theory is the covenantal reinterpretation by Russians of the functions of those and other saints on the basis of the formal similarity of their names to some Russian saints (the so-called "folk ethnography"). In particular, the martyrs Koc- rta and Dagtian become the patronymic blacksmiths of the Christian egviaaaent of the mythical earthly Blacksmith - the Saavonian Fephest - on the grounds that the Greek Kosma^ (Russian Kuzma) is similar to the Russian caoao "guznek". The same is true of the name of St. Vaasis, the ctaamero cover of cattle ("Vaasius" is similar to "aoaoc"). The feast of St. Varvara was celebrated by boiling (Varvara means "to boil") porridge, etc.

Most often in such cases, they **speak of** "double faith" (i.e., the preservation of pagan beliefs in the guise of Christianity) and of the deep ignorance and ethnic naivety of the "wild" napoga. In fact, from the point of view of traditionalism, everything is more complicated. The point is that "Christian Christian tradition (in this case, pyccras sacraasnas tradition) is neither a **result of the** primitive fantasies of "undeveloped people", nor a special form of self-sufficient and lawful "hegtonopoitania", as Christian authors sometimes claim. The "Hellenic" tradition - and in the symbolic and symbolic smsisae Russian, Saavsnian, in-

"The "European tradition has every reason to be considered "Hellenic" - from a Christian point of view, from a Christian point of view, it would be a distorted representation of the Japhethite sacramental style, developed, ohAjiako, in pycae, not only from Moses' and Nzra'iw's corral, but also from the Abrahamic line connected with Simoght, the son of How, like Napheth. Cae "o-



However, while rejecting Hellenism as a complete Theosophical construct, Christianity could not but recognize the presence in it of some sacraa tional elements connected not with metaphysics, but with cosmogeography and other secondary spheres. Thus, there is nothing to prevent the Saztians from studying Hellenic phiosophia, rhetoric, aesthetics, physics, and vaoah all of these aspomo- gateatea tions in the general structure of a purely right-sided theology as opoanitea tive components. By the way, even the language of Eaanreais is Greek, 4 Hellenic", and the language plays a sacred tra iqish a huge poas².

The very sphere of the Sacred Year has to do with the cosmoaaorrhythm, with the sacraaic structure of the world, which is practically devoid of any differences among the anointed t r a g e d i e s. Divergence starts from the place where it comes to the metaphysical aspect, to the transcendent meaning and theological significance of this or that cosmic phenomenon, and then, of course, both "4eainstvo" and "yau eainstvo" enter into an insoluble contradiction with the Christianity. But at a lower level, at the level of description and statement (although sacraaizoi!), all the traits a r e in basic agreement.

According to this logic, the association of purely Christian festivals with some pre-Christian sacred themes of Russian kaaen aps should be regarded as a proaii nal, spiritually grounded and completely non-accidental development, which reflected the Christianization and transformation of the cosmos, the Church and the branches of the most zealous tradition, which is attached to the meta-physical perspective of the Orthodox Church. Not the abolition of one thing for the sake of another, but the transformation of one **thing** into another - this **is** the sacred meaning of the Russian Christian Gojt. It is not naivety, not the relics of paganism, not the "folk" behind the elaboration of Russian local praaosavaal preni connected with the calendar, but also for the return of the worldly Slavic language, not only from the names of objects, but also from symbols, myths, k a a e n a r relations and images, to the poetry and celestial harmony of the source. Through the Revelation of Saov, through the Church, the almost erased symbols and symbols were restored.



I of the past sieves of the creative, original participation of the Aog in the creation of the world, the sacred memories of the fact that "All things were created by Him", that everything arose through Hero and was created by Him. If the "folk etymoo logy" at the rational level contradicts the historical etymoo logy, then at the level of the most ancient primordial prasms of the Sai - the pre-Waviaonian language, At the level of the oldest primordial prasms of the Sai - the Dovavian language, the "language of angels" - the caaaendary identifications are not at all sau- tional and restore the wisdom long forgotten but revived by the Church, the initiatic knowledge of the connection between all natural and supernatural phenomena.

Therefore, the specifics of the Russian Orthodox calendar and related rites and legends help to understand the structured logic of the anocentric Tradition, which found its highest completion and transformed embodiment in Orthodox meta-physics and Christian doctrine.

One can liken the Christianization of the Russian Holy Year to a symbolic gesture made by Apostle Pavas in Athens. In the Areopagus, the apostle points to the aatar of *the Unknowable* God, Deus Absconditus, saying that this is God *the* Trinity. It is important to note that this "unknown god" of the Greeks was understood not simply as "some other god not yet known" in the general poaitheistic ensemble, but as the supreme transcendent apophatic principle, abiding on the other side of manifestation. The eschatological Revelation of this transcendent God in Jesus Christ transformed the "echinstvo", destroyed its "pagan", "poaitheistic" side, and gave a place within the framework of Orthodoxy to those aspects of the Greek tradition that harmonized with the metaphysical truth of the New Testament. So it is in the case of the Saavian calendar: in the course of its combination with the Christian aiturgical chic, there was a providential violation of its "unknown center," the salvation cross, and its supreme metaphysical meaning. Instead of scattered myths and veneration of the sacred symbolic events of the year as independent entities, gods, and idols, the Russian Orthodox calendar restored the true proportions: the most important cosmic events and symbolic correlations.



The contradictions of the space-time plan were incorporated into a consistent and coherent picture of a right-saved cosmos, subordinate to the Lord Jesus Christ, permeated with the energies of the Holy Spirit, and organized according to the eternal counsel of the Most Holy Trinity. All that is true has been preserved, while the accidental or perverted has been discarded.

As a matter of fact, this explains the disappearance of traces of paganism in Russians to a much greater extent than in the West. The fact is that the pre-Christian tradition of the Slavs has almost *completely* passed into the sphere of Russian Orthodox traditions, and one should look for its traces not outside the Church, but precisely in the *Church itself*, where it has found its metaphysical note, having been transformed in the rays of the Good News.

AUNT OF THE PROPHET JAHĬ

Let us give just a few examples of how the Christianization of the Holy Year took place in the Russians.

One of the most expressive combinations of pre-Christian tradition with the Orthodox Christianity of the Russian Church is the Feast of the Prophet Elijah, celebrated on July 20 (Old Style). Already a long time ago, the Issaedovatei noticed that the cycle of legends and legends associated with this feast has an ancient, archaic, pre-Christian dimension. It is often hypothesized that earlier on this day the Slavs celebrated the day of Pe-run, the "god" of thunder and rain, an analog of the Greek Zeus or the Roman Jupiter. This is how it is usually believed nowadays: they say that, true to their pagan habits, the Slavs "paganized" the Old Testament prophet and, under the disguise of Iaia, made sacrifices to the ancient deity and honored him in pagan rituals.

This point of view is characteristic of profane theologians who (consciously or unconsciously) proceed from essentially atheistic ideas about religion, considering it to be a social convention, an artificially developed ideaology, a product of human hands. Then, of course, the speech can



The sacred, the providential, the spiritual, the spiritual, the cyclical are perceived only as a metaphor. From the point of view of Traditions, on the contrary, the WHOLE WORLD is providential and sacred. There are no accidents in it, and the human factor, consciously or not, is subject to a definite Divine plan, which is carried out with strict obedience' and through the subject 'za xczopusi (veaosexa), x epea object xczopxx (external xoc-mos). God governs the world in two ways - through the minds of men and the elements of the external world, bringing everything to a single harmony and ultimate goal. However, the pre-Christian tradition is not a product of the primitive, simplified fantasies of underdeveloped h u m a n i t y , but, in the worst case, the result of a once pious and spiritual picture of the world, imposed by the peoples from the origins of history, from the earthly paradise, from the state of the world, when the sacredness of the Divine was again obvious and understandable.

In our particular case, the Saavian Perun himself is not some independent being artificially combined later with a completely independent Old Testament character, but a personification of some cosmic force that can be elevated to a celestial archetype; the latter, in turn, necessarily has a certain place in the context of the post-ancient Christian doctrine of the structure of reality. In other words, instead of explaining one private and individualized person through another (Perun through the prophet Iaia or vice versa), it would be more appropriate to refer to the o6lqeymy sacred meaning behind both characters on the other side of historical or pagan contexts.

In the feast of the prophet Iaia at the Russian immediately strikes the following: it falls on that point of the calendar circle, which in the runic calendar of the ancient Germans (and perhaps all Indo-Europeans) corresponds to the rune 4Ilx ", denoting simultaneously a *deer with a pozamu, ya:pia* (jug), a fountain of arrows, as well as a *tree*80 with roots and crown. This rune refers to the second half of June. Root 4il ", according to modern aingvistov, means 4svet", 4beaizna ", 4gon" in many in-

**Nord**

AoEuropean languages. Thus, in particular, Russian Saovo "soan-qe", Greek "geanos", Aatnian "sol", Sanskrit "surya" are formed from this ancient base. But the most important thing is that the Semitic root "Il", "Ilu", meaning "Ilu", is formed from this ancient base.

The "6ora", "bozkestvo", which is part of the etymoa logical compound of the name of Jaius (literally: "the crossing of the Lord" in Nvrnt), according to the latest findings in the field of annqvistics, has the *same* meaning". In other words, the Inao-European name of the calendar rune and the name of the Old Testament prophet are connected not only at the level of "folk etymology", but also directly and historically.

Now let us turn to the hieroganthus itself, depicting a bundle of streams and lightnings. The same hierogaiph is found in archaic images of Greek Zeus or Roman Jupiter, mythoaogically royal Slavic Perun. But if the rune 4Ilx" is more ancient and primordial than the name of Perun (and it is known that the cnaom attributes of a mnfoaa gic character preate to him), then a certain hero and symbolic essence by the name tll" may be much more ancient than the actual pagan deities of the prearistian mythoagi. Perun's arrows, therefore, would be legitimately called the arrows of Siaa" and "Iani". This means that the vravasavny kaaendary day of the prophet Eli was to be reinterpreted by the newly converted Saavians not as an innovation or introduction into the sacred context of some alien and obscure character, but as a *return to the 6oae arevnnnes and the original 4th Paradise*" times of their own sacred tradition, preceding the Vaviaonian sweeping away of tongues.

On the other hand, the Old Testament June itself can be understood only within the framework of strict Nouaeen creationism as a purely historical entity, whose entire existence is a series of unique individual actions and events that have no symbolic or formative significance. From a moral point of view, on the contrary, the 8 stories of the Old Testament have a symbolic dimension without any criticism. First of all

They are in the image of the New Testament, but in the second, they are a description of the structure of the sacred cosmos. Thus, the Old Testament prophet Isaiah, who was taken into heaven in a fiery carriage, is both the herald of the Ascension of Christ and a symbol revealing the structure of the sacred cosmos, where on the other side of the firmament is the world of immaterial fire and immaterial will - Moania and rain are natural forms of revealing supernatural heavenly realities. The righteous person who realizes spiritual realization and ascends to the heavens, in addition to subjective Aushev phenomena and states, also interacts with objective natural aspects of the cosmos. He participates in the realization of world harmony both spiritually and theatrically. The Old Testament prophet Isaiah himself, in the course of his spiritual walk, came into contact with the objective side of the cosmos and realized the angelic, light archetype, which is sealed in the most ancient hieroglyph 411x. The historical in him came into contact with the superhistorical, he made the transition from the periphery of the Great Year to its center, and in the course of this he identified himself with the archetype of the cycle, with the solar arm of light and sky.

Taking all these considerations into account, we can say that the celestial archetype of the prophet Isaiah - the same Isaiah who is honored on June 20 by Orthodox Christians - is older and older than Perun, Zeus, and the Old Testament PraveAnik himself. It goes back to the paradisiacal epoch, when time was created. And this starting point of sacred history was again manifested in the end times, when Christ's Revelation restored the paradigm of the cosmos in its entirety.

PARASKEVA-FRIDAY.

Along with the feast day of the prophet Isaiah, the special veneration in Russia of Paraskeva Friday (St. Paraskevia, Comm. 28 October, O.S.), with whom many legends and legends were traditionally associated, is often taken as a model of pagan vaiyaniya. The majority of the Issaevatheia see in this ne-



of the cult of a certain female pagan pre-Christian deity.

In fact, here, as in the case of the prophet Elijah, we should speak of the existence of the most ancient sacred archetype, which preceded its pagan degeneration and was restored to its full extent in the context of the Orthodox year. Let us try to understand what symbolic concept we are talking about in this sauchai.

In Greek, "Paraskeva" means "the day of preparation (before the Sabbath)", i.e. "Friday", "the fifth day of the week". Therefore, it is the number i and the corresponding day of the week that must play a special role in the pre-Christian context.

It is well known that Friday in Indo-European nations was dedicated to a "female deity": Aphrodite in the Greeks, Venus in the Romans, Freya in the ancient Germans, etc. It is possible to suppose that the Saavians had some analogous mytho-agical figure". Most likely, the specific character is of no great importance, since the common element here is the association of the fifth day of the week, Chisaa i, with the female element and the corresponding symbolic complex - from ritual objects, ornaments, patterns to the name of a planet or water element.

Regarding the symbolism of the number i and the ancient (even primordial) hierogaif of the *five-pointed star* z8rzbvi, the most convincing, in our opinion, are the works of Hermann Wirth, who showed that this sign corresponds to the hierogaif of the year - a six-pointed star - without a lower line. who showed that this sign corresponds to the hierogaiph of the year - a six-pointed star - without a lower line. According to Wirth's concept, this means that in the Poajar regions the soanze does not appear at all in winter, which explains the absence of the lower (= false) line on the most ancient year sign. Winter with its adjoining autumn (which were once regarded as one season in its three-part division) or night, as the lower regions of creation, where the spirit soantse ("II") descends, are likened in natural symbolism to a mother's womb, from which new life (= new spring sun) emerges. This natural symbolism is what makes of the



The five-pointed zazepa know mothers, shadowy, sasltjnochnoi night, earth, aoooooy, and sadoateathea, u the very chussao 5 is firmly associated with it in the consciousness of the Czech people. Namkhti o6 this sagzn is preserved many thousands of years later by the nocae yxooa from the northern countries, but the socio-economic chomiayekhs formed in the early times, They can be found in nreoani cx, agenda, customs and o6psoax, which are still preserved when their meaning is lost.

But the reason for this is the fact that the Russian pre-Ga- nnp about Psttnqe, according to which tPsmnnqa" tailors pšyalki to those girls who work, and not from ixa from the day of the day she was sent to work. Pryaakn na Rusn traouquonno izgotuaa- ansy a gnoe xoaeca with iaestak' (yaon aosemaki soqamu) u simaoll- ziroaaan soanqe, saet mnra na nn the whole year qeacom. 4Pzhrnuqa, portsschas straightakn" is the image of zpeuhei seaernoi znm (matern- earthln), pohnljakiltjaya soet, stealing the solar xoaeco. 'lasto mencsui oepconam with orsahoy - caaasnxcas Doaia, Germanic Norns, Greek Forgons u.o. - means fate, the future, vosiaoaiau yaoaes0 vryaayan snmaoapzn qyaap, tonyanii mnr, en-stoie araltjenne, and the upsxa itself is an oostuateatean unaoraane oaumeanne, which amest precisely coortanndnk' roaa hah qnxza (n "zo zьbь vokhasan s y y u e).

In addition to the znma and the earth, the "tPyatnqa" can also mean the very Seaernuk' nraorodna, the place where the prnropni sense of the osttnko-nechnaya zaezda runs naturally to the naturally fallen kaenaarne yaa- aenne. In this sense, the Oannii image opposes the Severnii noa os u sasutnoi kosmografrann oreannkh.

The heart of the a6aoxa at the proooo posed in the proooo posed section gives once again a pjgnonchonichnuk' zayezau", 4Pyatnqa". From there it is an image of the oeaier'i-yabaonn aegenoi of various nations. The chain of 4teniqn- na - yabaonya - paradise (noa os, qentr)" is encountered once and again, u especially with the omere about sinful oraot- qea. На уроане хосмичесхого снмаоизма акуиаенне райсхих 36- сок п посаеду овтее за пнм изгнание яз раз есть описание осеннего аиуменнс солнца (часто **ототдестааемого** с созреа- тнм что,пом)с земьяе-знме, могуае, смерw.



The symbolic equivalent of Pyatnitsa is the same *la-don*, which is an ancient yaaendary, the memory of which is preserved in the Russian custom of "twruzeeto", counting of yaaendary days, and the anatomical structure of the aadonnas - the joints of the fingers, etc.

To the same cantoanism belongs the Friday of Holy Week, which is the time when Swasnitel descends into hell, under the earth, into the regions of darkness and hod, into the winter regions of creation. The weekly Friday fasts are related to this.

It is characteristic that the memory of St. Paraskovna is commemorated by the Orthodox Church in the time when the Christian community is inclined towards the end of the period of the saint's death. And in this particular moment the righteous harm coincides with the pre-Christian tradition.

KAAEH,d,APHOE "CHA9NY THINGS"

These are only a few examples of industrial harmonies of the Russian Orthodox Tradition and the sacred Year of the Old Saavians. In general, the same patterns could be found in other cassettes.

Thus, the faithful Russians saints Borns and Gaeb are often associated with the old and new year (Borns with a beard, and Gaeb without it). In addition, sometimes Gaeb is imitated with the ptet's koaosyam, cumvoanzing grain' (phonetic similarity of Gaeb and Khayeb). In addition, the first Russians saints revive the ancient saintly tradition of the sacred tradition about the brothers-bannzets, which is also connected with the two seasons of the year of the solar tsnyaa.

With the New Year and the birth of a son, the sacred Nniaoai, so immensely favored in Russia, is banished. His very name - Nnkoaaai, Nnkoaa - reminds of the Russian tyaoao, i.e. circle, year, gate. Sometimes the winter saint Nnkoaa is associated with the Leshii prophet Ianei, and then he forms a cnmvo-ancestral pair of the two protnvopooaozhny sides of the annual tsnk- na - aet and znma. Often this pair - Nnkoa and June - appears in various agendas and devotions in connection with the other two.



In the case of the symbolic compasses of a distinctly ca-
I don't know.

It is also important to point out one circumstance that will undoubtedly help to better understand the correspondence between the Orthodox liturgical year and the ancient sacred structure of the Slavonic calendar. The point is that in its original form, the sacred circle of the year had the winter *solstice*, the true New Year, as its main point. Most symbols, legends, and hieroglyphs referred to this "revolutionary" moment of the cosmic cycle, because at this moment a miraculous event takes place - the transition from death to life, from winter to summer, from decline to revival, from the old to the new. And it takes place nakedly, convincingly and macrocosmically, manifesting divine harmony through the whole structure of nature. And even on the basis of purely geographical features, it is clear that the most vivid picture of the New Year, its natural symbolism, and its obvious significance is found in the North, where the annual rhythm of the seasons is distinct, clear and extremely expressive. One can say that the *Ho- 8ozo T'oda celebration of the 8th day of the solstice is the national antiquity and right* *8ilnayai, and the primordial one*. And it is no coincidence that the Nativity of the Lord Jesus Christ providentially took place at this very moment.

But in later periods, the point of New Year's Eve and the associated With it, holidays and devotions were transferred to other calendar dates, especially to the autumn and spring equinoxes. The unified symbolic calendar complex was split into three points, naturally undergoing some changes. The autumn equinox was associated with the figure of a woman-mother, the earth, and winter. Often (but not always and not necessarily) in calendar symbolism, it has a sinister character, combining with the bottom, water, choad, and death. But even in this state it holds the prospect of future birth. The autumnal equinox corresponds to the feast of the Church's New Year and three of the four bipedal feasts dedicated to the Virgin Mary.

The vernal equinox, on the contrary, emphasizes the victorious, triumphal phase of the born (risen) light after the



of winter paen. In Russian paganism it is Masaenitsa, the sunny round karavay or bain. In Orthodox Christianity it is the great feast of the Holy Pascha of Christ.

But in all these points - the winter solstice, the autumn and spring equinoxes - in essence, the main point is the moment of *initiation*, the transition from the old to the new, death and the correction of death, mindfulness and exaltation. The similarity of some rituals and symbolic elements peculiar to all three festive cycads is also discouraged.

In the Orthodox year, these key initiatory "new-goal" points are marked by *special* feast days, preceded by fasts. Fasting means purification, as well as suffering, conscious immersion in a qualitatively changed reality corresponding to the old, in order to participate in the coming victory of light over darkness, of spirit over spirit. The Dormition fast falls in the fall. In winter - the Christmas fast (Feast of St. Philip). In spring - the Great Lent². It can be said that all three fasts, as well as the rituals of the holidays to which they relate, have an initiatic character, the de-tate study of which would open before us incredible riches of Orthodox esotericism, as well as give us more information about the pre-Christian tradition of the Russians and Savyans than all the profane searches of archaeologists and **positivist-historians**.

The symbolic synonymy of the three chapters is clearly understood. In the case of the "ovoogoony" points and their original connection with the mystery of the winter solstice, a great number of symbolic and hard-to-explain oetaays will fall into place and become comprehensible and internally harmonious. In this case, such a study will not undermine the **Wisdom of God**, but, on the contrary, will strengthen it, since the discovery of the **Wisdom of God**, which is clearly present in the very fabric of existence around us, is still convincing in the Solemnity of God, even for skeptics.

However, there is no doubt that the Sayavten Year is of great importance in the Orthodox tradition. Its structure is well elaborated at the theological and sacred level. The main part of the aiturgical calendar, the Paschal Chalice, is the first part of the liturgical calendar.



is a variable, dynamic acnezt of the Christian roa,a, while the physical holidays are static acnezt. In the case of Easter, there is a set of cosmos-chaen-qaen-qaric acnezts - solar, lunar, and non-solar. Thus, the local 6ywe lJerhpy is not **eliminated from the** natural experience, but *transforms* it, enlightens it, and gives it a special special dimension. The natural passes to the supernatural through the Jerkoa. Been, according to the apostle's words: 4'lasnce bo tpari otkhropenus son of the son of the Lord, the Son of God is the one who is in the center of the world. 'Irever the Nraposaave Years, his awryprnoeczue quckl, pntm npaazanuzon u atsunamughu Godsauženis, everyanenas tzano of which is directly written from haaenaars, unceasingly condemns the sacrament of church qomostroiteaistn; From the pedestal of the Heavenly lJepknu - the center of the peaic circle - ucxo t is aynu aynu x hajqomu an o ropa, npomsrunas Christians, and the zocmocy baagoato baagoato obozhenis u pokhonqenus n paii, n heart mnra, n Spstut o Sleeping Taorenus.

NPHAOMEHHE

Fep saH BH ET

CBRI1tEHH6IÑ FOA

H FoD rotaNe H FoD KdK MH gOBON' PO gfi,A,OK

There is no greater TaGnI in the 6bIty of man than the TäiÎHã of WH3H and death, dying, and dying. Nothing can pOanNt the soul of a man with a sense of the Highest CiAhI (eIce He 4dByxchaCT o r o), In addition to the eternal rhythm of the natural year (Lebensjahre), it is the close contact between the H1 B POA-NOy Garmonkha and the chorus with which the human life3Hb unfolds.

year'°' daø cheaOuVeH ecTi' Bsiciuee OTchroVeNe 6oæcTBeNoro dejcTBiZt Bo AllaenNoy. OH ecTi' Bi'ipazeHøe da HOro Vogh xoc-mkhcheshogo zakOHã, B COGAäCII C KOTO}Eyim happening B 6ecco-echnom and HenpexoZtchatchee BozBpaerøi staNoVaNe of the world.

Boa-

The year of ÄOÆHÑ is the ray6Hi'Iy, the ray6oçaçaí o6pa3 nBaøeTcø HaM in nature. MHOrø days cOCTäBaneT the year, and each day cHOBã OTK}zbiBaetcø O6pao of the year: the birth of SVET, and3 xOToporo npoxc- HOD,IT BCzi Zhhzgi', ero noodzem ma Bi'iciuyx' Vershchnu, x ero deshch, deaths, xxhodzhde xe, chTO6i'i cnOBã BOCCTäti'. To what tWay yTpo, poadeiH, Evening n Night' B suthas, coVetst Byes B year Bec- He, vetu, oceHx and zyam. VesNoy 4CBeT Mi¼za " CHOBA npo6yждаeT BCIO ЖПЗHb, Bb1n¼zmaneTcø, pa zBxvaeTcø, noxa we dosThg eT noa-HOro paaBeptyiBãHiYa and limit pOCTa B poaude o-aetNem Bpe- me, CHTO6b1 CHOBA Ha chati' paths x soi and ahme, goTOPPSi' x deathTn, aã WHICH is emanuated by HoBoe birth.

HO}Edic chew oBex coerce the image of cBoero essenTies of the cBoero entity every year and every day: early yTpo - deTsvo, no zgree -

"cveТаъIM vPDhì'im aikom rta ", and AgNi himself -
"of the rta", "nativity B rta" . B deaachs oreya is in effect



"rta " as npaBctøeHHslñ **zãKOH**; "rta and trueNa " tes o **CBya3ãHbl**. B smyisaye "we-truth" is often icnoâzyeztcø øiipaženiee "anrta", HHbIMli Caoøaami, "that which He is rta ". Ppaønm cchitaeätcø that which

"paasmjnuaøeet ø cooðøeðcðcøiſ c ta", "goes no path of rta", "za6o-rubs o rta, oumayet o npaøde".

SoVremEnT man

60àKHHÑ GO,ô,

Эти The year for him is a very different concept, which is not different from the Bcex. The year for him is a very different concept, which is in no way different from the rest of the nomenclature used by the coopemeHHaHaHaH "xozyañcòtøeH o- scholarly" zh "x. year izøectteH him H3 HãCTOABHOro xaae qapø, qeaøBsix records of KNiH and onpeqe- aeHnoñ moving rapdepo6a. C rhythm of tøopeHiø taxoñ coøpe- meN i a i citychoy cheaoveh 6oaøe Hxxax He cvžtãH. Ero copri-hosNoVeNiNe c Vozhs "s year ø nature is sporaric, øø ø øpeMø otgjixa itsuya ctixiñ six 6e ctøiñ. In order that tho6i BepHytytcø x opict of the year, coøpeemensiñ cheaøøex ooageH "isaet- Cut" From cBoero 9iBHAH3OBãHHOro cyñectøOBãHhlzt, OtrsiBah'in ero from the

опыта бытия, при том, что темп труда и жизни становится все 6oaee and 6oaee 6iiactpyim, and pazpsiø c 6oaieum cheaøøechexxs gooom cyqs6bl-zhil3Hi cheaøøeqa øoozpactaeet. Nme Ho "izaechitscø" doa- zhni coøpeemeHnie "soitiaAhNsie" anqH, OCBO6oodiøiuiecn ot ot øcex ectectøeannix **3ãKOH0ø** Bora- year, npeøpaatiøilshe Nochs ø qeHs, a deH ø HOCHI>., in uv ie "optimaacnOab3OBãTs øpeømø", thorqa xax øpein, Ha Saìm, utilizes**иx**, yHi4Ntožaiiai.

откнñ year ø nature gives 6yi yam o6HoøaeHøe, no OHH we can 6oaee nañti ønytpeH ero the way to it. Esai 6bl **OHH ПОИПМãAP** ence cøoñ co6ctBeHHHiañ cmiasses, OHH niCorqa He void 6yi ø 6e-**zumNuh'** noro x' for MaMMOHOñ, cqaao of deNer beeeey zhishñi, we HßChaAH 6yi consider Heiz6ežnocttsx' 6eccmmiiacae yx' iNoustria- aizaciih' and yqpynnneHøe ropoodoø, we pogrprzai 6bl B rayboxoom ma- teriaaism, xoðopsiñ sealed their 6eq osts, caa6octs AND NNNCHto- gectøo their oush, souls "coøpeie oro cheaøøechectøa".

Tax øCHO VNDNO pažpyšeHøe teaecnoñ sigia, hožtøan-
etsp saeqstVe "SoVremEn oñ zhiI3HH " rOpøDOø. OHII ньITax't-

They do not notice and do not want to notice the reasons why they remain intact and do not want to notice. But they do not **notice** and do not **want to notice the** reasons why they remain intact. And the main reason is their falling away from the eternal life rhythm of God's Year. **Therefore**, they **do** not live themselves, but they are lived by something foreign and alien; they **grow** old already in their youth.

God's Year as a Nordic experience

From the unity and vital rhythm of the Divine Year the whole spiritual culture of the Nordic race once developed: the Year was the basis of its God-experience and God-knowledge, and from its sealing in the hieroglyphs, the signs of the 4 sacred Year-Row, all the writing systems of the world developed. As today we transmit knowledge through writing, so once writing itself arose as the transmission of the highest Knowledge of the Divine Revelation in the Universe, the Knowledge of the annual path of the Light of the World, coming from God.

But nowhere in the world is the experience of Light so profound as there, where the opposite of Light and Darkness, of Day and Night, is most clear. Only the Far North knows the Year of God in the unity of its opposites, in the law of its return, in the infinite, eternal richness of its movement, in which life is constantly renewed. Neither the eternal aeto of the tropics nor the poor compromises of the southern, Mediterranean climate know this experience. Only the single Nordic Winter knows it, when the Light of God descends more and more gaubrically in its diurnal journey, the day shortens, the night falls away, until finally the Light is completely drowned in the mortal darkness of the winter night, to come again to a new rise and awaken all Life from death.

The Mystery of the Winter Soanceston is the most important and supreme experience of the Nordic soul. It reveals the eternal, divine law of eternal return - the law according to which all death is becoming and death leads to Life through the Light of God.

ABTOPA NOTES

Mysteriously, we showed fragments of the filming of this expedition on Channel One in *our* program "Secrets of the Century" a few years ago.

' Opubankovannuki namn in aa'manah "Mnai Angea".

In the commentaries to his Ura-Linda Chronik (Leipzig, 1933), Professor Hermann Wnt offers a content analysis of the text, which *allows us to* distinguish the three levels - the Archaic paste, the addition of a Goa'an copy of the Renaissance, and later insertions. For the time being, the scientists who opposed Vnrt's hypothesis do not argue for the falsity of the Chronck, but they completely ignore its arguments, substituting the scientific dispute itself.

by "poignant" argumentation and assiduously crowning assertions that the parties to the document's submission never thought to put forward. Insertions and stanzatory processing

"Chronnka" is not subject to doubt. The dispute is about the naannning of the missing document. In the o6Iqe masse of coaos-saan paaeeepnigraphic and nstornko-reagnostic na- sion of Hermann Vnta, "Chronnka" acquires a very special meaning, but, alas, this heritage remains completely unexplored until now.

Bupm Cher:pan Felix. Hronnka Ura Annda. - M.: Beue, 2007. C. 99-100.

' *Tilak Bal l'anzadhar*. Arktnichnaya Rodina v Vedas. - Moscow: FAI4P-NRESS, 2001. This work by a prominent Hindustani tra- dncnonahanist and po- tant activist is the first of many European tra- dnonahanists of the 20th century who developed the theme of the Gnperborean origin of mankind. He was mentioned by Guénon, Evoa, etc. Moreover, there is some reason to believe that Guénon's informants regarding the non-Hinduist doctrines were banned from Tnaak's circle. Herman Wnt took this same Tnaak's book as a basis for his detailed discussions of the 4np-



of humanity's origins". See: Wirf6 *Negtan*. Der Aufgang der Menschheit. - Japa, 1928.

^ A large number of mytho-agical stories on this subject are collected in: *Evola fulius*. La Rivolta contro il mondo moderno. - Roma, 1969. See also: Wirf6 *Herman*. Der Aufgang der Menschheit. op. cit; Ibid. Die Heilige Urshrift der Menschheit. - Leipzig, 1936; *Guënon* Yaepe. Le Roi du monde. - Paris, 1927 (in Russian see: *Guënon René*. The King of the World. Translation by Yu. Stefanov // *René Guënon*. The Symbolization of the Cross. - Moscow: Progress-Tradition, 2004); Ibid. Les formes traditionnelles et les cycles cosmiques. - Paris, 1970 (in Russian see: *Tennon René*. Traaitiones formes et les cycles cosmiques. Translation by T. Ayubimova. - Moscow: Beavodie, 2004); *Geticus*. La Dacia Iperborea. - Parma, 1984.

This matriarchal aspect of the Chronicle corresponds precisely to Hermann Wirth's own theories about the original matriarchal structure of the ancient Aryan tradition. In this he follows the Swiss historian Bachofen (see: *Bachofen f.f.* Gesammelte Werke. - Basel, 1948). It was this peculiarity of Wirth's conception that was the reason for his criticism by Rosenberg, who was convinced of the patriarchal trinity of ancient Aryan society. Juaius Evoah also criticized Wirth for this aspect of his theory, although he took it into account in his own sophisticated model of the rhythm of civilization, published in "Rivolta contro il mondo moderno" (op. cit.). Evoa believes that matriarchy emerged on the secondary stages of the development of sacraic civilization - in the Silver Age, and that in the Golden Age there was an "original patriarchy", which was partially restored by the heroic male civilization of the Copper (or Bronze) Age. But Evoa himself was not spared from the Nazi top brass, who were investigating whether the Italian baron's understanding of the essence of Germanic ancient societies was correct. On Himmler's instructions, SS ariosopher and visionary Kapa Maria Viaigut was in charge. In Viaigut's report to Himmler, Evoa is acquitted in general, but he is accused of having "underestimates the role of women in the ancient Germans". Rosenberg repressed Wirth for "matriarchy", Evoa staff members



rxMMAepa o6BiHhAI B 4natpyapxaTe". It should be noted, however, that the Third Reich's leaders were not the only ones who had a 3āHHM£IAIICb 3TI MI PJE0- 6aeMaMi....

' CM. HāPJE.: *M 44ue-C8umych B.M. Materiali x comparaVnitea-*. Nomu cao Varyu. // ETHIMOAOGPYA. - M., 1967. C. 321-373; OH same. OPiT of the comparison of NostratiCal languages. - T. 1 -3. M., 1971-1984 rr.; OH the same. The coValue of cMyPiHblZ in Nostratic linguistic languages. - M., 196 8, ā ñòð. razaiiVNye py6aii hacii itaiai nskogo AHH-PBHCTā A. Trombetti.

Wirth Herman. Aufgang der Menschheit. y.az. op. cit. Tj: Heilige Urshrift der Menshheit. 3xaaz. op. cit.

Å0 yccxoe caoBO 4rop" n3HaçaasHO 3THMOaorichecxi O3Haça-AO 4IIOODZOJAII Pfi 0, 4DOCTOifHz-Ifi ß, OTCIOODEI CAOßEI ß P O O D H I ifi 0 4yroodHsIñ ", "IIJEHGODHblfí ", 4BbIPOA_Hblñ ", 4roqncja "; kinVeN- HO gotshoM tguots", qpeBHeøepxHeHeMeqxoMy 4guot" - 4DO6- piñ", 46aaroñ", 4xopoññ". Saedo VateaNo, B russkhom øzique H3HaachaasHO z a o z h e N o representaNon o year xax o Bxare, i.e. xax o6 ethicalhom, xaçecttøeHHHoM nOHžTtiY, a He o xoaichtecttBeHHoñ e inNiqe pzMereNy øpeMeHi. HarahterNo tahh, that often nc- poaszuemoe Virtom øsipazeHiee 4Gottesjahr" - 4Božxi row" coqepežnòCžt B C£IMOM no ce6e pyccxOM CaoBe 4rop", esai, hoNech- HO, HJ3HHHøt sporNuk' ethNMOaogncxhi, HO caMy co6Oñ Directional paraaaea Between cao VaMi 46aaro ")and Gott ("6or").

" CM.: *tzlak B.T.. Arcticheskhaia rodiNa in Begax. ā/khaz op. cit.*; OH same. Orion. - Poona, 1955; *Georgel Gaston. Les quatres 3ges de l'humanité. - Besançon, 1949; OH same. Les rythmes dans l'histoire. - Belfort, 1937; Evola Julius. La Rivolta contro il mondo moderno. ā/khaz. op. cit.*; *Guênon Rene. Les formes traditionnelles et les cycles cosmiques. y.az. op. cit. (Set ot Rene. Les formes traditionnelles et les cycles cosmiques. ā/khaz. op. cit.)*; OH same. Le Roi du monde. y.az. op. cit. (*Tenon Peue. Le Roi du monde. ā/khaz. op. cit.*); *Wirth Herman. Der Aufgang der Menschheit. y.az. op. cit.*; OH same. Die Heilige Urshrift der Menshheit. ā/khaz. op. cit.

^z *Guênon Rene. Les formes traditionnelles et les cycles cosmiques. ā/khaz. op. cit. (Rene's fieiioa. T)Eaditione formes traditionnelles et les xOc- Mncheshepe unxasi. 3fxaaz. op. cit.)*



" See further. The section "Polar Paraskeva-Friday" from the bth chapter of The Christian Year.

"This duality can be expressed by various symbolic methods and is reflected in the specifics of mythological stories. Sometimes, as in the case of the Aatin Janus, it is emphasized by the presence of two heads; in another case we are dealing with the myth of twins or simply two brothers (two sisters). Sometimes duality is emphasized in the very symmetry of the human figure (two arms, two legs, two eyes, two ears, two nostrils, etc.). Often this duality, understood symbolically, is accentuated precisely through its loss. Hence the whole series of mythological symbols that play such an important role in sacral stories, especially those connected with the winter, the second half of the year and the Hero's trials in the nether regions of the year, in the regions of darkness. Thus, lameness (devil), crookedness (dadjala,

The "antichrist" in Islamic eschatology), one-armedness (of the Scandinavian Tk'ra), etc. are characteristic signs of the dissolution of duality; this inversely indicates the gracious, sajaral character of the one who is targeted by this duality and who preserves it. And on the contrary, the preservation of duality, emphasized 'often in the sauchae of negative (or archaic) mythological characters (for example, in the cayoae of the dragons Koka and Vikoka in Kalki-Puran, who look at each other and thus remain immortal), is a sign of sacraic significance. Boo6Iqe all mythological motifs, where there is a pair of such beings, objects, lk'd e i or animals, originate from this primordial cult concept of the positivity of the two-part unity (the Year, the cosmic Savior himself, the world, etc.) and the negativity of its loss.

" The word "whole," cognate to "Heil," gave such Russian verb "kiss," meaning rape'ially 4come."

"to desire the good", hence "wholeness". The expression "Heil" was also a greeting among the Germans.

" In this respect, Wirth's opinion is of the utmost importance: "If we continue our research in the prehistory of the Palaestina, we will see a continuous chain of transmission of the North Atlantic Quaast symbolism on this Aemaea, which through the ancient



Neamorean' culture passed to the Uaeans. If we go further back, we will be able to see, by analyzing the symbolism of the early Nekhrnstian "grave aampa" from Getser, that the doctrine of the Son of God, "Lord", "Light of the World" was a revival of the most ancient popular belief of the "South of the West, the land of evening, the land of the Mother".

Etymologically, the Russian word "arrow" is rooted in the Gothic word "stral", i.e. "auch", which means that it has a definite connection with the "aea of Light". The "Au" is as oano-directed as the strea (as opposed to a straight line). On the other hand, the name of orUa, conjugated with streaa, of the bow, is strangely consonant with other European roots, also denoting 4svet - Aatin 4lux, Greek ksuko\$ ("light"), German Licht; by the way, Russian auch refers to the same. Some ainguists recognized the possibility of such an etymological connection, though Fasmer denies it. If a purely etymological connection is probaematic in aannom cayuae, there are phonetic, conceptual, and mythological-quaito-voi roAStvo. We can add that the Greeks depicted the co-star of Streitz (by the way, his astroaogical sign is a variation of 4Tiu " - L) as a centaur pulling the auk. The figure of the centaur emphasizes the aviability of the nature of the cosmic Savior, which again emphasizes the non-randomness of all these symbolic and aegraphic correspondences.

"Ak'interesting to note the similarity of Latin 4Longinus."

"Aongin", a proper name, etymologically derived from the word "long", and "lanceo" - "spear", "peak".

"It is indicative that the same auaaism concerning the theme of marriage, "lk'6vi" exists in the Christian tradition, where divine love, God-love and marriage evangelical symbolism (Christ as the Bridegroom. The marriage symbolism (Christ as the Bridegroom and the wives of the faithful as aeves, prepared for marriage) is combined with a rigidly ascetic practice and this practice of mortification of erotic impulses in the theatrical and sentimental aspect.

²⁰ Orion's constellation plays a key role in the part of Tra- ahchp that deals with the great universal cycles,

comparable to the precessional displacements of the points of the Sun's positions and equinoxes relative to the unrelated constellations. On this occasion, *A min AlkgoibD. Absolute Poaa-on. - Moscow: Arktogetia, 1999. See also our article "Orion, or Conspiracy.*

heroes" in the journal "Elements t No 5.

" The rest of the avas: the first is "froys att", the second is 4hagals att t.

² 4Tau " a propos, was the sacred sign of the Templars, and the their main emblem was a "Vsaanians on a horse".

²Wirth points to the relationship of the archaic cult form "tan" with a series of words meaning "stone" in Germanic languages - estan, 4stone, Stein and +-a- The semantic convergence is based on the fact that the winter solstice is the lowest point of Goa, unprecedented and central, like a stone, and also heavy - the whole of Goa gravitates to it, the point of gravity, the compacting of existence. In Russian this root etymologically corresponds to the word "4wall". It is possible that the word "shadow t (winter in Goa is a time of darkness, "shadow t) is also related to oaa. It is not excluded that the Old Persian word "tan", "body", was once associated with this semantic complex, expressing the body as the most paot, heavy, shadowy, "mineral" component of living beings. The Russian "body" has the same meaning; it is related to Saoovam "tlo", i.e., "ano", "bottom" (from-).

"Waaa " duck," four bad," "low," " a-

" From the same formula, "burg," "ropoa." "Berg," "ropa."

"We note that in Russian, too, May "b-r" has passed into "g-r", the etymological connection between the words "go poa" is preserved.

"ropa ", "oropa live t, i.e., the elevation in " ae \$, from-

the initial 4 ropa ", from which there is a transition to the meaning of what is fenced, - 4 ropoa " and to the total meaning of what is fenced.

+" " of upwardly moving objects (apyroe explanation of the word 4gopoa" - a multitude of urban buildings). It is also curious that the same analogy is traced between the German "Brust" ("pYa". "female grUa"), and Wirth considers this word to be derived from the visual similarity of the hieroglyph a "Uh mountains" and the form of female grUa, i.e. from the same formula

"bi-ur" ("Burg t) and Russian "pYa"", with the same agree-



as well as the cc ovo 4ropa". The Serpent Gorynych, a character of Pycc tales, is none other than the hierogaif of the coiled, spiral-'aevid trajectory of **the** soantz between two mountains, two soantz-stationary **arcs**. It **is possible** that at some stage Serpent Gorynych was simply a synonym of arc, "ur", "u", i.e. Serpent-Gora. The negativity of its functions in the magic tale is a consequence of its connection with winter and the solstice.

²The Saavian deity Beaec is nothing else but a development of the phoneme 4u1" with the hardened "u". Hence all the specificity of his mythoagical actions, in which the idea of his connection with Zemaea, with water, with the lower regions of creation (= Goda), his serpent-like nature, closeness to animals ("cattle god"), etc. are sealed. Beacea's struggle with Perun (Perun previously had a different name, most likely connected with the root "ii", as his symbolic name was "Perun").

of actions most of all to the summer period of the year, corresponding to the ideograms "ilx", **I**, and "sig f, J, is the typoaggization and mythoaggization of ratios

In the original Kua'at language, this was expressed as the transition of 4il" into 4u1" or their dialectical inter-relationship. We can say that this is a description of the movement of 4Tiu" on the descending arc of the Year - Il-Perun (4Tiu" at the beginning of the descent) strikes Veaes the bull (4Tiu" at the end of the descent) with lightning, just as in the Scandinavian Edda Odin (Tiu as "odal", "wuotan") suspends himself on a spear (also "Tiu"!) on the World Tree.) on the World Tree (also "Tiu"!) as a sacrifice to himself. In the rapey cosmic vision of the Hyperborean race, there is no strictly duaaistic deenii tion - it is a Nordic poaa tic diaa tic, where life passes into death in order to become resurrection, and the suffering and the choad of night carry in themselves the fervent growth of spring. The world inhabited by the Spirit of God is a scene of continuous sacramental metamorphosis, of diaaectic becoming. It is no coincidence that the German philosopher Hegel, who developed dialectics, had a sacramental surname that goes back to "Hagal", rune holiness ("heilig"), the continuous rotation of the Year, the divine stanovanie Light.

* The ancient Russian custom of dressing up for winter saints' feasts (i.e., pe-

In the winter solstice) in the will of the yukura. Hence, the stories of the demoniacal character of the story about the

"The idea of the sun rising from the grave of winter, from the wolf's mouth. Underlying all of this is the idea of the sun rising from the grave of winter, from the yarev of the wolf's mouth. The sunlight coming out of the wolf's mouth gives the image of the half-wolf (synonymous with light), the half-wolf (synonymous with winter). Like many other pre-Christian sacral plots, the motifs of woods, ghouls, and ghouls have acquired otherworldly, infernal features.

" The appearance of 4ka " in the combination 4beork " is due to the pre-rapturej's spring resurrection soanqa already fall o. See sleduk'i;u o gaavu. According to the same aogic, the sun's constant arc 4ur" is stably called "ku" in some kuayturas, its

"kaàendarno s means 4voskresaju;y the Son of God in the peiqer, under the earth," etc.

" Perhaps the Russian words "b-r-g" are related to the formula "b-r-g.

"shore" and "4bereiai". Here, perhaps, is a semantic transfer of the otyz-nasal meaning of 4ropa ", 4b-r", as elevation, to the fact that behind this elevation about "is saved", "skriyayatsya",

"hides". It is not excluded that Slavic languages were originally not the name of demonic entities, but mythologized ancient priests, who, according to Wirth, performed the most important sacral functions in the original Nordiaesque civilization, and the most important cults of this civilization were performed in uroi;ahs (uroi;e - from 4ur"), which had names close to "bi-ur" or "bi-urka". The lower part of the year itself was associated with the female naoah - the dead descended into Mother Earth (repeating the winter path of the Soan) to be born from her holy breeze. Accordingly, the White Maidens, Mothers, prototypes of the Roman Vestaakas, were worshiped in human dwellings over sacred altars - dolmens, menhirs, kapisches. Samn me mermaids - "underwater maidens" - are most likely figures associated with the lower, winter half of the year and the Zcena priesthood. Hence "rusalia".

" See, it's us pisan vyte.



"The Russian words 4uzea, 4uzy" and the Russian word ish to connect "perhaps, to the same formula 4os" and to the same "aeogramme of the loop, 4odil". Petaz has a vatnite meaning in traa"-tional symbolism. In Christianity itself, Jesus is called the one who has the power to "bind and unbind", that is, to tighten the loop of being and to loosen it. This has an obvious napa* eas with Cicaic symbolism - the tightening of the petai (knots) is equivalent to the winter, cold period of Goaa (the word 4stuzhat' in Russian meant just 4ctssruvat'; cold is the tightening of the weather", and the metaphor 4stuzhat' - to be possessed by a woman).

" o" aUhom", 4être hantè" in French), as well as human death (an open form of execution by strangulation or hanging); resolution corresponds to spring, to the release of light and warmth outward, release outward, liberation, 4otnyIqeeneue .sins ", 4 new birth", "resurrection", etc. The loop in the form of a "4odil aeogram" is an attribute of many ancient divinities, especially it is often used in the form of a "loop".

is found in the inaUzma - in Shiva, Kaan, Ventsinu, Brahma " +-a-

It is not claimed that the word 4snow also refers to the same word, since it is connected with winter, and it is also connected with the "aeogram of winter - 4ipg", with the "aeogram of winter - 4ieng".

² For more details, see the section in this book 4Hyperborean Theory. The transition from the Arctic monthly goa to the North Atlantic 8(16)-month goa and later to the South Atlantic 12(24)-month goa corresponded to the freezing of the Arctic (fimbulvinter scana "nava sagas, "the unification of the Arctic goa Bapa in Zoroastrian texts" +-a-). "The annual pattern of seasons and seasonal phenomena changed sharply in the South Asian race, and the sacred kaenaar circles incorporated elements that were absent in the Arctic epoch. Thus, the fixed points of the southernmost (and correspondingly northern) Goa sunrise (sunset) of the Soanz appeared, which in the North Ataantics is the basis for the new (as compared to the original Arctic world) point (or rather, (four points) - the southernmost (northern) point of the ascending (northern) point of the Soanz in the GoaU, and this, in turn, introduced into the Soan cycle a division corresponding to 1/8 of the entire circumference of the GoaU. In South Ataantica, the same point corresponds to 1/12. From



This distinction and occur two historically recorded runic circles: small 16-run (North Atlantic), Wirth, contrary to other scholars, considers it more ancient, and large 24-run, K'zhno-Atlantic, more recent.

"A hypothesis can be put forward concerning the correlation between 10 and 12. These two cyclical numbers correspond to two stages of calendar reforms in the original tradition, which in later periods also serves as an indication of the geographical peculiarities of a particular religious sacred form. Thus, the twelve-tirical cycle is a trace of western or southwestern (Atlantic) influences, the octal cycle - of northwestern influences, and the decimal cycle is a sign of the Primordial Tradition itself and relates to the north, the Arctic, and the Hyperborean filiation. If this is so, then many mysteries of numerical symbolism in different traditions can be easily unraveled.

" That it is the adolescent, k'noyua, that should be the "goat" derives from the idea of the "youthfulness" of the new sun, the "Ka" is always youthful, young.

"We do not touch here on the difference in the metaphysical approach of different traditions, which, in fact, is of the utmost importance, and we are not in a hurry to agree with the common (in the traditionalist milieu) hasty conclusion about the "transcendental unity of religions" (F. Schuon's term). We have developed the idea of the perfect metaphysical uniqueness of Christianity in more detail in the book "Metaphysics of the Good News (Orthodox Esotericism). But it is still impossible to pass by the strikingly literal, even total structural (only structural (!), not metaphysical) coincidence between the Christian tradition in its dogmatic-caendary aspect and the original paradigms of the Hyperborean sacramentality so brilliantly analyzed and restored by Wirth. Everything in Christianity - the incarnation, the suffering on the cross, the martyrdom of the Savior, his (spring) resurrection, and his ascension - corresponds precisely to the original sacred circle. If not the pora, then the upraised hands of the Christ coming in glory, whose images adorn many altars, fit perfectly into the theme of cosmic resurrection.



We should also recall the case with the opposition of Shiva to the god of love Kama - both are connected with the symbolism of bow and arrow, sex, love, etc., but the oblivion of their original origin or (which is not excluded) the superimposition of arUg on apyra of two reactions of the hyperborean plot, which is probably connected with different chronologically and geographically stages of its reception, makes us assert a flat plot.

"A "moralistic" (profoundly artificial) metaphor instead of a luxurious polyvaaentic alectic absolute Arctic symbolism. There are many such examples.

"On this basis, the Arctic Goa aeled for 20 half-measures - ten toes on the aaaons " aesYat toes on the feet. " It is quite probable that the aic pronoun of the 2nd person developed from the symmetrical autumnal "aeogram - 4Tiu f; "you,

"The third person of personal pronouns, as is known, did not exist in most other European languages; it developed very gradually from indexical pronouns. Thus, Russian "he", "she", "it" and -a originated from the short form of the indicative pronoun "ony", i.e. "that".

"The hypothesis on the "hypothesis of transformations of the personal pronoun I-ro person in the Russian language is explained in the following. See the chapter "Az and Yus".

"This defense of the Wirtom nora's matriarchy of salal.

he was an enemy of many of the Third Reich's leaders. In particular, he was hated by Alfreia Rosenberg, who had been an important enemy of such conservative-revolutionary leaders as Hiaegger and Klages. Julius Evola, who named Wirth together with Guénon and Giorao among his three main spiritual teachers, did not like Wirth's enthusiasm for the Mutterrecht either. Curiously, the same theme - ahistorical patriarchy-matriarchy - arose in Evola's own book, when Heinrich Himmler commissioned his analysts to draw conclusions about Evola's general outlook. Karl Maria Wiligit (Weistor), who dealt with this issue, cited Evola's militant, aggressive masculinism (aohoavtJ ao misogyny) as a negative (!) feature of his worldview.



^ Regarding the words "Dorp", 4kolk'chka ", 4ship ", and also 4kust", see the corresponding note to Herman Wirth's text "Holy Year" given in the appendix.

" For more on the symbolism of the letter "G", see daaye.

" In Serbian, the analog of the word 4vse" is sa ovo 4sve", i.e. the transposition of consonants in the root is fixed without going beyond the Slavic languages.

" Ezekiel 1:22, 26, 29.

" Gen. 3:24.

" Ex. 25:8.

* Ex. 36:35

"The feast of the Neopalimaya Kupina icon is celebrated by the Orthodox Church on September 4, Old Style.

" *Wirth Herman*. Die Heilige Urshrift der Menschheit. - Leipzig, 1936.

"The oco6oe veneration of the Lord's Cross, characteristic of the whole Orthodox Church, is widespread among the Russian Old Believers. In some Bespovist interpretations it is at the center of all teaching. For example, the "Consensus on the Cross", otherwise known as the 4 Ryabinovites, so honored the Holy Cross that they considered it proper to make crucifixes only of the same wood as the Cross of the Savior. Since cedar and cypress were not easy to obtain in Russia, the Ryabinovites emphasized a third species, 4pevga, which is usually identified with }Eyabina. All the crosses of the Old Believers of this consensus are made by }EYABAI

only from rowanberries, considering it a compulsory practice.

° See what we write on this subject in the chapter "The Christian Year," section "The Symbolism of the Cross."

" See above chapter 4Mysteries of the letter 'live'."

" Gud pop Jagr. Le Roi du monde. - Paris, 1927 (in Russian see: *I'enon René*. Le Roi du monde. Translation by Yu. Stefanov // *I'enon René*. Symbolism of the Cross. - Moscow: Progress-Tradition, 2004); Ibid. Le Règne de la Quantité et les Signes des Temps. - Paris, 1945 (in Russian see: *Guénon René*. Le Règne de la Quantité et les Signes des Temps. Translation by T. Ak'bimova. - Moscow: Belovodye, 2003); He also. Les formes traditionnelles et les cycles cosmiques. - Paris, 1970 (in Russian see: *I'enon René*.



Traditional forms and cosmic

Northern.

cihli. Perevo T. Ayu6imovoy. - M.: Beavodie, 2004).

"A gri pea H.C. La philosophie occulte. - Paris, 1981 (for more details see: Hermeticism, Mariø, and Aturfiaosophy in European Huaatura XIII-XIX. z .: Hermeticism, Mariø, Aturfiaosofia in European Hua'tura XIII-XIX cc. - M.: K&tHOH+, 1999).

"Evo/a fulius. Il Cammino del Cinabro. - Milano, 1972.

"Reza 4Mectio atla ticheskoi traditionn in ma va tara" translated by Ha russkhny in alMaNakh 4Miayaii angel s Ns 1, 1990. '^ W*rt6

Herman. Der Aufgang der Menschheit. - Jena, 1928; On the same. Die Heilige Urshrift der Menschheit. - Leipzig, 1935; OH ibid. Ura Linda Chronik. - Leipzig, 1933. See also: Gwd on Agnr. Les formes traditionnelles et les cycles cosmiques. - Paris, 1970 (in Russian see: Guénon René. Les formes traditionnels et les cycles cosmiques. Translation by T. Ak'6imovoy. - M.: BelovoAde, 2004).

"Otto Rahn. Kreuzzug gegen den Gra1. - Verlin, 1933 (by-py-schema: see. Ommo Rahn. Krestov'yi pogod proth> graa'ai. - M.: ACT, 200t.)

"Gwd pop Aenr. Le Roi du Monde. Yahaz. con.

"Guê non Rene. Les formes traditionnelles et les cycles cosmiques. +-. op. cit.

^ By po6Hee o6 this see passer 'r "nep6opeiccaia teopiø s.

"Maiġunk G ycma8. Great DomiNiha eu. - M., 1992. Tj:

Mayrznk G ycma8. Beli DomiNihaNec. - CP6.: Az6yxa, 2004.

^2 W*ri6 Herman. Der Aufgang der Menschheit. Yhaz. op. cit.

"Wri6 Pegyatap. Die Heilige Urshrift der Menschheit. + xas. Op.

6 The first and only one: Av---. - "<ra "#p. r "per-6opeycxaaya teoriya. - M.: Archtogeia, 1993.

Alma ax tCoNez Saet s. - M., 1998. The speech is about o6 o6mip- nal py6lixacion of 4rinep6opeycxoy pace, hak hak co6ctveHHo techhnosti aBTO}zation of the Herst HNIgh, tak ero o6shcheco6ipaation of the translation and work of German Wirt.

"Evola fulius. La tradizione ermetica. - Roma, 1971.

On po6Hee see. O6 this in the pasdeay "Rasi, py yi and hua'ti s.

"Frazer fames George. The Golden Bough. - NY, 1922. Ro-Russian: Fè---è A A A. 3oaofaia Vetas. - M.: 3KCMO, 2006.

"O6 tHftaOrax of this huasta ø eaponeñxoom medium eøexoøse See. xNigu M. E'yaoha tKopoan-qeantean ": Bloch M. Les rois



Thaumaturges. - Strasbourg, 1983.



⁴⁰ *Frazer fames George. The Golden Bough. op. cit.*

"I have noticed that modern profane science has tended to treat the earthly world as a purely material reality from a very early stage, and as a result of this strange physical theories have appeared, They quickly came into complete contradiction with reality', since they could not really explain any of the phenomena for the reason that they were based on the unrealized Cartesian omission of the independence of the material world from the other levels of reality. The unidirectional and irreversible zpee mz, with which modern science operates, is no more than a theoretical hypothesis, foreshadowed at every u i a r y level by the common, 4nnegentropic" processes present in every physical phenomenon. Today, even this profane science is striving to somehow correct its material absurd assumptions, which have been assured by its Vtunik.

⁴² The most interesting in the field of research of annual symbolism are the works of the German scientist Herman Wirt, who in his books: Wirt⁶ Herman. Die Aufgang der Menschheit. - Berlin, 1927; Die Heilige Urschrift der Menschheit.

- Wehrlein - Leipzig, 1936; Euroasiatische prolegomena zur Geschichte der indoeuropiischen Urreligion. - Leiden, 1973; Ura Linda Chronik. - Berlin, 1936; Die Symbolhistorische Metode. - Marburg, 1955, etc. - In the most diverse ancient traditions, down to cave drawings and rock inscriptions, the persistence of a single universal paradigm of the Sacred Year, which gave rise to all the languages and writings of the peoples of the earth, as well as the basis for all mythological and religious subjects. Wirth's texts are as important for the study of the symbolism of Tradition as René Genet's books, although Wirth does not strictly adhere to the traditionalist point of view and his interpretations of certain phenomena often reflect a profane scientific education. But if Wirth's research is adequately reconciled with Guénon's concepts, unique results can be achieved in clarifying the general structure of the Primordial Tradition, which, for all that



It is not only not contradictory to Christianity, but also reveals itself as its *predestination*, as its natural, natural, but at the same time divine and spiritual proclamation.

" For more details see Wirf6 N. op. cit.

"The order of the priest's circumambulation of the priestly aatar - pozaaon (according to the soo- nts) and contra-pozaaon (against the soo- nts) - was one of the contradictions between the Old Believers, who defended the pozaaon movement, and the Nicknanites, who insisted on the contra-direction. Taking into account the initiatory significance of such elements, it is easy to understand, contrary to the profane dissidents who consider such things to be meaochi, how hauboki 6yhi the true roots of the Russian schism are. By the way, two other objects of discussion also have a certain "annual" meaning. Thus, "aaaiauuua" was used by Russians not in accordance with the Jewish etymoaagy, but according to the laws of the most ancient kaen-dar phonetic correspondences - "are", the gaussian "a" - the beginning of the year, the first third, as in the most ancient runic circles; "their", the gaussian "i" - the middle of the year, the summer solstice; 4uya", the gaussian "u" - the end of the year. "Ahh" is compared with God the Father, "their" with God the Son, "uya" with God the Holy Spirit. The Old Believers categorically insist on pronouncing this sacred formula three times (twice in Hebrew and once in Russian), emphasizing the initiatory character of tsisaa three, correlating with the very content of saavosaoviye. In addition, the spelling of the name Jesus with one 4i", although it contradicts the linguistic **laws of** translation from Greek into Church Slavonic, but emphasizes the closeness of the Savior's name with the most ancient Indo-European rune

The "Is", which was just at the point of the summer coancestry, being a phonetic-ritual caaaendary synonym of the 4aetian "gaasn 4i" and caora " them". Thus, the disputes about the spelling of the Savior's name and the "4aaaayyyy" of the name under the coo ray binary initiatic basis, which was transparent to the co-temporaries of the schism, but completely forgotten later.

" Named henceforth 4Immanuiaom s, which means 4C by us



^ SV. T'fuzof'uu Tlajaajaaja. Conversations. - kt., 3994. 8 т.

" 4One [Christ. - And I should grow, but I must grow," says John the Baptist in the Gospel of John III, 29. "Another important feast of St. John the Baptist is the Useknove-. The end of the chapter falls in the fall. The Goaova, cut off by Nrod's order, is like the sap of autumn, descending from its highest point and rolling toward the gloom of winter.

"St. Nicholas and the prophet Elijah play a huge role in the Russian Orthodox tradition, structuring the Orthodox version of the holy year at its two extremes - the summer and winter solstices. Since in the sacred Cross of the year the upper point is hierogaphically conjugated with the lower one, and, moreover, both of them are moments where one ends and the other begins, many legends and legends relating to the sacred year are associated with these characters. Thus, in Novogoroaie there were churches dedicated to Iaie Sukhom and Iaie Wet, and in other cities - to Nikoaie Sukhom and Nikoaie Wet. The Fire-Water dualism, cyxoe-wet, rain-sunny weather, and the names and hagiographies of the bibaic figures, laying the foundations of a Christian cosmology linked to the calendar and sacred geography of the Orthodox kingdoms.

It is characteristic that in the Russian tradition four letters M A R B, two on each side of the vertical cross, often appear next to the schematically depicted cross, which means 4Mesto Aobnoe Rai Byst', i.e. 'the place of execution has become a place of paradise'. In this we can see the spirituality of the symbol in question, which has always been perceived by the Orthodox consciousness as something self-evident. This duality was once a source of controversy among the Old Believers of the Bepovian Toaakovs. One of the active figures of the early schism, the Soaoovite arch-chiacon Ignatius, developed a theory seeking a celestial understanding of the Orthodox cross as a symbol of paradise and salvation. This was followed by a discussion of the possibility or impossibility of writing on the cross the "titl piatov" - an abbreviation of the cross "I.N.C.K.I." ("Jesus Christ the King of the Jews"), in which the Ig-



They insist on a different scripture - "C.S.I.H.S.Ii", "C.S.I.H.S.Ii". They insist on a different scripture - "C.S.I.H.S.Ii." ("King of Saava Jesus Christ the Son of God"), which emphasized the metaphysical and life-giving, supra-historical significance of this sim- wah. Some T o g h k s - the "Ryabinovtsy" and the "Concordance on the Cross" - persist in claiming that the canonical three-part Orthodox cross is only a cross made from the rowan tree, which they identify with the peug, one of the three trees from which the crucifixion is made.

This is why the Greek word "Nika", which means "4 Victory", is necessarily inscribed on the Orthodox Cross. This "glorious" aspect of the cross is sealed by a vision that Emperor Constantine had in the sky before the Battle of Reshak'y. According to legend, he saw a shining cross and a ycaûmaa skhova:

"In hoc signo vinces" - "By this we have won". It is believed that the confession of this sign was a sign of Constantine's conversion and of the entire Roman Empire.

² These steps are three or five in number and symbolize Goagotha. Often the skull of the Old Adam is represented under them, for "Goagotha" in Hebrew means "a place of rest," i.e., the place of the "skull.

"In the traditional depiction of the Right Cross, two perspectives are applied: the lower horizontal perekaadina is slanted from the right to the left and from the top to the bottom, which emphasizes the right and left sides in relation to the crucified Christ. At the same time, the arrangement of the spear of Aongin and the cane with the vinegar sponge corresponds to the view of the nabak'dateai, and in this sauchai the spring sign - the sun cane - **turns out to be** saev from the Savior, but to the right of the viewer, and the "autumn" co - pie - vice versa. Such permutations are often encountered in groups of symbolic images, as over time the unambiguous understanding of the initiatic content of the whole picture and its individual elements is lost. In addition, this arrangement becomes perfectly logical for the diurnal symbolism, where the sun moves clockwise, not counterclockwise, as in the annual circle.



"The symbolic synonym of the spear can also be streaa or igaaa. On this basis, many important conclusions could be drawn as to the true content of a number of mythoaogical plots and legends, Orthodox or related to Russian folklore. But this topic is too vast and beyond the scope of this paper.

"In Hinduism, a similar scenario is described in the myth of the god Shiva drinking the poison of Kaakuta, which is stored at the bottom of the World Ocean and threatens to destroy the universe. Generally speaking, contrary to appearances, from the symbolic point of view, the formidable Hindu Shiva corresponds much more closely to the Christian Jesus than to the "baaholic" Vishnu, although in this case we are talking only about typological similarity and by no means about identification.

⁶ Onoi plays an important role in medieval esoteric agenda about the Holy Grail. For more details see: *Evola Julius*. 11 mistero del Graal. - Roma, 1972. Also: translation of the first article of this book in the "Mihyi Anghea" No 1. - Moscow: Arktogetia, 1991.

"In Orthodox iconography, on this basis, the Mountain is considered a symbol of the Holy Spirit. There is also an image of the "Mountain of the Unarmed", which depicts the Virgin Mary holding a mountain. "It is interesting that the phonetic (and etymological) similarity of the sai "ropa" and "city" is found not only in Russian, but also in many other Indo-European languages. For example, we can mention the German "Burg" ("city") and "Berg" ("ropa"), as well as the similarity of Aatin "urbs" ("city") and "urium". This latter Saobo is baic to the Greek dpo\$, "ropa". By the way, Greek ëpos ("ropa") is similar to another Greek saow optci;io (literally "fenced place", "limita"), as well as in Russian saowo "to fence" is the same root as saowo "ropa".

"In the Runic calendar, the corresponding rune was called "ur". Probably, echoes of this ancient, "pre-Vaviaonian" caora are preserved in the Indo-European names of "mountains" - in Russian "ropa" [g + or(ur)], German 4Berg" [b + er + g], Greek opo\$ [or(ur) + os], Aatin "orbs" [or(ur) + bs], etc. [or(ur) + bs], etc.



⁰ Literally 'decoration', from the same root 'cosmos',

"In the sense in which the term is found in St. Paul's apostle: "4Eainian" means "manifestationist," presupposing the direct emanation of the divinity of the cosmos directly united with the principles.

² The fact that language becomes the bearer of Divine Revelation transforms its nature, elevates it to the original paradisiacal state that preceded the Vaviaonian laughter. There is a votserkvovanie of the Language. The Russian language in its Church Slavonic variant, having become a divinely ordained language, was also spiritually transformed and, in a certain sense, elevated to an archetype.

"4 Now when Pope Paul stood in the midst of the Areopagus, he said, Men of Athens, in all things I see you as pious. As I passed by, and was going and giving the vayuah chants, I also found a shrine, on which was written, to an unknown God. You do not read Him, but I preach Him to you. (Apostol. XVII, 22-23.)

"This can be correlated with what we said above regarding the sacramental formula 4aayaa IYA 8.

No matter how "wild" such a statement may seem to the modern atheized, skeptical mind, it is true for traditional beliefs. Very important from the initiatic point of view is the story about the "conquest of the sky by the prophet Iaia" and the fact that after the widow's conversion he removes his curse from the sky and allows precipitation to fall. The theme of the "spell of heaven" belongs to the oldest archaic aspects of the Tradition.

"We'll get through today. The Germans call it Friday.

"Freitag" is from Freya, and the French have Vendredi, literally the 4th day of Venus, etc.

"As an assumption, some authors, in particular academician Rybakov, put forward the hypothesis that she could be Mokosh. But this is not so important, since in this case one unknown is simply replaced by another unknown, since we know practically nothing about Mokosh.

" op. cit.



"For more details on this question, see the section on the Perborean theory. See also: op. cit. cit. by *Herman Wirth*.

According to Wirth's reconstruction, the ancient Arctic Trakic year was divided into 72 weeks, i days each, making 360 days (like 360 degrees of a circle). In addition to this, before the winter holy days, before the winter solstice, another taadon was added - 1 finger-days - corresponding to the Great Mother herself, 1 of her aspects or 5 paanetas. The ancient Russian motif of drinking, whose kaendarnuk' nature was correctly recognized by Academician Rybakov (the figure in the book "The Yazyistvo of the Ancient Saavians" and its interpretation ibid.). For more on this topic, see: *At--- Alexander. Mysteries of Eurasia. - M.: Arktogeia, 1996. Gaava tRussia - D,eva Solnechnaya "*.

⁰ ' It is not at all necessary to see this as agricultural naturaism. The fact is that bread itself had an oco6oe sacred, symbolic meaning in the Indo-European tradition, and in the Christian context it became the proo duction of the Divine Flesh of the Savior. Therefore, it is not the agricultural tsmka that is the basis of ancient legends, but the sacred knowledge of haubin symbolic correspondences between the natural and spiritual aspects of existence.

⁰ ' The fourth fast, St. Peter's and St. Peter's Fast, falls on the summer solstice and has a different meaning, radically different from the other three fasts, which is evident from the fact that it is not confined to any of the Bicentennial feasts and is not associated with the two supreme persons of the Orthodox tradition, the Son of God and the Virgin Mary. However, it is shown to be a total of 4 fasts (not counting several one-day fasts), which strictly corresponds to the Great Cross of the Holy Year.

⁰ ' Let us substitute that at present these three points actually correspond to three forms of time measurement: the autumnal equinox is the Church New Year, the winter solstice is the civil New Year, and the spring equinox is the Easter aiturical cycle.

⁰¹ Riim. 18,19.



¹⁰ ' The Russian saovo 'year' originally etymologically meant-
AO ' fiPODZODYALDPiIII 9, ' fiDOCTOIIIHbIy F OTSUD,i2 CAOBA €GODNYD 9,
"It is related to Gothic "guots", Old High German "guot" - "good",
"Baaga", " good". The Russian language is originally based on the
idea of God as Baaga, i.e. as an ethical, qualitative concept, not as a
quantitative unit of time measurement. It is also characteristic that
Wirth's often-used expression "Gottesjahr s" - "God's Year" - is
contained in the Russian word "year s" itself, if, of course, one
accepts the disputed etymoa logical, but self-evident paraa
ticularity between the words Gut ("6aaro") and Gott.

For more on Hermann Wirth's racial theory and his views on the
meaning of the runes as primordial ideograms of the Sacred Year,
(«**For**»).

see the first section of this book.

¹⁰ ' It is worth paying attention to the fact that the Sahavian root
again "twirl" is related, on the one hand, to Old Prussian "wirst"
("become"), whence German "werden", sta- novation, and on the other
hand, it contains the same combination of sogaaic "r-t", and even the
hypercriticist Fasmer ethically and logically confuses this root with
Greek "ratane", where the sogaaic "v s and "w" are absent. By the
way, the origin of this "v" (or "w s") may be a consequence of the
gaasic "u", which often appeared together with "g" in the ritual sound
combinations of the most ancient Nordic cuate formulas. It is about the
well-known "ur" formaa tion, which voiced the most important Winter-
Soan rune (horseshoe). Wirth himself attributes the German "werden"
to "ur", while the "v s" in Russian "verte" (as well as in Aatin "vero",
Aitov "vero", and " v s" in Russian "verte").

"virsti " e t c.) turns out to be rather primordial and qua-

The Russian word "time" is also derived from the same ancient root.
From the same ancient root came the Russian "time", related, in turn
(according to Fasmer), to the ancient Indian "vartma" ("koayya s,
"potholes s, " road"),

"zheaob"), in which "t " is retained.

The most important for the Russian tradition saovo "kin", from
Proto-Savian "*ordъ" and etymo-agically



close to Saov 4growth ". *ordъ is clearly reminiscent of Germanic "Ordnung" ("order") and the Sanskrit saovo "rta" itself. Sno va proximity of concepts. Time", "4stanovation", "growth".... It should be remembered that time in the Tradition was understood cyclically, and in Saavian mentality the concept of "4Rod" meant not just a horizontal movement of a national, family chain in history, but a certain unified, superhistorical reality, as if deliberately closed on itself, like a circle. The kin is not just the kuayt of ancestors, but also the kuayt of descendants, as well as the kuayt of the ethnic present, which performs the mystery of joining the two aspects of existence.

¹⁰¹ Regarding 'Dorn' (in modern German 4kust', "shrub") correspondence elqe boaiier strictly (let us fill in the phonetic identity of "d" and "t", the voiced and rayxoe pronunciation of the same sound). Russian saovo 4derevo ", 4drevo" goes directly back to the Indo-European root 4d-r ", "t-r". Greek 4doru ", Old Indian 4daru ", "dru-", Gothic "triu", English 4tree ", etc. Thus, in the Russian language, a number of the most important, basic sacraa l concepts associated with the ritual form 4r-t", 4t-r", are composed of these moa logically related saova: 4Time - Tree - Envy - Kin". It is easy to imagine what conclusions can be drawn from this simple observation when studying the sacral semantics of Russian customs, texts, focal turns, ritual complexes, calendar types, etc.

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